

THE UNION SEMINARY REVIEW

VOL. XXXVIII.

JULY, 1927.

No. 4.

UNION THEOLOGICAL SEMINARY IN THIS PRESENT AGE.

BY REV. BENJAMIN RICE LACY, JR., D. D.

*On the Occasion of His Inauguration as President of Union
Theological Seminary in Virginia, May 11, 1927.*

It has been a year now since I was called to become President of this Seminary. I wondered why you called one with such little acquaintance with theological education or the problems which confront a modern seminary. I had hoped to have the counsel and advice of Dr. Moore at least for a time, but within a little over a month after my election, and before I had an opportunity even to consult him once, he had passed from us. My study of the problems of theological education has been broken and fragmentary and I cannot hope to bring you much that is either fresh or original. Some things, however, have impressed themselves upon me with great force and I wish to share with you my thoughts on this subject: "Union Theological Seminary in this Present Age."

I. Development of Professional Schools.

We are fond of emphasizing the fact that the first college in America, Harvard, was founded for the purpose of educating ministers. The gates of Harvard carry the following quaint inscription:

"After God had carried us safe to New England, and wee had bilded our houses, provided necessaries for our livli-hood,

We congratulate the J. Wesley Dickson and Company on producing the "Master Bible". This brief review does not begin to do it justice. By all means buy the "Master Bible"; study it daily, and you will become a workman who needeth not to be ashamed, rightly handling the Word of Truth.

EUGENE C. CALDWELL.

Union Theological Seminary.

HOW TO TEACH THE OLD TESTAMENT. *By Frederick J. Rae, M. A., Director of Religious Instruction, Aberdeen Provincial Training Center.* Doran, New York. 8vo. Pp. 255. \$2 net.

This book is a model of its kind. The aim is to show Sunday-school teachers and others how to teach the Old Testament, according to the methods and results of the moderate higher critics, notably J. E. McFadyen. The book consists of sixty-three biographical studies, and each of them has three parts, showing the facts which the teacher ought to know, whether he uses them or not; the meaning of doubtful phrases or allusions; and the way in which the teacher may use the material in hand.

The work throughout is clear, interesting and suggestive. For example, the author will state two or three different ways in which a lesson may be employed, but he always suggests that the teacher select one, and concentrate on that. Is not our teaching, as a rule, too scattered and confused?

Some of us would give a great deal just now for such a book, written from the conservative point of view. But many of our conservative scholars are too busy doing something else, and meanwhile the books which are well written are those which calmly eliminate the supernatural, and make us wonder why we should teach the Old Testament at all.

ANDREW W. BLACKWOOD.

Louisville, Ky.

THE SOCIAL MESSAGE OF THE BOOK OF REVELATION. *By Raymond Calkins.* The Woman's Press, New York. 191 pages. \$1.50. VISIONS OF HOPE AND FEAR. *A Study of the Book of Revelation and Its Message for Today.* *By George W. Thorn.* G. H. Doran Company, New York. 175 pages. \$1.75. Both these books belong to the same school of interpretation; namely, the "contemporary-historical" and "symbolic". That is to say, the Book of Revelation deals primarily with the persecutions of Christians by the Roman Emperor, Domitian, 95-96 A. D., and assures them of victory provided they are faithful; and this assurance is presented in "symbolical" language. A "symbol" is a material representation of spiritual truth. The Book of Revelation is a book of "symbols"; it describes not events themselves, but the *symbols of events*. According to these authors, the Book of Revelation does not describe the end of the world and the Second