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Each contributor is solely responsible for the views expressed in his article.

THE CHALLENGE OF SCIENCE.*

FRAZER HOOD, Ph. D., Litt. D.,
*Professor of Psychology and Education, Davidson College,
Davidson, N. C.*

In a recent issue of a national literary weekly my eye was caught by these words: "The present age has little use for logical subtilities, 'facts, not theories,' is its motto. Yet a little dialectic might save civilization. . . . Plato did not know countless things which we know, but had he known them he would have seen to it that something better came of them than the made world in which we live."

This editorial comment was occasioned by the phrase, "the rush of progress, a menace to the world," occurring in an ad-

*This article was the first of a series of addresses delivered by Dr. Hood last January in Schauffer Hall, Union Seminary, Richmond, Va.

THE PREACHER AND PHILOSOPHY.

BY REV. DUDLEY JONES, D. D.,
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One of the distinctive and world enduring contributions of Protestant Christianity has been its bold, free and unhindered thought. Its great value as Protestant lies mainly in its courageous thinking. Its speculative and intellectual outlook has made possible and furnished the very qualities by which modern science has been able to grow and bless the earth, while free political associations are its direct expression. The value, success and strength of Protestantism have been its sturdy, clear-eyed, effortful understandings and statements—not in traditionalism, nor in organization, nor in external unitedness, nor in mystical fervor, nor in parish work and church equipment, but in the desire to know and readiness to teach. This fearless sleeplessness of understanding has been the inherent trait and honor of the Protestant ministry.

The preacher has been a thinker ever since Luther's day. For five hundred years he has been the direct and productive thinker in the Western world or has stimulated and indirectly guided its mind. In the percolation and penetration of ideas through the masses the minister has no equal. He has always been the mouthpiece and interpreter of knowledge and truth for the common people. Even today the preacher, the church pastor, has no competitor in moulding the opinion of the people, not excepting the journalist and school teacher, and no superior as a creator and guide of conviction, except the mother.

This rare and restricted prerogative of the preacher gains significance from something besides his historical background. The social and mental levels of our utterly democratic and largely irresponsible age provide the acutest exigency the minister has ever had. Socrates said he was a gadfly to make the Athenians think. So the preacher. It is a difficult and sometimes a perilous task. Cerebration is not a favorite pastime

with human beings, only an occasional indulgence, perhaps. If we may give a measure of acceptance to our alarmed psychologists (and they seem to be correct), the vastly larger proportion of our population reach a fixed and unalterable mental capacity at about fourteen or fifteen years of age, and, therefore, are permanently incapable of sustained and coherent thinking. The average human being in this modern, industrial, convenience-equipped, wheeled and sanitized age scarcely lives above the range of instinct. Abstract reasoning and higher levels of imagination and judgment are a reservation for the minority. It is the thinking of the few that makes any difference, and it is the leadership of a few among this minority that signifies enlightenment and progress. Babson, deservedly much quoted, writes recently: "Statistics have led me to believe that the entire progress of civilization has been due to less than 2 per cent of the people. Two in a hundred, perhaps, have vision and think for themselves; the ninety-eight others follow. Two in every hundred people are responsible for the progress of your city—they do the planning and developing; the rest follow. A hundred years ago the ratio was even smaller. It is gradually increasing. The difference between these leaders and the ninety-eight followers is a matter of vision." The preacher in the nature of the case belongs to this group, or should belong to it. Some of them do.

Yet it is a perfectly fair question to ask: Is the preacher at present a thinker? Is he fulfilling his historical and practical function, and does he continue to deserve his unmatched advantage? There is much criticism. Here is a statement from Edward Slosson from "Christian Education," Volume I, No. 1, October, 1923, that is in tone with much friendly criticism and is meant to be sympathetic:

"We are in the midst of the greatest revolution of thought that the world has ever seen. The Einstein theory of relativity, the Planck theory of quanta, the chromosome theory of heredity, the hormone theory of temperament, the new knowledge of the constitution of the universe and of the workings of the human mind, these ideas will influence the philosophy, theology, religion and morals of the future as much as did the Copernican theory in the sixteenth

century and the Darwinian theory in the nineteenth. Such questions would have aroused the keenest interest in the minds of men like Edwards, Berkeley, Calvin, Aquinas or Paul. A student in engineering or biology will sit up half the night discussing these theories, but your modern theological graduate is bored by them. He has learned how to give the glad hand to the strangers at the church door and can teach boy scouts how they should salute the flag—things that a pump handle or a drill sergeant could do as well—but he is not qualified to lead his people through the mazes of modern thought. Since sermons have become sociological instead of philosophical, serious minded people are going elsewhere to get their metaphysics and often getting a poor brand of it from unqualified dispensers. When a young preacher does touch upon such topics—which is fortunately seldom—he is apt to reveal a materialistic conception of matter that sounds amusingly antiquated to his scientific hearers."

In the face of this, it is almost universally recognized that the ministry is a fine spirited group of men. Their morality is consistent and unexceptionable; their social and practical efficiency quite high; their piety sound; their spirituality higher and purer than at any time in the history of the church since the post-apostolic age.

However, if one may judge from the anxiety and bewilderment of many of the orthodox brethren in face of hectic and hasty radicalism, they seem to be unprepared and surprised at the state of their own minds. A large proportion of our ministry apparently find themselves unprepared on the intellectual side of their religion and life. In any contest one should not be caught on the merely negative and defensive side. Sermons and conversations suggestive of the intellectual background of the preacher, reading and study habits, the subtle and unconscious drift in spontaneous social contact—all these lead to a sort of conviction that too many of us are really not thinking. Sometimes the facetious references to current discussions of science, theology, philosophy and other impliedly learned topics indicate a shabby abandonment of the preacher's privilege. Sometimes a preacher seems to show that he is ashamed, or at any rate hesitates, to be caught thinking. Take the pastor's library as a sign of his mental endeavors. It consists of a meager kit of tools for sermonizing and of the easier secondary or tertiary disquisitions of piety and devotion.

It is extremely rare that one contains a set-up of the great primary and original sources of theology and philosophy. Always and always, of course, the emphasis of the minister's personality and preaching should be spiritual. Nevertheless, one cannot get away from the feeling that great spirituality, and surely effective spirituality, is associated with a disciplined and informed mind, is reinforced by a broadened intellectual outlook, and that spirituality and heightened mental power are interdependent. In short, hard study, thorough and deep thoughtfulness, mental equipment, discipline and mental culture are too often the obvious lack and yet the present pressing need of the ministry.

While excellence of intellect is lower in register than the beauty of holiness; while recognizing that fitness and vigor of intelligence is accomplished by no single branch or method of study; while admitting particularly that the philosopher has no exclusive prerogative as an infallible instructor; yet it is a fair thing to say, if we may take the work of the wise and earnest in all ages, that philosophy rather more and above any other mode of human thinking gives the mind its most beautiful and enduring furniture. It is so when spirituality and godliness live within.

So these are some reasons for recommending, as has been requested of the writer, some study of philosophy and some books on the subject. It is manifest that there are very clear convictions for the need of careful reflective thinking. Besides this general attitude sketched above, there are specific reasons in the field of philosophy itself as a mental trainer and invigorator that give it value for the minister.

For one thing, a man's attitude toward the Bible and toward certain fundamental theological positions is determined in advance, is already set up, as he comes to the Bible and theology, by his metaphysics. It is not the other way around. What positions we take, what interpretations we make by and large and that become centrally fixed as the result of prior metaphysical tendency, however we come by our metaphysics and however inchoate, unconscious or inarticulate the meta-

physics may be—the philosophic attitude is brought to as well as carried away from religious interpretations. Much contention that is supposed to be concerning the Scriptures is metaphysics in Bible terminology and texts. Assumption, the unexpressed and implicated meaning *in situ* upon which layers of experience and learning are laid, give the strength and form to all of our expressions in life.

It is well, then, to know what are the fundamentals of our own minds and the minds of others. A reading of the great thinkers is a revelation of our own thinking. Philosophy, as almost no other study can give, does give the mind amplitude and spaciousness and wisdom and tolerance. Hair-splitting and vain speculation are in it often, but less frequent than in any other department of thought. If one wishes to quote Milton—“vain wisdom all, and false philosophy,” one can quote him in *Comus* to the opposite purpose.

“The object in studying Philosophy,” says Dean Inge, “is to know one’s own mind, not other people’s. Philosophy means thinking things out for one’s self. . . . We can only try to coördinate and reconcile the knowledge that comes to us from many quarters, resolving contradictions, separating genuine convictions from spectral half-beliefs, conventional acceptance and the mere will-to-believe. . . . If we can clarify this body of expression which comes to us so turbid and impure, we shall have done what is best worth while doing for ourselves and we shall have to offer to others the best that was in us to give, however small its value may be.” If faithful to self and truth and God, we must think through not only those transient problems that come and go, but rethink and make our own those mighty and insistent inquiries that have always invited the souls of the great and perplexed or vexed the spirits of humble men—matters of Reality, Self, Universe, Time, Mind, Matter, Freedom, God. “And if the poor and humble must toil for bread,” says Carlyle, “shall not we in turn toil that they may have freedom, life, immortality?”

But secondary and current discussions of science, philosophy and theology should often furnish opportunity to the minister.

He should not sound to his best hearers as isolated from the intellectual problems of his age as the grocer and garage man. Sometimes one hears God spoken of from the pulpit as if He were a first-rate college man and Jesus alluded to in terms of red-blooded athleticism. A mental and verbal outfit of that sort has no adequate reply nor furnishes an antidote for notions like this: "My God, whose nature and attributes were but the expression of men's highest conceptions of goodness, wisdom and power, that in order to generate a more vivid conception of so great and glorious a thought man had personified and called it by a name."

Any one who reads history in the light of philosophy with due appreciation and who keeps close to the spirit of Jesus will be saved the wretched partisanship and hatreds of all the one-idea "movements" in and out of the church. He will be let into the luminous atmosphere where he may see and breathe freely when the dust of controversy is tossed about in the air and the pawing and bellowing goes on about sects and parties and shibboleths. He will come to gracious, reasoned conclusions and cling calmly to inflexible and patient judgments. In the strife between conservatism and radicalism, between Fundamentalism and Modernism, between science and revelation, he will know where to find a sound and happy resting place rather than an emotional landing place.

One more reason for the church leadership to give itself somewhat to philosophic thinking is the fact that we sometimes fear or fight ideas or reasonings because we are unaccustomed to them. The church once produced a philosophy of its own. It has produced none in recent years, not much since Reed, Hamilton and Edwards. That clear, adequate, monumental work, "The Confession of Faith," was done by philosophically minded men. The first question in the Shorter Catechism is Aristotelian in form. We are too much inclined as church folks and leaders to suspect or scout the things of philosophy, but it may be because we are unacquainted with the field and so are merely negative and critical. The worst ignorance is specious knowledge.

These are some claims for a thoughtful renewal of interest in philosophy. A widespread and vital interest is not likely to come soon, but there are those who have a quickennig of concern in such matters, and a list of books is called for. In responding to this, the volumes recommended below are only the attachments of a personal sort. Recommending a book is like recommending a woman for a wife, when you have not been requested to do so. Some get married that way, however. In matrimony and books it is best to do your own choosing.

A wise scribe brings forth from his treasury things both new and old. As to the old, it is well to go back to the beginning of formulated human thought. Some of the best bits and certainly characteristic bits of ancient philosophy may be found in selections for student's purposes or popular use, e. g. Bakewell, *Source Book of Ancient Philosophy*; Avey's *Readings in Philosophy*.

Harvard Classics contain some Greek philosophy, but others besides. Every one should read Plato in Jowett's translation, and at least the first book of Aristotle's *Ethics*. *Marcus Aurelius* and *Epictetus* have always been furnished in cheap editions. *Plotinus* is represented well enough as a sample in Bakewell's *Source Book*. Augustine's *Confessions* has been a volume often read for its philosophy and theology as well as for its human nature and religious value. A few are attracted by *The City of God*.

The early Medieval period in philosophy will probably be interesting to none but devoted students. It is not likely that *Des Cartes*, *Spinoza*, *Liebnitz*, *Hobbes*, *Bacon* or *Hume* will be sought after except in the critical estimates of the histories of philosophy, yet there is a special value in every one of them. If a taste of them is pleasing when tried out in references or books of selections, copies of all of them may be found new or second hand in old editions from Baker, London, or Stechert, New York. *Berkeley* and *Locke* for different reasons are very interesting to me. The fourth book of *Locke's Essay on the Human Understanding* is published by the University of Chicago, edited by Miss Calkins. *Hobbes' Leviathan* might be read, but I doubt it, so *Liebnitz's Theodicy*.

Of the German philosophers, Kant and Hegel stand out, of course. Kant's *Critique* can be had in a good translation by Max Muller, published by Macmillan. This is far the best in English. Hegel's *History of Philosophy*, probably one of the most difficult of all things to read, is to be found in a collection from Colliers. The philosophical writings of Voltaire are best found in selections. *Rousseau* is easy of access.

If one wishes a sketch of the philosophers and their work since 1800, he will find an excellent history of them in Roger's *English and American Philosophy Since 1800*. There are a number of good histories of Philosophy—Rogers, Alexander, Cushman. Cushman, *A Students' History of Philosophy*, is one of the best text-books written.

It may be that one prefers philosophy in its bearing on theology, and especially as related to Presbyterian thoughts and doctrine. In that case he will look up *Reed* and *Hamilton* and *Dugald Stewart*. He will read *Butler's Analogy*, and better still his *Sermons*. He will not fail to read Edwards' *On the Will* and *On the Affections*. McCosh, *Divine Government, Civil and Moral*, is still on the shelves of the old ministers; as also Thornwell's *On Truth* and Dabney's *Practical Theology*. Perhaps Dabney's *Sensualistic Philosophy of the Nineteenth Century* will be acceptable to some.

A bare list of helps for college classes will suit a good many: *Introduction to Philosophy* (there are many of them)—Rogers, Leighton, Fullerton, Fletcher.

Problems of Philosophy, Hibben, Calkins, Hoffding.

Here are some single volumes that have proved interesting to students in actual practice: Hyde, *The Five Great Philosophies of Life*; Marvin, *A First Book in Metaphysics*; Ladd, *What Can I Know?* Edman, *Human Traits*; Dewey, *How We Think*.

Present day Philosophy will be read by many because it is current. Eucken, *The Problem of Human Life*; and Hermann, *The Christian Faith*, will represent present specimens of German Philosophy. Bergson is the best known of the French

philosophers, but not rated quite so high by the French themselves. His *Introduction to Metaphysics, Time and Free Will, Memory and Matter* and *Creative Evolution*. The first and last are the best to select. Karl Pearson's *Grammar of Science*, Bradley's *Appearance and Reality*, are points of view that are worth while noting. Every one with a slight acquaintance with philosophy should read something of Josiah Royce and James. Dean Inge and Santaryana are pleasing to many. There are many volumes that might be mentioned here and some names of periodicals that ought to be in the library of every self-respecting and diligent student, but space forbids. What is here noted is somewhat random and casual, not intended for the veteran teacher nor for the learned and erudite, but for the average minister who has given only a little attention to such things. This article was requested with such readers in mind.

THE EPISTLE OF PAUL TO PHILEMON.

A Sermonic Meditation.

BY REV. GEORGE L. PETRIE, D. D., LL. D.,
Pastor of the First Presbyterian Church, Charlottesville, Va.

This is a very little letter. Its words are very few and very simple. It is purely personal and definitely private, and almost confidential. Why is it in the Bible? What right has it to be so closely related to Paul's great epistle to the Romans, which has been called the noblest product of the human intellect? Why should it be a companion of the four records of the Supreme Life? Is it worthy of its place beside Matthew, Mark, Luke and John? Is it to be mentioned with the great books of Isaiah, Jeremiah, Ezekiel, the Psalms and the Pentateuch? What ever placed it where it is? It is such a little, personal, private, confidential letter, it seems rather an intrusion where it is.

As Jehoiakim with his penknife cut up the scrolls of Scrip-