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I.

THE NINETEENTH PSALM IN THE CRITICISM OF THE NINETEENTH CENTURY.

IN the first part of the nineteenth Psalm, comprising verses 2-7, or 1-6 as numbered in the English versions, the Psalmist sings of the glory of God as displayed in the heavens:

- 2 The heavens declare the glory of God,
And the firmament showeth his handiwork.
3 Day unto day uttereth speech,
And night unto night showeth knowledge.
4 There is no speech nor language,
Their voice is unheard.
5 Their line is gone out through all the earth,
And their words to the end of the world.

In them hath he set a tabernacle for the sun,
6 Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
7 His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

In the second part the glory of Jehovah's law is first extolled:

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|---|--------------------------------------|
| 8 The law of Jehovah is perfect, | restoring the soul: |
| The testimony of Jehovah is sure, | making wise the simple. |
| 9 The precepts of Jehovah are right, | rejoicing the heart: |
| The commandment of Jehovah is pure, | enlightening the eyes. |
| 10 The fear of Jehovah is clean, | enduring forever: |
| The ordinances of Jehovah are true, | and righteous altogether. |
| 11 More to be desired are they than gold, | yea, than much fine gold; |
| Sweeter also than honey | and the droppings of the honey comb. |

land Declaratory Act, 1892." But we are not sure whether the insertion of the long section (pp. 122-132) upon this subject does not mar the unity of the book, and throw a local and temporary coloring about it which it does not deserve to have. We think it a pity to place such stress on Lord Halsbury's amazing and amusing excursions into a domain evidently so unwonted to him as theology. His views were in no sense supported by the court, and stand out in history only as one of the curiosities of legal literature. But on the other hand, it seems hardly possible to acquit the Free Church Declaratory Act of bungling. None of our Presbyterian Churches which have passed Declaratory Acts of late can be said to have been happy in its work. The motives that have swayed them may be good, and the essential meaning of the Acts may be defensible: but what they have said has assuredly not been well said, and will not be permanently held to be creditable to the clarity of theological thought or the power of theological definition of their authors. The Church of Henderson, Rutherford, Gillespie and Baillie would beyond all question as zealously as the Free Church of Scotland have asserted the privilege and duty of the free proclamation of the Gospel, the responsibility of men for their reception of the Gospel, the condemnation of men solely for sin. But it would have asserted these things indefinitely better than the Free Church managed to express them in its Declaratory Act: and it may be safely predicted that not even a Lord Halsbury could have commented on their expression of them as this wonderful theologian has, not without some excuse, commented on the Free Church Declaratory Act. It is not merely Lord Halsbury who is to blame if the Free Church has been misunderstood. And his misunderstanding is not apt to be the only evil that will come from such a bungling piece of work.

Princeton.

B. B. WARFIELD.

THE THEOLOGY OF THE REFORMED CHURCH IN ITS FUNDAMENTAL PRINCIPLES.

By the late WILLIAM HASTIE, D.D., Professor of Divinity in the University of Glasgow. Edited by WILLIAM FULTON, B.D., B.Sc., formerly Scholar and Fellow of the University of Glasgow. Edinburgh: T. & T. Clark, 1904. Imported by Charles Scribner's Sons. Svo; pp. xvi, 283. \$2 net.

This notable volume consists of the Croall Lectures delivered by the late Prof. Hastie in the Tron Church of Edinburgh in the spring of 1892. A variety of considerations induced the author to secure permission from the Croall Trustees to take his own time for the fulfillment of what, besides the actual delivery of the discourses, constitutes an indispensable condition for lecturing upon this foundation, namely, the publication of the work. And so it came to pass that Dr. Hastie, by delaying the appearance of his book from year to year in order to enlarge and verify his studies, was prevented by death from bringing out his *Lectures* in the very form in which he would have chosen to have them. A student and friend of his, Mr. Fulton, has, however, most admirably done the necessary editorial work. The most important references have been supplied; only here and there are slight gaps left in the chain of argument; and for the most part we have the very words of the lecturer himself.

We heartily endorse the wish which Prof. Flint expresses in his brief commendatory Preface, that the "work so long looked for" may be "widely and kindly received." Indeed, we cannot refrain from saying at the very outset, that we regard Dr. Hastie's exposition of the historic development of the Reformed theology as one of the clearest, strongest, and most valuable presentations of this theme that have as yet appeared in our own or in any other language. Almost every page reveals the author's superlative qualifications for the task he has undertaken. A genuine lover of the Reformed theology, he made it his life-work to investigate its genesis, to defend its principles, and to apply its truths to the

needs of his age. He writes from a large knowledge not only of history, but also of science and philosophy; his theological equipment in particular is of the highest order; he has, moreover, a rare gift for lucid, cogent, and fascinating expression, which, combined with his profound conviction as to the superiority of the Reformed over all the other theological systems, imparts to his style the eloquence of a convincing argumentation and a noble intensity of feeling. Especially in these days of theological indifferentism and of so much confusion and uncertainty concerning the meaning and the merits of the Calvinistic construction of the universe, it is most refreshing to read so strong and able a presentation and defense of what is "undoubtedly the profoundest theological expression of the new religious life of humanity that was quickened and unfolded into being by the great creative impulse of the modern world, the Reformation" (p. 8).

The first lecture or chapter, strictly introductory, speaks of the importance of discovering and elucidating the continuity of the Reformed faith, especially in view of the wide prevalence of Ritschlianism, the merits of which are as frankly acknowledged as its defects and insufficiencies are ably presented. Dr. Hastie sets for himself and for the Reformed Church a threefold task: (1) The renewed study of the sources of the Reformed theology; (2) the logical and historical determination of the fundamental principles of the system; and (3) "the scientific development of these principles, if such may be found possible, in the light of their own history and by the aid of all the theological resources of the time." It is in the discharge of the first two of these duties that the author has done so much to call forth our admiration. For in the solution of the last problem, as we shall see, his work, though excellent in many respects, is marred by grave defects.

Having concluded the introductory survey with a critical estimate of the achievements of the Reformed theologians of all lands,—Dr. Kuyper's *Stone Lectures on Calvinism* had not yet appeared,—the writer proceeds in the second chapter to ascertain and authenticate the "Protestant Principle of the Reformed Church." This he finds, not in the right of private judgment, not in any merely rationalistic tendency, nor yet in the claims of religious subjectivity (though this theory is admitted to have a certain justification in the character of the Lutheran theology), but specifically in the sphere of Church-reform. Now undoubtedly Dr. Hastie's view, based as it is upon the monumental work of Schweizer, is essentially correct. But we cannot help feeling that in elucidating this truth our author has not employed his usual skill in giving us the right perspective. In the very last paragraph we do, indeed, learn that "in this immediacy of the religious relation between God and the soul, in the absolute dependency of man for salvation upon God alone, lies the Protestant Principle of the Reformed Church." But we are convinced that in correlating this "the positive side of the Church-reforming principle" with the characteristic negative tendencies of Protestantism,—the Lutheran Church being relatively anti-Judaic, the Reformed relatively anti-pagan,—the author has not done full justice to the fundamentally religious interests and motives that gave birth to the Reformation. Even if the terms "negative" and "positive" in this discussion are not to be regarded as somewhat forced and artificial, greater pains should have been taken to show precisely how these two aspects of the one organic movement stand related to each other.

In chapter iii the now ascertained purgative and organizing principle of the Reformed Church is applied to existing ecclesiastical conditions: to the Church of Rome, whose excellence in the practical sphere is freely conceded, but whose last two dogmas only bear new testimony to her inherent idolatrous or pagan spirit; to the Church of England, which, originally at one with the Reformed in doctrine as in polity, stands in woful need of regaining the purity and catholicity of her youth, since now she presents only the "heterogeneous combination and toleration of a Popish liturgy, a Calvinistic creed, and an Arminian clergy"; and lastly, to the

Scottish Reformed Church, whose various branches are here discussed, not from the standpoint of their doctrinal differences, but with reference to their approximations to the Reformed ideal as regards worship and constitution. The next lecture, on "The Theological Principle of the Reformed Theology," is a masterpiece of scientific analysis and brilliant historical criticism. The precise problem is to determine "the distinctive essence and character of the Theological Principle of the Reformed Theology,"—the author prefers this term to "Calvinism,"—"the principle which at once generates and gives a special coloring to all the doctrinal details of the system, the principle which gives unity to all its theological variations and all the diversities of its forms and modes of expression." The leading attempts to formulate this principle—the scientific theories all date from the nineteenth century—are then passed in review. Four tentative and superficial theories are first disposed of, their elements of truth being duly estimated: (1) the peculiar character and idiosyncrasies of the founders of the Reformed theology (Planck, Ullmann); (2) their special culture and training, their humanistic attainments (Weber, Göbel, and others); their democratic spirit and the republican constitution of the Swiss cantons in which it arose (Baumgarten-Crusius); and (4) the free scope given by them to reason in its attitude toward Scripture and tradition (von Ranke). Then follows a closely reasoned discussion of the more adequate theories of Schweizer, Baur, Schneckenburger and Scholten. Schweizer goes to the root of the matter by showing how the Reformed theologians bring "the soul again into immediate relation with God in the sense of its absolute dependence upon Him alone for salvation." This is essentially a theological as distinguished from the more anthropological principle which Luther made "the article of a standing or falling Church," justification by faith alone. Baur agrees with Schweizer that the Reformed theologians begin with God and proceed from above downward to man, while the Lutheran system starts from man and goes back to God. But Baur pertinently criticises Schweizer's formula of the believer's absolute dependence upon God as being after all too subjective and anthropological a mode of expressing the characteristic principle of the Reformed theology. Schweizer in turn is seen to be equally acute and just in his strictures upon Baur's theory that the principle in question is "the absolute causality of God." Baur, indeed, does not repeat the familiar charge of pantheism against the Reformed system, but he asserts for Lutheranism the "superior excellence of carrying out the principle of freedom, which he regards as the essential characteristic of the Reformation" (p. 148), and he likewise contends that Lutheranism is the logical and natural unfolding of Protestantism. Dr. Hastie correctly sides with Schweizer against Baur on these points. Schneckenburger's view of the essential identity of the Lutheran and the Reformed systems is, of course, not accepted as a finality, though in some of its details, especially in the richness and depth of its conception of God, it marks an advance upon Schweizer and Baur. Finally, Dr. Hastie accepts the formulation of the theological principle as given by Scholten of Leiden. It is found, the author says, "in God's absolute sovereignty in the natural and moral worlds, and especially the absolute sovereignty of His free grace as the only ground of human salvation." The author then proceeds to defend this position against the now prevalent Ritschlian theory that the love of God, taken quite apart from the other divine attributes, is the only adequate theological principle for Protestantism. But, as Dr. Hastie clearly shows, this view is "narrow and limited, and although not inconsistent with the Lutheran system, entirely alien to the universal and comprehensive theology of the Reformed Church." On the other hand, we are to guard against conceiving of the sovereignty of God in too external and formal a way. We must emphasize anew the universal teleology of the Reformed system. God is not merely sovereign, ruling the world from without. He is everywhere

present in His works, making them manifest His glory, He being at once the cause of their being, the reason of their development, and the end of their destiny. The author delights to use Krause's term *panentheism* to express this idea that all things live and move and have their being in God. The lecture closes with a bold and brilliant paragraph in which this principle of divine sovereignty is shown to be in harmony with modern science, with all true philosophy, and with the "higher tendencies of modern theology," overcoming agnosticism, deism, pantheism, and pessimism, and "gathering to itself all that is best in our Christian life and thought"—a noble, somewhat too enthusiastic, yet most ably sustained tribute to the Reformed theology.

Chapter v bears the title "The Anthropological Principle of Religious Development in the Reformed Theology Subjectively and Objectively Regarded." Dr. Hastie here defends the Reformed anthropology against the common misrepresentations, and shows its superiority to the Lutheran and the Romish doctrines, giving special attention to the objective development of the religious life in the Federal Theology. It is, however, in this part of his work, in the performance of his third self-appointed task, the "scientific development" of the Reformed principles, that the author, leaving the safe path of historic fact and entering the realm of theological speculation, sadly disappoints us. Even here, to be sure, there is many a suggestive paragraph, as, for example, that in which he draws a parallel between Hegel's three stages in the development of the religious idea and those of the Federal theologians. Not only, however, are there many statements which we cannot read without dissent, but the author's whole conception of developing the principles of the Reformed theology is, in our judgment, defective and untenable. Especially must we part company with him in his last lecture, entitled "The Principle of Absolute Predestination in the Reformed Theology, Historically Formulated and Scientifically Estimated." For here he so extensively develops this principle, "in order to remove its limitations," that he can conclude the discussion with this word of "eternal hope": "The issue shall be a deepened belief in the endless development of all created souls till the absolute purpose of God shall be realized in an infinitely diversified spirit-world, reconciled, perfected, and unified in eternal harmony through spiritual communion with Christ around the throne of God." The historical portion of this chapter is one of the best sections of the book, a sympathetic, courageous, and masterful presentation of absolute predestination as the "very marrow and backbone of the faith of the Reformed Church." But the transformation of this principle into practical universalism we cannot but regard as being inconsistent with the Reformed theology as Dr. Hastie himself has interpreted it, as well as contrary to the Scriptures, which, as the author himself testifies, it has been the strength and glory of Protestantism, and especially of the Reformed theology, to honor as its only rule of faith and practice. After all, Dr. Hastie has no new or better light to throw upon this dark problem. We gladly follow him in his lucid, eloquent, and learned exposition of the historic development of the Reformed theology; but when upon the basis of the past he tries to prophesy the future course of this development, we cannot but feel that he is dipping his pen, not in the sunlight of revelation, but in the altogether uncertain radiance of subjective illumination.

We cannot, however, bring these remarks to a close without giving renewed expression to the unwonted pleasure and profit this book has given us. Despite the lack of specific references to the sources, despite occasional instances of exaggeration and one-sidedness, and despite even that faulty application, in the last chapter, of the doctrine of predestination, the "Croall Lectures for 1892" will, we are confident, be widely read as one of the clearest and strongest expositions of "the Theology of the Reformed Church in its Fundamental Principles."

Princeton.

FREDERICK W. LOETSCHER.