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I.

PROF. GEORGE D. HERRON AS A LEADER.

THE Rev. George D. Herron, D.D., has been brought into a new prominence recently, by the issue of the symposium in *The Northwestern Congregationalist* which resulted in the change of that paper into *The Kingdom*, and its erection into the organ of a new movement. He had been already well known and generally favorably regarded as a writer of great force, of intense earnestness, and of profound devotion to the great principle of sacrifice for others, which is the distinctive Christian doctrine, and which he knows how to enforce with startling vividness. In the department of sociology the Christian world is looking anxiously for a leader, for a man who shall come forward and speak the word at the present crisis which shall set the Church upon the way which the times call upon it to tread. Many regard Dr. Herron as this man, though he himself designates himself only as a "voice." Still, if he is a voice which shall exhibit the calmness, wisdom, balance and soundness which are required in a leader, he need but utter his cry and he will be the leader needed. Thousands of others can be found to put into execution the wisdom which he shall express.

The present writer has recently read, throughout, all the published works of Dr. Herron for the sake of determining for himself what the promise of finding here the desired leader may be.¹ The

¹ *The Larger Christ*, 1891 (quoted as *L. C.*); *The Call of the Cross*, Four College Sermons, 1892 (*C. C.*); *A Plea for the Gospel*, 1892 (*P. G.*); *The New Redemption*, 1893 (*N. R.*); *The Christian Society*, 1894 (*C. S.*). In the last volume is included Dr. Herron's first tract, *The Message of Jesus to Men of Wealth*, 1890 (*M. W.*).

GISEBERTUS VOETIUS, door A. C. DUKER, Theol. Doct. Eerste Deel. Eerste Helft. Jeugd en Academiejaren, 1589-1611. Leiden : E. J. Brill, 1893. Svo, pp. 124, lii.

Voetius occupies a place of high honor among the Dutch theologians of the seventeenth century. He was, perhaps, the ablest, the most learned and the most influential of all Calvinistic divines belonging to that period so rich in eminent names. Well-nigh every factor in the vigorous and multiform life of the Reformed Church of his days has found in him a classical and thoroughly Calvinistic expression. He was a scholastic of the first rank, who knew how to handle the weapons of his craft with great skill and subtlety; a mystic of a deeply pious vein; a writer of exceptional fertility; and a teacher of wide influence. His biography, when fully written, will reflect a piece of Church history covering the greater part of the seventeenth century and of absorbing interest for everybody who desires to study the development of Calvinism in Holland and elsewhere. There is hardly an event of importance in this period with which the name of Voetius has not been associated. He sat in the Synod of Dort, was one of the strongest opponents of Arminianism and Romanism, afterwards entered the lists against Cartesianism, warned against the extravagances of Labadism, and took a prominent share in the battle against Cocceianism—all this in addition to his endless warfare with the warlike Maresius.

A biography of Voetius has been wanting hitherto. Dr. Duker in preparing one is doing a most useful work. The part now before us constitutes the first half of the first volume, and deals with the youthful years of Voetius and his period of study spent in the university and the "State's College" at Leiden. As was to be expected, Voetius is not so much the central figure here as he will be in the later parts of the work. Sometimes we even receive the impression that the author makes use of this opportunity to deposit for safe-keeping some results of his studies, interesting enough in themselves, but only remotely connected with the subject of the biography. Still we are grateful for many delightful bits of information. The author gives us an insight into the life of theological students at this time. Voetius spent seven years at Leiden. Among his teachers were both Gomarus and Arminius. Dr. Duker makes us witnesses of the first cropping out of the Arminian controversy in the university. Voetius strongly took to the side of Gomarus; and by his outspoken antipathy against Arminius and his views, even as a student, fell out with the regent of the State's College, Petrus Bertius, in consequence of which he was removed from that institution. We are greatly impressed with the amount of labor required of those preparing for the ministry in those days, both in their propædæutical and in their theological course, and with the thoroughness and comprehensiveness of the training of Voetius in particular. The learning subsequently displayed by him becomes somewhat less miraculous if we take into account the wide range of his studies and the untiring zeal and devotion which he brought to them.

After the completion of his studies, Voetius became a minister of the church at Vlijmen, and afterwards of the church of his native place, Heusden. The second part of the first volume will contain the account of this ministry. The second volume will describe the life and work of Voetius as Professor of Theology at Utrecht. We shall look forward with great interest to the publication of this sequel to the present installment. Dr. Duker, though not a Calvinist, is evidently well qualified for his task. The part that lies before us bears witness on almost every page to his careful research and to his impartiality of treatment, the latter of which especially is a some-

what rare quality in our days when a Calvinist of the type of Voetius comes up for discussion.

Princeton.

G. Vos.

THE CHURCH IN VICTORIA DURING THE EPISCOPATE OF THE RIGHT REVEREND CHARLES PERRY, FIRST BISHOP OF MELBOURNE. By GEORGE GOODMAN, M.A., Cantab., Incumbent of Christ Church, Geelong, Canon of Melbourne, etc. Melbourne: Melville, Mullen & Slade; London: Seeley & Co. Pp. 476.

Only a few years ago there passed away in London one who has left an abiding mark upon the Protestantism of Victoria, Australia—Charles Perry, D.D., the first Anglican Bishop of Melbourne. It is a fitting thing that the memory of such a devoted life and such a remarkable episcopate should be kept before the world, as has been done by Canon Goodman in his very interesting book. We must, however, here enter our respectful protest against the assumption conveyed in the title of the volume. The book is not a history of "*The Church*" but of "*A Church in Victoria*."

Charles Perry was the son of John Perry, Esq., of Moor Hall, head of the Blackwall shipbuilding firm of Green & Co. Born in 1807, he was educated at Harrow and afterwards at Cambridge. He commenced his studies at Trinity College, Cambridge, with a view of entering the legal profession, and actually attended some of the law classes at Lincoln's Inn. But contact with good men at Cambridge and at the houses of such friends as Canon Hoare and Mr. J. J. Gurney, where he met Dr. Chalmers, Mrs. Fry and Charles Bridges, turned his thoughts to the desirability of entering the Christian ministry. At Cambridge he came under the influence of Charles Simeon and Mr. Carus, and became a sincere believer in the Lord Jesus Christ and a zealous advocate of evangelical truth.

His academic equipment was of a high order, and, taken in connection with his spiritual earnestness, was of great service to him in the distinguished and difficult station to which he was afterwards called. His biographer tells us that he was not only senior wrangler and first Smith's prizeman, but also a first classman in the classical Tripos, "thus attaining what falls to the lot of so few, the highest places both as a classic and a mathematician." He was elected Fellow of his college, and was also appointed one of the Tutors.

Bishop Perry in later years used to mention an incident of his schoolboy days at Harrow which exercised a permanent influence upon his after life. This was "the fact of an assistant master one day saying to me, 'You fool, Perry, you would do as well as Barry (the head of the form of which I was the second), if you would only think you could.' That saying has been a stimulus of exertion to me through life."

Mention of his early days, and of the influences which helped to mold his character, would be incomplete without a reference to his home training. His mother, though she had not been brought up under an evangelical ministry, was a religious woman, and gave her children a religious education. "She required us," wrote her son in after years, "to learn the collects, the Catechism and Watts' hymns, and although she had no family prayers, she taught us to pray privately morning and evening. On Sunday she made us put away all weekday books, and read only such as were of a religious character. This training, although not altogether such as a mother of the evangelical school would now give her children, was, I believe, of inestimable value to me. Especially so was the observance of Sunday as a day of rest and worship, which I consider to have been, under the gracious influence of the Holy Spirit, the chief means of preserving me from becoming a slave of