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I.

CHRISTIAN UNITY AND THE HISTORIC EPISCOPATE; OR, THE FOURTH ESSENTIAL IN THE DECLARATION OF THE HOUSE OF BISHOPS.

EACH official response to the Declaration of the House of Bishops has expressed the desire for Christian unity and a readiness to promote it. The first response came from the Conference of Congregational Churches in Connecticut (1886). Receiving the Declaration in the most kindly spirit, the Conference affirmed its substantial agreement in regard to the first, second, and third essentials, so that the *Churchman*, in an early reference to it (November, 1886), spoke thus approvingly: The Congregational response "is remarkable for the beauty of its language and for its Christian spirit."

But the Congregational Conference, in the frankness of Christian honesty and in the boldness of Christian equality, referred to the fourth and last essential in the Declaration—the Historic Episcopate—as divisive rather than irenic, as a note of division rather than of unity, and questioned its scriptural warrant. Upon this the *Living Church*, of Chicago, proceeded to rebuke the Congregational response as "foretokening insuperable obstacles to organic union with Christians who have discarded Episcopacy," and proceeded to say: "If this is the way, . . . there is little use for our bishops to trouble themselves about a basis of Church unity." And so lately as December, 1887, a Church journal speaks thus reprovingly: "The Congregational red tape which has so nearly strangled our bishops must be unknotted or cut altogether away. The prevailing Congre-

ish doctrine concerning purgatory" (p. 77). But do such dealings with plain written documents commend their author to men as a safe guide for the interpretation of the Scriptures in the most serious matters of life and destiny?

One general line of thought which books of this class always rouse within us is, perhaps, worth mentioning here. What is the effect on our doctrine of future punishment of our theories of the nature of punishment in general? Mr. Mann adopts the theory that there is no punishment except what comes through the natural consequences of sin, in its boldest form: "the penalty of wilful sin is inevitable, being its natural outgrowth and fruitage" (p. 85). He thinks that God never inflicts pain otherwise than through "the nature of things," and that it would imply an unworthy conception of God to conceive of Him as punishing "by blows applied from the outside, with no object except to inflict pain" (p. 92). We do not pause now to inquire after the atrophied sense of justice which can speak of blows given in punishment for sin, as "applied with no object except to inflict pain," and which thinks that they would "bring in an element of personal vindictiveness" and "arbitrary vengeance" (p. 91). Nor do we now raise the difficulties involved in the consequent position which our author very frankly takes (p. 23), that we must, then, think of the future as simply a prolongation of the present life; by which we are scarcely left room to speak of it as a state of rewards and punishments. What we now ask is, What is the effect of this theory of punishment on our conception of the nature of hell? According to this view, hell becomes a place of self-torment rather than of divinely inflicted punishment; a place of continuously increasing sinfulness and festering corruption rather than of divinely limited evil; a place where every man is tormented more and more as eternity runs on, with the accumulating miseries due to his ever-accumulating sins, where the punishment of each one is necessarily with "many stripes," rather than a place where God justly assigns his stripes to each, according to the deeds done through the body, to some many, to some few; a place, in fine, where God has left men to torture themselves, through the natural working of the natural laws appointed by Himself to govern the nature which He made, throughout ages of ever-increasing sin and woe, rather than where He Himself punishes men, as a father punishes his child, with "blows inflicted from without" and graduated to their guilt. We are not now asking which view of the nature of punishment, or even of the nature of hell, is the correct one. But we do ask what superior advantages toward relieving our horror, when we think of the condition of the lost, are possessed by the theory which makes it a place of "eternal sin," in the sense of "sinning," over that which makes it a place of "eternal sin" in the sense of "guilt"—which conceives it as a place of eternally increasing corruption rather than a place of eternal but justly regulated infliction of punishment—especially should this "eternal" turn out to mean "everlasting"? It is at least possible that the restlessness of many minds before the doctrine of everlasting punishment has its roots in the conception of hell as a corrupting sore in the universe rather than God's prison-house for justly punished men. And it is at least worth while to try the effect on current thought of laying more stress on the guilt of sin and on the infliction of penalty in the future, rather than on the self-propagating power of evil and on the effects of an eternal freedom of restraint upon evil men, when removed from all good influences and allowed to interact upon one another for all evil.

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We notice also the following works in this department:

The Religious Aspect of Evolution (the Bedell Lectures for 1887). By James McCosh, D.D., LL.D., Litt. D. (New York and London: G. P. Putnam's Sons, 1888.) Pp. xii. 109, 8vo. Dr. McCosh has deserved well of our generation, for

which he has been the defender, through many strifes, of all that we hold true in philosophy and of much that we hold precious in faith. Nothing that comes from him can come without a welcome or can be received without gain. Always in the forefront of the battle in defence of fundamental truth, he appears here once more to defend and commend the Christian doctrine of God. Heartily accepting the evolutionary hypothesis as true science, he has written this little book to show, for the benefit of his co-believers in that doctrine, and for the relief of the many who are prejudiced against it, that it is thoroughly consistent with Christian theism. In this he has been entirely successful ; the position that he has taken up, which looks upon evolution as a proved fact, yet not as a sufficient account of the phenomena of the organic world, but only as opening to us the method through which the true force or cause works, is not only consistent with but even presuppositive of theism. The present reviewer cannot, however, accord with his revered preceptor in adopting language (p. 39 *sq.*) which speaks of the fact of evolution as "completely made out," "proved," "demonstrated" (although not "mathematically," p. 45), but must still take his seat alongside of those who look upon it as a more or less probable or more or less improbable conjecture of scientific workers as to the method of creation, which is at present on its probation, and which has not yet been shown to be able to account for the facts, much less to be the true theory to assume in order to account for them. Professor Flint's remarks on the difference in kind between the inductive process applicable to the discovery of the law of gravitation and the inductive process applicable to cases like the present (in the *Encyclopædia Britannica*, xxiii. 266 *a*) may be profitably read in this connection.—*Faith and Conduct : An Essay on Verifiable Religion*. (London : Macmillan & Co., 1887.) Pp. xiv. 387, 8vo. An excellent specimen of the apologetic which is to be expected from "the modern man," if by "the modern man" we mean one who has allowed himself to drift on the sea of recent speculation. As an indication that even such an one must by searching find out God, the book is a valuable one. The author is a philosophical sceptic of the school of Kant, and only saves himself from the gulf of nescience by the Kantian expedient of grasping at the necessities of practical life. He adopts Kant's criticisms of the theistic proofs and Mansel's criticism of our idea of God. He is an enthusiastic evolutionist of the Murphy type, and accepts Mr. Wallace's teaching that matter "is a mere form of force" (p. 84). In general conception of the essence of religion he is a follower of Schleiermacher. Yet he shows that even from such a standpoint we must work our way to a real religion, based on the facts of conduct as its ground, and built up in three stories, the first consisting of the religion of experience, the second of the religion of faith, and the third of the religion of authority. The first includes a reasoned conviction of the freedom and responsibility of man, and that God is, and is great, wise, and righteous. The second, derived from religious feeling, gives us providence, grace, and prayer. Of the third, he contents himself here with showing that it is consonant with his general position, while postponing discussion of it to a subsequent volume.—*The Inspired Word* : a series of papers and addresses delivered at the Bible-Inspiration Conference, Philadelphia, 1887. Edited by Arthur T. Pierson. (New York : A. D. F. Randolph & Co. [1888]). Pp. viii. 359, 8vo. In this handsome volume permanent record has been given to the eighteen addresses delivered at the Conference on the inspiration of the Scriptures, which was held at Philadelphia November 15th–20th, 1887. They are naturally of somewhat unequal importance, and we find that we have marked just half of them (which half it will, perhaps, be more interesting not to state) as possessing claims to be considered contributions to the subjects with which they deal. It is gratifying to observe the sound ring which all these papers give forth on the fact of verbal inspiration. The

remarks on its mode, on the other hand, are often very crude, and range all the way from bold avowals of belief in mechanical dictation to confusing illustrations which would, if pressed to their legitimate implications, void their author's assertions of the inspiration of the words. The true view of an immanent, special superintendence of the Spirit, such as secures that the writers, in the exercise of their human faculties, shall produce an infallible record, is happily the prevailing opinion, although it is not always clearly realized.—*The Fire of God's Anger ; or, Light from the Old Testament upon the New Testament Teaching Concerning Future Punishment.* By L. C. Baker, author of "Mystery of Creation and of Man," etc. (Philadelphia : Office of *Words of Reconciliation*, 1887.) Pp. x. 282, 8vo. The special object of this volume is to bring Scriptural evidence to the support of Mr. Baker's peculiar eschatological teaching ; and more especially, by tracing the Bible doctrines of retribution and redemption first through the Old Testament and only thence into the New Testament, to secure that the deliverances of the latter shall be read by us in their true historical sense, and as they appear against their proper background of Old Testament teaching, of which they are the continuation and crown. As in all of Mr. Baker's writings, much that he says is happily conceived and very acceptable. In particular, the inductions at which he arrives from his study of Scripture, "That God's retributions for sin are fixed and inevitable, but that death, sin's wages, cannot snatch His creatures out of His hands, nor defeat His purposes" (p. 231), will readily be received by all Christian men. Equally true are the two great principles on which he rests his argument : that the death-state is essentially penal, the very penalty threatened by God for sin ; and that resurrection, as so far a reversal of this penalty, is essentially a benefit, and results from Christ's work of redemption. But when he infers from these inductions and principles that the resurrection of the wicked is therefore a gracious restoration of corruptible human life and manhood to them in order to afford them another opportunity to win salvation, he has flown out of sight of his premises, beyond the tether of reason, and flat in the face of Scripture. The result is that the adoption of his hypothesis forces on him, at every step, some new exegesis of the scriptural passages that bear on the subject ; and the present volume thus becomes a body of revised interpretations in the interests of the new theory. Revised interpretation for one point, however, usually ends by affecting others. Thus the upshot is inevitable that we shall have also a revised theology. "The whole doctrine of atonement and forgiveness of sins," we are told (p. 249), "needs to be re-examined." Already the pressure of Matt. x. 28 (p. 101) has given us a new anthropology. And the very roots of the theory are set in an insufficient view of sin, which believes that every claim of God's righteousness can be satisfied by a temporal punishment (pp. 136, 250, 258). The professed object of this new eschatology is to save God's character (p. iv.) ; but it is hard to see any advantage it offers as an apologetic, when it teaches that the "renewed life" given to the reanimated wicked "is burdened with the evil heritage of the former life" (p. 168), and that each rises lower and lower down in the scale of manhood according as the blight of sin has withered and degraded his life here (pp. 144, 146) ; so that the secrets of all hearts here will be made manifest there "in the form, the grade, the potencies of the renewed manhood" (p. 167). If this renewed life, with its new opportunity, rests thus hard on the sin of this life, and may itself result in the "second death," from which there is no resurrection (pp. 147, 169, 201), or in endless existence on the outer circles of life, far removed from the presence of the Lord, in perpetual banishment and eternal experience of the suffering of loss and the shame of degradation (p. 132), but never in the dignity and glory of the Church of the first-born (pp. 131, 241), we are at a loss to see either (1) how it can be said that this reanimation does not reach the

wicked until their death-sentence has been exhausted (p. 258) and judgment for their sins has been satisfied (p. 250), along with "every claim of God's righteousness" (p. 136); or (2) what theodicy can arise from this view which is not equally valid for the eschatology of our creeds. — *The Law and Limitation of Our Lord's Miracles*: a semi-centennial discourse. By Daniel Dana Buck, D.D. (New York: Phillips & Hunt, [1887]). Pp. 76, 32mo. The author's proposition is that the "could not" which unbelief imposed on Christ's miracle-working (Mark vi. 5) was not a physical but a moral hindrance—the "could not" of unsuitableness, the impossibility of impropriety. As God, Christ could have worked miracles everywhere and without preliminary application; but this would have done violence to the proprieties of his manhood, which he bound Himself, by incarnation, always to respect. "Without application to Christ," therefore, "the proprieties of miracles could not be secured," nor could their chief end—of pointing to Him as their source—be obtained. The author attempts to apply this result as the *rationale* of the requirement of faith for salvation; somewhat illogically, and with the effect, by laying stress on the necessity of application on the sinner's part before the blessing is given (pp. 32, 42, 62, etc.), of yielding not a Wesleyan or Arminian anthropology, but a distinctively semi-Pelagian one.

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IV.—PRACTICAL THEOLOGY.

HYMNS OF THE FAITH, with Psalms, for the Use of Congregations. Edited by GEORGE HARRIS, D.D., and WILLIAM JEWETT TUCKER, D.D., Professors in Andover Theological Seminary, and EDWARD K. GLEZEN, A.M., of Providence, R. I. Boston and New York: Houghton, Mifflin & Co.

According to the Introduction, "another hymn and tune book is justified and even demanded by the rapid development of Church music in recent years, and by an accompanying improvement in the choice and use of hymns." This in the outset may be seriously questioned. It means that the modern English Church music should be more largely introduced to our American churches. But recent books have been making our people acquainted with that excellent music in judicious proportions, or quite as fast as they are prepared to learn it. In this book there is more of that music, in our judgment, than our people are ready to receive. In the index of the authors of tunes Dykes appears 53 times, Barnby 31, Sullivan 17, and Monk 17. *Until our American churches are willing to rehearse such music*, as they do in London, they cannot and will not accept it in such proportions. No one who has the right to speak on the subject will deny that much of this English music is good, but its close harmonies are beyond the average education of our churches. For the most part care and taste are shown in this book in the adaptation of hymns to tunes. We think, however, the people will not easily forgive the setting of Cowper's "There is a fountain filled with blood" to an unfamiliar tune—St. Bernard. If instead of the sixth and seventh verses, which are not wanted, the old tune had been printed at the bottom of the page, as is well done in the case of the 129th Hymn, there would have been less ground of complaint. The book is not a large one. There are 629 Hymns and 27 Chants, the whole being preluded by 56 "Selections from the Psalms for chanting or responsive reading." "The order of topical arrangement is determined by the Apostles' Creed, which has suggested the title of the book, and has also determined the proportion of its various parts." The metronome time placed at the beginning of each tune may prove serviceable in securing the proper *tempo*—at least it is a commendable effort