

THE PRESBYTERIAN REVIEW.

No. 35.—July, 1888.

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-

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.

B. B. WARFIELD.

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