

THE PRESBYTERIAN REVIEW.

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I.

DR. SHEDD'S SYSTEM OF THEOLOGY.

IN the three brief pages of reference to American theology, with which Dorner concludes his *History of Protestant Theology*, that eminent author informs us that, so far as he is able to survey it, theology on this continent "has as yet no connected literary history." We are gravely told that "the numberless parties" existing here, mainly engaged in external labors and conflicts, "have not as yet been able to do much for the advancement of theological science." Yet the hope is expressed that by "the introduction of English and Scotch, and especially of German theology, now abundantly taking place, and transporting into the country many elements of culture," theology may hereafter attain among us not merely a recognizable existence, but also "a new and even an independent form and combination"—a form and combination which somewhere in the future, provided these favorable conditions continue, "may in many respects resemble the theological development of the Church in the first centuries." But at present, in the estimate of Dorner, "America is as yet merely on the threshold of its theological existence."

But what shall be said of a history of Protestant theology written within twenty years which makes no mention whatever of that remarkable anthropological controversy, involving many of the most fundamental principles in evangelical Protestantism, which agitated not only New England but the whole country during the latter half of the eighteenth and the first decades of the present century—a controversy which gave to the Protestant world the treatises of Edwards on Original Sin and the Freedom of the Will, and a large

(Glasgow : J. N. MacKinlay, 1889.) Pp. 32, 8vo. A rejoinder to certain criticisms of Mr. Salmond's excellent pamphlet on Perfectionism, which was noticed in our last number, and which we take this renewed opportunity to commend. As disagreeable as controversy is, it becomes a duty whenever dangerous error lifts its head. And though it is not, perhaps, the general opinion, errors of fanaticism, perverting the truth, are commonly more dangerous than errors of rationalism, denying the truth. They appeal to the unwary Christian heart upon its unguarded side, and through apparent reverence lead to deadly error. "I verily thought to do God service," is the cry of a deep repentance for a deep sin. Hence Kenotism is more dangerous than Arianism ; asceticism than license ; perfectionism than unveiled calls to sin. Let us hope that America is to be spared the "Faith Pilgrims," the Princeites and the Agapemone ; and let us congratulate our Scottish friends that so courageous and true-minded a defender of the truth as Mr. Salmond has been raised up to warn them of the peril of this teaching.—*Geschichte der christlichen Ethic*. Erste Hälfte : Geschichte der christlichen Ethic vor der Reformation. Von Dr. Chr. Ernst Luthardt. (Leipzig : Dörffling und Franke, 1888.) Pp. xii., 335, 8vo. *Zur Ethic*. Ueber verschiedene ethische Themata. Von Dr. Chr. Ernst Luthardt. (Leipzig : Dörffling und Franke, 1888.) Pp. 80, 8vo. We content ourselves with the mere mention of the first volume of Dr. Luthardt's *History of Christian Ethics* here, reserving it for a fuller notice when the work is completed. As all will understand who know the author's works, it is charmingly written, and adequately covers the ground. The little volume of "Contributions to Ethics" is made up of six papers rescued from the periodical press, and given new life and usefulness in this collected form. The first of these is a beautiful series of "Thoughts on Conscience." This is followed by historical discussions of the estimation of human vocations and of the moral ideal, while the two last papers—on "The Roots of the Roman Catholic Ideal of Perfection in the Ancient Heathenism" and on "Romish Jesuit Morality"—are polemic papers against Rome. The former of these undertakes to show that the ascetic ideal of Christian perfection taught by the Romish Church and represented to be the original Christian conception by Hegelian and Hegelianizing writers, is not Christian, was not held by Christ or taught by the Apostles, but is distinctly a borrowed ideal derived from ancient heathen thought. The latter is simply an exposure of the nature of Gury's *Compendium Theologiae Moralis*, which, as the professors of the Episcopal Seminary at Mayence boast, is now the text-book on the subject in forty-five seminaries scattered through Germany, Italy, France, Belgium, England, and America. Drs. Döllinger and Reusch have recently made us familiar with the internal strifes by which Jesuit morality captured the Romish Church. This essay of Dr. Luthardt's may keep us advised as to what it remains even after all that has been done to purify it. It may, indeed, be pleaded that such books are not intended to teach the people, but to stand as the norm of action for confessors. This simply uncovers, however, the essentially demoralizing influence of the confessional—on the priests and, through them, on the people. Can it be true, as Dr. Luthardt indignantly asks, that all the filth that is possible under the sun must be dragged together and solemnly investigated in order that men may learn the way of purity in which they are to lead souls ? For the implication of this sentence is a fair description of this "text-book of morals," the details of which are too sickening to read with patience.—*Charles Darwin*. A sketch of his life, writings, theory, character, mental characteristics, and religious views. By Professor J. I. D. Hinds, Cumberland University, Lebanon, Tenn. (Nashville : Cumberland Presbyterian Publishing House, 1889.) Pp. 15, 8vo. A brief account, rather than criticism, of Mr. Darwin and his work, scarcely full or deep enough to satisfy most readers. Professor Hinds would find great difficulty in justifying his

statement (p. 15), put forward as a partial account of Darwin's defection from faith: "His training had been Calvinistic, and the freedom which he found everywhere in nature did not accord with the Calvinistic idea of fatality and the arbitrary action of the supernatural will." Does not Professor Hinds know (1) that Mr. Darwin sprang from Unitarian ancestry, who had only a nominal attachment to the Church of England, or (2) that Mr. Darwin did not find freedom in nature, but grinding law, and felt driven by his theory not to deny "fatality," but a tree-acting God; or (3) that Calvinism has nothing to do with fatalism? Some of our Cumberland Presbyterian brethren seem much put to it to find justification for their position.—*Die christliche Vollkommenheit*. Ein Vortrag von Albrecht Ritschl. Zweite durchgesehene Auflage. (Göttingen: Vanderhoeck und Ruprecht, 1889.) Pp. 20, 8vo. Ritschl objects to the form of statement which holds up the conception of perfection of life only as the unattainable standard, the sight of which brings our imperfection into clearer light; its value must rather be found in the fact that we may believe that we are intended to attain it. He distinguishes between moral and religious perfection, the latter being none the less "perfection" because it is only perfection in its sphere and of its own kind—in meekness, humility, patience, faith. This, he holds, is the perfection that Christ, Paul, and James have in mind when they speak of "perfect" Christians.

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IV.—PRACTICAL THEOLOGY.

FOR SOCIAL AND SABBATH WORSHIP—SONGS OF PRAISE WITH TUNES. Compiled and edited by LEWIS WARD MUDGE. Sq. 8vo, pp. 239. Copyright, 1889, by A. S. Barnes & Co., New York and Chicago.

Dr. Mudge's experience as musical editor of the *Carmina Sanctorum* and other books in which he was associated with Drs. Hitchcock and Eddy prepares us to expect good work from him when he undertakes on his sole responsibility the preparation of this smaller book. It is designed for social use. The number of hymns is five hundred and three, with a few doxologies; the number of tunes about three hundred and twenty-five. The number of hymnologists whose compositions are turned to account is nearly two hundred and forty, the number of musical composers not far from one hundred and seventy. Rather more than the ordinary proportion of hymns is American, the same is true of the tunes, while the great Continental and English composers are represented by the productions best suited to a collection like this. Measured by the standards of musical science books like the *Evangelical Hymnal* might be declared decidedly superior; this little volume would be available, however, in many a home and many a congregation from which the other would be shut out both by the unfamiliar character of many of its hymns and the foreign tone of its tunes.

The adaptations seem to us for the most part judicious. Now and then we protest against being asked to sing a hymn like "When I can read my title clear" to a jerky, exasperating tune like Holbrook's *Clinton*, the accent of which is so often suddenly reversed and put out of all possible relation to the rhythmical movement of any hymn that has a rhythm. We would with Dr. Robinson banish such tunes utterly. A considerable number of the best of the revival melodies find a place in this volume, while it seeks to do justice to and extend the popularity of a good number of the best recent English tunes. The book would in our judgment have been more elevating to the popular taste if it had gone a little farther in this direction.