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I.

THE ETHICAL GOSPEL.

IT may be admitted that no conception of Christianity is even approximately correct, in which ethical considerations do not obtain a large place. Obviously the person of Christ must be central in the system of truth which bears His name ; and no view of His person can be maintained in harmony with the gospel narratives, in which the moral element, as distinguished from the metaphysical, is not made prominent. One may hold with the firmest conviction of their truth the facts of Christ's supernatural birth, His resurrection from the dead and the presence of constantly recurring miracle in His ministry, and have besides a due sense of the great though varying significance of these facts, and yet maintain that they do not constitute the chief glory of that wondrous life. We seem to be justified in saying, in the light of the four gospels, that the supreme glory of Christ for us, the highest which we are permitted to discern as distinct from that in which we can only believe, is His abiding consciousness of God and of oneness with Him, His entire devotion to God's will even when that disclosed to Him the cross with its shame and pain, His intense and untiring compassion for the sinful and the suffering ; that it lay more in His possession in absolute perfection of qualities which we may and should share in part with Him, than in the supernatural attributes which are exclusively His own. And while this is true of Christ's person, the same principle—the supreme importance of the moral—holds good of His work. No view of it can be maintained, in the light either of the gospels or of the epistles, which does not make the deliverance of men from

THE AGE OF THE CRUSADES. By JAMES M. LUDLOW, D.D., L.H.D.
New York: The Christian Literature Company, 1896. Pp. xiii, 389.

"After the lapse of eight hundred years, the story of the Crusades still furnishes the most fascinating, if not the most instructive, pages of Christian history,"—so Dr. Ludlow begins his Introduction. The story loses nothing of its inherent fascination from his way of telling it. So brief a narrative as this is of a long and crowded period must be a synopsis. And the writer who undertakes such a narrative is in danger either of producing an abstract historical essay or of filling his pages with statements of fact too short and bald to awaken the reader's interest. But Dr. Ludlow knows that history is not discussion but narration, and, short as his chapters on large subjects under his general theme necessarily are, he succeeds in making them substantial with information, and in making them interesting by a vivid style and through his fine sense of dramatic values. The book contains no better or better written chapters than those which introduce the Crusades by presenting "the conditions of life and thought in the eleventh century, which facilitated or prompted the great movement," as the state of society, the institution of chivalry, the feudal system, etc. No better brief history of the Crusades, so far as I know, has been written in English.

Princeton.

JOHN DEWITT.

DER STUNDISMUS IN RUSSLAND. Studie und Erinnerung von HERMANN DALTON. Gütersloh, 1896.

This brochure on the Stundists is very timely and interesting. Its author was for more than thirty years pastor of the large German Reformed Church in St. Petersburg and superintendent of the Reformed Church of Russia. He is also the historian of the Reformed Church of Russia. He therefore speaks on this subject with authority. He makes it interesting by giving personal experiences in connection with the origin of Stundism as it started in connection with the Reformed Church at Rorschach near Odessa. He then describes the break of the Stundists with the Greek Church, their later separation into two parties, a Baptist and a non-Baptist, and also their persecutions. His book, however, is not limited to the Stundists, but speaks of the subject broadly as one among many other signs in Russia—an idea which he previously brought out in a pamphlet published some years ago on *The Evangelical Tendencies in Russia*. In his *Stundismus* he describes the significance of Tolstoi's work, the Rascolnik movement and the Radstock and Pashkoff movement, all of them in Russia. The book is probably the most complete survey of the evangelistic Protestantism of Russia. Compared with Prof. G. Godet's excellent pamphlet on the Stundists which created so much interest in French Switzerland, this covers a larger field and has perhaps less of French picturesqueness, but is more thorough, having been written by an eye-witness. It should have an English translation that Americans may know the sufferings of these Russian martyrs of a movement born out of the Reformed and Presbyterian family of Churches.

Reading.

JAMES I. GOOD.

THE WESTMINSTER ASSEMBLY: ITS HISTORY AND STANDARDS. Being the Baird Lectures for 1882. By ALEXANDER F. MITCHELL, D.D., LL.D., Emeritus Professor of Ecclesiastical History, St. Mary's College, St. Andrews; Joint Editor of *Minutes of the Westminster Assembly*, *Minutes of the Commission of the General Assembly*, etc. Second Edition, Revised by the Author. Philadelphia: Presbyterian Board of Publication, etc., 1897. 12mo, pp. xxiv, 539.

THE WESTMINSTER SHORTER CATECHISM. Adopted by the General Synod of New York and Philadelphia, 1788. With Proofs from the Scriptures, authorized by the General Assembly of the Presbyterian Church in the U. S. A., 1894; and an Analysis. Philadelphia: Presbyterian Board of Publication, etc., 1897. 16mo, pp. 46.

THE WESTMINSTER SHORTER CATECHISM. Philadelphia: Presbyterian Board of Publication, etc., 1897. 32mo, pp. 31.

These three reprints represent the beginnings of the provision making by the Presbyterian Board of Publication to meet the demand which will be raised, by the celebration this year of the 250th anniversary of the completion of the Westminster Standards, for editions of these standards and information about their formulation, contents and history. Along with them should be named also the excellent new edition of *The Constitution of the Presbyterian Church in the U. S. A.* (issued in 1896), containing not only the Westminster Confession and Catechisms (as in use in a slightly amended form in the Presbyterian Church in the U.S.A.), with the recently revised proof texts, but also the other parts of the Constitution of that Church. The new issue of the *Shorter Catechism* has, of course, nothing to distinguish it from former issues except its excellent type, (which distinguishes to the eye not only the questions and answers but also the Biblical words incorporated in the text,) and the historical note on the title-page, (which recites the dates of the completion, approval and adoption of the Catechism). The new issue of the Catechism with proofs differs from the old edition to which it corresponds doubtless only in the substitution of the new for the old proof texts. Both ought to pass into immediate use throughout all our churches.

It is to be hoped also that the new edition of Dr. Mitchell's history of the Westminster Assembly will come into large use during the current year. It is almost impertinent to say of such a book at this late date that it is a model book of its kind; and that those who have not read it will find their profit in doing so at once. A portion of it was first delivered as the "Elliott Lectures" at the Western Theological Seminary at Allegheny, in 1880; these lectures, enlarged, were then given as the "Baird Lectures" for 1882, and were published in London by James Nisbet & Co. in 1883. A number of copies of the imported sheets were bound up with a new title-page and issued with its imprint by the Presbyterian Board in 1884. The book at once took its rank as the most trustworthy and sympathetic account of the Westminster Standards in existence, and rapidly ran out of print. The public is to be congratulated that Dr. Mitchell has permitted himself to be persuaded by the Board to revise the text and allow a new edition to be issued to meet the present demand. The revision does not much alter the text. A phrase is more felicitously turned here or rendered a shade more exact or emphatic there; a few additional references are added in the notes; and a few additional citations and remarks incorporated in them: that is about all. But so good a book needed only these little touches of betterment; and the thing to be grateful for is that it is now in this revised shape once more placed within the reach of the public in a form which for mechanical excellence does great credit to the Board, and certainly in no way falls behind the original English edition. It is to it that those will need to go who wish to know how our Standards arose and what they really are; how the best thought of the best age of English Protestantism was poured into them; how fully and genially they represent the *consensus* of Reformed theological thought in its most complete and most catholic form; and how their very possession differentiates the fortunate churches

which have inherited them as those best furnished for the word and work of the Christian life and the Christian propaganda.

Princeton.

BENJAMIN B. WARFIELD.

A Short History of the Italian Waldenses, Who have Inhabited the Valleys of the Cottian Alps. From Ancient Times to the Present. By Sophia V. Bompiani, Author of *Italian Explorers in Africa*. Pp. vi, 175. (New York: A. S. Barnes & Co., 1897.) Madame Bompiani undertakes the rather audacious task of stemming the tide of expert opinion in the matter of the origin and early history of the Waldenses. It has been held by recent scholars almost unanimously that the tradition connecting this evangelical Church with the ancient Church and with apostolic times was unfounded; and that the Waldenses originated with Peter Waldo, in the twelfth century. As against this belief, the Waldeuses themselves hold and claim that the tradition binding them with the primitive Church is well supported. The author takes sides with them and rehearses the considerations which should weigh against the findings of recent historical scholarship. On examining these considerations, however, we cannot say that they are convincing. Madame Bompiani is compelled to amalgamate the Albigenses, Claudians, Leonists and in fact all the dissenting evangelical bodies that antedate Peter Waldo into one continuous and unified Church in order thus to establish an antecedent to the Waldenses. But this procedure is contrary to all that is known of these bodies. Each of them has a separate and independent origin. They may come into sympathetic contact with one another, but they are in no sense a single Church, and therefore cannot be the Waldensian Church of the period preceding Waldo. But, though the author's argument for the apostolic origin of this people is weak, her portraiture of the history of the Waldenses after the days of Waldo is vivid and full of interest. The story of their sufferings and heroic deeds is told with great skill and in a style designed to interest the lay reader.—*A History of Anti-Pedobaptism from the Rise of Pedobaptism to A.D. 1609.* By Albert Henry Newman, D.D., LL.D., Professor of Church History in MacMaster University, Toronto, Canada. Pp. xii, 414. (Philadelphia: American Baptist Publication Society, 1897.) Dr. Newman's contribution to the American Church History Series on the Baptists in the United States has placed him in the front rank as a specialist in his chosen field. It was a judicial as well as a judicious piece of work. The scope and purpose of that work, however, did not allow the author to go very far back of the American period of his subject. In the present volume he undertakes an investigation into the early history of the Baptists in general. The title of his book is carefully chosen and framed together. It puts opposition to the baptism of infants at the centre of the system of tenets held by Baptists. All other distinctive doctrines and practices are in the background. Its disintegrating individualism, its austere formalism in insisting on one particular mode of observing an external ordinance as absolutely essential, its attitude towards the State, the many details in which its adherents have fallen apart from one another, all sink into insignificant places. It is opposition to infant baptism that stands at the root of the system. And of opposition to infant baptism Dr. Newman proposes to give the history from "the origin of Pedobaptism to A.D. 1609." Thus the title suggests at the very outset the idea that infant baptism had an origin separate from baptism in general. This suggestion, which the Baptist reader would naturally accept as a settled fact, is, however, a matter of opinion and a point in dispute between Pedobaptists and Anti-Pedobaptists, and it behooved Dr. Newman to trace infant baptism to its alleged origin and to show the conditions and causes out of which it arose. To a reader unacquainted with the details of the controversy between Bap-