

THE PRESBYTERIAN AND REFORMED REVIEW

No. 39—July, 1899.

I.

THE CRISIS IN THE CHURCH OF ENGLAND.

ON "Good Friday" of April, 1898, there occurred an episode in one of the churches of London (St. Cuthbert's, Philbeach Gardens), which was in some respects a reminiscence of the Jennie Geddes incident in Scottish Church tradition. The ritualistic service called "The Veneration of the Cross" was in progress. A processional had filed through the aisles, a wooden crucifix borne at the head. This was then laid on the floor at the chancel steps, and, at the bidding of the minister, the people going forward prostrated themselves and kissed the piece of wood with its sorrowful image. In the congregation sat a Mr. John Kensit, a sturdy Protestant, a bookseller of Paternoster Row, a member of the Church of England, though not of that particular parish. With him was a small party of friends, men and women, like-minded with himself. He, too, went forward, but it was only to seize the crucifix in his hand and face the people and dramatically declare, "In God's name I denounce this idolatry in the Church of England!" There was instant confusion and not a little of hysteria and screaming and undignified scuffling in the aisles, and cries of "police" and "murder" were heard. Thus, as in Jennie's case, along with the serious import of the occurrence, there was also a grim comicality. Mr. Kensit was afterwards indicted on the charge of "brawling in a church," but the prosecution failed to convict.

The report of the incident spread like wildfire, and, despite its amenability to criticism, it aroused the people everywhere. The searchlight of inquiry was turned upon other parishes and clergy.

slight pamphlet gives them, and it is a delight to note that they give forth no uncertain sound. Nor does the address of one of the Church's most honored and most faithful elders, Mr. Thomas McDougall, delivered at their request before more than one of the Presbyteries of the Church, with which our list of titles closes. It promises well for the future of the Presbyterian Church that it was able so easily, at every point in its widely extended borders, to put forth its testimony to the truth it has received and by which it lives, with the vital earnestness and intelligent appreciation which these sample addresses exhibit. Addresses like them—equal to them in grasp on the truths expounded and devotion to the principles of our Confessional teaching—were delivered in every part of the Church. The impulse they must have given to sound thinking and enthusiastic propaganda of the precious truth entrusted to us must have been very great. It is a pity that more of them have not been given at least the prolonged life and influence of a pamphlet publication. It is another pity that a considerable number of them have not been collected and put into permanent book-form. Is it too late even now to express the hope that our Board of Publication may collect, say, a couple of volumes of them, of the same size as that which contains the addresses delivered before the Assembly? The three volumes together would not be more than a fitting memorial of a great occasion, and of the splendid manner in which it was celebrated.—*Montevideo—Maybank*. Some Memoirs of a Southern Christian Household in the Olden Time; or, The Family Life of the Rev. Charles Colcock Jones, D.D., of Liberty County, Ga. By his Son-in-law, R. Q. Mallard, D.D., Author of *Plantation Life before Emancipation*, etc. 12mo, pp. 87. (Richmond, Va.: Presbyterian Committee of Publication [1898].) Those who have read Dr. Mallard's delightful sketches of *Plantation Life before Emancipation* will turn to this later volume with expectations which will scarcely be fulfilled. There is now and then apparent in it the same reminiscent charm and loving touch in describing the "olden time;" but the narrative element of the volume shrinks to unexpectedly narrow proportions, or, to apply the author's own simile, the "sermon" sinks pretty nearly wholly into "application." Dr. Mallard is so intent on holding up the beautiful example of Dr. Jones' Christian home for our instruction and imitation that he hardly draws the outlines of the example and wholly neglects to fill in the picture. This is the more regrettable as the life of this great Christian philanthropist is one we should have both enjoyed reading and profited by, and as Dr. Mallard is in every way qualified to write it in an attractive and satisfying way.

IV.—SYSTEMATIC THEOLOGY.

WHAT THE BIBLE TEACHES. A Thorough and Comprehensive Study of all the Bible has to Say Concerning the Great Doctrines of which It Treats. By R. A. TORREY, Superintendent of the Bible Institute, Chicago. Author of *How to Bring Men to Christ*, *How to Study the Bible*, etc. Chicago, New York and Toronto: Fleming H. Revell Company [1898]. 8vo, pp. 539.

It would be a very precious book that gave us "a thorough and comprehensive study of all the Bible has to say concerning the great doctrines of which it treats." Needless to say, Mr. Torrey's useful volume hardly fulfills to the letter this great promise of the title-page—which forms therefore something of a stumbling block at the threshold of his serviceable but somewhat

desultory collection of Bible-readings on doctrinal topics. At the opening of his Preface, he explains more circumspectly that "it is not supposed for a moment that this book exhausts all the Bible has to say on the topics treated, much less that it takes up and exhausts every topic dealt with in the Bible." Of course, it does not. There are many of the great doctrines of the Bible which are not treated at all here—such as all those that cluster around the fact of the election of grace and all those that belong under the locus of the Church and the means of grace. And the treatment accorded to the doctrines selected for study moves far too much on the surface to have plumbed the depths of any one of them.

But though the Preface sets the title-page right on this point, it raises a difficulty of its own in the emphatic claim it puts in for the method of the work as being in an especial sense "inductive." The chief gain that has been made by doctrinal study of late years is its acquisition of a more inductive method. That is the significance of the birth of the new discipline of "Biblical Theology." Whereas there has been a tendency hitherto to formulate doctrine on the basis of a general impression derived from a cursory survey of the Scriptural material or on the basis of the specific study of a few outstanding texts isolated from their contexts, and then to seek support for it in more or less detached passages; it is becoming more usual now to rise from the thorough understanding of the teaching of complete sections of Scripture to larger and larger groups until an insight into the doctrinal whole is attained—in the unity of its historical development and the harmony of its varied expression. Mr. Torrey's method is altogether alien to this truly inductive process. He begins with isolated passages, collected under a purely formal *schema* already present explicitly or implicitly in his mind: and this is not made induction merely by arranging the texts first and the propositions which they support second, on the printed page. We have not the remotest intention of suggesting that Mr. Torrey is not striving to give the pure teaching of the Bible in these propositions; neither do we doubt that he succeeds in giving the pure teaching of the Bible in the large majority of them. We are merely animadverting on the claim put in that the method pursued in this volume has some distinguishing right to the name of "inductive." That it certainly has not.

The fact is that Mr. Torrey's method is undistinguishable from the ordinary method of the exercise known as "Bible-readings." What he has given us is just a series of sublimated "Bible-readings" on doctrinal topics. Any appreciative estimate of the book must proceed on the clear recognition of this fact. If we are to regard it as a contribution to dogmatics, we must needs look upon it as moving over the surface of its subject—as incomplete, insufficient and occasionally erroneous. If, on the other hand, we may accept it for what it is—a series of thoughtful Bible-readings on selected doctrinal subjects, including especially the topics of the Father, the Son, the Holy Spirit—we may gladly recognize it as an admirable example of an admirable method of teaching, from which we may all learn much. Of course the limitations of its method characterize it: and of course the limitations inherent in the author's equipment and doctrinal views condition it. Even in his Bible-readings, naturally, Mr. Torrey still teaches his Arminianizing theory of redemption, and his Keswick doctrine of the Baptism of the Spirit, as well as his burning, evangelical blood-theology. As is also, perhaps, natural in Bible-readings, his exposition runs much on the surface of things and is rather external and at points even shallow. We read occasionally thoroughly misleading things: as, for example, when we are told that all of God's gifts are at the disposal of all who wish them, for there is no respect of persons with Him (p. 379), or that "numbers belong primarily to the physical world," so

that the category of number can be only with difficulty applied to spiritual being (p. 20).

In such deep things as the Trinity, the Person of Christ, the idea of Eternity, Predestination and Freedom—Mr. Torrey's plumbet does not reach the bottom. But though he does not know how to discriminate between the extraordinary and ordinary gifts of the Holy Spirit and so leads his readers into very muddy water indeed, as to spiritual gifts and guidance, he does know the fundamental thing about the Holy Spirit—that He is a Person—and how to present this truth in a form so striking, so true and so enheartening (p. 225), that we should like to see his three paragraphs on it bound as a frontlet between the eyes of every Christian teacher. And though he does not know all the secrets of the divine dealing with man, as they are revealed in the Word, he does know that most fundamental secret of all—that the Holy God hates sin and punishes it because it is sin—and how to set forth God's holy hatred of sin in language as moving to the conscience as it is faithful to the Word of God (p. 39). And the best thing about the book is that it is this element of evangelical religion, laying hold of the very core of the Gospel, that constitutes its main contents. As we read, we see there are many things that Mr. Torrey has yet to learn concerning the great doctrines that the Bible teaches, but we see also gladly that there are many things taught by the Bible that he has learned and knows how to teach the Christian world, and we gladly put ourselves in these at his feet.

Princeton.

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Joh. Guelielmi Baieri Compendium Theologiæ Positivæ, adjectis notis amplioribus, quibus doctrina orthodoxa ad παιδείαν academicam explicatur, atque ex scriptura s. eique innixis rationibus theologicis confirmatur, denuo edendum curavit Carol. Ferd. Guil. Walther, SS. Theologiæ Doctor et Professor. Editio auctior et emendatio. *Indices* fecit Theo. Buenger. Svo, 132. (St. Louis: Concordia Publishing House, 1899.) The edition of Baier's *Compendium* prepared by Dr. Walther and used (as we believe) as a text-book in the theological classes at the Concordia Seminary, is completed by this comprehensive body of *Indices*, which place every part of the contents of the book fully at the control of the student. The "index rerum, nominum, auctorum" is drawn up with great care and occupies no less than one hundred and five closely printed pages. To it is adjoined the "index locorum Scripturæ." At the end there are three entries of less important matter, viz.: (1) "Axiomata et Dicta Præstantissima nonnulla" (113-129), a collection of theological aphorisms laid down or explained in the compendium: such as "Wisdom is first and religion second, because we first know God and afterwards worship Him;" "We would rather confess a cautious ignorance than profess a false knowledge;" "There are many things contained ἐν γραφῇ which are not contained ἐν γράμματι;" and the like; (2) certain *dicta* concerning terminology; and (3) certain *Baieriana* of which Dr. Walther did not approve—such especially as concerned predestination and its relation to faith and regeneration. The little volume will be indispensable to possessors of the edition of Baier to which it is an adjunct.—*Affusion the Only Scriptural Baptism*. By Rev. J. W. Tyler, M.A. 16mo, pp. 39. (Richmond, Va.: Presbyterian Committee of Publication [1898].) A well-written and strong presentation of a somewhat overdrawn position. It is not unnatural (though somewhat unfortunate) that extreme claims beget extreme claims in reply. The blame belongs on the shoulders of the original parties to the dispute.