

# THE PRESBYTERIAN AND REFORMED REVIEW

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## 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.

determining not what that doctrine is—a matter on which there is no room for serious divergence of opinion—but what were the determining motives that led Calvin to the adoption of this doctrine and what place it occupies in his theological system and in his general religious conception. After a short introduction, in which the existing variety of opinion on these points is noted, the book is divided into two parts. In the first of these an exposition is given of Calvin's several deliverances on the subject in chronological order. This is minutely and carefully done: and lays before the reader in abstract the whole material for forming a judgment. In the second part the problems whose solution it is the object of the book to advance are directly attacked. Scheibe seeks to trace a growth in Calvin's conception of predestination from the incidental hints of the first edition of the *Institutes* (1536), in which it appears only in a soteriological relation, to the full-blown doctrine as it appears, for example, in the last edition of the *Institutes* cared for by Calvin (1559), where it has attained a cosmological significance. In this we cannot account Scheibe to have been successful. The allusions to the doctrine in the first edition of the *Institutes* are no doubt only incidental, and are meagre enough: but they contain the core of the doctrine as subsequently more fully taught by Calvin, and the very meagreness of the allusions is the sufficient account of the incompleteness of the statement: and we must not overlook the fact that the Genevan Catechism of the very next year contains in essence the whole doctrine. Neither do we think that Scheibe is successful in tracing Calvin's first impulse to lay stress on the glory of God as the end of all his activities to the specific influence of Jaques Lefèvre d'Estaples; or in tracing forms of statement or conception made use of by him to the specific influence of Martin Bucer. These conceptions were part of the common property of the Reformation movement, and go back directly to Augustine, and behind him to Paul. On the other hand, however, we look upon the main contention of the volume—Scheibe's attempt to find a middle ground between the extreme opinions represented by Schweizer (who would make Calvin's doctrine of predestination the central and formative doctrine of his system) and by Ritschl (who would look upon it as an alien excrescence on his system)—as eminently successful. His exhibition of Calvin's doctrine of predestination as an element in his system secondary in origin to his doctrine of salvation by faith in Christ, but essential to the integrity of his systematic construction, and especially precious to him just because it guarded his doctrine of salvation by free grace alone, seems to us to be quite unassailable. So also does his exhibition of the religious roots of Calvin's doctrine of predestination, and his rejection of the idea that it was the outgrowth of a merely speculative or even merely exegetical process. The truth seems to be that to Calvin, as to Augustine, the primary importance of this doctrine was distinctly soteriological, and Calvin's earnest proclamation of it even in its cosmological reference was primarily due to the clearness of his perception that this doctrine of God alone comported with a doctrine of salvation by free grace alone. The merit of Scheibe's treatment is that he perceives this general fact, and that in bringing it out he marshals the details with great fullness and makes even the novelties of Calvin's teaching clear to us.—*Addresses at the Celebration of the Two Hundred and Fiftieth Anniversary of the Westminster Assembly by the General Assembly of the Presbyterian Church in the U. S. A.* Edited by the Rev. Wm. Henry Roberts, D.D., LL.D. 12mo, pp. 342. (Philadelphia: Presbyterian Board of Publication, 1898.)—McCormick Theological Seminary. *The Celebration of the Two Hundred and Fiftieth Anniversary of the Adoption of the Westminster Standards, and the Inauguration of the Rev. J. Ross Stevenson, D.D., as Professor of Ecclesiastical History.* 12mo, pp.

82. (Chicago: Published by the Board of Directors [1898].)——*The Significance of the Westminster Standards as a Creed*. An Address delivered before the Presbytery of New York, November 8, 1897, on the Occasion of the Celebration of the Two Hundred and Fiftieth Anniversary of the Completion of the Westminster Standards. By Benjamin B. Warfield, Professor in the Theological Seminary at Princeton. 12mo, pp. 36. (New York: Charles Scribner's Sons, 1898.)——*Addresses delivered before the Synod of California at Oakland, October 22, 1897, in Commemoration of the Two Hundred and Fiftieth Anniversary of the Westminster Standards*. 8vo, pp. 32. (San Francisco: Printed by Order of the Synod [1897].)——*The Westminster Standards and the Present Age*. An Address delivered by Thomas McDougall before the Cincinnati Presbytery, March 3, 1898, and before the New Albany Presbytery, April 14, 1898. 8vo, pp. 21. (Cincinnati, 1898.) The honor of inaugurating a fitting celebration of the fifth jubilee of the Westminster Standards must be conceded to the General Assembly of the Presbyterian Church in the United States. At its session at Charlotte, N. C., in May, 1897, it consecrated a considerable amount of time to this grateful object, and in due time published the addresses delivered on that occasion in a handsome volume, which was duly noticed in this REVIEW for January, 1898 (Vol. ix, p. 178). Meanwhile, the movement thus so auspiciously begun propagated itself throughout the Presbyterian world. The celebration at the closing exercises of the Theological Seminary at Princeton, in May, 1897, at which addresses were delivered by the Rev. Drs. Wallace Radcliffe, James D. Moffat and D. S. Gregory, antedated by a few days the proceedings at Charlotte. During the ensuing autumn and winter the several Presbyteries held celebrations all over the country, at which notable addresses were made and the hearts of Presbyterians were lifted up in gratitude to God for His gracious dealings with them in entrusting to them the preservation and propagation of so much of His truth. Besides the instances mentioned in the titles given above, there lie before us as we write a large number of elegantly printed programs issued for guidance on such occasions. Among these may be specially noted the beautifully illustrated program prepared by Dr. Henry C. McCook for the celebration in the Tabernacle Presbyterian Church, at Philadelphia, January 16–19, 1898, at which the old Psalms were sung to the old “tones” and the principal addresses were delivered by the Rev. Drs. John DeWitt and John S. MacIntosh; that prepared for the celebration by the Presbytery of Brooklyn, December 16, 1897, where the address was given by Dr. Francis L. Patton, and there was sung a hymn written for the occasion by the Rev. Dr. John Fox; that prepared for the celebration by the Presbytery of New Brunswick, held in Trenton, on February 16, 1898, at which addresses were delivered by the Rev. Drs. Francis L. Patton, John DeWitt, George T. Purves and Wm. Henry Roberts; and that prepared for the celebration by the Presbytery of Lehigh, at Lafayette College, July 4, 1898, where the addresses were delivered by President E. D. Warfield, LL.D., and the Rev. Dr. Wm. Henry Roberts. All this widespread commemoration suitably culminated in the celebration at the General Assembly, during its sessions at Winona Lake, on Thursday, May 26, 1898, the appropriate memorial of which is the first volume, whose title is given above. The Assembly gave the whole day to this expression of their appreciation of the benefits conferred on them by the labors of the Westminster divines; and the volume contains, along with a historical introductory note and two sermons appropriate to the occasion by the Moderator (Dr. Sheldon Jackson) and Stated Clerk (Dr. Wm. Henry Roberts) respectively, no less than twelve addresses. It was a great day for the lovers of the truth of God so richly expressed in these noble Standards. The speakers were selected from the

working pastors and ruling elders of every section of the Church. The subjects of the addresses were mainly of a historico-practical character, and their form and contents united to give them an immediate popular effect. If any criticism arises in the mind of the reader of them, as they lie on the printed page divorced from the voice and gesture which gave them wings to the hearer, it is that a slightly apologetical tone is perhaps too prominent in them. This is true even of the singularly thoughtful and attractively put address of President James D. Moffat on "The Fundamental Doctrines of the Westminster Confession and Catechisms." The query may occur to the reader, indeed, whether in his assumption of a defensive rather than a positively self-congratulatory point of view, Dr. Moffat may not, in one instance, have been misled into the use of language—no doubt unwittingly—which may seem to surrender the very principle of electing grace which he is engaged in so winningly defending. When he raises the question as to the explanation of "how it comes about that some are willing and others are unwilling," he appears to throw the emphasis rather on the human than the divine will—at least, he is engaged at the moment in contemplating the relation of the human will to the result—whereas to Paul it was enough to refer all "to the good pleasure of His will" (Eph. i. 5). Therefore, the "Christian and philosophical agnosticism" which he recommends to us scarcely strikes on the mind with the same religious significance as our Lord's, "Even so, Father, for so it seemed good in thy sight" (Matt. iv. 26). Whatever unpleasant impression may be made by this, however, will be quickly dispelled when the page is turned and the thoughtful and wise remarks on the love of God are encountered, culminating in this notable sentence: "The value of the simple proclamation that God loves us lies in the fact that it is God, whose powers are perfect and whose character is attractive, who is declared to love" (p. 124). It was a fine idea of the authorities of the McCormick Theological Seminary to combine the inauguration of Prof. Stevenson to the chair of Ecclesiastical History with the celebration of the Westminster anniversary. To this end Prof. Stevenson took as the subject of his inaugural address, "The Westminster Standards as Tested by History," and additional addresses were delivered by President Moffat and Dr. G. T. Purves—the former on "Some Neglected Aspects of the Westminster Standards," and the latter on "The Value of the Westminster Standards to the Preacher." In his address Dr. Moffat retains his defensive attitude toward the Standards and returns to the unsatisfactory equation of elect and non elect = willing and not willing, almost as if the ground of the former distribution could be found in the latter fact, instead of (as the Scriptures constantly teach and our Standards strongly assert) *vice versa*. But despite this flaw, the three addresses make a ringing impression on the reader, and justify him in hoping good things of the Westminster theology so long as it is taught by men of such quality. Dr. Warfield's address before the Presbytery of New York essays to point out how it happened that the essence of evangelical religion got so clearly and purely stated in the Westminster Standards, and what account must be given of their combined scientific precision and religious vitality. The addresses before the Synod of California, besides the introductory words of Dr. W. B. Noble, include the following: "Place, Personnel and Proceedings of the Westminster Assembly," by Rev. Henry B. Gage; "The Doctrinal Contents of the Confession," by the Rev. Prof. Henry Collin Minton, D.D.; "The Influence of the Westminster Standards in Promoting Government by the People," by the Rev. John Hemphill, D.D.; and "The Influence of the Doctrinal System on Modern Civilization," by the Rev. Prof. Wm. Alexander, D.D. These are all sterling addresses worthy of a more permanent form than this

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