

THE PRESBYTERIAN AND REFORMED REVIEW

No. 49—January, 1902.

I

THE SCRIPTURAL DOCTRINE OF THE LOVE OF GOD.*

THE love of God occupies a more prominent place than any other divine attribute in present-day Christian consciousness. Obviously the causes of this prominence must not be sought in the sphere of doctrinal thinking, but in certain practical tendencies of our modern religious life. Not for the sake of its theological significance as a constituent factor in the divine character, but for the sake of its bearing upon human conduct and destiny has the love of God been exalted to this position of supremacy among its sister-attributes. It were idle to pretend that the scientific theology of to-day is more successful than the theology of previous ages in deducing from the one principle of love everything that Scripture and experience teach concerning God's method of dealing with His creatures. On the contrary, to the thinking mind the impossibility of doing this has perhaps never stood out more clearly than it stands out at present, in the light of what Biblical research has shown to be the truth of revelation, and of what modern science has shown to be the reality of life. And yet, in the very face of this impossibility, there has developed a widespread demand that God's love, and nothing but His love shall be made the keynote of every message Christianity has to bring to the world.

The shifting of the emphasis in religion from the intellect to the will and the emotions has undoubtedly had something to do with producing this result. So long as the intellect retained its

* Address delivered at the opening of the ninetieth session of Princeton Theological Seminary.

votion rather than to study The Book. In accordance with his design, Dr. Luckcock presents us with a most reverent and appreciative consideration of the specific characteristics of the Gospels. The author is not always wedded to old ideas, as, *e.g.*, when he would assign the emblem of the Man to Matthew, and the Lion to Mark. And it is interesting to note that he deprecates the too ready rejection of all Legendary Lore, contending that it is possible in the midst of even mediæval legends to find "a great truth or principle lying at the bottom which is worth bringing to light." He also lays particular stress on "the paramount importance of dogmatic teaching as we find it illustrated on every page of John's Gospel."

The introductory chapters are on the "Sources of the Gospels," which he believes to have been "oral tradition and written documents," the former of which was far more extensive, although the latter also played an important part. The Synoptists "had not only the current tradition to fall back upon, but also written histories, both fragmentary and continuous." These as the earlier Gospels "were naturally simple in their teaching, but as time advanced the Fourth Gospel embraced a wider area and entered into deep doctrinal truths." The author holds that "the Holy Spirit exercised supreme control in the selection of the Evangelists. . . and seeing what a complex and manifold life they had to describe, they were chosen for their special fitness to interpret different phases of it." None the less, however, does Dr. Luckcock hold to the individuality of the Evangelists, each presenting his own individual conception of Christ's person.

The main portion of the book is occupied in setting forth these individual conceptions. Each Gospel is taken up in its order and carefully studied. To show the method of treatment, it may be noted that under Matthew he considers the "Authorship of the First Gospel," "Jewish Features in the Gospel," the "Jewish Estimate of Dreams," the "Fulfillment of Messianic Prophecy," the "Kingdom of Christ's Church."

All the critical problems which arise in connection with the study of the Gospels are passed over. As a rule the most conservative traditional views are maintained. The special purpose of the book naturally excludes much critical investigation. No new views are presented. The sacramentarianism of the author appears occasionally.

One might be tempted to ask whether there is a place for this book. To this it may be answered that there is always a place for reverent and appreciative studies of the Gospel. The book should stimulate those who read it to a more careful study of the Gospel narrative. While it may not help to solve doubts, it will certainly not create any, and that could not be said of a good many of the publications appearing these days.

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III.—HISTORICAL THEOLOGY.

THE SCOTTISH REFORMATION. Its Epochs, Episodes, Leaders, and Distinctive Characteristics. (Being the Baird Lecture for 1899.) By the late ALEXANDER F. MITCHELL, D.D., LL.D., Emeritus Professor of Church History in St. Andrew's University. Edited by D. Hay Fleming, LL.D. With a Biographical Sketch of the Author by James Christie, D.D. Crown 8vo, pp. xlv, 318. Edinburgh and London: William Blackwood & Sons, 1900.

A course of lectures on the Scottish Reformation by Dr. Mitchell would in any circumstances be greeted with the liveliest interest. He has been

more widely known, perhaps, as a student of the Second Reformation. Yet his editions of Gau's *The Right Vay to the Kingdome of Heuine*, and the Wedderburnes' *The Gude and Godlie Ballatis*, together with certain magazine articles bearing on certain phases of the earlier movement, have given intimation of the thoroughness of his researches into the documents that embody the history of that movement also. And the patience in research, balance of judgment, width of view and care and prudence in statement which have marked all his work, naturally raise high expectations when they are turned to the exposition of the perplexing problems that vex the historian of the Reformation in Scotland.

This natural interest in the present volume is pathetically reinforced by the circumstances in which it was produced. "Few men," remarks Dr. Hay Fleming in his Preface, "have shown more indomitable application to an arduous duty, amid physical weakness and bodily pain, than did the author of these lectures in their preparation and revision." It was in the perfecting of them "that he employed his time"—so his biographer tells us—"while confined in bed during the protracted and painful illness through which he passed." He had entered on the last stage of his malady when they were read for him by his friend and former student, Prof. Robertson of Glasgow—whose own praises are in all the churches; "the closing one, indeed, having been delivered but a few days before his death." And the printed volume comes to us as a legacy from his dead hand; edited by his friend and fellow-student of the great topics of which it treats, Dr. D. Hay Fleming; and embalming his memory in a touching biographical sketch from the hand of another friend and fellow-worker—Dr. James Christie—in conjunction with whom he had edited the "Records of the Commissions of the General Assembly" during the eventful years 1646-1650. We feel, as we take it in hand, something of the sad interest with which we contemplate the memorial of a departed friend. We turn over its pages with a just pride that his monument is worthy of his high gifts and his great reputation.

For the book proves on opening it—what indeed we all had expected it to prove—a distinct contribution to our knowledge of the Scottish Reformation. It cannot be called, it is quite true, exactly a history of the Reformation in Scotland. It lacks completeness, if so looked at. But it does not lack thoroughness when looked at as what it really is,—chapters of the history of the Scottish Reformation. Says Dr. Hay Fleming in the Preface, in the course of such a judicious estimation of its quality as his own extensive knowledge of the subject-matter treated eminently prepares him for: "The present volume is valuable in several ways, not the least of these being that it embodies, on many obscure and important points, the matured views of one of the most competent and cautious of historical students—of one who grudged no time and spared no labor in eliciting and elucidating the truth." Nothing impresses the reader more strongly, as he turns over these pages, than that he is getting well considered and matured views—opinions formed after thorough research and through careful thought, with the whole body of opinion fully before the mind. Occasionally this imparts a slight polemic flavor to the narrative: the author writes with the consciousness that he has not merely a story to tell but certain representations concerning the story he is telling to refute. But Dr. Mitchell's polemics are always mild-spirited, and Dr. Mitchell's results are always prudently reached and guardedly stated. He will so far carry his reader with him as to impress him in every instance that he is speaking out of full knowledge and in a sincere effort to enunciate the truth. One feels safe under Dr. Mitchell's guidance.

The plan of the lectures leads to particularly full treatment of two elements in the history of the Scotch Reformation—the outstanding person-

alities in whom its progress was expressed, and the ecclesiastical documents in which its principles were embodied. We have chapters on Patrick Hamilton, George Wishart, Knox, Alesius. And we have chapters on the Confession of 1560, the Book of Common Order, and the First and Second Books of Discipline. Whatever is more than this is incidental and comparatively negligible,—barring the noble opening chapter in which “the nature and need of the Reformation” movement in general is finely characterized. “It was,” says Dr. Mitchell with a fervor born of true appreciation, “no mere effort to get quit of acknowledged scandals, which had long been grieved over, but never forcibly dealt with; no mere desire to lop off a few later accretions, which had gathered around and obscured the faith once delivered to the Saints;—no mere ‘return to the Augustinian or the Nicene, or the ante-Nicene age;’ but a vast progress beyond any previous age since the death of St. John,—a deeper plunge into the meaning of revelation than had been made by Augustine, or Anselm, or St. Bernard, or à Kempis, or Wycliffe, or Tauler.” Are the children of the Reformation always careful to remember the element of positive advance, we do not say which the Reformation contains in itself, but by which the Reformation is characterized? How truly it is just Christianity coming to its rights? Dr. Mitchell’s preliminary chapter is certainly calculated to open the eyes blind to this great and constitutive fact, by virtue of which the Reformation was what it was.

Dr. Mitchell’s biographical chapters are sustained attempts to bring the characters by which the Reformation in Scotland was advanced or adorned before his readers in their real peculiarities and with exact regard to their actual characteristics. It is not indeed in a cold and dry light that he would stand them for our contemplation: as he was not a man who could contemplate vice without indignation, neither was he one who could contemplate virtue without admiration; and he appears to have seen no reason why he should suppress either the movement or the expression of his natural feelings as he contemplated the actions of those who move across his canvas. But exact accuracy in his perception and estimation of characteristics and character was evidently his ambition and to a very unusual degree his attainment. In dealing with these characters, in this quest of the truth concerning them, he has not refused to look also at the opinions of others; and he has often been compelled by a sheer sense of justice to defend the subjects of his portraiture from injurious imputations. There is Knox, for example: what calumnies it was necessary to refute before this man could be placed before us in all his grandeur! And there is George Wishart: it was needful to separate him from his unsavory double with whom he has been persistently and brilliantly confounded, in order that he might be appreciated at his true worth. It is enough to say that Dr. Mitchell’s evident devotion to the exact facts and incapacity for special pleading, combine with his equally evident fullness and precision of knowledge to give the reader profound confidence in his portraitures; and he who would really know these heroes of the Scotch Reformation must not content himself until he has read these pages. The biographical chapters culminate in the extended account given in the last of them of Alexander Alesius,—a Scottish scholar whom his native country has forgotten, but whom, as Dr. Mitchell makes us all to see, Scotland cannot afford to forget. This chapter alone would be sufficient to give the volume a high place among really informing works on the Scottish Reformation.

It is, however, rather in the chapters on the Reformation documents that the real Dr. Mitchell is most in evidence, and in these the book undoubtedly attains its highest level. We have nowhere else such an informing and such a judicious discussion of the Scottish Reformation-formularies. The

chapter on the Confession of 1560, for example, is perfect in its kind; and brings out with exact care the actual character of the document—rebutting thereby the odd use that has sometimes been made—or attempted to be made—of it in contrast with the Westminster Confession. Dr. Mitchell shows the full agreement that exists between the two documents in doctrinal content; and insists even on the manifest superiority of the later document to the older, and that not merely in moderation of language but in more important elements also. “The old Confession,” he remarks, “can advance no claim to the terse English style, the logical accuracy, the judicial calmness and intimate acquaintance with early patristic theology which characterize that mature product of the faith and thought of the more learned Puritans of the South.” “I am not ashamed to avow,” he adds, “that it has long appeared to me that there is something to be said in favor of the opinion that Scottish Presbyterianism gained quite as much as, nay, more than, it lost by being brought into contact with the broader, richer, and decidedly more catholic spirit of the South, and adding to its earlier symbolical books those which it still holds in common with almost all the orthodox Presbyterians of the Anglo-Saxon race.” The account of “The Book of Common Order” is equally careful and informing; and it incidentally sets aside a common misapprehension as to the use of set forms of prayer in Reformation Scotland. It is the First Book of Discipline, however, that among the Reformation formularies of Scotland is especially the object of Dr. Mitchell’s admiration: and of it he gives a long and sympathetic account—in the course of which he has something illuminating to say of the relation of the Scottish “Superintendents” to “Bishops.” To the Second Book of Discipline, on the other hand, he appears to us to do something less than justice; he seems indeed not to estimate Melville’s sturdy assertion of the autonomy of the Church in its own sphere as sympathetically as is his wont. We cannot suspect him of cherishing somewhere hidden in his heart an “Erastian leaven;” but we are bound to confess that he appears to interpret the declarations of the rights of the Church embraced in this document with less than his usual detachment and generosity. Students of the history of the Presbyterian polity will find in the remarks on the “Eldership” or “Presbytery” in this discussion, some very valuable guidance.

We lay down the book with a sense of substantial benefit received from its perusal. It does not in itself give us a complete and rounded account of the Scottish Reformation. But it does give us a well-sifted commentary on certain elements and phases of the movement in Scotland, without which no professed history of the Scottish Reformation ought henceforth to be read. A body of nine appendices at the end of the volume supplies a series of documents and a number of details which support statements in the text.

Princeton.

B. B. WARFIELD.

IV.—SYSTEMATIC THEOLOGY.

THE CHRISTIAN DOCTRINE OF JUSTIFICATION AND RECONCILIATION.

By ALBRECHT RITSCHL. The Positive Development of the Doctrine. English Translation. Edited by H. R. Mackintosh, D.Phil., Minister of the Free Church, Tayport, and A. B. Macaulay, M.A., Minister of the East Free Church, Forfar. Edinburgh: T. & T. Clark, 1900. Svo, pp. xii, 673. Imported by Charles Scribner’s Sons, New York. Price \$4, net.

In this large and solid volume the English student of theology has at last

to be His children; the grounds on which our presumption rests may be various—now a promise, now a profession—but the thing presumed is the same; the stages of development in the divine life may be various, no subjective change need yet to have taken place at all—what is necessary is the presumption that it has taken place, is taking place or is to take place. Essentially Dr. White and we stand on the same ground: any differences that exist concern matters of minor adjustment. His book should have a wide circulation and is well adapted to relieve doubts and hesitation in wide circles.—**Public Worship.** By *T. Harwood Pattison*, Professor of Homiletics and Pastoral Theology in the Rochester Theological Seminary, Author of "The Making of the Sermon," etc. 8vo, pp. viii, 271. (Philadelphia: American Baptist Publication Society, 1900.) This excellent book supplies a great need and supplies it admirably. Dr. Pattison recognizes that there are three strategic points in the work of a minister—the pastoral work, the religious service and the sermon—and in this book undertakes to do justice to the second of these, which he thinks likely among Protestants to be thrust too much in a corner. His purpose is to give all the parts of Public Worship their due importance. The book opens with four chapters, covering about eighty-six pages, in which the more general topics are discussed. Then come three chapters on "Public Prayer," covering about fifty pages. Next comes a chapter on the reading of the Scriptures, followed by two on Music in the Public Service. Four chapters on special services conclude the book. The treatment is throughout sane and judicious, and the book should be of eminent service both in and out of our seminaries.—**Spiritual Decency and Order.** A Sermon Preached in the Tenth Presbyterian Church, Philadelphia, January 20, 1901, by the Pastor, *Rev. Marcus A. Brownson*, D.D. Printed by request of the elders of the church. 8vo, pp. 15. In this excellent sermon stress is first laid on the corporate activities of the Church in the diet of worship, and then on what lies back of a well ordered public worship of God, in the preparation of the individual worshiper to fill his place worthily in the congregational worship.

"We are living," says Dr. Brownson, "in the age of democracy, therefore our dignity is endangered. It is the age of toleration, and the truth must not be sacrificed. It is preëminently the period of liberty—and our peril is laxity. The perils of Protestantism are not less real than those of Catholicism. If the undue emphasis laid upon the outward regularity of worship tends to formality, and the spirit of adoration is apt to be lost in the letter of specified forms, a disproportionate individual freedom strongly leads to an irregularity and an entire neglect, vastly worse."

Is not Dr. Brownson here touching the wound from which we are in the gravest danger in all our corporate religious life and expression?—**Effective Preaching.** By the *Rev. William W. McKinney*, D.D. 24mo, pp. 23. (Philadelphia: The Westminster Press, 1900.) An admirable address outlining the elements of effective preaching.—**The Consecration Meeting.** With twelve separate plans for conducting the year's meetings. By *William T. Ellis*. 32mo, pp. 15. (Philadelphia: The Presbyterian Board of Publication, n. d.) Good words of advice to our Christian Endeavor societies.—**Ecclesiastical Discipline.** Its Necessity, Purpose and Methods as Shown in the Presbyterian Book of Discipline. By *Rev. F. C. Monfort*, D.D. 32mo, pp. 64. (Cincinnati, Ohio: The Herald and Presbyterian Office, 1900.) Our fathers taught us that the exercise of discipline is one of the marks of the true Church, coördinate with the presence in it of the Word and Sacraments. But "discipline" has fallen much into desuetude of late; and there seems to have grown up a rooted dislike to its exercise, that does not bode well for the Church's health in the future. Dr. Monfort has read the signs of the times, and from week to week spoken wisely and well on the