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I.

OUR LORD'S TEACHING CONCERNING HIMSELF.

SECONDLY—OUR LORD'S TEACHING CONCERNING HIS MISSION.

Our Lord laid great emphasis upon His Mission. Again and again He describes Himself as sent forth from God. "I came forth," He says, "and am come from God; neither have I come of Myself, but He sent Me." "The living Father sent Me." And generally where it is expressly affirmed that the Father sent the Son, the word used—ἀποστέλλω—conveys the idea that the Son is the delegate, the envoy and representative of the Father. Our Lord, as Westcott notes, "presents His own Mission as the one abiding Mission of the Father." Moreover, Christ's Mission is grounded in His Person. He is not the Son of God because He is sent, but He is sent because He is the Son of God. And in order to fulfill His Mission He became Son of Man. As Son of God He is qualified to be the representative of the Father; and as Son of Man He makes the Father accessible to us. In our Lord's Mission three distinct correlated functions may be distinguished—Revelation, Redemption and Judgment.

The first of these functions belongs to the Prophetic office of Christ, the second to His Priestly office, and the third to His Kingly office. In the three combined there is given the complete conception of the mediatorial work of Christ as foreshadowed in the institutions of the Old Dispensation, and as disclosed in the work and death of the Incarnate Lord Himself.

There is a profound significance in these functions. On the one

V.—PRACTICAL THEOLOGY.

THE REPRESENTATIVE MEN OF THE BIBLE. Ishmael to Daniel. By GEORGE MATHESON, D.D., LL.D., F.R.S.E., etc. New York: A. C. Armstrong and Son. London: Hodder and Stoughton. 1903. Pp. vii, 351.

This is the second series of sketches of the "representative men" of the Bible of Dr. Matheson's authorship, and it contains sixteen chapters, each devoted to the study of an Old Testament character. Let the author tell us of his plan: "By 'The Representative Men of the Bible' I mean the men of the Bible who represent phases of humanity irrespective of place and time; and I consider them only in those incidents in which they are thus representative. These studies are not historical; they are not critical; they are an analysis of the Portraits *as we see* them—without any attempt to inquire how or when they came." With this understanding of the author's purpose it is perhaps unfair to emphasize the fact that the reader is unable to determine whether the Biblical material dealt with has been regarded as history or as pure literature. But we cannot but feel that it would have been well if the thought were evident in every chapter—Here is a man who once lived, as truly as have Luther or Knox. We confess that we are somewhat teased throughout by the resemblance in tone between these brilliant studies and certain essays on noted characters of fiction and the drama with which the world is familiar. This feeling is intensified by an occasional designation of the grouping of events by the sacred writers as "art." For instance, a sentence from the chapter on "Jonathan the Generous" may be noted: "I used to think it a pity that the delineation of this narrative thus closed; it seemed a breach of art that the gentle life of Jonathan should end on the battlefield." A similar expression occurs in the chapter on Hezekiah. In both cases the "art" of the Scriptural narrative is vindicated; but we question the correctness of the application of the word. Who would venture to term the American historian's placing the assassination of Lincoln in the month of Lee's surrender as good or bad "art"? Art has play in the creation of a figure like Hamlet, and it has scope in the *language* of the historian; but it has nothing to do with the sequence of historical events.

But the work is, of course, brilliant. It is fresh in thought, rich in color, beautiful in diction. It is a book to afford help and pleasure to the preacher of profound learning as well as to the devout layman of most modest acquirements. Indeed, the union of force and clearness in Dr. Matheson's books is one of the marks of his genius, among others. To our mind the least satisfactory chapter is that on Balaam—perhaps because it is the most original; and we regard as containing the finest work of the series the chapters on "Melchisedek the Uncanonical" and "Mephibosheth the Deformed." Each chapter ends with a prayer inspired by the main thought of the sketch that precedes; and the prayers are thoughtful, as all prayers should be, and expressed in vigorous and chaste English. The book deserves, as it doubtless will receive, a wide reading.

Cranford, N. J.

GEORGE FRANCIS GREENE.

THE CHILD'S RELIGIOUS LIFE. A Study of the Child's Religious Nature and the Best Methods for Its Training and Development. By Rev. WILLIAM GEORGE KOONS, A.M., B.D. With an Introduction by Thomas B. Neely, D.D., LL.D. New York: Eaton & Mains; Cincinnati: Jennings & Pye [1903]. 12mo; pp. xii, 270.

The good hopes with which we approached this book have been only par-

tially justified by its reading. The subject is a most attractive one and is ripening for an epoch-making treatment. The author has apparently come directly from the psychological laboratory, and yet is filled with a practical zeal which promises well for the sane utilization of the psychological data that have been accumulating of late years. And indeed there is much in the book that both interests and instructs.

We like its fundamental insistence on the universal, persistent and ineradicable possession by humanity of a religious nature, so that religion does not need to be so much generated in children as regenerated. "The persistency of the religious instinct," says Mr. Koons, "is one of the special messages of this book" (p. 81). It is a good message. We must begin all discussion of religious training with the recognition of the presence in man by nature of a *semen religionis*, a *sensus divinitatis*, which he can no more be without than he can be without his reason itself. "The religiousness of the race," says Mr. Koons, with profound truth, "is the deeper fact, while sin and recovery therefrom are only incidents in its life history" (p. 89). Religiousness belongs, in other words, to man as man—it is an increased quality of humanity: while sin and redemption are accidental incidents of man's history. Mrs. Rundle Charles beautifully expresses the same great fact when she describes a beloved aunt as one who "was not blind to the twists and sins of those she tried to help, but underneath the crusts and dust had the vision of the beauty of souls, the faith that the image of God is older and would last longer than the flaws." We must certainly begin in all questions regarding religious training with the postulate that man, having been created in the image of God, is by nature a religious animal, and may, nay must, be approached as such.

We like, moreover, the determination Mr. Koons shows to make the most of and reap the fullest benefit from the recent scientific study of the gradual development of the child's mental life. We read with the fullest sympathy when he says: "It is the contention of this book that religious training has been only partly successful because we have set about it in a slipshod, unintelligent manner; and in the main have been fighting against nature" (p. 23). And we follow with the keenest interest when Mr. Koons proceeds to point out the ascertained stages of the child's religious development and proposes to adjust the method of the religious training of children to that *schema*. This is just what we have been looking for—a wise and prudent adaptation of our methods of training to the unfolding nature of the child: and we shall not be so ungracious as not to acknowledge frankly that Mr. Koons says many things helpfully on this fruitful theme.

Nevertheless, we have not found the entire satisfaction in the book which we had hoped for. In the first place it is written with that odd air of great discovery and "revolutionary-programme" which has of late become so common among a certain class of writers. There is such an emphasis on the "novelty" of things—some of which are as little novel as humanity itself. "We are now learning"—is the burden of page after page; as if the author were so prepossessed with his personal sense of expanding knowledge as to retain little power to pause to estimate the actual novelty of the items of fact he is adducing. Thus we find him gravely asserting of the fact that the "child mind unfolds gradually": "This is one of the most important discoveries of modern child study" (p. 26). Bless his own unfolding apprehension, Eve had not had little Cain on her knee a week before she found *that* out! What our recent investigators have been doing for us is to study with more exactness the order and the nature of the successive stages of this gradual unfolding, not "discovering" its reality. If there ever was a time when the child was really esteemed by practical workers as an adult

in miniature, it must have been in pre-Adamite ages: from Adam down we have known better.

We are next disturbed by the infusion into the treatment of a certain leaven of "naturalism," which is in part due perhaps to a certain measure of mechanicalness and artificiality in Mr. Koons' dealing with his subject. We must not be misunderstood as if we did not recognize to the full the brave efforts Mr. Koons makes to escape the "naturalism" of his theories. He protests even a little too much against being interpreted as disregarding the work, say, of the Holy Spirit in the religious development of the child and especially in conversion. But the leaven of naturalism is there all the same; and the often somewhat mechanically adjoined disclaimers do not remove it.

Take an outstanding example. According to the theory presented, stated baldly, the child comes into the world with a religious nature which needs only proper training to develop normally into a perfect adult. A properly trained child will, therefore, escape entirely the sense of sin. "Our study of the child's religious nature," says Mr. Koons (p. 50), "leads us to a very important conclusion"—and it is, indeed, a most important conclusion, and may well stand as a test of the soundness either of the theory he is operating with or of its application by him to the case in hand. This conclusion is, that "the child is so constituted that, under proper environment and training from infancy up, he will never be for one moment in life consciously astray from God." There will never be a time "when the child will say, 'I am a sinner.'" This result he presents as "the joint product of natural tendencies and good training." It is admitted, indeed, that "this blessed experience" has, up till to-day at least, been "seldom realized in actual life." But it is added that this "is a condemnation of the average religious training given our children, but in no wise a disproof of the teaching given above." It is safe to say on the contrary that such a blessed experience has not seldom merely but never been realized in actual life except in the single case of the Blessed One, and that it never will be realized again. It could be realized in actual life, indeed, only in case children brought into the world with them no entail of sin and could under proper training escape its contagion.

Mr. Koons, in a word, denies with emphasis the doctrine of "Original Sin." He deprecates the effects on our methods of dealing with children which have been wrought by "the old Jesuitical notions of 'original sin' and 'total depravity,'" which have "led us to look upon the child as naturally a "debased creature" (p. 23)—though why he should call these "notions" just "Jesuitical" it will no doubt puzzle the student of the history of doctrine extremely to determine. He declares that "that nightmare of the theologians"—"original sin" in the sense of guilt—"has happily passed away never to return" (p. 77). He allows, however, the presence in every child of Adam of at least a native moral disorder, a taint of nature, producing a bias to evil (p. 82), although he ultimately reduces even this "depravity" to nothing but a certain condition of "brain" substance. "At birth the brain substance is in a specific form and reacts in specific, appropriate ways. These ways of reaction we call our inherited instincts or tendencies. So, after all, our inheritance from our ancestors is little more than certain specific forms of brain substance calculated to react in specific ways. Depravity is transmitted to us in a disordered brain substance. We inherit a tendency or impulse to react more readily to those stimuli which promote the interests of self than to those which lead to the love, trust and service of God" (p. 87). Even on the basis of this attenuated doctrine of depravity it is hard to see how Mr. Koons can so confidently declare it to be not only

possible but capable of being made usual, that children can by mere training wisely directed be reared without any sense of sin. This is assuredly the proclamation of a new form of the process which Dr. Basil Wilberforce used to scoff at under the name of "the Old Adam improvement society limited." Assuredly the *eradication* of this inherited bias to evil is a requisite to a holy life, and *eradication* is not the result of *training*.

In all this, let it be observed, we have not found Mr. Koons saying one effective word about the regeneration of the Holy Spirit. He wishes earnestly to recognize its necessity and to proclaim its reality—as understood by him. And in another connection he explicitly recognizes the presence and necessity of "common grace" (p. 90). But it is only too plain that there is no adequate place for it in the theories he is exploiting. The infant, if he dies in infancy, does not need any regeneration any more than he needs an atonement. "We base our confidence," he says, "that the dying infant gets to heaven, not on the ground that all infants are by the grace of God brought into a regenerate state, but on a belief that the infant is not, in a personal sense, responsible for the existence of depravity in him, and hence cannot be condemned or punished without the direst injustice" (p. 94). The infant, dying such, goes to bliss, then, on the ground of his own right: neither the work of Christ nor that of the Holy Spirit is needful in his case. If he does not die in infancy, however, though he may not need the blood of Christ to cleanse his conscience from sin—since, as we have seen, he may grow up under such training as never to have any consciousness of sin—yet he may be supposed to need the work of the Holy Spirit to purge him of the inborn bias to evil to which all "original sin" is reduced. Certainly Mr. Koons when, speaking *qua* clergyman, is quick to affirm the necessity of this work of the Spirit in cleansing the soul (pp. 89, 90). But we must not go too fast here. When speaking in the terms of his theories, he equally certainly reduces this necessity and leaves no abiding impression of it on the mind of the reader. Here is probably the keyword to the matter, from the side of his theories of child-training: "We still believe that only God can work these great changes in the human soul, but we believe, as never before, that he works through natural means and in harmony with nature's seasons" (p. 96). That is not spoken of the specific change we call "conversion"; but there seems no reason why much the same language might not be applied to "conversion." For "conversion," too, has its natural side: nay, its natural side supplies not only the ordinary time and occasion of it (p. 109) but also the decisive factor in it. For Mr. Koons proclaims as extreme a doctrine of the will as he does of other human things. "It is a matter of common consciousness," he tells us, "that the will is so sovereign that it can go against all tendencies, and all influences, and direct the life along the line of its own choices" (p. 132).

Accordingly in the most connected passage descriptive of the process of salvation, Mr. Koons explains the relations between the several operative factors as follows. "Salvation, in its final essence, is a change of character. It is less an exemption from the penalty of sin than it is the supplanting of a disposition or bias towards evil and irreligiosity by a permanent disposition or bias towards the good and the religious. This change is wrought by the Holy Spirit operating through the free will of the individual, and that in turn utilizing the natural elements and sources of influence around it. No regeneration or sanctification ever supersedes the part assigned the human will in the change of character" (p. 135). Even the Holy Spirit, then, it seems, can do nothing without the will. Nor can the Holy Spirit absolutely determine the will—since, as we have seen, "the will is so sovereign that it can go against all tendencies and all influences" whatever. And

this being true, it of course follows further that the will can do everything apart from the Holy Spirit. There is much in this remarkable passage that calls for remark. But it is enough for our present purpose to remark that it renders the Holy Spirit useful but not indispensable in that mighty change of character in which, more than in forgiveness of sin, salvation is made to consist. We will, however, pause further only to protest against the employment of the word "permanent" in this passage, as if the new dispositions towards good arising in the saved soul, in the presence of a will able at all times "to go against all tendencies and all influences," changing hereditary bias itself, warily no doubt but thoroughly (p. 132), could by any propriety be called "permanent"; for why may not this will change them too at any moment? And in the same breath we protest against the utilization of a kindred conception at a later point (p. 155), to suggest the impossibility of "reviving the religious instinct" in a person whose early life has been absolutely free from religious impression. With man it were impossible; but not with God; for all things are possible with God: and the Bible teaches us of a Spiritus Sanctus Creator, and not merely of a Spirit that influences the will and the success of whose work will wait on the pleasure of this will.

Enough has been said, doubtless, to show the extremities into which Mr. Koons allows himself to be led in adjusting his primary Arminian doctrines to his new theories of child-culture. These extremities pervade and mar the book sadly. Add that his theories are somewhat mechanically applied to the work of child-training and it will be clear why we have not found the book as helpful as we had hoped. We cheerfully bear witness, nevertheless, that it gives a clear account of the more recent suggestions as to the order and stages of development of the child's mind, and makes a sustained if somewhat crude attempt to adjust these suggestions to the child's religious training. The first half of the book contains the theoretical discussion; the last half essays to offer guidance for the actual prosecution of religious training. There is much said that is interesting and helpful, and the book can be read with profit by those who can use it discretely. But it might so easily have been made so much better!

Princeton.

B. B. WARFIELD.

THE HISTORY AND USE OF HYMNS AND HYMN-TUNES. By the Rev. DAVID R. BREED, D.D., Professor in the Western Theological Seminary. Chicago, New York and Toronto: Fleming H. Revell Company, MCMIII. 12mo, pp. 364.

It has been for long a matter of observation and remark that the average Presbyterian pastor is inadequately equipped for the conduct of the congregational service of praise. From the musical side of its administration he too often feels compelled to hold himself altogether aloof, and with the body of hymns is content to deal less as materials of praise than as furnishing illustrations of his sermon themes. To this state of facts the author of the book under review has addressed himself. He was among the first to attempt to remedy it by instruction from his Seminary chair, and to his book belongs the distinction of being the first text-book on its subject for candidates for the Presbyterian ministry. This gives us the point of view from which Dr. Breed's book is to be approached. It gives also uncommon interest to the book; for we have here the subject of hymnology as it presents itself to one of the few who have had actual experience in teaching that subject.

The First Part of the book deals with hymns. The early chapters contain a rapid review of Hebrew, Early Christian, Greek, Latin and German hymn-