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THE CHURCH AND THE SOCIAL QUESTION.

By the "Social Question" we mean those "scattering problems", such as "the family, philanthropy, industrial life, racial divisions and collisions", which grow out of the relations of men to each other. The inquiry, then, before us is, What is the duty of the church with regard to this group of questions?

Few subjects could be more important, and certainly none could be more pertinent. Prof. Stein has remarked¹ that as the fifteenth century had for its task the renaissance of art, and the sixteenth century the reformation of religion, and the seventeenth century the development of science, and the eighteenth century the promotion of democracy; so the task of the twentieth century is to be the reformation and reconstruction of the social world. "A new renaissance," he says, "must break upon the modern world, a deliverance from the gloom of pessimism, which is the symptom of an overworked and weary period; a transformation of the instincts of social evolution into rational laws; a quickening of the glad and confident service of the social world as it is and as it is to be". Such a prophecy Prof. Francis Greenwood Peabody pronounces² "too restricted to cover the infinitely varied life of the twentieth century". "Other problems", he rightly says, "are pressing besides that of social redemption." 'Art seems likely to receive fresh attention. Religion is more widely applied than it was. Democracy must be redeemed by more democracy.'

"Yet even if one may hesitate to prophesy about a cen-

¹ *Die soziale Frage im Lichte der Philosophie* 1897, p. 773.

² *The Approach to the Social Question*, p. 1.

Seminary may be made vital, personal, and in the deepest sense of the word practical." One of the services he thinks Homiletics can render to the student, is to help him to relate all his work in the Seminary to the needs of the pulpit: thus it will become practical theology by eminence.

Dr. Boyd gives a sample of the comparative study of the material common to the Bible and the Koran, by reviewing the manner in which sin and grace are handled in the Biblical narratives rehearsed in the Koran. He brings thus a contribution to the correct understanding of Mohammed and his mission. Under the title of "the finality of the Christian religion", Dr. Hodge reviews the recent debate among certain German scholars upon the "absoluteness" of Christianity as a religion, and on the basis of this review reduces the question at issue to a strict alternative. "The question of the truth and consequently of the finality of Christianity, therefore, reduces itself to this,—whether in view of the possibility of the supernatural and of a theistic view of the world, and of the evidences for the reality of this Christ"—the Divine Christ, that is to say, of the New Testament testimony—"it is more reasonable to suppose that Christianity is a product of the myth-building fantasy, or that the Christ of the New Testament is a reality."

"The Interpretation of the Shepherd of Hermas" is the subject of Mr. Macmillan's essay, the particular question mooted being: "Is the Shepherd of Hermas an apocalypse or an allegory?" Mr. Macmillan's answer is, An allegory; and he argues for this answer on both external and internal grounds. "There is no evidence that the author intended it to be taken for revelation, nor that the Roman Church did so mistake it." Under the title, "Jesus and Paul", Mr. Machen discusses Paul's relation to Jesus, with the result of showing that Paul was undoubtedly the disciple of Jesus but that this relationship carries with it as postulate that Jesus was a supernatural person. If Jesus was a mere man, then Paulinism simply defies explanation. Finally, under the title of "The Transcendence of Jehovah, God of Israel", Mr. Allis subjects Isaiah xlv. 24-28 to a searching critical study, the outcome of which is to present the passage as a poem fundamentally chronological and climactic in its structure, the argument and metrical form of which are in perfect agreement; and to vindicate this poem to Isaiah. The admission of the Isaianic authorship of this poem carries with it the admission of the Isaianic authorship of at least Is. xl.-xlviii.: "It is clear that if this prophecy is by Isaiah, there is no other in the whole Book of Consolation which could not have been uttered by his lips."

These fifteen essays are compacted into a volume of 634 pages. The volume is clearly printed and handsomely bound.

Princeton.

BENJAMIN B. WARFIELD.

ENCYCLOPAEDIA OF RELIGION AND ETHICS. Edited by JAMES HASTINGS, M.A., D.D.; Fellow of the Royal Anthropological Institute; Mem-

ber of the Council of the Palestine Exploration Fund; Editor of *Dictionary of the Bible*, and *Dictionary of Christ and the Gospels*. With the assistance of John A. Selbie, M.A., D.D., and other scholars. VOLUME IV: CONFIRMATION-DRAMA. New York: Charles Scribner's Sons; Edinburgh: T. and T. Clark. 1912. Royal 8vo, pp. xvi, 907, double columns.

With this fourth volume, one fourth of Dr. Hastings' *Encyclopaedia of Religion and Ethics*, as originally projected, has been published. The latter part of D in the alphabet only, however, has been reached; and one would fancy this was scarcely a quarter of the way on. Meanwhile, it is becoming clearer exactly what is given us in this *Encyclopaedia*, the precise scope of which has always been a puzzle. It is an encyclopaedia of Anthropology, in which special attention is paid to the religious and ethical data. The mass of information brought together is amazing and it is ordinarily given in a very attractive form. One feature of its method is the immense development of the principle of grouping articles which treat of the same general usages as manifested in different races or emerging in different periods. A very large proportion of the space is occupied by these composite discussions; so large that the remaining topics dealt with present almost the appearance of mere filling. More than half of the present volume of 907 pages, for example, is occupied by ten great articles; almost half indeed (449 pages) is occupied by eight of them; and a good deal more than a third is occupied by six of them. These great articles are in the order of length: Death and the Disposal of the Dead in twenty-one parts, and one hundred pages; Demons and Spirits in twenty parts, and seventy-one pages; Crimes and Punishments in fifteen parts and fifty-seven pages; Divination in seventeen parts and fifty-five pages; Cosmogony and Cosmology in nineteen parts and fifty-four pages; Disease and Medicine in eleven parts and forty-nine pages; Drama in twelve parts and thirty-nine pages; Councils and Synods in four parts and twenty-four pages; Creeds and Articles in seven parts and seventeen pages.

We open the volume at the beginning and find that the first article is on "Confirmation". It is by Professor Hugh Jackson Lawlor of Dublin, and gives a very good succinct account of the rite in the several churches which have the practice. But the opening section which seeks to find a basis for the practice in New Testament usage is a mere piece of special pleading which can convince no one who requires to be convinced; its method is to confuse the extraordinary and the ordinary gifts of the Holy Spirit. We turn over the pages of the volume and shortly reach articles on "Criticism". There are two of these, one on Old Testament Criticism, by Mr. James Strachan of Edinburgh, and the other on New Testament Criticism by Professor Willoughby C. Allen of Manchester, both short, the former occupying only four pages and a half and the latter five pages and a half. Mr. Strachan's article is interestingly written but gives little more than

a historical sketch of the rise and development of the view of the Old Testament as literature and as history which is at present prevalent (the so-called Graf-Wellhausen view) without any apparent misgivings as to its naturalistic presuppositions and destructive outcome. Mr. Allen's article is much more informing. It at least recognizes the existence of two varieties of criticism, discriminated according to their presuppositions, whether naturalistic or supernaturalistic. It is this "battle of the standpoints", indeed, which holds Mr. Allen's attention as historian of New Testament criticism. "So long as New Testament critics start from different assumptions, and employ different methods, it is obvious that they will arrive at different conclusions." Mr. Allen's standpoint is the supernaturalistic one, and it is for that that he pleads, though, perhaps, not so whole-heartedly as we could wish. The principle of criticism which he commends to us is, that "the sustained witness of the Christian consciousness to a Personality now acting upon human life" justifies us in allowing the reality of at least the unusual in the recorded life of that Personality on earth." "If the Personality of Jesus acts upon consciousness through the whole period of history since His death in a way in which no other personality known to us has ever acted, then it will be clearly unscientific to apply to the record of His life the same axiomatic rules, as to what is or is not probable, that we are tempted to apply to the evidence as to the personality of ordinary individuals." There is obvious inadequacy here; but Mr. Allen from this basis is able finely to reason: "Christ as presented in the Gospels, Christ as experienced in history, Christ as experienced in modern life,—is this all of a piece, one long consecutive witness to a supernatural Christ? If so, whatever other method may be wrong, nothing can be more fundamentally unsound than the attempt to go to the Gospels and from the first to eliminate that element to which Gospels, history, modern consciousness, all alike bear testimony." In such reasoning Mr. Allen rises above his critical method, and announces a conclusion which transcends his critical results. After all said, what is needed, however, is not merely the substitution of sound presuppositions for unsound ones. What is needed is a sound critical and historical method, which, in its really scientific results, will bring support to, and not wholly hang on, our sound presuppositions. The trouble with our modern destructive criticism is not merely that its presuppositions are false, but that it permits these false presuppositions to dominate its whole process, which thus ceases to be "criticism" altogether, and becomes mere special pleading. And the remedy for this state of things is not merely to substitute true for false presuppositions, but also to emancipate the process of criticism from the domination of presuppositions. What is needed is a critical method which is sound and sane and which does not simply follow docilely the path of prejudice, but brings its own contribution to the establishment of truth, and can be trusted to correct false presuppositions and to suggest true ones. If such a critical method be proclaimed unattainable, that is the confession that "criticism" as an instrument of research is

futile, and that it has no aid to offer in the discovery of truth. That the prevalent "Biblical criticism" is not this fruitful organ of investigation but perverts criticism to the mere exploitation of foregone conclusions is flagrant. The conclusions are no less foregone though they may be truer, when we substitute with Mr. Allen mystical for naturalistic prejudice. Criticism will come to its rights only when it is treated, like mathematics, as an instrument of research pure and simple, and ceases to be employed merely to give a specious appearance of reality to a set of foregone conclusions.

A dogmatician will naturally early look in a volume like this for its dogmatic articles. He will not find many. Mr. James Strachan, who writes on the Criticism of the Old Testament, writes also on Creation and Conversion,—facilely rather than thoughtfully. He is not even careful to be entirely self-consistent. "Our interpretation of the opening sentences" of the prologue to Genesis, he writes in the article on Creation, "is affected by our solution of a difficult and delicate problem of syntax. Most scholars now read the passage thus: 'When God began to create the heavens and the earth—the earth being without form and void, and darkness being upon the face of the deep, and the spirit of God brooding upon the face of the waters—God said, let there be light, and there was light.' If this exegesis is correct, the writer teaches a dualism." But before the column is out, the determination of the syntax of the passage has ceased to be "a difficult and delicate problem"; any other construction than that formerly modestly suggested as that of "most scholars" (whence it follows that some "scholars" construe differently) has become just "ungrammatical"; and the hypothetical dualism shortly becomes indisputable: Gen. i. 1-3 "as we have seen, teaches a dualism." The same fumbling touch is found in the article on Conversion. Conversion is defined as the human side of the same experience which on the divine side is Regeneration. Yet we are told that though the two are thus but two aspects of the same experience, they may be separated; and conversion, but not regeneration, may be repeated again and again. It is regeneration that is wrought by grace: it is "the power or principle of the new life implanted by God's Spirit." Conversion, on the other hand, is a duty, a man's voluntary act, under "the fascination of a Person." Yet when the question of the irresistibility of grace comes to be spoken of it is related not to regeneration "the gift of God's grace", but to conversion the free act of the human will, and that in such minimizing language as this: "If the convert calls the grace or fascination of Christ 'irresistible', he speaks with the enthusiasm of a lover; but it is bad logic to change the warm logic of the heart into a cold dogma of the intellect." Is then "the fascination of Christ" under which the will acts in conversion the same thing as the "grace of God" by which new life is implanted in regeneration? And is regeneration only another name, after all, for conversion, conceived as a voluntary act of the man, who has full power over his choices? The whole

part of God has fallen away and what is taught is just a bald Pelagian doctrine of the will. "Man", we read "may after all use the divine gift of freedom to oppose—it may be to thwart—the will of God." What then becomes of the "gift of God's grace", "by which the power or principle of the new life is implanted by His Spirit"? After this, one is not surprised to find Mr. Strahan caught in the banalities of the new psychological naturalism of conversion, and following in the track of Starbuck and Stanley Hall in connecting conversion with adolescence. Even Mr. George Stevens (*The Psychology of the Christian Soul*, pp. 169 sq.) might have taught him something here.

Of a very different quality is Professor Friedrich Loofs' article on Christ's Descent to Hades. We do not always find it possible to agree with Professor Loofs' opinions; and that, not only those merely incidentally expressed (as, for example, with respect to "the possibility of an offer of salvation after death"), but also some of those which he is in act of arguing. But he always has solid reasons to urge for his opinions; and he commands our admiration by the thoroughness of his historical knowledge and the seriousness with which he takes his task. We cannot say quite so much for Professor William Adams Brown's article on the Covenant Theology. At the close of it he intimates that the history of the Covenant theology has not yet been fully worked out. That is true, and the circumstance increased the difficulty of his task on the one hand—and also on the other provided him with his opportunity. This opportunity he has not risen to, but has contented himself with transferring from Heppe some account of the Covenant theology among the early German Reformed (he does not seem to be aware of Heppe's shortcomings as a historian of the German Reformed) and with exploring for himself the history of the Covenant theology on English-speaking ground—his one contribution to the more detailed knowledge of the subject. Of the real origin and the wide prevalence of the Covenant idea in theology he seems to have no idea. He can correct Dr. A. H. Strong for supposing it was the invention of Cocceius, but he himself can still speak as if it were originated by the early Reformed theologians and as if even among them the notion of a covenant of works were of comparatively late birth. "The earlier [Reformed] theologians knew of but one covenant between God and man," we read, "the covenant of grace . . . In the course of time, however, the idea was extended to include all God's dealings with man, before as well as after the Fall." More specifically: "Olevianus recognized in principle but a single covenant, namely, the covenant of grace. It was reserved for his successors to extend the covenant idea to the relation of man before the Fall . . ." Readers of such sentences are very apt to be misled into the notion that these were the origines. In point of fact, however, the conception both of the covenant of redemption and of the covenant of works antedated the Reformation by many centuries, and the idea of the covenant of works was the earlier of the two to emerge and to be

developed. The underlying idea of the covenant of works is as old, indeed, if not as the Book of Ecclesiasticus (Sir. xvii. 12), yet as the Latin Bible (Hos. vi. 7), and the conception was worked out in its fulness by the Mediaeval Pelagianizers, who, wishing to account for the falling of the penalty of Adams' sin on his descendants without his corruption being transmitted to them, exploited the notion of "compact" for all it was worth. No Reformed divine could develop the idea of the Covenant of Works into greater detail or more acutely apply it to the facts than was done by Ambrosius Catharinus at the Council of Trent. All that was left for the Reformed divines to do was to rescue the idea from its Pelagianizing associations. The idea of the Covenant of Redemption seems not to have been developed so early, but it is latent in the Augustinian doctrines of the Decree and of the Trinity, and wherever the equality of the Persons of the Trinity was insisted on and the Decree was vividly conceived, it tended to come to more or less clear intimation. Such intimations occur as early as Augustine himself. The formation of the doctrine does not seem to be due, as Professor Brown supposes, to an attempt to reconcile the sovereignty of God and assurance of salvation, though it was richly employed to ground assurance. It seems to have been worked out and brought into prominence as the parallel in the sphere of Grace to the Covenant of Works in the sphere of sin, which itself owes its development to an attempt to justify God in condemning men for a wholly alien sin. It ought to be said in passing that Professor Brown's paragraph on Jonathan Edwards' little use of the Covenant idea is very misleading. The conception of the Covenants does not, to be sure, supply the formative idea in Edwards' *History of Redemption*. But too much should not be inferred from that. Edwards admired Turretine and van Mastricht immensely, accounting, as he tells us, the latter the best book in the world except the Bible. And he not only devotes a whole section in his treatise on *Original Sin* to arguing the federal headship of Adam, but argues throughout another treatise that the idea of the Covenant of Redemption is an implicate of the Trinity. The doctrine of the two covenants were therefore present to his mind and formed elements in his thought which he valued. An occasional odd-sounding phrase meets us in Professor Brown's article which should be corrected in future editions of the *Encyclopaedia*. What can be meant by speaking of the keeping of the moral law by Adam (in the state of integrity) as requisite "for the attainment of salvation"? And what can be meant by speaking of Christ's obedience and satisfaction as "imputed by faith" to His followers? Is perhaps the phrase "punishment due by guilty man" a misprint ("by" for "to")?

In speaking of this article we have already passed from articles of generally dogmatic content to those which deal with phases of Christian thought. There are more of these, and they are more satisfactory. There is an interestingly written article on the Covenanters by Professor John Herkless. We note that it was written before Dr. Hay Flem-

ing had exploded the legend of the general signing of "the National Covenant" on the 28th Feb. 1638 in the Greyfriars churchyard." There is an admirable article on Deism by Dr. G. C. Joyce,—though it considers that the doctrine of creation *ex nihilo*—"this creation of an alien matter out of nothing" is the way it describes it, leaving one wondering why the adjective "alien" is inserted and precisely what it means,— "presents insuperable difficulties", and apparently looks upon it as only a veiled dualism, in which God, as a Demiurge "creates" what He makes out of "alien matter". There are articles on Docetism, Donatists, Culdees, none of them perhaps adequate, and the last little more than an attempt to fix the meaning of the term. There are good articles on some of the sects,—an exceptionally good one by Professor Williston Walker on Congregationalism, a somewhat one-sided one by Professor H. L. Willett on Disciples of Christ; excellent accounts of the Deutsch Katholicismus movement by Professor C. Mirbt, and of that curious and not altogether wholesome sect, the Doukhobors, written by a Greek journalist, A. A. Stamouli; even an account of that portentous development, the Sicilian Decollati, written, as befits the anthropological tone which characterizes the volume, by Mr. Sidney Hartland. It is the same anthropological interest that dominates the article on Cross, by Count Goblet D'Alviella. The value of the interesting article on the Coptic Church is perhaps increased (for a theologian) by the circumstance that it is written by an archaeologist rather than a theologian. From the theological point of view it leaves, however, something to be desired. It is absurd to represent it as "probable that the earliest Gospels in circulation in Egypt were not the canonical ones": and opinions will inevitably differ as to whether it is unwise to attempt to Protestantize the Copts, in proportion as the distinctive truths for which Protestantism stands are valued.

The ethical side of the *Encyclopaedia* is very richly worked out, and the articles represent various schools of thought. There is a very informing article on Consciousness by Prof. James Iverach, in which the theologian will be glad to read some remarks on Dr. Sanday's idea of the sub-conscious self. We cannot speak as well of Professor Starbuck's article on Double-Mindedness, in which things that differ are confused. The Biological articles include a discussion of in-and-in-breeding under the head of Consanguinity, where we had expected to find, after the manner of this *Encyclopaedia*, a series of elaborate anthropological articles,—which doubtless will come, however, in due time, under the head of Marriage; two articles on Development; and an article in his well-known manner by Mr. Benjamin Kidd on Darwinism. On the whole, the volume is on the same high level as its predecessors, and gives the reader an immense mass of information, not easily to be got elsewhere. A book so comprehensive, and "changing the subject so frequently" does not easily lend itself to systematic reviewing. We have thought we might serve the needs of our readers best by touching at random on an article here and there as we turned over its pages.

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