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I. THE IMPORTANCE OF PREACHING THE ETHICS OF CHRISTIANITY.

Shortly after the writer of this paper entered on his first pastorate, he preached a sermon from the third chapter of the Epistle of James on "Sins of the Tongue." At the close of the service a visiting minister came forward, introduced himself, expressed his interest in what he had heard, and also remarked that ethical sermons were both quite unusual and would be very useful in Presbyterian churches. This remark impressed him at the time, and during the nineteen years that have passed since then it has often recurred to him. In either one of its assertions it would seem to be true and important.

I. Directly ethical teaching does appear to be uncommon in our pulpits. In some quarters there is even a prejudice against it. There are places where, were a minister to expound duty at considerable length, it would be broadly hinted that his views of righteousness were becoming legal.

Where this prejudice against ethical teaching does not exist, the latter is still widely neglected. One of the worst features of the present state of religion among us is the frequent failure to receive the Bible as the infallible rule of practice as truly as of faith. Many who regard it absolutely authoritative in the latter sphere ignore it in the former. Not a few of those who are most earnest in their demand for Biblical theology seem unconscious that there

The conditions of successful revision, as pointed out by Dr. Morris, do not now exist. The "times" are not sufficiently spiritual on the one hand, nor sufficiently dogmatic on the other, to justify any successful creed-making. The hour is not ripe. There are no dissidents ready to "go to the stake" for their peculiar faith. There are none who think so clearly and feel so truly that they are willing for any personal sacrifice for the sake of their doctrine. No permanent creed ever issued except in storm. Let the Symbols remain intact. If they are wrong Providence will bring about the ecclesiastical revolution which will irresistibly result in a new statement of doctrine, sweeping all others out of the way, and taking possession of the mind and hearts of Presbyterians as did the Symbols of Westminster.

The modification of a phrase, the elimination of a word, the addition of a foot-note, is but dangerous trifling with the creed. Let the text stand, until the Church, if ever, feels the necessity of making a new text—of pulling down the house and building from the ground up.

It is easy to talk about change, and to clamor for change, but when wise and calm men sit down together to make the changes flippantly demanded, following the Westminster method of quoting a text from Scripture for well-nigh every word used in the statement, the task has uniformly proved discouraging.

But Dr. Morris says the very attempt to revise the Confession has made his Church "broader and freer," "more practical and earnest," "more irenic." Since his Church has put its creed into debate its rate of increase has declined, its power in the world has been reduced, and its internal peace and harmony has been disturbed. If it is a "broader and freer" Church it is a smaller and more troubled Church—smaller than it would have been had it maintained the anti-revision rate of increase. "The new conceptions of the essential Calvinism, embodied in the revision proposed" are less productive than the old conceptions of the unrevised Confession. If the futile effort at revision did harm, would success have been ruinous?

He who doubts his weapon will turn back in the day of battle. He who puts his cause into dispute will surely find his opponent. The church which "foot-notes" its creed is on the way to doctrinal controversy, division and the serious impairment of its usefulness. Let our church, which has ordered its first foot-note, be warned. Every Assembly will have to consider a doctrinal overture, and distracting disputes are inevitable. Who can foresee the end, or foreseeing it, who can safeguard the consequences?

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THE WORK OF THE HOLY SPIRIT: By Abraham Kuyper, D. D., LL. D., Professor of Systematic Theology in the University of Amsterdam. Translated from the Dutch by Henri D. Vines, with an Introduction by Rev. Professor Warfield, D. D., LL. D., of Princeton. New York and London. Funk & Wagnalls Company, 1900. Large 800. Pp. XXXIX—664. Price \$3.00.

This is a great treatise on a vital theme. Many treatises have recently

been published on the Holy Spirit, but this excels them all. It is one of the good signs of the present day that so much is thought about and written upon the person and work of the Holy Spirit. The recent books have treated this theme from various points of view, yet no single one of them can claim to be a complete treatise on the subject. One of the best of these is our Dr. Vaughan's "The Gifts of the Holy Spirit."

The work before us is much more elaborate than any of these recently published. It may be safely said that since John Owen's great treatise on this subject was published in 1674, and in numerous editions since, no treatise so complete and satisfying as Dr. Kuyper's has been given to the Church. We are sure that it will long hold an honored place in the literature of the subject of which it treats, and that its service to the Church of Christ will be large and abiding.

The author is one of the foremost living theologians in the world to-day. Indeed, we do not know of one who should be named second to him. He is the honored leader of the Reformed or Calvinistic Church in Holland to-day, and by his various and ceaseless labors he has done great things for that church in the Netherlands. He has gathered about him a circle of younger men like Dr. Bavinck, who are well fitted to carry on his work when he has to lay it down.

Dr. Kuyper is a most prolific author. This is forcibly shown by the fact that it takes five pages of the volume now under consideration to give a list of the titles of his multifarious writings. He is editor of a daily and weekly newspaper, which have been very useful. The weekly, *De Hraue*, has been specially helpful to the cause of evangelical religion, as represented by the Free Church in Holland. He is also influential in educational matters and in the public affairs of his native land which he has served so well in many ways. Altogether Dr. Kuyper is one of the most influential personages in the life of Holland to-day.

A few years ago he visited this country, and delivered lectures at Princeton and at other places further West. His Stone lectures on Calvinism at Princeton are masterly expositions of this great system. Several of his books have already been translated, so that his grand work for the evangelical faith is now becoming known to English readers. This work gives promise of great usefulness, for it will be sure to reach a wider circle of readers, since it is written in much more popular style than some of the others.

In the book before us the author confines himself very closely to his theme. He looks at it, however, from every point of view, and treats every legitimate detail pertaining to it. He does not discuss the Person of the Holy Spirit at all. On this aspect of the Holy Spirit he simply assumes the accepted historic doctrine of the Church in regard to the deity and personality of the Third Person of the adorable Trinity. This leaves him free to treat carefully and completely of the work of the Holy Spirit. To this task he addresses himself with consummate ability and scholarly completeness.

In such a brief notice as this is intended to be only a brief description of this splendid treatise can be given. We wish mainly to commend it with great earnestness to the readers of the *QUARTERLY*.

In the portly volume now before us the three volumes of the Dutch original are combined. And as there is no "padding" of any kind in the book its contents are exceedingly rich and full. In the first volume or division of the treatise the work of the Holy Spirit in the Church as a whole is outlined. In the other two volumes, or divisions, the Spirit's work in the individual believer is elaborated at great length. In the first volume there are ten divisions and thirty-nine short chapters; in the second, seven divisions and forty-one chapters; and in the third, three divisions and forty-two chapters. This makes in all one hundred and twenty-two chapters on as many related aspects of the subject. This statement of details is made to reveal the wide scope and great thoroughness of the treatment accorded the subject in hand. But this simple statement gives no adequate idea of the splendid manner in which the treatment of each topic is elaborated. The book must be read to be appreciated.

In the first volume there are profound and lucid discussions of the activity of the Holy Spirit in creation, in providence, in the production of the Holy Scriptures, in the incarnation of the Son of God, in the apostolate, and in the Church generally. Here then is much that is penetrating in thought, and of great practical value.

In the other two volumes there is an equally thorough going discussion of the work of the Holy Spirit in the individual soul that becomes the subject of His renewing grace. This discussion begins with a careful exhibit of the spiritual condition of man as sinful upon which the Holy Spirit is to do his renewing work. Man's helplessness is strongly assisted. Then the discussion follows out the work of grace in the soul in a manner which leaves nothing to be desired. Incidentally, almost every aspect of Christian experience is alluded to as this exposition is conducted. The new birth, preparatory grace, quickening grace, are very thoroughly elucidated. Conversion, faith, repentance, and the whole course of the believer's experience under sanctification are expounded and elaborated. On these topics we cannot enlarge further than to say that the discussion is of rare insight and value.

The standpoint of the author in general is boldly and avowedly Calvinistic. The courage and consistency with which this system is maintained and expounded is quite refreshing in these days of timid advocacy, and of toning down of this great historic system. This book, we are sure, will serve as a bracing tonic to the Reformed churches of the Presbyterian order in this land.

More particularly the treatise reveals the author's sympathy with the federal type of the Reformed theology. He constructs his system as the basis of the covenant of works and the covenant of grace. He does not, however, push the covenant principle so far as some of the Dutch theo-

logians of a former age did. In general his position on the point seems to be quite the same as that in our own Westminster Standards. With our author, at this point, we are in hearty sympathy.

Another fine feature of the discussions is the fresh and pertinent illustrations used by the author. This makes the treatment exceedingly attractive, and these illustrations illumine almost every page of the treatise. He reminds us of our own Dr. Dabney in this respect, and did space permit we should certainly quote some of these useful illustrations. Many of these will doubtless become known by quotation in other writings.

In addition, the Scripturalness and spirituality of the whole discussion must commend it warmly to all devout minds. The high intellectuality of the treatise is fully equalled by its deep spirituality. With penetrating insight into truth, there is joined the warm glory of holy emotion. This combination is admirable. The head and heart are both revealed in the treatise.

The author, further, believes in the plenary inspiration of the Holy Scriptures. He regards these sacred records as of divine origin, both in their contents and form, and he holds them to be the only infallible rule of faith and life, as well as the authoritative source of Christian doctrines. His trumpet has always a clarion tone, and it never utters an uncertain sound.

We cordially welcome this guest in its attractive English dress. The translator and publishers have rendered a splendid service to the churches in this land by giving us this great work in such an attractive English dress. Let every minister read it. It will brace his intellect and refresh his soul; it will increase his devotion to the Calvinistic system and greatly enrich his future preaching.

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KUYPER'S WORK OF THE HOLY SPIRIT. ANOTHER REVIEW.

This is the dispensation of the Spirit, the Father and the Son having completed their part of the work in the economy of redemption. It is manifest, however, that the Third Person in the Trinity has not received, and does not, the attention which he deserves. This is true among the people, in the pulpit, and in the press. It is frequent that we hear the Spirit, even in prayer, referred to by the use of the pronoun "it;" an irreverence which is unfortunately fostered by our accepted vernacular version of the Bible. The preacher fails in many instances to give due prominence to the work of the Spirit, while the press, both periodical and permanent, has by no means exalted him as it should.

Of the comparatively few treatises that deal exclusively with the Holy Spirit, most of them discuss the questions that concern his personality, and this in the way of argumentation and dispute. Of books that confine themselves to the setting forth his wonderful work, in the whole literature of the Church only rare examples can be found. This apparent