

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IF it is possible to put into a single sentence the fundamental difference between the Roman and the Reformed Churches this might be the sentence : The Roman Church holds that some Christians are called by God to a higher degree of holiness than others, the Reformed Church believes that all are called alike to the highest possible holiness. In face of that difference all other differences are of small account.

This conclusion will be reached, if it has not been reached already, by the reader of a remarkable volume of *Essays and Addresses on the Philosophy of Religion* which has been published by Baron Friedrich von HÜGEL, LL.D., D.D. (Dent; 15s. net). The idea that some are called to a special and quite distinct degree of nearness to God runs through the whole book. In the last address of all, an address delivered to an audience composed mainly of Anglican Churchmen, it is stated and illustrated with great intensity of speech and with great variety of illustration.

Baron von HÜGEL believes that in the separation of some to a higher life of holiness than others is to be found the strength of Roman Catholic religion. 'It expresses,' he says, 'my very deliberate, now long tested, conviction that, be the sins of commission or of omission chargeable against the Roman Catholic authorities or people what

they may, in that faith and practice is to be found a massiveness of the Supernatural, a sense of the World Invisible, of God as the soul's true home, such as exists elsewhere more in fragments and approximations and more intermittently.'

Can we agree? We do agree. We say that to find a saint we must go to the Roman Church. We do not consider what a saint is or ought to be. We take the Roman definition and example. All we consider is the fact, undeniable and unmistakable, that the Roman Church makes what might be called a specialty of saints, and that the Reformed Church does not.

But the culture of the saint is not all gain. For many a day it went on unhindered. Fostered indeed it was by every influence that an all-powerful Church could bring to bear upon it. It enjoyed what gardeners call intensive cultivation—the most intensive the world has ever seen. And what was the result? Baron von HÜGEL tells us. 'With the decay of the Middle Ages, from about A.D. 1300-1450, and then on into the (first Christian then Pagan) Renaissance and the Protestant Reformation, men largely grew weary of the monastic ideal; and, influenced as much by the atomistic and sceptical late mediæval philosophy as by the many complications brought in the course of the ages by the exempted position

Professor Warfield.

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BENJAMIN BRECKINRIDGE WARFIELD, who died at Princeton, New Jersey, on February 16, 1921, in the seventieth year of his age, had completed forty-three years of service as a teacher of men preparing for the Christian ministry. Richly endowed with rare mental gifts, brought up in a Christian home which cherished noble family traditions and intellectual and spiritual ideals, he entered Princeton University, from which he graduated in 1871. Here he took the foremost rank in every department of instruction, but displayed a special talent for mathematics and the natural sciences, in which he attained the highest honours. It was his intention to prepare himself by further study as a teacher of science, but, as in the case of Pascal, the claims of religion silenced all other calls, and during a sojourn in Europe he decided to enter the ministry of the Presbyterian Church, the Church of his fathers. Pursuing his course of theological study in Princeton Seminary, he graduated in 1876, and continued his special preparation in the New Testament Department, studying a year in the University of Leipzig.

After his return to America his pastoral experience in the First Presbyterian Church of Baltimore was of brief duration, as his scholarly attainments were at once recognized, and at the age of twenty-seven he was called to the Chair of New Testament Language and Literature in the Western Theological Seminary, located at Pittsburgh, Pa. Here he proved to be a well-equipped and stimulating instructor whose critical insight, exegetical acumen, and comprehensive grasp of Biblical truth, coupled with aptness to teach, impressed the students that to be under his tutelage was a rare privilege. For nine years he continued his faithful and painstaking work in this department of theological discipline, and, as the seasoned fruitage of his labours, published in 1886 the book which at once attained wide notoriety and gave him international recognition as an authoritative Biblical scholar, *Introduction to the Textual Criticism of the New Testament*. Soon afterwards he was called to the Charles Hodge Professorship of Didactic and Polemic Theology in Princeton Seminary. There were

those who felt that he ought not to abandon the special department for which he was so eminently fitted and undertake the more comprehensive task of Systematic Theology. But his Princeton friends and admirers were of the opinion that as Charles Hodge himself had begun his great career in the department of Biblical Exegesis, so Dr. Warfield's thorough and comprehensive study of the New Testament was an ideal preparation for the dogmatic chair. The call was accepted as the summons to a larger ministry, and for thirty-four years, up to the day of his death, 'in labours more abundant,' by profound study and extensive reading in many languages, he mastered, as few have been able to do, the whole field of theological learning. His knowledge was encyclopedic, and the ready information he could give on any subject, or regarding any book, was simply amazing. He held before his students high intellectual ideals and insisted on conscientious and thorough work. An unfair or inadequate statement by the student of an opponent's position was not tolerated. More than two thousand students for the ministry have passed under his moulding touch, and have carried the impress of his strong and commanding personality to the ends of the earth. His chief ambition was to train men for the gospel ministry who shall truly believe and cordially love, and therefore endeavour to propagate and defend in its genuineness, simplicity, and fulness that system of religious belief and practice which is set forth in the standards of the Presbyterian Church, and thus to perpetuate and extend the influence of true evangelical piety and gospel order.

While he gave himself without reserve to the supreme task of teaching candidates for the ministry, his facile pen was never idle, and year after year books, pamphlets, and reviews appeared over his signature. For twelve years he was editor of the *Presbyterian and Reformed Review*, and was besides its ablest contributor. When appealed to for articles by various magazines and periodicals, he responded promptly and most generously. His book, *The Lord of Glory*, a study of the designations of our Lord in the New Testament with

especial reference to His Deity, reveals the exegetical foundation of his theological teaching, burns with zealous conviction and absolute loyalty, and will have a permanent place in Christological literature. *Counterfeit Miracles*, the last book he published, is a thoroughgoing study of religious thaumaturgy from early Christian times to the present day, and deals with the whole varied and complex problems in a judicious, comprehensive, and intensely interesting manner.

Had he lived longer he might have been induced to follow the example of his illustrious predecessor, who, after he had passed his threescore years and ten, published the garnered wisdom of his life in a three-volume work on Systematic Theology; but regarding this work as the greatest system of dogmatics in the English language, having used it during the whole period of his professorship as a text-book, he evidently felt that there was little need for a similar treatise. Conservative by nature, he gave himself whole-heartedly to the defence of the Reformed Faith as embodied in the Westminster Standards. A lover as well as a defender of the truth as it is in Jesus, he was a strong and convincing preacher, whose published sermons and conference addresses will long be treasured for their deep spiritual insight and lucid apprehension of Biblical truth.

His culture was broad and his tastes varied. As a boy on his father's farm in Kentucky, he became interested in the breeding of shorthorn

cattle, and edited one of the first scientific books on that subject published in America. He made a special study of the birds in the region of his home, and was appreciative of everything artistic and poetic. He knew Browning thoroughly, and with a marvellously retentive memory could quote freely from all the great poets; and he published a collection of his own poems and hymns. His acquaintance with prominent Church leaders was most extensive, and he carried on a wide correspondence, following all his old students with an interest and affection that never waned.

During the long years, when the lovely and gifted companion of his life was a confirmed invalid, he gave himself continuously and without reserve to her care and comfort, and in his will directed that the residue of his estate should found a lectureship in the seminary as a memorial to her faith and love. Following a serious illness during the Christmas holidays, he recovered sufficiently to be able to enter the class-room once more and give an exposition of a chapter in John's First Epistle. The same evening he retired to rest, happy in the thought that he was still able to teach and minister in Christ's name. Shortly and quietly he passed into the presence of the Great Teacher, whom he loved and served. The Reformed Theology and the cause of evangelical religion have lost one of the ablest interpreters and defenders which America has ever produced.

Literature.

THE GIFFORD LECTURES.

A WEARY reader has been speaking in one of the daily newspapers about the flood of books issued or about to be issued from the press this winter season. The truth is, the time has come when we must give our mind, not to the buying of books, but to the buying of such books as will dispense with the buying of books.

There, for example, are the Gifford Lectures. What a host of books. Who can read or buy them all? Yet they cannot be ignored by any man who seeks to keep in touch with the thinking of his time. Let us look out for the book that

condenses the best of the Giffords into one volume, tells us all we need to know of their contents, relates them to one another, strengthens their strength and casts away their weakness, and then gives us a clear telling account of the progress of theistic thought since they were first established. That book has been written by Professor W. L. Davidson, LL.D. Its title is *Recent Theistic Discussion* (T. & T. Clark; 7s. 6d. net).

A GREAT HISTORY.

'The Centenary History of the Wesleyan Missionary Society was projected as an integral part of the