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I.

INSPIRATION.

THE word Inspiration, as applied to the Holy Scriptures, has gradually acquired a specific technical meaning, independent of its etymology. At first this word, in the sense of God-breathed, was used to express the entire agency of God in producing that divine element which distinguishes Scripture from all other writings. It was used in a sense comprehensive of supernatural revelation, while the immense range of providential and gracious divine activities concerned in the genesis of the Word of God in human language was practically overlooked. But Christian scholars have come to see that this divine element, which penetrates and glorifies Scripture at every point, has entered and become incorporated with it in very various ways, natural, supernatural, and gracious, through long courses of providential leading, as well as by direct suggestion, through the spontaneous action of the souls of the sacred writers, as well as by controlling influence from without. It is important that distinguishable ideas should be connoted by distinct terms, and that the terms themselves should be fixed in a definite sense. Thus we have come to distinguish sharply between Revelation, which is the frequent, and Inspiration, which is the constant attribute of all the thoughts and statements of Scripture, and between the problem of the genesis of Scripture on the one hand, which includes historic processes and the concurrence of natural and supernatural forces, and must account for all the phenomena of Scripture; and the mere fact of Inspiration

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out use. This he has attempted in the work of which the first portion is before us. He does not expect his book to meet universal approbation, yet he has striven conscientiously to ascertain and state the truth. And, if reproached with partiality, he says he would prefer that to the opposite reproach of seeking, in the interest of a false mediation (*Vermittelung*), to cry peace where there is no peace. In his conviction, the frank and unabridged confession of evangelical truth is the direct road to a true ecclesiastical peace. And any other peace is not worth having, much less seeking.

Pastor Wendt, in his Introduction, gives a rapid, but full and clear, conspectus of the sources of the Romish dogma, viz, the decrees of Trent, the confession of Pius IV., the Roman and other catechisms, and the Vatican decrees with the accompanying Papal deliverances, ending with a scientific statement of the doctrine thus enounced. A single sentence in the last-mentioned gives the key to the whole work. "The differentia of Romanism from Protestantism lies in the Pelagian tendency which runs through and through the whole Romish system of doctrine." And he maintains against Marheineke that Rome's view of the Church is only the final development of a doctrine which springs out of Pelagian roots.

The present volume contains three parts, the first of which discusses the Romish view of man's original state, of original sin, and of the immaculate conception of the Virgin; the second is devoted to Justification, the preparation for it, its essence and certainty, its growth and fruits, and its completion by purgatorial fire; the third sets forth the sacraments, their nature, number, and efficacy, with a special statement of Baptism and Confirmation. All these topics are treated with ability and candor. Especially worthy of commendation is the acuteness which has transferred Purgatory from its usual place in Eschatology to the cardinal point of Justification; for here is where it really belongs. It springs out of the Romish view of the way in which man becomes righteous before God, viz, by infusion and not imputation, by a gradual process and not by an instantaneous act. Hence, as the work is not complete at death, in the case of many, a place is provided beyond the grave where due penance may be performed, and the soul thus, by suffering, become purified and fit for the vision of God. The monstrous delusion is a legitimate corollary of the Tridentine doctrine of Justification. The author writes in a fluent and agreeable style and in a thoroughly Christian spirit, entirely devoid of bitterness and of the endeavor merely to make out a case. His book is the more valuable because while not neglecting the old authorities on the side of Rome, he is evidently familiar with its most recent literature, and therefore sets forth the papal views in the way in which their advocates would wish to have them presented. This course is worthy not only of commendation, but of imitation, especially in this country where some otherwise very able refutations of Romish error are vitiated by the lack of reference to the views of contemporary writers on the other side, the number and ability of whom are not so small as is sometimes supposed.

T. W. CHAMBERS.

A HISTORY OF THE HUGUENOTS OF THE DISPERSION AT THE RECALL OF THE EDICT OF NANTES. By REGINALD LANE POOLE. 12mo, pp. 208. London and New York: Macmillan & Co. 1880.

This volume owes its origin to the offer of the Marquess of Lothian's historical prize for the best treatment of "The Emigration consequent upon the Revocation of the Edict of Nantes." Mr. Poole, of Baliol College, Oxford, having been successful in the competition, has given to the world his essay, presumably somewhat enlarged from its original dimensions. In the preliminary chapters the author succinctly states the causes and traces the successive

steps of the oppressive legislation that culminated in the Edict of Fontainebleau, October 22, 1685. The first emigration described is that to Holland, after which we are conducted through Hamburg to witness the Protestants settled in the Scandinavian countries, in Russia, and in Poland. Next England claims attention as a home of the exiles for religion, with some mention of the Huguenot colonists of the New World. Switzerland, and the passage through Switzerland to the Palatinate, and to Saxony, Hesse, and Brandenburg, furnish the subject for the closing chapters of the survey. The volume concludes with two chapters of a general character devoted to "France after the Exodus," and "The Power of the Refugees and its reflexion upon France."

That Mr. Poole's book lacks the charm of unity of action is rather his misfortune than his fault. To adjust harmoniously the recital of so many diverse incidents is a task of no ordinary difficulty. Even M. Weiss, in his great work, "*Histoire des Réfugiés protestants de France*," succeeds but moderately well in investing his narrative with dramatic interest. Unfortunately for the proper observance of the rules of art, the catastrophe in the great tragedy of the Revocation is of necessity misplaced, and the events that appeal with most pathetic force to the sensibilities of the spectator are not the last, but the very first that must be represented on the stage. Yet a little more skill in arrangement than our author has evidenced might have relieved his story of much of a certain monotony which in the end cannot fail to weary. The book, as a whole, is suggestive of extensive reading rather than of thoroughness of research; the number of volumes cited or referred to apparently far exceeds that of the works which have been fully digested with assimilation of their contents. Consequently, with a vast array of facts somewhat loosely connected in the text, we have a still more formidable accumulation of marginal notes, many of which have little pertinency and might judiciously have been omitted. To this we must add that the style is singularly devoid of grace, the phraseology both faulty and obscure. For example, we scarcely expected to find in the prize essay of an Oxford student two such successive sentences as the following—which we quote, not because they are worse than many others, but because of their brevity (the author is speaking of the *École de Théologie* of Nîmes): "We must not be misled by the name; it was the least theological in its characteristic of any. Even theology was taught on different lines to the common."

Despite these defects of matter and manner, however, the work of Mr. Poole is of real value as a summary of information, much of it recently brought to light, on an important topic. On the Huguenot settlements in all parts of Europe the narrative is reasonably full and detailed; and if the fortunes of the refugees that came to America receive little attention, it is doubtless because the sources at the writer's command were limited. We may add that Mr. Poole professes great admiration for Calvinism in certain aspects, and discovers "the secret of the immense influence" of Calvinism—the reason that it "was able to rise into a colossal power throughout the world," in the fact that "it was a perfect republic; rather, a perfect theocracy." On the other hand, no words are too strong to express his detestation of Calvinism as a theological system. "It is too much the custom," he says, "to judge this more than human religion by the code of doctrine on which it is ostensibly based; and the reader of the Institutes of Calvin is moved to wonder how a theology which degrades the dignity and the ethical sense of man, which stultifies the justice of God, can ever have created this heroic race, whose strength lay in the very attribute which their dogma contemned, whose excellence was founded upon a high self-respect, and upon a faith in the eternity of truth."