

THE
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I. THE DOCTRINE OF INSPIRATION AS AFFECTED
BY THE ESSENTIAL RELATION BETWEEN
THOUGHT AND LANGUAGE.

Do we think in words? Do we think only in words? Do we always when we engage in thought employ for that purpose language? Is it possible to think fruitfully, to think to any advantage, to think at all in any other way? On the assumption that one can think without words, is it possible to express, even to one's self, to formulate,—to communicate one's thoughts, *i. e.*, convey them intelligibly to others,—through any other medium? Must there not be some medium or vehicle for every form whatever of thought-expression; and must or must not that medium be language?

Some of these and kindred questions are not merely of curious interest, but also of profound significance and consequence, and have accordingly not only awakened the attention and occasioned and stimulated the researches of the great body of philologists and logicians, and the specialists in physiology proper, and of course those in mental physiology and what is now known as physiological psychology, but have also occupied the minds of some of the wisest philosophers and greatest intellects the world has ever seen. But what is still more to the purpose at present, the answers given to some of these questions have an incidental bearing on the inquiry as to the fact and extent of an infallible inspiration.

It will be the aim of this essay to indicate and touch upon the main problems which arise from a consideration of the more important of the interrogatories just referred to, and then to point

human right to the truth from others has been forfeited or temporarily is held in abeyance by sickness, weakness, or some criminal intent; do not in any case prevaricate unless you can tell the necessary falsehood deliberately and positively, from principle, with a good conscience, void of offence toward men, and sincere in the sight of God." (Pp. 399-400.)

This book is designed as a text-book. We trust that the youth in our schools and colleges will not be educated thus to play shuttle-cock with the truth. Without further remark on this point, we turn Mr. Smyth over to the tender mercies of Henry Clay Trumbull, the accomplished editor of the *Sunday-school Times*, who has already dealt with this view as it in righteousness deserves.

(b.) The discussion of marriage and divorce illustrates also the evil practical results of a false principle adopted and applied. Instead of limiting reasons for divorce to those given in the Scriptures, our author makes "large provision" for many others which are to be deduced from the Christian consciousness. *Ex uno disce omnes.* (c.) The chapter upon our duties towards God is singularly meagre and shallow, and that in the face of the fact that the scriptural materials for this discussion are so rich and abundant. But Mr. Smyth's method, again, is not the interpretation of Scripture, and arrangement of these exegetical results into an organic system, but the historical examination of the Christian consciousness, and of course there is less of God in this consciousness than in God's inspired word.

(d.) A signal omission is the failure to discuss the subject of *Money* in any of its phases, and this, despite the fact that so many of the parables of our Lord are evidently designed to teach the ethics of property, and that so much biblical matter can be gathered for this purpose. This is "the era of industrialism," and the commercial spirit needs to be instructed and tempered by the teachings of God's word on this supremely important point. A thorough exposition of the teachings of Scripture as to the ethics of money is one of the needed, but as yet unwritten books.

On the whole, we believe that the great book on Christian ethics has not yet been published. And there is no subject which might more justly tax the powers and inspire the energies of one who seeks to benefit his kind and build up the kingdom of Jesus Christ. Our theological seminaries ought to take this as one of their next forward steps in the movement of preparing well-equipped preachers for the church, viz., the establishment of courses of Christian ethics. Is it not evident that where a preacher delivers one sermon upon themes derived from dogmatic theology, he delivers at least another upon subjects which can only be adequately handled as a result of an equally scientific knowledge of Christian ethics? The Bible has been given its rightful place as the centre of theological education, and practical theology is being recognized as of transcendent importance. Christian ethics and theology of experimental religion yet remain for the future.

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COCKE'S STUDIES IN EPHESIANS.

STUDIES IN EPHESIANS. *By A. R. Cocke, A. M., Pastor at Waynesborough, Va.; Professor in the Valley Seminary.* Pp. 137. Fleming H. Revell Company, Chicago, 148 and 150 Madison Street, and New York, 30 Union Square, East. 1892.

This admirable little treatise is from the pen of one of the younger ministers

of the Southern Presbyterian Church. It is excellent in every respect, and gives fine promise of a rich harvest from the author in the future.

Though quite unpretending in its nature the work itself is almost without a blemish either in manner, matter or tone. The style is good, simple, often graphic, and at times really eloquent.

The treatise consists of ten studies based on leading passages in the Epistle. The method is expository, and the studies taken together give the reader a very good grasp of the whole epistle, and of the course of argument followed by the apostle in this letter on the heavenlies. The author in the preface tells us that the studies were prepared for the Wednesday-night meetings in course of his regular ministration. Since reading them we are not surprised that those who heard them wished to have them in permanent form, and we are sure that the congregation which enjoys such rich ministration of the pure word of God cannot fail to grow in grace and abound in good works.

The following is a list of the topics together with the texts on which the studies are founded. I. God's Purpose toward us in Christ, i. 1-14. II. Prayer to the God of our Lord Jesus Christ, i. 15-23. III. One New Man, ii. 1-16. IV. Prayer to the Father of our Lord Jesus Christ, iii. 14-21. V. Principles of Church Growth, iv. 1-16. VI. The Christian Walk, iv. 17-32. VII. Imitators of God, v. 1-14. VIII. The Holy Spirit in the Epistle of the Heavenlies, v. 18. IX. Christ and the Church, v. 22-33. X. The Whole Armor of God, vi. 10-19.

No outline of the contents of these several studies can be given. Not one of them is weak, and several of them are of a very high order. They should take rank at once with the richest and most edifying of our devotional literature. For a quiet half-hour we know scarcely anything that could be more helpful than the perusal of one of these studies.

It is proper to add, that while no effort is made to show great learning, yet each study bears abundant evidence of diligent work, accurate scholarship, and exegetical ability of a high order. Indeed, there is a ripeness, alike in knowledge and experience, not often in works of this kind, apparent on every page.

Moreover, these studies give a fine example of what can be done in the way of expository preaching. This kind of preaching done after the model of these studies is to be highly commended. To young ministers they set a capital example of what hard work may do. We cordially recommend the book to all those who are seeking help in expository preaching. Here is a noble ideal.

We most heartily congratulate the author on the great merit of his work, and feel sure that it is but the first-fruits of what he may be expected to do for the church wherever his post of service may find him.

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ROBERTS' PRESBYTERIAN SYSTEM.

THE PRESBYTERIAN SYSTEM. A Sermon preached before the Synod of Ohio at Delaware, Ohio, October 11, 1892. *By Rev. William Henry Roberts, D. D., LL.D., Moderator of Synod.* Printed by request of Synod. Cincinnati: Elm Street Printing Co. 1892.

An added interest will be felt in this sermon on account of its author's relation