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I. INSPIRATION.

A few years before his death, Theodore D. Woolsey, President of Yale University, was asked by a leading Quarterly to write an article for its pages on Inspiration. He declined to do so, on the ground that the time had not yet arrived for such a thing to be successfully done. President Woolsey died in 1889, and during these intervening years perhaps no biblical subject has had fuller discussion. Yet inspiration is still regarded by most biblical students as a *question*; notwithstanding this, inspiration is generally regarded as also a *fact*.

“The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”¹ To every believer in the truthfulness of the Bible, these words of the apostle reveal the fact of inspiration, declare that the Scriptures are, in some sense, the product of a divine influence brought to bear upon human writers. The process by which the Scriptures were formed has been long and gradual. “At sundry times and in divers manners”² has God spoken to us in times past. The Koran was given all at once. Full-grown it sprang from the shield of Mahomet, a prophet who not only had no forerunner, but who, as the professed bearer of divine revelation, had no successor. The Bible, however, has come to us through many prophets, each

¹2 Pet. 1:21.

²Heb. 1:1, 2.

In reference to the latter position he thinks the Hebrews were not much moved by posthumous possibilities. Greece and Rome, on the contrary, were deeply interested in the future of individual souls. Not in the Papacy alone has flourished the indulgence-seller. Armed with his magic mirror the Grecian pardoner perceived the sin and purified the sinner. The credulous subject once initiated into the sphere of the Conjuror's rites and influence became thenceforth an exempt from an evil lot in a future life.

It is not necessary in this brief review to notice the great number of rites and ceremonies, savage and civilized, which are considered at some length in this book.

Those interested in the history of religious opinions, and especially those engaged somewhat in watching the trend of religious speculation, will find here much material for reflection.

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JEVONS' INTRODUCTION TO THE HISTORY OF RELIGION.

AN INTRODUCTION TO THE HISTORY OF RELIGION. *By Frank Byron Jevons, M. A., Litt. D., Classical Tutor in the University of Durham.* New York: MacMillan & Co., 1896. Pp. 442. \$2.50.

This is a valuable treatise in the wide field of the comparative study of Religion. It does not profess to cover the whole of this field, but claims to make a special use of the materials which other writers have made ready. It aims to deal with the history of religion in close connection with Anthropology. Indeed, it is a study pursued in accordance with the methods and principles of anthropology, and in a careful way the inductive mode of inquiry and inference is followed.

Further, this work does not claim to be a History of Religion, in which a full account of the history, growth, and present condition of the various religions of men, is given. It is an Introduction, rather, to the History of Religion, and it seeks to present the right attitude and mode, in accordance with which the study of the Science of Religion should be pursued.

The author is careful not to go back speculatively to the very beginnings of the race, but to deal with the phenomena of religion as its facts actually appear among men. By this he leaves an open way for the hypothesis of a primitive monotheism and a primæval revelation. On a *priori* grounds, he is inclined to this view, but he does not work out as fully as he might the significance of the facts stated in the Bible, which antedate many of the facts which he unfolds. Nor does he, in our judgment, do justice to the facts of oriental religions, as these are presented in their ancient literature, which is certainly as old, and as reliable, as are many of the traditions and customs with which he deals. Being a student of classical lore, he naturally gives prominence to the religions of Greece and Rome, and we have felt that this has produced a somewhat one-sided treatment of the great theme he handles with so much ability.

In regard to the way in which religion has developed he holds a position which is eminently satisfactory. He asserts that those who believe in the

Bible must consider the notion of the evolution of religion, as a slow natural development, through successive stages of fetichism, ancestorism, and polytheism as essentially inapplicable to religion. "Monotheism," he says, "according to Genesis, was revealed, to begin with, and, therefore, cannot be reached by a process of development. The truth was given to man at the beginning, and, therefore, cannot be the outcome of evolution."

In this connection, our author very properly points out that, while evolution in the sense of *progress* is inapplicable to religion, there may be an evolution which is a decay, or a degeneration. He points out that institutions not only grow, but also decay, and that religion is constantly subject to the same law. In this way very many things in pagan religions are to be accounted for. Here, then, is the evolution of error. Uniform progress in religion, he maintains, is exceptional, and Judaism and Christianity are the grand exceptions. This being our author's standpoint, we may expect to find him a reliable guide in the paths along which he leads us; and we shall now attempt to indicate his line of argument.

After two chapters of an introductory nature, there follows a good exposition of the way in which the savage man, that anthropology has to deal with, regarded the presence of the supernatural about him in nature. This savage came to regard the objects about him as personal, and possessed of powers more than natural. In this way he obtained the conception of the supernatural. This is a sort of animism, according to which lifeless things were regarded as animated by a power and personality like our own, or far greater.

The fourth chapter deals with what is called Sympathetic Magic, and here our author combats the view that early men did not distinguish between the natural and supernatural, and that out of this fact magic arose, and then that religion developed out of magic. Religion, he maintains, is fundamental, and makes the notion of magical power possible. Men sought to establish proper relations with those supernatural powers in nature, and religion marked this early stage, and in a sense was an innate impulse.

In the fifth chapter Life and Death are briefly considered, and the souls of the departed are shown to be spirits, and to be regarded as in relation with supernatural powers. The result of this discussion is to show, in a most satisfactory way, that, instead of religion growing out of ancestor worship, religion rendered this worship possible. Here there is a fine reply given to positivists and agnostics, who explain religion entirely as a product from ancestorism.

In the sixth, seventh, and eighth chapters the nature and transmutability of Taboo, and of its relation to morality and religion, are considered with the utmost care, and in a way which is suggestive and valuable. He explains that Taboo is a Polynesian word which means "strongly marked," and it denotes something which is thought to be dangerous to handle, or indeed to have anything to do with. It includes things holy and things unclean; and the list of such things held to be dangerous is very large, including persons and things alike. Taboo is transmissible as from a dead body to the mourner, yet it does not imply hostility or desire to injure. It leads to the conviction that there are certain things to be avoided, and these are known as "Things

Taboo." In relation to morality and religion these things have a deep meaning as unfolding moral obligation and religious duty.

In the ninth chapter we have an informing study of Totemism, together with the recital of many interesting facts which come under this term. Totemism consists in a blood covenant between a human kind and an animal species, whereby the animal chosen becomes the sign or token of the tribe. There are also certain vegetable totems to be found. The discussion of this point is very thorough, and our author shows that we have in totemism the result of an attempt on the part of primitive man to establish friendly relations with the powers about him, to whom also he ascribed a personality like his own. Then he observed that as men were organized into families, so animals were grouped into species. Then, as alliances between families or clans were ratified by the blood covenant in such a way that men of diverse clans became blood brothers, so in like manner men sought alliances with objects of nature, especially animals, and in this way totemism arose. This, our author shows, accounts for animal worship, and for the domestication of the animals which were taken as totems, the latter being a survival of totemism.

In the tenth, eleventh, and twelfth chapters the line of reasoning suggested by the chapter on totemism is followed out. Here it is shown, not only that animal worship and animal domestication, but other important customs and facts, are explained. It accounts for the animal form of certain gods, and the connection of certain animals with certain gods. It also accounts for the idol, and for animal sacrifice, and for the sacramental meal. Here there is much of interest, though we would hesitate to concur in all the details expressed by our author.

An important chapter is the thirteenth, which takes up in a fresh way the very much discussed topic of Fetichism, and with this we may couple the fourteenth and fifteenth chapters, the former of which deals with Family Gods and Guardian Spirits, and the latter with Ancestor Worship. Fetichism resulted from an illicit way by which the individual sought to commend himself to supernatural protection, and Family Gods were the product of a licit mode of doing the same thing. In the former case, the individual addressed himself to one of the supernatural powers which had, by means of the totem, no friendly relations with his tribe, or any other, and which was resented in such a way as to cause harm by way of penalty. Thus Fetichism arose, and implied already a religious basis. In the latter case, the individual might, with the approval of the community, and by the service of the priest, place himself under the immediate protection of one of the gods of the community. Thus originated family gods and special guardian spirits, and in this way the true explanation of ancestor worship is to be found. The worship of ancestors grew out of, and was modelled according to, the public worship of the tribe or community. Ancestorism is subsequent to totemism, and both imply the existence of religious sentiment in its simple terms.

In the sixteenth and seventeenth chapters, Tree and Plant Worship, and Nature Worship are considered in order. As already hinted, certain species of trees might be taken for totems, as well as animal species. This led to

the domestication of plants; and, further, it also resulted in the sacrificial meal, as in the case of animals came the sacrifice. Bread and wine were used in this meal. Hence plants and trees, as well as animals, came to be held in religious regard, and thus Nature Worship came into practice.

In the eighteenth chapter, the somewhat peculiar topic of Syncretism and Polytheism is taken up; and a quite original explanation of polytheism is given in this chapter. Agriculture and the rearing of cattle led early men to seek a settled mode of life, and this resulted in a political union of several tribes or clans. From this flowed a fusion of their religious ideas and modes of worship. This ran in two directions. If the gods of two tribes were alike, they might gradually come to be regarded as one. This was syncretism, which tended, by fusion, to reduce the number of deities. If, on the other hand, the gods were unlike and remained separate after the fusion of several clans took place, the result was polytheism. This is ingenious, but we doubt if it is adequate to explain *all* polytheism, as, for example, that of India. There, and in Egypt, too, polytheism seems rather to have been the result of degeneration from monotheism, through pantheism. When the idea of personality faded away, monotheism became pantheism; and when the oneness of pantheism permeated with the divine was broken up into fragments, each fragment came to be regarded as a part of deity, and held to be divine. In this way polytheism, and perhaps nature worship, in the orient, can be more adequately explained.

In chapter nineteen, Mythology, and in chapter twenty, Priesthood, are discussed. The myth is an attempt, on the part of primitive man, to explain the modifications in tribal worship which resulted from syncretism and polytheism. A strong case is made out for the view that religion is not the product of Mythology. Rather the reverse is true. The discussion of Priesthood is brief but satisfactory, and the view is well established that the priests did not *make* religion nor the myths, but that religion really made both. Our author is exceedingly satisfactory at this point.

The Next Life, and Transmigration form the subjects of the twenty-first and twenty-second chapters. Our author here argues that the next life is sometimes regarded as a continuation of this life; and sometimes it is held regarding it that a man at death assumed the form of his totem. The former resulted in simple belief in immortality, which our author regards as a native instinct of man. The latter produced the idea and belief of transmigration.

In the twenty-third and twenty-fourth chapters, the Mysteries, and especially the Eleusinian Mysteries among the Greeks are explained. Transmigration was not satisfactory to primitive man, so that about the sixth century B. C., a belief spread abroad, which our author asserts, was to the effect that future happiness depended on communion with some deity. In the present life this communion was effected by means of a sacrament of some kind. This resulted in the Mysteries; and this communion was also continued by the same means after death. In Greece the Eleusinia are prominent in this connection.

In the two closing chapters the origin of Monotheism, and the development of the belief in one God are discussed in an able and generally satisfactory way. Monotheism is not a natural development from polytheism. It is

primitive and original, and the result, in part, of man's innate capacity, and, in part, of God's personal revelation of himself, in the soul or personal spirit of man. This point is elaborated in a careful and thorough manner, and in such a way as to leave the way open in the field of revealed religion for all the revelations which are set forth in the Holy Scriptures, and by the incarnation of Christ. But we cannot enlarge, though we would like to.

We have been at some pains to exhibit the contents of this able and generally satisfactory book, partly to show the reader the thorough work that is now being done in this field, and partly to indicate the lines of defence of the sound theistic and Christian positions which it marks out. More and more the consensus of scholars is coming round to the positions, that man is an inherently personal, spiritual, religious being; that God is the infinite personal spirit; and that he makes himself known in the spirit of man, as well as by outward revelation. The result is that a solid ground is laid for the belief in a primitive monotheism and a primæval revelation; and that the philosophy of the non-biblical religions is to be found in the law of degeneration (the product of sin), which has been constantly in operation.

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TWO NEW TRANSLATIONS OF THE NEW TESTAMENT.

THE EMPHASIZED NEW TESTAMENT. A new Translation, designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred original; arranged to show at a glance, Narrative, Speech, Parallelism, and Logical Analysis; and emphasized throughout after the Idioms of the Greek Tongue. With select References and an Appendix of Notes. *By Joseph Bryant Rotherham.* New York: John Wiley & Sons, 1897. Large 8vo. Pp. 274. Buckram, \$2.00.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ: THE NEW DISPENSATION. The New Testament translated from the Greek. *By Robert D. Weekes.* New York and London: Funk & Wagnalls Company. 1897. 8vo. Pp. VIII., 525.

We have here two, in many respects, valuable contributions to the literature of the New Testament. Coming at just this time they are all the more interesting because of the movement by the American revisers to publish their own revision of the New Testament. Ere long we will have three versions of the Bible competing for supremacy in the Church and among Bible students. This is not to be deprecated, however, for people are too prone to think that one version or another is authoritative, and to accept it as *verbatim et literatim et punctuatim* the Word of God. But under present circumstances many will be led and some will be forced to investigate the principles of translation adopted by Committees and by individuals such as the two now before us, and decide for themselves which is best. They will be forced to recognize more fully their personal responsibility for adopting one rendering rather than another, instead of blindly following a chosen authority. While men are more or less gregarious in everything, in nothing do they seem so prone to traditionalism as in matters of religious faith. Better study of and greater familiarity with the Scriptures will also result.