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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.

while they *immerse*. The Arminianism of Mr. Weekes is certainly less conspicuous and pretentious than the Immersionism of Mr. Rotherham.

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LINDSAY'S RECENT ADVANCES IN THEISTIC PHILOSOPHY OF RELIGION.

RECENT ADVANCES IN THEISTIC PHILOSOPHY OF RELIGION. *By James Lindsay, M. A., B. D., B. Sc., F. R. S. E., &c.* Edinburgh and London: William Blackwood & Sons. 1897. Pp. 547. Price, \$5.00.

This is an able and comprehensive treatise upon a theme of perennial interest, alike to philosophy and theology. The author is a parish minister in Scotland, who is known by several other valuable works. His *Progressiveness of Modern Christian Thought*, and *Significance of the Old Testament for Modern Theology*, as well as his *Essays, Literary and Philosophical*, have secured for him considerable credit as a thinker of ability and as a writer of force.

The profound problems discussed in this large volume are those which emerge in connection with God, the Universe and Man. Theism is at once a doctrine of God, and a theory of the Universe, and of Man also.

The discussion is divided by our author into three great divisions. The first takes up "The Recent Philosophy of Natural Theology;" the second deals with "The Recent Philosophy of Theism (God);" and the third expounds The Recent "Theistic Philosophy of Religion (Man)." The Theistic principle, our author says, runs through these three tentative divisions of the subject, and they are closely related.

If we wished to be somewhat critical, fault might be found with this classification; for the first and second divisions really cover the same ground, and the first also includes not a little that belongs to the third. Theism may be defined as that doctrine of which affirms the existence and continued operation of an infinite personal being, and presents this affirmation as the only adequate solution of the problems of the universe and man. Theism is a doctrine of God; and, hence, it is a Natural Theology. It is also a theory of the universe and man; and, hence, it is a Theistic Cosmology. It further has to carefully consider the relations of God to the universe as both transcendent and immanent. It will be at once perceived that the deepest problems of philosophy and theology necessarily emerge from this study; and it is one of the hopeful signs of modern speculation that it is moving away from materialism, pantheism, and deism, to an all-embracing Theism. In the postulate which Theism makes, philosophy finds its profound principle of unity, science discovers its adequate hypothesis to explain all phenomena, and theology beholds its proper object of veneration, communion, and obedience. Such a doctrine also provides the solid divine philosophy upon which Revelation may securely rest. We rejoice, therefore, in every advance made in the study of Theism, and welcome the book before us as a helpful contribution in this fruitful field.

One thing which will strike the reader in the perusal of this volume, is the wide scope of the author's reading in this field, and the extent of the criti-

cisms and commendations of the various authors whose views he presents. No list of the authorities thus referred to is given in the volume, but a hurried count of the names in the excellent Index at the end of the treatise, shows over 320 such names. For the reader who wishes to pursue his reading further by consulting the authors quoted or referred to, it is a serious defect of the book that the references are seldom given in foot-notes. Sometimes the name of the author only, without reference to the treatise referred to, is given. Such references, given with care, would double the value of the book to the earnest student. For the ordinary reader, however, the loss will not be so great, because he seldom looks up such references, even when they are carefully given.

The first chapter is introductory, and it contains a fine sketch of the field to be traversed, and an enthusiastic commendation of the study to be pursued.

Then in the first main part, which deals with "The Philosophy of Natural Theology," there are three chapters. These deal with The Nature, The Origin, and the Permanence of Religion, respectively.

Touching the Nature of Religion, almost a score of erroneous or defective views are referred to and criticised, and the author's view is there stated in several different forms. He rightly locates religion not in any single faculty of man, such as intellect, will, or feeling, but in the spiritual nature or person of man. It is a power in man which gives color to all else in his experience and activity, and is the crowning exercise of all his powers. It is a reciprocal communion between God and man, which flows from the self-revelation of God to man, as it is met by a complete self-relation of man to God. By the union of these two factions in this way the content of religion is complete, and its Nature to be understood.

So in reference to the Origin of Religion, we have a wide scope of discussion in the statement and criticism of false or one-sided views. Mere naturalistic theories are rejected. In the last analysis, the origin of religion in the soul of men, is to be discovered in the fact that God reveals himself in that soul. This takes place, not in any Hegelian way, but by a process of self-revelation and self-reception, in harmony with the nature of religion above explained. The criticism of various writers upon this subject is able, though we would not commit ourselves to all of his views in detail.

From the views of our author in regard to the Nature and Origin of Religion, we most naturally expect that he would strongly maintain that Religion is a Permanent factor in the experience of the human race. He argues not only for the Permanence, but also for the Perfection of Religion; and he deals some hard blows to agnosticism and pessimism as he thus argues.

In the second part of the volume, in which the Philosophy of Theism is discussed, there are six long chapters. These discuss in order: The Being and Attributes of God, the Cosmological Proof of the Existence of God, The Advance in the Teleological Proof, The Ontological Argument, The Moral Argument, and the Personality of God.

No attempt can be made to follow our author's critical discussion, which at every point is able and instructive. We are gratified to find that he places the cosmological proof on its proper causal basis; that he argues in favor of

the fundamental principle of the ontological proof; and that he holds that evolution, even if proved true, does not destroy, but only modifies, and enlarges the scope of the teleological proof. The moral argument is well presented; and some of the radical errors of Kant, in holding by the moral proof and rejecting the other proofs, are effectively pointed out. The contents of the chapter on the Personality of God is valuable against pantheism, and the philosophy of the unconscious, as represented by Hartmann and others.

In the third part of the treatise, there are also six chapters, which consider in various aspects the Theistic Philosophy of Religion. These chapters have as their several themes: The Functions of Reason in Man, The Personality of Man, Human Freedom, The Reign of Law in Man, Man's Redemptive Needs, and The Spiritual Nature, Affinities and Goal of Man.

He gives a high and noble place to Reason in Man, and shows how it is to be viewed in relation to the infinite reason of God. From the view of Reason in Man it is easy to pass on to maintain his Personality, which is necessary, not only on rational but also on moral grounds. Moreover, the Personality of God and of Man are related to each other closely. His discussion of Human Freedom is somewhat confused, and scarcely so satisfactory as much of his previous expositions is. He strongly asserts Freedom; and, in a sense, contingency; and seems not to perceive the fact that an event may be certain (not necessary), and yet its cause, or the agency by which it is brought about, may be entirely free in action. His zeal against Determinism of a mechanical sort, has led him to an opposite extreme, in our judgment. The Reign of Law in Man is an interesting study, and if many of the things truly brought out in this chapter were applied to the contents of the preceding chapter, his views of Human Freedom would have been somewhat modified. The chapter on Man's Redemptive Needs is a very suggestive one. Here not only the Need of Redemption is brought out, but the philosophical basis of mediation is unfolded, and made evident. The fact that mere subjective change in the moral state of the sinner is not all that is needed, is made plain; and the need of an objective ground of redemption is emphasized. This, on the whole, is a satisfactory chapter, only the nature of sin as moral evil, perhaps, scarcely receives its due weight, in even a philosophical way. The last chapter deals in an able way with the Spiritual Nature, Affinities, and Goal of Man. Here the perdurability of spirit, and its consequent immortality are argued for in an effective way. The natural basis of immortality has prominence given to it, and the view already taken of man's rational and spiritual personality fully justifies the high ground taken for natural immortality.

We close by commending this book to those whose tastes are favorable to hard reading and close reasoning. It is no easy work to go carefully through a book like this, but the exercise strengthens the mental powers. To read what does not call these powers into vigorous exercise may be of little value; but one strong book carefully read is both a tonic and a gymnastic.

The book is beautifully gotten up, the paper, type and binding are almost perfect. But the price is high, and yet we shall not say that it is not worth the money.

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