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I. IDEALISTIC MONISM.

I do not care to prefix a rubric of titles of idealistic authors to this criticism, as could be very easily done after the pretentious and pedantic fashion of some review writers. I could cite quite a list, beginning with Fichte, Schelling and Hegel, down to Herbert Spencer, Kuno Fischer, of Heidelberg, and Paul Deussen, of Kiel, and could profess to give outlines of their several phases of Monism from histories of philosophy. But my object is to instruct students who are guided by common sense and their Bibles in the central doctrines of this pretended philosophy which are common to all its phases, and to expose their common errors. No two idealists are consistent with each other, nor even with themselves; hence the attempt to particularize their different schemes would be tedious and hopeless, and would disappoint my practical aim.

Idealism is, in plain terms, that doctrine which tells us that the whole universe, including ourselves, consists of ideas only, and contains no other perdurable substantive beings, material or spiritual, distinguishable from mere trains of ideas or actions. Monism is the doctrine which insists that there is no distinction of mind and matter, that both are one and that there is no true philosophy until all things are traced to one single principle of being. The monism of idealists is, that the universe exists for me only as my representation in thought. Thought and real being are identical. To think a thing is to give it existence, the only kind of existence which anything has. There is not, and cannot be, any creation *ex nihilo*, even if there were an almighty

there by God, the question would then be, What grounds the divine purpose to place this in some and not in other men? This places us at once on an infinite regress, in which there is no resting-place till we rest in the good pleasure of God. This, however, is simply the view taken by strict Calvinism.

Fourthly, We are glad that Dr. Watts has presented the federal idea or principle so fully in his critique. Though beset with difficulties, we are convinced that the federal principle is the key which best solves the mysterious problem of human guilt and depravity, and the problem of the redemption which the elect secure in Christ Jesus. Scripture, reason, and Christian experience, we believe, confirm this position.

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VAUGHAN'S "GIFTS OF THE HOLY SPIRIT."

THE GIFTS OF THE HOLY SPIRIT TO BELIEVERS AND UNBELIEVERS. *By C. R. Vaughan, D. D.*, of the Synod of Virginia. Richmond, Va.: Presbyterian Committee of Publication. 1894. Pp. 415.

This excellent treatise is from the pen of the present teacher of Systematic Theology in Union Seminary, Virginia, and it is dedicated to Rev. Dr. Dabney, for many years teacher of Theology in the same institution. In a well-written *Preface* the origin and purpose of the book is explained. The object is practical rather than speculative. The purpose it is intended to serve is the development of Christian experience rather than a formal statement of Christian doctrine. And yet all through the treatise there are found clear and important statements of the great doctrines which stand related to Christian experience. The statement and application of these doctrines is made by our author in order to the increase of Christian comfort among the servants of Christ by means of the glad tidings of great joy.

As the title indicates, the theme of the treatise is *The Gifts of the Holy Spirit*. The scope of the discussion, however, is really wider than this title may at first suggest to the reader. It is really a treatise on the whole inward or subjective side of religion, as will appear more fully later on in this notice. Very naturally the treatment of the subject falls under two main heads: First, The Gifts of the Holy Spirit to *unbelievers*; and secondly, The Gifts of the Holy Spirit to *believers*. The whole discussion thus falls into two almost equal parts. In both, the vital doctrines which relate to Christian experience in its various stages are handled in a manner which reveals alike a clear grasp of the doctrines and a deep insight into Christian experience. Perhaps we can do our readers no better service, and accord our author no fairer treatment, than to present a brief outline of the discussion, only adding a few comments as we proceed in company with him along the path he has so well marked out.

THE GIFTS OF THE HOLY SPIRIT TO UNBELIEVERS.

In this part of the book there are nine chapters. These may now to be passed briefly under review. They deal with various phases of the Spirit's work in the human soul until regeneration is effected.

Chapter I. treats of the restraining influence of the Holy Spirit on human depravity, and of his moulding effect on the moral nature of man. After explaining in general the nature of this restraining influence, our author mentions some

particulars. The Holy Spirit prevents the moral element in human nature from running into complete paralysis, preserving moral knowledge and some just conception of the nature and authority of moral truth. The Spirit has also a beneficial effect in preventing abnormal wickedness in individual men. He also, by his restraining influences, renders the development of civilization possible. The Holy Spirit is also the author of all the evangelical influences of every kind and degree brought to bear, previous to conversion, on the views and character of unconverted men in the world.

Chapter II. deals with the *awakening* influence of the Holy Spirit in the hearts of men. The difference between the *awakening* and *convicting* work of the Spirit is indicated. In awakening the sense of *danger* is prominent; in conviction the sense of *guilt* prevails. They generally go together, but may be considered separately. The awakening work of the Spirit consists chiefly in breaking up the natural insensibility of men's souls to their real condition as spiritually dead and blind. The sense of peril, the fact of exposure to danger arises, and remorse for a time may follow. The work of the Spirit here does not create the danger but merely reveals it, and the sense of danger may be in various degrees.

Chapter III. takes up the *convicting* influence of the Holy Spirit. The meaning of the term *convict* is first explained; then the basis of all conviction in the law of God is pointed out, both in regard to its precept and penalty, its criminality and danger. The difference between natural and spiritual conviction is indicated in the view taken of the nature and peril of sin. True conviction admits the justice of the penalty, and makes no excuse or defence. It blames self, and offers no palliation. It is permanent in its nature and purifying in its effects. It is wide in its scope and marked by deep humility. This chapter is of great value.

Chapter IV. discusses *repentance* which follows conviction. Conviction is the knowledge of the evil, repentance is feeling and action in consequence of this knowledge. Natural conviction will be followed by remorse, but repentance is the fruit of true conviction. The distinction between true and false repentance is brought out very clearly in this chapter, and the necessity of repentance is emphasized both from the evil nature of sin and the permanent obligation of the law of God. True repentance considers the *wrong* of sin, false repentance its *danger*. The former is *just*, the latter is *selfish*. The one terminates on God, the other on self. Shame has a large place in true repentance also, and a feeling of self-abasement is present. Then true sorrow for sin, and hatred of sin, with self-condemnation, follow. God's justice and goodness is also recognized in true repentance. This chapter closes by pointing out that the root idea in repentance is *change of mind*, followed with change of heart and of action.

Chapter V. takes up at length the important subject of *faith*. The generic nature of faith is the *belief of testimony*, the *credit of evidence*. To believe a thing is to accept it as *true*. But this faith may be modified by both moral and intellectual qualities, and different kinds of faith come into view. The Scriptures exhibit four species: *historical* faith, *temporary* faith, the *faith of devils*, and the *faith which saves*. Our author discusses each of these in a very lucid and instructive manner, bringing out the true nature of *saving* faith. This faith accepts the testimony of God given in his word, and trusts in the person of the Saviour. It is belief of testimony, and trust in a person. As an act of the soul it combines

moral and intellectual qualities, and yet, while obligatory on all men, has in itself no special merit. Our author also intimates that in order to the exercise of faith the *depraved heart must be changed*. This, as is proper, puts regeneration prior to faith, as also it must be placed antecedent to true spiritual repentance.

Chapter VI. emphasizes the *necessity* of regeneration. The testimony of our Lord is first adduced in the case of Nicodemus. Man must be born again, born of the Spirit. Man in his natural state cannot conform to the law, hence he must be changed. The actual moral condition of man's nature makes the same demand, as also does the absence of spiritual life in man's soul. The understanding and the affections need renovation. To see God holiness is necessary, and the new birth is needed to secure this holiness. This chapter is complete and convincing.

Chapter VII. deals with the *nature* of regeneration, and is a very full presentation of this topic. The whole man is affected by the change. Our author treats of it as a *moral*, not a *physical* change; as a *real*, not an *imaginary* change; as a *supernatural*, not a *natural* change; as not a change of *faculties*, but of *capabilities* in existing faculties, and as a *universal* change. Each of these contrasts is explained at length and with suitable illustration.

Chapter VIII. continues the discussion of the *nature* of regeneration, beginning with the fourth contrast stated in the previous chapter, which is carefully expounded. The universality of the change is considered at length. It effects all the energies of man. The passions and acts, the dispositions and habits, the memory, the conscience, the imagination, the sense of humor, as well as the whole intellectual faculties are energized in the experience of the new birth. This is the kingdom of God *within the soul*.

Chapter IX., the last in the first division of the book, sketches the *evidences* or proofs of regeneration. The need for such evidence lies largely in the fact that regeneration itself is not a matter of consciousness, but is known rather in its results. The fruits of the Spirit are proofs of regeneration. The first change is towards *Christ as the Saviour of sinners*. Then the love which centres on the Saviour flows out to his followers. The law of God is seen and loved. And then obeyed. There is delight in prayer, and in meditation on sacred things; and not only is there love, but joy and peace follow, and long-suffering and gentleness are also to be found. To complete the list of the fruits of the Spirit, goodness, faith, meekness, and temperance are mentioned as evidences of the new birth, from which valid inference as to the fact may be made.

GIFTS OF THE HOLY SPIRIT TO BELIEVERS.

This brings us to the second division of the treatise, which consists of fourteen rich and suggestive chapters. Our limits permit only a brief outline of each, though extended exposition is needed to do justice to our author's able discussions.

Chapter I. treats of the special gift of the Holy Spirit *himself* to believers. This is different from the gift of the Spirit in regeneration and saving faith. This is *that other gift* promised by Christ to believers. He is the Paraclete, the Comforter, the Spirit of Truth, and he himself is a personal special gift to believers. In this chapter the basis of the subsequent discussions is laid, and on this account detailed exposition of what our author sets forth at this stage is not necessary.

Chapter II. discusses the Holy Spirit's gift of a peculiar knowledge or intui-

tion to believers. Here the *illuminating* influence of the Spirit on the understanding is presented so that the believer is able to comprehend more and more fully the great truths of the gospel. This knowledge is spiritual apprehension of the truth already revealed, not fresh truth given by inspiration. By this illumination of the Spirit believers are led deeper and deeper into the truth.

Chapter III. takes up the Spirit's gift of *knowledge of three particular truths* to believers. The first is the knowledge of the *hope* of their calling. The believer's hope is an *active* one, resting on *the work of Christ*, and having relation to *faith and experience*. The second truth which the Spirit enables believers clearly to discern is the *inheritance of God in the saints*. This is not the inheritance of the saints in God, but of God in the saints. The saints are of meaning and value to God and to the work and glory of Christ. The third truth is the exceeding greatness of his power to usward who believe.

Chapter IV. treats of the *sealing of the Spirit*, and has a very important subject to discuss. Our author shows that the sealing is really the same as what is by some termed the anointing of the Spirit, but he thinks that the two should be distinguished. He explains the seal as a symbol of authority and a pledge of safety. This sealing of the Spirit is not regeneration, nor is it the same as sanctification in general. It is rather the Spirit's work in giving stability and strength to all the exercises of the renewed soul. Hence there is given permanence to the desire of the regenerate soul for salvation, and a deep sense of our spiritual necessities. At the same time the sealing work of the Spirit also embraces the great doctrines of the covenant as facts, and confirms the promises of the covenant to believers. He also gives the spirit of prayer, and the evidences of conversion in the renewed heart. He finally develops all the energies of the renewed soul and seals the hope of heaven to the believer.

Chapter V. takes up the closely related topic of the *unction* of the Holy Spirit as one of his special gifts to believers. Our author explains the general and special significance of this gift. The *inward impression* produced by the outpouring of the Spirit is the unction in its special sense. It enlarges the spiritual vision of the renewed soul, it brings comfort to it also, and gives strength, vigor, and efficiency for any kind of work. It also adds to the enjoyment of all lawful things, and exerts a beautifying influence on the character and life.

Chapter VI. deals with the *witness* of the Spirit. This gift in its special sense refers to the *testimony borne by the Spirit to what he has done*. It is a certain, clear, and enlivening influence of the Holy Ghost, shining on the effects and evidences of regeneration as they appear in the exercise of these graces in a Christian heart, so as to make them clear and certain in consciousness. This witness relates specially to the privilege of sonship, alike in its legal and personal aspects. The result of the witness of the Spirit is to prove this sonship.

Chapter VII. treats of the *earnest* of the Spirit. An earnest is explained to mean a part of a thing promised or pledged by contract. The design of the earnest is to secure a ground for the hope of the future. The earnest is the first fruit of the full harvest. The work of the Spirit which makes him an earnest is regeneration and faith. This earnest of the beginning of the new life in the soul, is a proof and a security of the believer's salvation. The possession of a part of the inheritance is a pledge for the whole in due time. The result in the believer's

heart is peace for the present and good hope for the future. Complete redemption shall be his in the future, and assured heaven shall be his home.

Chapter VIII. outlines the *leading* of the Spirit. This topic is closely related with the Spirit's witness to sonship. The leading of the Spirit is the influence which he exerts in guiding all the active powers of the man to the right discharge of all his appointed functions. The activities of the soul are all subject to this leading in the case of the believer.

Chapter IX. considers the *intercession* of the Spirit, and brings up a very important topic, for prayer is a vital religious exercise for the renewed soul. As Christ intercedes for us, so the Spirit intercedes in us, and teaches us how to pray and what to pray for as we ought. Both the *manner* and the *matter* of prayer is from him. He kindles right *desires* in our hearts, and sets proper *motives* before us. He also shows us the pleas by which we may urge our petitions, and controls the manner in which we offer our pleas.

Chapter X. treats of the *comfort* of the Spirit, and is a very precious topic. The word comfort denotes a peculiar form of enjoyment which is imported into life by the Spirit. Over against the evils of life this fact is of great consolation. The Spirit by what he teaches, by what he does, by what he imparts, and by what he guarantees, ministers comfort to believers. He unfolds the love of the Son and of the Father, and also his love for souls. Other points are also brought out, but we cannot enlarge.

Chapter XI. considers the Spirit as a *reminder*. He brings all things to the remembrance of believers by his influence in their memory. The work of the Spirit in giving the Scriptures is here to be considered in relation to the human memory. But in each believer the Spirit also affects the memory in a helpful way in the knowledge of duty and the privilege of prayer.

Chapter XII. sets forth the *love* of the Spirit as a tender, personal affection towards believers. This love for sinners under the gospel dispensation is essentially the love of the Spirit. But the sweetest aspect of this love is displayed towards his own believing people. This love expresses the delight which the Spirit has in all his work, and it gives assurance to the believer of freedom of access to a throne of grace.

Chapter XIII. deals with the Spirit in *public worship*. The presence of the Spirit in public worship is more than his omnipresence. It is his special relations to all parts of divine worship in accordance with the provisions of the covenant of grace. The Spirit is first in the official order of divine worship, and he enables us to offer right service. This chapter closes with a fine outline of the ways in which the Holy Spirit aids directly in public worship in the use of the ordinances, in the spirit of reverence, in the expectation of blessing, in the spirit of gladness, in the spirituality of the worship, and in looking beyond the ordinances to the Spirit himself to give them efficacy.

Chapter XIV. takes up the *personality* of the Spirit, a topic which some might think should have been discussed at the beginning of the treatise. The usual pertinent proofs are here briefly outlined, and the importance of the doctrine in regard to Christian experience fittingly concludes the discussion.

We have thus allowed Dr. Vaughan to speak largely for himself, and in this we hope to have given the reader some idea of this valuable treatise. It is worthy

of a place beside our choicest doctrinal and devotional literature, for it combines both features in a most excellent manner. It is one of the very best books we know on the experimental side of religious life, and no one can peruse it without profit.

The style is good, being clear and elegant throughout, and the work of the book-makers is well done. Union Seminary may count herself favored in having such a teacher in the chair of theology, and the church should be grateful for this valuable addition to her religious literature.

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PATTISON'S "HISTORY OF THE ENGLISH BIBLE."

THE HISTORY OF THE ENGLISH BIBLE. *By T. Harwood Pattison, Professor of Homiletics and Pastoral Theology in the Rochester Theological Seminary.* Pp. 274. Cloth. Philadelphia: Charles H. Barnes, 1420 Chestnut street. 1894.

The aim of this work is to tell the story of the English Bible from Anglo-Saxon times to our own day, and to trace some of the influences which it has exercised upon our intellectual, national and spiritual life. Our century is not wanting in literature upon this subject. Christopher Anderson, Dr. Eadie, Canon Westcott, Dore, Mombert and Stoughton have unfolded at length the fascinating story which it is here sought to recount in a briefer and more popular way. Our author, in treating at once upon the history and the influence of the English Bible, is attempting two lines of study that have never been pursued hitherto in one volume. Nine chapters are devoted to the former of these themes and three to the latter, which follow as the natural complement of those which deal with the history. This blending in one treatise of such closely connected themes is an attractive feature of this bright and animated volume, and, in view of the strong disposition in this day to lay stress upon this kind of evidence as an argument for the divine origin of the book, gives it special value in the apologetic line.

One chapter is devoted to manuscript versions in the early English before the invention of the art of printing. The work of translating began at an early day. The historian Gildas relates that when, during the persecution under the Emperor Diocletian, A. D. 303, English Christians went to their death, "all the copies of the holy Scriptures which could be discovered were burned in the streets." When, a century later, Alaric took Rome, the efforts of Christianity were diverted to disciplining the savage hordes whom he introduced, and, as a consequence, the task of translating Scriptures among the northern nations was suspended. There exists, however, at this day in the National Library at Paris a manuscript of the English Psalter made by Aldholm not later than 709 A. D. Then follow the translations of Caedmon, Bede, King Alfred and others, till we reach the times of De Hereford and Wycliffe, when printing began to supersede the making of manuscripts.

Beginning with Wycliffe we have sketches of the personal history of the successive translators whose labors have immortalized their names, the circumstances of favor or difficulty under which their work of translating was pursued, an estimate of the relative excellence of the work of each, with specimens of their renderings of familiar passages, which serve also to show the condition of the language at that stage of its growth. Slight mention is given to the labors of Taverner, and the Rheims and Douay version is dwelt on but briefly. Ample justice is