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THE FLYING SPIDER—OBSERVATIONS BY JONATHAN EDWARDS WHEN A BOY.

FROM AN UNPUBLISHED MANUSCRIPT.

[With Facsimiles. See Frontispiece.]

PROFESSOR ALLEN, in his recent interesting and helpful rendering of the life and thoughts of Jonathan Edwards, notices, with other indications of early intellectual promise, his "elaborate and instructive account of the habits of the field spider, based upon his own observations," and written, it is supposed, before he was thirteen years of age.

Earlier writers have been equally impressed by the significance of this production. Dr. Sereno E. Dwight, who first brought it to light, and published with it a letter in which the youthful naturalist modestly apologizes for sending his observations to some foreign correspondent of his father's, repeatedly refers to it as evincing remarkable "mental superiority." . . . "Rare indeed," he says, "is the instance, in which the attention of such a boy"—eleven or twelve years of age—"has been so far arrested, by any of the interesting phenomena in either of the kingdoms of nature, that he has been led, without prompting and without aid, to pursue a series of exact observations and discoveries as to the facts themselves; to search out their causes; and as the result of the whole, to draw up and present a lucid, systematic, and well-digested report of his investigations. . . . Perhaps it may be questioned whether higher evidence of a mature and

same style. I do not remember a single quotation of a proof-text, after the manner of citing precedents in the courts, although a dissertation in the appendix concerning the descent of Christ into Hades shows critical ability of a high order. His method is first to find the starting-point of the revelation in the system of universal truth. He then seeks to follow in the line chosen by the revealing Spirit as the revelation is brought and laid, in the forms of human speech, among the thoughts of men. His principle is that the relations and design of a revelation are even a surer guide in its interpretation than the verbal form of it.

A brief notice of the method of this profound and robust treatise is all that present limits will allow. Enough has been said to induce those to receive it to whom it is sent.

*John Putnam Gulliver.*

THE KINGDOM OF GOD ; or Christ's teaching according to the synoptic Gospels.

By A. B. BRUCE, D. D. New York: Scribner & Welford.

Dr. Bruce is well known as a broad-minded scholar, a leader in the theological advance in the Free Church of Scotland. Students are familiar with his valuable works on the Training of the Twelve, the Parables, and the Miracles of the Gospels. "The Kingdom of God" aims to present the theology of Jesus according to the three synoptic Gospels. This volume is the first of a group of four. The second is to give the theology of the Pauline epistles under the head of "the Righteousness of God." The third will give the theology of the Epistle to the Hebrews under the title of "Free Access to God." The fourth is the theology of John, which is to bear the title "Eternal Life." We miss the theology of Peter and James. This classification is quite different from that usually given in works on the theology of the New Testament. It is a fresh presentation of the subject that will call renewed attention to its study.

Dr. Bruce briefly sketches his view of the higher criticism of the Gospels. He expresses his agreement with the results of recent criticism, that the two writings, the Mark and Matthew of Papias, are the chief sources of the three synoptic Gospels, the former being the basis of the canonical Mark, the latter the basis of the canonical Matthew; "the one (Matthew) being predominantly a collection of sayings, the other (Mark) chiefly a collection of narratives." He thinks that the comparative originality of Matthew's report of the sayings is established, and endeavors to account for Luke's variations under the three heads, "modifications, omissions, and additions."

Dr. Bruce says that "The third evangelist, having supreme regard to the religious edification of his readers, omitted matter which appeared comparatively useless, unprofitable, or liable to be misunderstood, to make room for matter tending to exhibit Christ in the fullness of his grace as the friend of sinners, publicans, Samaritans, and even Gentiles."

Dr. Bruce finds that the leading idea of the theology of Jesus, according to these synoptists, was the kingdom of God. Jesus's idea of the kingdom was "a kingdom of grace in order to be a kingdom of holiness." In the second chapter Christ's attitude to the Mosaic law is considered, with the result that "His way was not that of reform, but of regeneration, not of judgment but of mercy, not of impatience and intolerance and rupture, but of quiet, silent influence, leading slowly but

surely to the new creation, bringing it in noiselessly, gradually, like the dawn of day." The third chapter considers the conditions of entrance into the kingdom, and it is said that "Reciency is the sole requirement. External conditions can have no place in reference to the Highest Good. Existing restrictions are only economical and temporary, and a sign that the era of spiritual reality is not yet come."

Chapters now follow on the doctrine of God and the doctrine of man that are full of fresh suggestions and thoughts for the times. "His doctrine of Divine Fatherhood did come from the heart; it was as far as possible from being the dry scientific utterance of a scholastic theologian, and scholastic theology has shown its consciousness of the fact by treating the doctrine with neglect." "Christ's way of speaking concerning human depravity was in important respects unlike that of scholastic theology. The way of this theology is to take all Bible terms as used with scientific strictness, and thereon to build the edifice of dogma; forgetful that the Bible to a large extent is literature, not dogma, and that its words are fluid and poetic, not forced and prosaic." "I am even disposed to think that a great and steadily increasing portion of the moral worth of society lies outside the church, separated from it, not by godlessness, but rather by exceptionally intense moral earnestness. Many, in fact, have left the church in order to be Christians." These are pregnant thoughts for us all.

The Messianic idea of Jesus is discussed in several chapters. Dr. Bruce thinks that the Messianic consciousness of Jesus had its origin in the "charism of love." "The Messianic manhood was associated with the spirit of self-sacrifice" and "Messianism appeared not as an honour, but as a service." "The title Son of Man expressed the Messianic consciousness of Jesus in three distinct directions. It announced a Messiah appointed to suffer, richly endowed with human sympathy, and destined to pass through suffering to glory." He admits that "there are no texts in the synoptical Gospels in which divine sonship in a metaphorical sense is ascribed to Jesus in a perfectly clear, indisputable manner."

The righteousness of the kingdom is carefully considered in two chapters. Then the significance of the death of Jesus prepares the way for a further unfolding of his Messianic idea of his kingdom and of his second advent. In connection with the death of Jesus, Dr. Bruce makes the profound remark, "Christ's sacrifice is Himself. Here the virtue lies not in the blood, though that is formally mentioned, but in the offering of a perfect will through the eternal spirit of holy love. In this offering God can take pleasure, not because of the pain and the blood-shedding, but in spite of these. . . . We are accepted in the Beloved, the Messianic King and His subjects being an organic unity in God's sight."

Dr. Bruce's discussion of the kingdom and the church is full of seeds of thought. "Lacking Christianity, an ecclesiastical society, whether acknowledging Peter's primacy or repudiating it, is a community against which the gates of hell shall prevail, nay, have already prevailed." "The identity of church and kingdom is not absolute, but relative only . . . the kingdom is the larger category. It embraces all who, by the key of a true knowledge of the historical Christ, are admitted within its portals; but also many more, the children of the Father in every land, who have unconsciously loved the Christ in the person of His representatives, the poor, the suffering, the sorrowful. For such no apostle or

church officer opens the door; the Son of Man Himself admits them into the kingdom prepared for them from the foundation of the world." The difficulties of the Parousia are carefully discussed. Dr. Bruce seems to agree with many recent scholars in recognizing three distinct comings: (1) an *apocalyptic* at the end of the world; (2) a *historical*, as in the destruction of Jerusalem; and (3) a *dynamic* in the hearts of believers. "The three senses are all intelligible and important, and it is *a priori* perfectly credible that they were all present to the mind of Jesus. Such a free plastic manner of conceiving the Parousia is quite in accordance with His ideal poetic habit of thought."

As to the questions that arise respecting the condition of men after death, Dr. Bruce says: "Whether the end for the individual be the hour of death, or whether development of character may go on beyond that crisis is a question for the determination of which few materials are to be found in the Gospels." . . . "The doctrine of Christ appears to be that final, eternal damnation awaits those, and those only, who have become diabolized through moral perversity and inhuman selfishness."

This interesting book concludes with a chapter on the Christianity of Christ, in which he truly says that "the ecclesiastical Christ is to a large extent not the Christ of the Gospels, but a creation of scholastic theology. . . . Men are not permitted to see Jesus with open face, but only through the thick veil of a dogmatic system." He looks forward to a better age of the world in which Christ and his theology will be much better known.

With this work of Dr. Bruce I am in entire sympathy, taking it as a whole. I think that he makes too much of the kingdom of God as the organic principle of the theology of Jesus, and that he does not sufficiently distinguish the difference of type in the synoptic Gospels themselves. He does not give sufficient attention to the underlying influence of the Messianic ideas of the Old Testament. But we thank the author for a book that breathes the spirit of Jesus Christ, and that comes to us with a fresh message from the Gospels themselves.

C. A. Briggs.

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## GERMAN THEOLOGICAL LITERATURE.

*Religionsphilosophie*, von Dr. L. W. E. Rauwenhoff, weil. Professor in Leiden. Uebersetzt und herausgegeben von Lic. Dr. J. R. Hanne. Pp. xv, 607. Braunschweig: C. A. Schwetschke und Sohn. Mrk. 12. — The few words which we are able to give to this important work must be commendatory. Already O. Pfeiderer and Lipsius have expressed a high appreciation of its merits in its original language. By an able translation and a judicious condensation the work is now given to a larger circle of readers. Those who have studied the excellent work of Pfeiderer should now attend to that of Rauwenhoff, who from his different standpoint becomes in an important respect a critic and commentator. There are many negatives in the work. For instance, the author maintains that in the universal consciousness of duty we do not have the intuitive knowledge of a Holy Omnipotence, but simply the postulate of a moral government. But, as has been remarked by Dr. Van Mauen, in spite of