

THE Presbyterian Quarterly.

NO. 54--OCTOBER, 1900.

I. THE IMPORTANCE OF PREACHING THE ETHICS OF CHRISTIANITY.

Shortly after the writer of this paper entered on his first pastorate, he preached a sermon from the third chapter of the Epistle of James on "Sins of the Tongue." At the close of the service a visiting minister came forward, introduced himself, expressed his interest in what he had heard, and also remarked that ethical sermons were both quite unusual and would be very useful in Presbyterian churches. This remark impressed him at the time, and during the nineteen years that have passed since then it has often recurred to him. In either one of its assertions it would seem to be true and important.

I. Directly ethical teaching does appear to be uncommon in our pulpits. In some quarters there is even a prejudice against it. There are places where, were a minister to expound duty at considerable length, it would be broadly hinted that his views of righteousness were becoming legal.

Where this prejudice against ethical teaching does not exist, the latter is still widely neglected. One of the worst features of the present state of religion among us is the frequent failure to receive the Bible as the infallible rule of practice as truly as of faith. Many who regard it absolutely authoritative in the latter sphere ignore it in the former. Not a few of those who are most earnest in their demand for Biblical theology seem unconscious that there

VIII. WHO WAS "DARIUS, THE MEDIAN?"—NEW LIGHT FROM BABYLONIAN TABLETS.

Those who have found difficulty in accepting as historical the narrative portions of the Book of Daniel have been perplexed, chiefly by the occurrence in them of two names—Belshazzar and "Darius, the Median"—neither of which is mentioned by the historians who have written of Babylon at the time of the close of the Jewish captivity.

It is now very generally known that, through the discovery and decipherment of the Belshazzar cylinder by Sir Henry Rawlinson in 1854, and of a Babylonian tablet more recently, Belshazzar has been quite distinctly identified.

But "Darius, the Median," mentioned in Dan., v. 31, and other places, has remained unidentified with any historical character mentioned by these historians; and, what is worse, their narratives appear to have left no place for such a king of Babylon. Even the great archæologist, George Rawlinson, after discussing the claims of several characters, dismissed them as incredible, and concludes by saying: "It seems best to acquiesce in the view of those who hold that 'Darius, the Mede, is an historic character,' but one 'whose name has not yet been found except in the Scriptures.'" The quotation which he uses is from *The Speaker's Commentary* on Daniel, v. 31, showing that the learned author of that portion of this commentary had no solution to propose. Dr. Schaff, too, in an article in the *Schaff-Herzog Encyclopedia*, can only say, "Discoveries in Babylon have already confirmed the statements of Daniel which were denied by critics. They may be expected to do so in the future," while he expresses the hope that "some future discovery may clear up this difficulty as satisfactorily as the preceding one (that connected with the name Belshazzar) has been."

Now, it seems, discovery has lighted the way to a solution of this problem also. An article in the July number of *The Churchman*, London, by the Rev. Charles Bout-

flower, very clearly indicates the identity of "Darius, the Median," with a well-known historical character. Recently deciphered cuneiform inscriptions on Babylonian tablets seem almost to place the matter beyond the region of controversy. It is one of the gratifications of life in our age that we have access to sources of historical information about the oldest kingdoms, which were inaccessible to the "Father of history" and his contemporaries. We have writings on tablets made at the very time occupied by the short reign of Darius, the Median, as "King of Babylon," of which Herodotus was ignorant.

The conclusion at which Mr. Boutflower arrives is beset, it is but fair to say, with difficulties which, at first sight, seem formidable, and to some, may continue, after all attempted explanations, to seem insuperable. In the first place, there is no intimation in the inscriptions deciphered that the personage whom this writer identifies with "Darius, the Median" of Daniel, bore this name and designation; and, in the second, the tablets make him to be only twelve years of age, while "Darius, the Median," is spoken of in Daniel as about sixty-two, a difference of a half century.

But before allowing ourselves to be prejudiced against his conclusion it will be well for us to look at the evidence which he adduces from the Babylonian tablets that, in spite of these facts, "Darius, the Median," is no other than Cambyses, the son of Cyrus.

When we read in Isaiah (xliv. 28 and xlv.) the prophecy of the deliverance of the Jews from their captivity in Babylon, and in Ezra (i:1-4) of the decree of Cyrus for the rebuilding of the temple, and then turning to Daniel (v. 31) find the assertion that after the slaying of Belshazzar, "Darius, the Median, took* the kingdom," while in the following chapters he is seen organizing the government of the kingdom and governing it, we are liable to some perplexity. From what Isaiah predicts and what Ezra relates,

* R. V., "Received." [See IX. 1. "Was made king."]

we should have expected to hear Daniel speak of Cyrus, and not of some one else as the king. How is it that Darius reigns, and yet the decree for the restoration comes from Cyrus? But, there is the same seeming confusion in the book of Daniel itself; and, yet, from its statements we may find the clue of the maze. For there we find it said (Dan. i. 21) "And Daniel continued unto the first year of King Cyrus"; and we find Daniel in Babylon (Dan. x. 1) "in the third year of Cyrus, King of Persia."

In the statement (Daniel vi. 28) that "Daniel prospered in the reign of Darius, and in the reign of Cyrus, the Persian," we have a hint of a reconciliation of these apparent contradictions.

A reign of Darius in Babylon is here represented as preceding the reign of Cyrus there.

Now, if we should find from other sources that Cyrus, after the taking of Babylon by his army under Gobryas and after its "pacification" and some months of rule under military laws, placed another person on the throne of Babylon, while he himself went on to make further conquests, and then returned to take his place as supreme ruler, the person thus receiving the kingdom would answer, so far, to the "Darius, the Median" of Daniel. Such sources have now become accessible, chiefly through the labors of Strassmeir,* who has transliterated and translated Babylonian Contract Tablets in the British museum belonging to the reigns of Cyrus and Cambyses, his son. These tablets are accurately dated with the year of the reign, in each case, together with the month and day of the month. The year, it is interesting to notice, is identical with the Jewish religious year, beginning with the month Nisan.

One of these tablets tells us of "Cambyses, King of Babylon at the time when Cyrus, his father, was king of the countries."

Another tablet is dated, 1, 3, 10, i. e., the 10th day of the 3rd month of the first year of the reign, and reads: "The

*Babylonische Texte. J. N. Strassmeir, S. J.

first year of Cyrus, King of the Countries [at a time when] Cambyses was king of Babylon." The words in brackets are obliterated, but are supplied from two other tablets. Mr. Boufflower states that "there are twenty-three Cambyses tablets which are dated the first year of Cambyses," and "covering a period of rather less than ten months, viz., from 1, 1, 3 to 1, 10, 20, on which that monarch has the single title, 'King of Babylon,' in contradistinction from the more usual double title, 'King of Babylon and king of the countries.'" He continues: "Now there is reason for believing that these twenty-three tablets belong, not to the reign of Cambyses as sole monarch,* but to his reign as king of Babylon in his father's life-time, seeing that in the three hundred and ten inscriptions bearing date the succeeding years of his reign, the single title, 'King of Babylon,' occurs, for certain, but in two instances, and are never found in the tablets which are marked with his accession year."

On the other hand he draws attention to the very significant fact that, as to the Cyrus tablets, "no dependable tablets between 1, 1, 4 and 1, 11, 6, on which Cyrus is styled "King of Babylon," is to be found. "While, on the other

*Cambyses, the son of Cyrus. has heretofore been thought of only as the successor of Cyrus after his death, as "King of Babylon and the Countries," and as "King of Babylon," under Cyrus's more general rule. some years after his conquest of that kingdom. Canon Rawlinson shared in this mistake, as is evident from his assertion concerning the arrangements made by Cyrus for the government of the Babylonian kingdom: "It was not many years before he gave his son, Cambyses, the full royal power at Babylon, relinquishing it himself, as appears from a dated tablet." (*Transactions, etc.*, Vol. VI., p. 480). *Rawlinson's Egypt and Babylon*, pp. 90 and 91.

He continues: "We have only to suppose that Cyrus, in the interval between the brief governorship of Gobryas and the sovereignty of Cambyses, placed Babylon under a Median noble named Darius, and allowed him a position intermediate between that of a mere ordinary 'governor' and the full royal authority." This is an ingenious guess in the absence of light, but could not be reconciled with Daniel vi:25-28. The light has now come, and Cambyses is seen occupying this royal seat which no mere "governor" could have filled.

hand, during the short interval from I, II, 6, to the close of the year, to which no less than twenty-one first-year tablets belong, we note the striking fact that the title, 'King of Babylon,' appears in no less than six cases out of nine.' Thus, for the first year of Cyrus we have the following result :

"During some ten months, about the beginning of the year, Cyrus is not styled "King of Babylon" on the tablets, whilst during the last two months, at the close of the year, he receives that title on six tablets out of nine."

Daniel only speaks of one year of the reign of Darius, while he mentions the third year of the reign of Cyrus.

The tablets belonging to the second year of Cyrus are fifty-eight in number and his double title, "King of Babylon and King of the Countries," is found on forty-three, while only three of the fifty-eight have "King of Babylon" alone.

The interval of ten months in the first year of Cyrus is a remarkable feature in the tablets and, as has been shown, other tablets represent Cambyses as then occupying the throne, and Daniel speaks of Darius as the king at the time. Darius, then, it would seem, must be Cambyses, the son of Cyrus. Indeed there seems no way of escaping this conclusion.

The tablets give some interesting facts which cannot be noticed here, but one vividly pictured scene is of such special value as confirmatory of this conclusion that it cannot well be excluded. "The queen," the same doubtless, who came into the banquet of Belshazzar in the midst of the consternation ensuing on seeing the writing on the wall, who was, in all probability, the queen-mother, died, apparently about the close of the year in which Babylon was taken, and a tablet presents the description of a mourning not unlike that in Nineveh under Jonah's preaching.

"The fourth day Cambyses, the son of Cyrus, conducted the burial at the Temple of the Sceptre of the World." Then, after a partial obliteration, occurs the expression 'taking the hands of Nebo,' and in the following line we

catch the words, 'The son of the king.' Clearly Cambyses is the subject of the passage, and the leading figure.

A significant fact in this connexion is that "taking the hands of Bel" was the act of Assyrian monarchs who became kings of Babylon, and another is that the great Nebuchadnezzar leaves the record on an existing tablet, "and Nebo, the overseer of the multitudes of Heaven and earth, for the governing of the peoples, a righteous sceptre placed in my hands."

On this the writer remarks: "We may infer, then, from the above that Cambyses, though only styled 'King of Babylon,' on the twenty-three contract tablets so often referred to, was yet, in the eyes of the Babylonian world, regarded as an empire-ruler, the vice-gerent of his father Cyrus." Two other inscriptions are cited which very fully bear out this view of the position of Cambyses, and serve to explain the grand style of the edicts of Darius as recorded in the book of Daniel, such as that of Dan. vi. 25-28.

This going into the "Temple of the Sceptre of the World" as a significant act connected with the installation of Cambyses as king of Babylon, is found to correspond with the action of Nabonidus, the father of Belshazzar, whom Cyrus conquered and deprived of the kingdom,

Mr. Boutflower tells us, "In the year 1895, Dr. Victor Scheil discovered, in the mound of Mujelibeh on the site of Babylon, a semicircular pillar of diorite, on the flat side of which was an inscription of Nabonidus in archaic characters, drawn up in eleven columns. The king is telling how, with a view to make his reign prosperous, he went into different temples to secure the blessings of the several divinities. Among others he entered this very temple which was now entered by Cambyses—entered it, no doubt, with the same object. His words are: 'To the Temple of the Sceptre of the World, into the presence of Nebo, the prolonger of my reign, I entered. A right sceptre, a firm sword, a royal name ruling the world, he entrusted to my hands.' So, then, when Cambyses 'took the hands of Nebo,' the god 'entrusted to his hands a sceptre, a firm sword, a royal name ruling the world.'"

In the light of these inscriptions the conclusion that "Darius the Median" was no other than Cambyses, the son of Cyrus, seems most natural, if not absolutely unavoidable.

But, as has been intimated, there are difficulties in the way. How can Darius be sixty-two years old, it may be asked, if he is the son of Cyrus, and how can this statement be reconciled with that of the tablets, in which he appears as a boy of twelve, put on the throne by his father?

The answer is not difficult. There is nothing transmitted in Hebrew or East Aramaic records so uncertain as numbers. This arises from the fact that numbers were represented by letters of the alphabet; and a slight obliteration of the Ms., or carelessness of the scribe in forming a letter, often led to the mistaking of one for another. In this case there was a special liability to this, as the old Phœnician characters, like those on the Moabite stone, were used for this purpose, and sixty-two being represented by Samech Beth, and twelve by Yod Beth, an inspection of that alphabet will show that one might very easily be mistaken for the other.* It is significant that the second number too represented by Beth is the same in 62 and 12.

That twelve is more probably the age of Darius is rendered probable, not only by the fact that he "received" the kingdom from the hands of another—"was made king," (Dan. ix. 1)—but from the tenderness of feeling exhibited by him towards Daniel to whom he had become attached; while his subjection to the will of the "Presidents and Princes" who, "assembled together unto the king" points in the same direction. This subjection was brought about by a scheme by which they entrapped him†—a scheme which

*This Phœnician alphabet is accessible to all who are so happy as to possess a copy of that very remarkable summary of the best results of modern scholarship, the Self-Pronouncing S. S. Teachers' Combination Bible.

†The existence of an institution by which the young king was entrapped by the oily "Presidents and Princes," is confirmed by an independent source. "'Now, the royal judges' he [Herodotus] remarks, 'are certain picked men among the Persians, who hold their office for

they could probably not have ventured to use with an experienced ruler. His vengeance upon them when released from the binding force of his unchangeable Medo-Persian decree which he had unwillingly made may well have been the result of youthful rage at a great wrong practiced upon himself and their intended victim, Daniel.

But, it may be asked again, "How could Darius and Cambyses be the names of the same person?"

To this it may be answered that it was not, then, and is not, now, unusual for a monarch to have more than one name. The Sesostris of Greek historians is Raamses ii. of the Egyptian monuments, and Pharaoh of the Bible. It may be true, too, that Darius—the strenuous—was originally like Pharaoh, an appellative rather than a personal name.*

But, the objection may continue, "how could Darius be called 'The Median' and spoken of as "of the seed of the Medes" if he was Cambyses. the son of Cyrus, who was a Persian?"

The answer is that he had a mother as well as a father ;

life, or until they are found guilty of some misconduct. By them justice is administered in Persia, and they are the interpreters of the old laws, all disputed cases of law being referred to their decision.' " (Rawlinson's *Egypt and Babylon*, p. 92.)

This quotation from Herodotus throws a flood of light on such passages as Daniel, Chapter VI. and the whole book of Esther, where the contrast between the absolute monarchy of the Babylonian kings, like Nebuchadnezzar, and the rule of the Medo-Persian sovereigns, limited by unchangeable "laws of the Medes and Persians," is very strikingly brought out. But the confirmation of the accuracy of Daniel and the book of Esther is greatly enhanced when we find, also, a body of "royal judges"—a sort of Supreme Court—whose function it was to adjudicate all cases brought before them in accordance with these laws, and that this was done with an authority so "supreme" and final that it bound even the king.

*The name Darius is not mentioned by the historians, Herodotus, Ktesias or Xenophon as applied to Cambyses ; yet, as this name was borne by several of his successors—Darius Hystaspes, Darius Nothus, Darius Codomanus—I would humbly suggest that it is not improbable that it was a title, which though unmentioned by these historians, was probably the one by which he was best known to Daniel and his contemporaries in Babylon, while Cambyses was the name best known to the Greeks.

and Ktesias* represents him as the son of Amytis, the daughter of Astyages, the Median king, from whom Cyrus took the kingdom of Media, marrying this daughter. So, though Cambyses was the son of Cyrus, the Persian, he was also "of the seed of the Medes.†

But it may be still further objected: "If Darius was Cambyses, the son of Cyrus, how could he be "the son of Ahasuerus?"

Remembering that Ahasuerus—Hebrew, Ahasuerosh; Persian, Kkshayarsha; Greek, Xerxes; are all forms of the name Cyaxares; then, that Cyaxares was the great king who founded the realm of Media, (as celebrated among them as our Washington with us,) and then that Cambyses was the son of Amytis, daughter of Astyages, the son of the great Cyaxares, it seems quite natural that the great-grandson, Cambyses, should be called "the son of Cyaxares, i. e., Ahasuerus."

This designation, "the son of Ahasuerus," applied to Darius in Daniel ix:1, thus, instead of presenting a difficulty, helps to identify him with Cambyses, who would as naturally be called the son, i. e., descendant, of his great ancestor as that Belshazzar should be called the son of his grandfather, Nebuchadnezzar.

As it is well known that Cyrus, the Persian, having united the Median kingdom with his own, placed many Medes in

*Xenophon, though in a different way, represents him as Median through his mother.

†When we consider the fact that Cyrus, the most politic of monarchs, made it his rule to appoint many Medes to high position in his new Medo-Persian kingdom which he formed by the conquest of the Median king, Astyages, whose daughter he made his queen, it seems perfectly natural that he should bring it about that his son, Cambyses, should be known as "The Mede." This would be specially pleasing to his new subjects the Medes; and it would not be difficult to show that it was calculated to enhance his popularity with the Babylonians also.

It will be remembered that Darius Hystaspes, having no Median blood in his veins, was at a disadvantage as a king of the Medes and Persians. A revolt of the Medes was led by a real Mede, who laid special stress upon the claim that he was "of the race of Cyaxares," i. e., Ahasuerus, just as "Darius, the Mede," is called "the son of Ahasuerus in Dan. ix:1.

high positions, from the same politic motives which led him to marry the daughter of the conquered Median king—(though we do not know how charming she may have been, and it may have been a love match too)—it is natural, on the supposition that Darius and Cambyses were the same, to read, Dan. ix-1: "In the first year of Darius, the son of Ahasuerus, [Cyaxares], of the seed of the Medes, which was made king over the realm of the Chaldeans."

Three Medo-Persian kings are mentioned in the Scriptures, "Darius the Persian," (Codomanus) Neh. xii-22; Darius the King," (Hystaspis), Ezra vi-1, and our "Darius the Median."

There has, probably, never been any doubt as to the identity of the first two; but many a puzzled interpreter has labored hopelessly over the last, and probably wished that he had been spared the embarrassment of a problem so apparently insoluble.

Now, however, I think all who love the Word of God may well rejoice that "Darius the Median" was mentioned too; for this name has become one of the links, so rapidly revealed by archæology of late, that serve to bind the narratives of the Scripture to their counterparts in the imperishable records of the monuments of the past. Some may still hesitate to accept the conclusion to which Mr. Boutflower has led us; but the great majority will feel that this name, so long a stumbling-block, has been transformed into a stepping-stone, which, along with many others, helps us to rise above the mists of doubt which have hung over parts of the Scripture narrative to a clear and satisfying view of that whole tract of the world's history with which the revelation of God's plan of redemption had to deal.

How remarkable has been God's providence in the whole progress of discovery and biblical archaeology in our day! And here the very name Darius is most suggestive.

Sir Henry Rawlinson on his ladder, on the dizzy height of the precipice on whose face he deciphered the Behistun inscription, was but following at imminent risk, and with incredible toil, an impulse which God has given to an army

of worthy compeers. That inscription was that of Darius Hystaspes, and from it was obtained the key to the vast libraries of cuneiform literature long buried in the earth, but now rising in our "age of doubt" to confirm his word. And now, at length, the Behistun key has opened another long closed lock; and another Darius, the predecessor of this one, long a sore troubler of Bible scholars, has come out into the light, with Belshazzar and Sargon and Sennacherib, Cherdalaomer, Amraphel, Arioch, Tidal and others—as their helper and friend.

Bethesda, Md.

PARKE P. FLOURNOY.

IX. PHYSICAL SCIENCE, THEISTIC AND CHRISTIAN.

We hear so much of the conflict between Science and Religion, of the Decline of Faith, and of the Age of Doubt, that worldlings believe, and timid Christians fear, that there is a Conflict and Decline, and that this is the age, when Savants have abolished mind from the universe, and relegated religion to the curiosity shop. We hope to show in a brief paper that this is not the case.

Piety now, as in the days of Cowper, has "friends in the friends of science, and true prayer still flows from lips wet with Castalian dews." The younger Fichte, accounted the best posted specialist in German philosephy of his day, so recently as 1877, wrote to Zeller : "Ethical theism is now master of the situation. The attempt to lose sight of the personal God in nature, or to subordinate His transcendence over the universe, and especially the tendency to deny the theology of ethics and to insist only upon the reign of force, are utterly absurd and are meeting their just condemnation."

We hope to show in this paper that Christian apologists have no need to retreat from their position. No need to modify its broad assertion. We are not reaching forth one feeble hand, Uzzah-like, to steady the ark of God—Uzzah only delayed the ark's coming to its appointed place. Our purpose, the rather, is to cite the profession of faith of men notable in letters and science ; to show that Culture and Cultus are forever cognate ; and that physical science is both Theistic and Christian.

The poet of Modern Agnosticism in the poem entitled "Dover Beach" writes Christianity's obituary :

"The sea of faith
Was once, too, at the full ; and round earth's shore
Lay like the folds of a bright girdle furl'd.
But now I only hear
Its wild melaucholy, long withdrawing roar,
Retreating to the breath
Of the night wind, down the vast edges drear
And naked shingles of the world."

Now, this is pure assumption. We hope to show by actual citation and frequent quotation that the sea of faith is still at the full. Arnold was confused by the roaring of the storm. What he thought to be the movement of the tides was but the motion of the waves. Tennyson, too, but only at times was pessimistic. In "Sea Dreams" he represents a vast swelling up again and again out of a far off "belt of luminous vapors." It breaks with low, strange sound of nature's music against the heights, the "huge cathedral fronts of every age." One and then another of the sacred images of beauty fall from their pedestals. Higher and higher the storm rises; now black with venomous blackness; now mixed with awful light, at last the flood reaches

"Two fair images,
Both crowned with stars and high among the stars
The Virgin Mother, standing with her child
Till she begins to totter and the child
Clings to the mother, and sent forth a cry."

If the Christ-child and its mother stood on but a human pedestal, the allegory might be true. On the contrary, that Christ authoritatively said to the wild storm, "Peace, be still," and it obeyed Him. Therefore need not Christianity fear, though the earth be removed, and though the mountains be carried into the sea and the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof. The voice of the Lord is upon the waters, the God of glory thundereth, the Lord is upon many waters.

Kaulbach's famous cartoon of the reformation represents, on canvas, the facts of history. We are prone to look upon the Reformation as merely ecclesiastical, religious and theological. On the contrary it was a renaissance, a new breathing of life. The prophecy of Kaulbach's canvas is realized history. The artist represents Luther standing, holding an open Bible in his hand; grouped around him are all the explorers, inventors and investigators of modern Europe, the physical and the metaphysical, the literary and even the geographical.

Only sophomores and the sophomoric "ex-communicate

nature from the moral order, and religion from the rational order." True, there is a small school of thinkers—for the most part, small thinkers—who have treated religion as a sort of abnormal excrescence, a kind of *lues thcologica*, but it is a declining school. As the *London Daily Chronicle*, in a leading editorial, lately said: "The members of this school must be very bewildered by the signs they see around them. While their own works be covered with dust on upper shelves, books which deal with the religious idea from the positive side, and especially from the point of view of social reconstruction find a readier sale than at any previous period of modern history." Dr. Stuckenberg, of Berlin, in commenting on German materialism, says that the falling off in sales of such books as Buechner's *Kraft und Stoff* clearly indicates that Materialism is losing ground. This book has well been called the Bible of Materialists. During the first seventeen years of its publication, twelve editors appeared. De Maillet published in 1784 a book on *Transmutation*. It had a phenomenal sale. Auxley pronounced it of no great value. La Marck published *Philosophic Torlogique* and Cuvier resisted its tenets. Librarians find these and the anonymous *Vestiges of Creation* on the back shelves and covered with dust. Indications are that *Darwin's Origin of Species* and *Descent of Man* will meet, within a generation, the same fate.

We ought not to be surprised that theistic philosophers, as Socrates and Plato and Kent are the greatest promoters of morality. All the founders of science have reasoned, from nature to God. No great secret of nature has yet been discovered by an Atheist. It is still through faith that men subdue kingdoms, work righteousness and obtain promises. The world is harmonious, for there is but one God—says he who is first Christian and then scientist. The laws of the world are simple, there, for God is sovereignly wise—says he who is first scientist and then Christian.

Thus reasoned Copernicus and Kephe, Newton and Galileo. Thus reason in our day "three physicists, who more than any others deserve the title of inventors are

initiators—Fresnel, Ampere and Faraday. These men recognized in their worship the Lord God in Heaven above and earth beneath, besides whom there is none else ; therefore they could not believe, that the forces of nature are independent of each other, and the objects of nature isolated from each other. Monotheism in religion begets the idea of Cosmos in nature. They acknowledge the will of the Lord as supreme in Heaven and in earth, in the seas and in all the deep places of the earth. Therefore they could not believe that power resided in independent and unrelated centre. Sovereign will, in religion, begets the idea of correlation of forces and conservation of energy. On these simple fundamental ideas Bacon based his *Novum Organum*, and the whole inductive system of knowledge has grown therefrom. Nor has the idea of monotheism and sovereign will grown out of the conviction of a Cosmos and correlation of forces, but vice versa. Five thousand years ago, in the valley of the Nile, the priests of Isis sang the unity of God, and Abraham recognized it, on the Plains of Mamre. The modern doctrine of the unknown was anticipated on the fane of the temple of Athene-Isis at Sais, "I am all that was and is, and shall be ; nor my veil, has it been withdrawn by mortal." It was anticipated by the known and the knowable at the burning bush on the back side of the desert at Horeb, the mountain of God, for the bush burned with fire and was not consumed—and a voice came from out the bush saying, "I am that I am."

If the Scriptures insist upon an Almighty and Omnipotent Person, science insists, in the words of Herbert Spencer, upon "the Power manifested through all existence," and in the words of Matthew Arnold upon "the Eternal Power, not ourselves which makes for righteousness." If the Scriptures insist that all things were made by him and without him was not anything made that was made, Spinoza conceived that God is the underived original and universal force, underlying and including all forces. John Fiske found God to be the Everlasting Source of phenomena and Descartes, the Universal being, of which all things are the manifestation.

Among the mighty and noble who confess Jesus are Whewell "whose range of knowledge was absolutely encyclopaedic," Spottswode, a while president of the Royal Society and a mathematician of rare genius; Clark Maxwell, who stood, by Europeans' acknowledgement, in the very front rank of scientific genius; Sir Gabriel Stokes, a foremost representative of contemporary science, and Faraday, whom Tyndall called the greatest experimental philosopher the world has ever seen.

Of all these, it is true, as Faraday said of himself: "I have never seen anything incompatible between those things of man, which can be known by the spirit of man, which is within him and those higher things, concerning his future, which he cannot know by that spirit."

Among those not ashamed of the Gospel may be enrolled Von Baer, Adolf Bostran, DuBois Raymond, Carl Semper, Sir George Mivart, Dana, Guyot and Dawson. These saw nothing unworthy of its place, any verse in Moses' account of the Creation, for they believed the record to be divine.

Dana holds that the events of creation, recorded in Genesis, were known only to the Creator; and the stately review of the ages, making the introduction to the Bible, stands there as the impress of the Divine Hand on the leaf of the Sacred Book. To any list of doubting and denying physicists we oppose these names and the names of the following: Leibnitz, Liebig, Mayer, Agassiz, Van Beneden, Pasteur, Brewster, Forbes, Graham, Rowan Hamilton, Herschel and Talbot, Andrews, Joule and Balfour, Stewart and Sir William Thomson. They each assert in their philosophy the majesty of God and exhibit in their conduct the simplicity of the Gospel.

These all are believing scientists. They agree that "all is of God that is and is to be; and God is good."

Herbert Spencer in a "Tribute to Tyndall," in the *Fortnightly Review* a few years ago divides men of science into two classes, "The one well exemplified in Faraday, keep their science and their religion absolutely separate, or as Huxley said "carry contradictory opinions in different

pockets of their brain, and do not trouble themselves about any incongruities between them." The other class occupy themselves exclusively with the facts of science and never ask, what implications they have." This remark is certainly gratuitous, as far as Faraday and a host of other religious physicists are concerned. It is important, as throwing light on the attitude towards religion, on the part of Spencer and Tyndall; and the more so, since as Spencer adds, "Tyndall belongs to neither class, and of the last, I have heard him speak with implied scorn." He did not find, nor profess to find in properties of matter and in the law of the conservation of energy, any sufficient solution for the problem of being and destiny. Perhaps the scientists, who never ask what implications these facts of science have, are of the same class as Emerson's Englishman, who had a valve in his brain to be shut down when the conversation approached the church.

The Christian faith was dear to the heart of Newton, "childlike sage and sagacious reader of the works of God." It was acceptable to the intellect of Milton, "whose genius had angelic wings and fed on manna." But not to these merely, but to philosophers and mathematicians, to geologists and biologists, to atomists and astronomers, Sir Humphrey Davy and Descartes, Haller and Pascal and Hale, Copernicus and Kepler and Young, Bacon and Jacobi and Ray, Mitchell, Maury, Hitchcock, Dana and Brewster. It is not likely that the writers of crude magazine articles can respect the truths which these men believed in and proclaimed. Let them not pronounce miracles impossible; Newton believed them possible and actual; even Mill and Huxley say, Granted a God, a miracle is to be reckoned with as a serious possibility. In the company of such men, declamation against religion avails little. Atheism, especially the superficial element therein, ought to learn dignity from science and humility even from agnosticism.

A manifesto drawn up and signed by six hundred and seventeen members of the British Scientific Association, many of whom are among the most eminent in the world,

has been deposited in the Bodleian Library at Oxford, England. This manifesto deploras "the unadvised manner in which some are placing science in opposition to Holy Writ." It declares that the time will come when the two records will be sure to agree in every particular. When Jacobi, the faith philosopher, while a young man at the university, read Kant's treatise on the proofs of the existence of God; as he read he was taken with a violent palpitation of the heart, so intense was his interest in the discussion of what is and ought to be the question of supreme concern to mankind.

Sir David Brewster was an humble but hearty believer in Christ. In his opening address to the Royal Society at Edinburg he expressed mournful compassion for the fallen stars of science, the sappers and enemies of the faith. He had only indignation for those idolators of physical law, who dared to hurl the Almighty from his throne, and for those materialists who, because they cannot somehow rub religion out of atoms, would crush it out of the heart. Sir Roderick Murchison-Virchow lately ridiculed Darwin's theory as altogether unreasonable and unscientific. Sir William Thomson, Lord Kelvin—and he is destined to occupy the place next to Newton—like Newton himself, and like Faraday, understood the invisible things of God by the things that are made, and was not ashamed of the Gospel of Christ. To his ingenuity we are indebted for the success of the Atlantic cable. He confesses that he is indebted to God for the ingenuity. No wonder, then, that the first message flashed across the sea was: "Glory to God in the highest, and on earth peace, good will toward men," just as the first words ever sent over the electric telegraph wire: "What hath God wrought!" Sent, we repeat, by Morse, the inventor, not less reverent because more learned. Kepler never addressed himself to any scientific labor, without prayer to God.

Cuvier, great in scientific learning, was greater because a devout worshiper, and Pascal found his chief glory made more glorious when he glorified Jesus. Herschel, in his *Outlines of Astronomy*, asserts that it is reasonable to regard

the force of gravitation as the direct or indirect result of a consciousness or a will existing somewhere. The great anatomists and physiologists from Galen to Cuvier, and from Harvey to Owen, accepted the conclusion of teleology, and reverently believed in a First Cause.

At the Midway Conference of 1896 Sir J. William Dawson read a paper on "Natural Science as the Hand-Maid of Revealed Religion," in which he declared that he had had experience with something like three generations of scientific men, and he thought he had found as many truly pious men among them as in any other walk in life. For himself Huxley candidly says that his attitude against religion was determined by the dominant ecclesiasticism prevalent in his youth, which placed a fence in the way of science with a notice board marked: "No thoroughfare, by order of Moses." Huxley's wife had the following inscription carved upon his tomb, written by herself, and so it is said, inscribed at his request :

"If there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest,
Be not afraid, ye waiting hearts that weep,
For God still giveth his beloved sleep."

Huxley was much given to the use of vague phrases. Not unnaturally the frequent repetition of such terms as the "Unknown and the unknowable" has led many careless readers to class him as an Atheist. This, Huxley, distinctly disavows. In an article in the *Spectator* for February 10th, he says: I do not know that I care very much about popular odium, so that there is no great merit in saying that if I really saw fit to deny the existence of a God, I should certainly do so, for the sake of my own intellectual freedom, and be the honest Atheist you (his critic) are pleased to say I am. As it happens, however, I cannot take this position with honesty, inasmuch as it is, and always has been, a favorite tenet of mine that Atheism is as absurd, logically speaking, as Polytheism."

James Martineau calls attention to the saying of Hugh Miller that "Religion has lost its dependence on metaphys-

ical science." Well enough and good. Religion can do it. Bacon was the founder of Inductive Philosophy and the author of *Novum Organum*; and Bacon prayed "That human things may not prejudice such as are Divine, neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, anything of incredulity or intellectual night may arise in our minds towards Divine mysteries." Louis Agassiz frankly asserts that his experience in profound scientific investigations convinced him that a belief in God—a God behind and within the chaos of vanishing points of human knowledge afforded him a wonderful stimulus in his attempt to penetrate into the regions of the unknown. He never made the preparation for penetrating into any small province of nature without breathing a prayer to the Being who hides his secrets from us only to allure us graciously on to the unfolding of them. The *Historia Plantarum* was written with the avowed purpose of illuminating the divine glory. Newton discovered the law of gravitation and he laid it down as an axiom, that God rules all things, as the Lord of the universe and not merely as the mind of the world.

Upon this basis of fact Naville argues that science is Christian; not that there is a direct connection between Christian dogma in its totality and the systems of physics and of astronomy; but because Monotheism has fortified and directed the reason and because it was by the preaching of the Gospel that Monotheism was established in the world. "All our modern science has been prosecuted in the broad and penetrating sunlight of faith in one living and personal God. Not a single theory has been proposed or experiment tried in nature except with the distinct recognition of the truth that a wise and loving mind at least may uphold the goings on of nature." Even agnostic philosophers freely admit that efficient cause is no decisive argument against final cause. Dr. Samuel Kinnis, a member of the Royal Astronomical Society and principal of the College, Highbury New Park, lately published a book, *The Harmony of the Bible with Science*. He points out that not only are

sceptical physicists in the minority, but also that men of the highest eminence in every branch of science have been and still are sincere believers in the authenticity of the Scriptures. On the occasion of the death of Arthur Cayley, Sadlerian Professor of Mathematics at Cambridge a few years ago, Canon Mason made this reference to him in preaching in Canterbury Cathedral: "It is sometimes supposed by ignorant persons that a truly scientific mind cannot, unless with great reserve, accept the revealed religion of Christ. From the time of Newton and before that Cambridge has enjoyed the reputation of being the most distinguished seat of mathematical science in the world, and its teachers have been the most daring and the most exact. Every one knew Arthur Cayley to be the first pure mathematician of this century, and therefore of all centuries. He dealt familiarly with subjects of which other distinguished mathematicians have but distant glimpses. It used to be said that only one man could follow him. Not because he was obscure, but because his subjects were so lofty. People said he lived in the Fourth Dimension. If that meant that he lived in the spiritual world, the description was true. That exquisite modesty, that fascinating beauty that marked him, were the results of a life altogether devoted to God in Christ. It was often my privilege to minister to Professor Cayley the sacrament of the Body and Blood of our Saviour and I never did so without having impressed upon me the Unseen Presence. It was impossible not to see that this strong and subtle mind was all irradiated and entranced by adoring communion with him to whom he had long consecrated every movement of his being." Strong language that, but every word true.

Our own wizard electrician, Edison, desires to be written down after this fashion, "I am one whose studies have long since convinced me of the existence of Supreme Intelligence. I could demonstrate it with mathematical certainty and one day may make the attempt. While I look upon men as so many atoms and upon each life as so much energy, I do not wish that to be construed as agnostic, nor do I over-

look man's accountability. Intelligence and morality—who can solve these mysteries? I tell you there is some where, some how a Supreme Intelligence working through the world of the seen and the unseen and in some strange, unknown fashion shaping the destinies of mankind." These all have repeated: I believe in God the Father Almighty—and this belief has fortified their reason.

Darwin cites and uses as a motto in *Origin of Species* the well known passage in *Butler's Analogy*: "It just as much requires and presupposes an intelligent agent to effect anything stately, fixedly, regularly, that is naturally, as it does to effect it for once, that is supernaturally." To him there was a grandeur in this view of life with its several powers, having been originally breathed by the Creator into a few forms or into one, and that while this planet has gone cycling on according to the fixed law of gravity from so simple a beginning, endless forms, most beautiful and most wonderful, have been, and are being evolved. Fiske, in *Cosmic Philosophy*, contends that Darwinism properly understood replaces as much teleology as it destroys. Charles Kingsley questions what harm can come to religious science even if it be demonstrated not only that God is so wise that he can make all things, but that he is so wise that he can make all things make themselves.

Le Conte in *Conservation of Energy* shows that the evolution or development of the whole cosmos of the whole universe of matter—as a unit by forces within itself is proven to be inconceivable by the doctrine of the conservation of force. He shows that if there be any such evolution at all comparable with any known form of evolution it can only take place by a constant increase of the whole sum of energy, i. e., by a constant influx of divine energy, for the same quantity of matter in a higher condition must embody a greater amount of energy.

Let it be constantly borne in mind that many who hold to a doctrine of evolution, and even to Darwinian evolution, hold that his theory compels the recognition of an intelligent mind creating, forming and sustaining nature. The

Duke of Argyle relates of Darwin that he has the best reason to know that Darwin himself was very far from being insensible to this truth. The Duke says: "In the year preceding his death he did me the honor to call upon me in London, and in the course of the conversation I said to him that to me it seemed to me impossible to separate many of the adjustments which he had so laboriously traced and described to any other agency than that of mind. His reply was one which has left an ineffaceable impression upon me, not from his words only, but from the tone and manner in which it was given. 'Well,' he said, 'that impression has often come upon me with overpowering force. But then at other times it all seems ——— ;' and then he passed his hands across his eyes as if to indicate the passing of a vision out of sight."

Of himself the Duke asserts: "I know as much of nature in her geologic era as any living man, and I fearlessly say that our geologic record demonstrates, that even if the series of finite beings had both beginning and end, does not afford one syllable of evidence in support of Darwin's theory. All researches undertaken to establish continuity in the progressive development of man have proved futile. The missing link is a chimera." Now Darwin in *Origin of Species* admits that the best preserved geological section known presents but a poor record of the mutations of life; that it does not reveal any such finely graduated chain; that geology does not yield the innumerable transitional links between the species which his theory demands. He thinks this is the most obvious and gravest objection which can be urged against his theory, and that "those who reject these views (i. e., origin of species) on the nature of the geological record, will rightly reject my entire theory."

If Darwinianism be atheistic, we must remember that it is not a proven scientific fact; it is only the working theory of a school of scientists. In the *Descent of Man* published as late as 1871, Darwin confesses that many of the older and honored chiefs of natural science are still opposed to evolution in every form. The most eminent palaeontolo-

gists, namely: Cuvier, Agassiz, Barrande, Pictet, Falconer, E. Forbes, and all our greatest geologists, as Lyell, Murchison, Sedgwick, have unanimously, often vehemently, maintained the immutability of species. Even more recently Prof. Tyndall, in an essay in the *Fortnightly Review*, makes the admission that the foes of Darwinianism are, to some extent, they of the scientific household; that a majority of minds of high calibre and culture, lovers of freedom, moreover, who though its object in truth be riddled by logic, still find the ethic life of their religion unimpaired. In addition to those Darwin enumerated, we mention Flourens, Buffon, De Candolle, Muller, John Hunter, Lawrence and Pouchet.

Strong in *Great Poets and their Theology* in writing of Homer says that, "God would seem to have given the death blow to the whole theory of impersonal and Atheistic evolution by ordaining at the very dawn of human history, that the greatest of epic poets should also be the first." It is important to note that Darwin resents the imputation of Atheism; both he and Wallace Huxley declare that Evolution is neither anti-theistic nor theistic any more than the first book of Euclid is. Sir J. William Dawson asserts that Evolution is destitute of any shadow of proof and is supported merely by vague analysis and figures of speech, and by the arbitrary and artificial coherence of its poets. The Duke of Argyll insists that the hypotheses of evolution make such violation of, or departure from all that we know of the existing order of things, as to deprive them of all scientific base.

To the same end is Carlyle's satire: "Ah! it is a sad thing and terrible to see nigh a whole generation of men and women professing to be cultivated, looking around in a purblind fashion and finding no God in this universe. This is what we have got! All things frog spawn, the Gospel of dirt the order of the day. The older I grow, and I now stand on the brink of eternity, the more comes back to me the sentence I learned when a child and the fuller and deeper its meaning becomes, 'What is the chief end of man?'"

To glorify God and to enjoy him forever.' No Gospel of dirt, teaching that men have descended from frogs, through monkeys can ever set that aside."

In the beginning God created, says Moses. In the beginning a First Cause caused things to be, proves modern science.

The old theory of bald materialism is dead—as dead as "dead matter." For it there remains no resurrection. Amateurs in physics and biology may from time to time deny its death and seek its resuscitation, but no first-class scientist any longer believes in it. Huxley was more ready to adopt the ultra-idealism of Bishop Berkeley, Clifford talked of "mind stuff" dwelling in matter. Even Haeckel depended upon "atom souls" as distinguished from "atom matter" for the explanation of life. Schopenhauer depended upon what he called "World-will" and Hartman upon what he called his "Unconscious." Herbert Spencer is sure of the existence of the one Eternal Energy back of all phenomena. Of this energy our knowledge is more sure and certain than our knowledge of any phenomenon of that energy; indeed phenomena are only partial manifestations of that energy.

John Stuart Mill, though he maintains that there is nothing to prove creation and government of nature by a sovereign will, is far from claiming any ability to disprove it. He declares that Evolution, if admitted would in no way whatever be inconsistent with creation. Mill recognized that the two most general results of science are: first, the government of the universe through a continual series of natural antecedents according to fixed laws; and second, the inter-dependence of each of these series upon all the rest. Now, the only theory of the government of the universe by supernatural beings that is consistent with these laws is Monotheism. Mill knew this. He abandoned Theism for Deism, when he concluded that there was no morality in nature.

Butler convinced Mill that every objection urged against Christianity was equally applicable to every theory of Divine government of the world. He convinced him that

God was as great a difficulty in the universe as in the Bible. Mill acknowledges that the Christian religion is open to no objections, either moral or intellectual, which do not apply at least equally to the common theory of Deism. Deism could not satisfy his intellect. He knew the poet's truth:

"Matter dull as it is
 Could not occupy a charge and satisfy a law
 So vast in its demands, unless impell'd
 To ceaseless service by a ceaseless force
 And under pressure of some conscious cause."

Thus he went from Theism to Deism and thence to Agnosticism and thence to Atheism. Theism, the existence of God, is an inward necessity of thought. It does not arise out of any process of ratiocination. It is a virtue rather than a science. Wace suggested that it spreads by a contagion of feeling rather than by a consecution of argument. Hence the denial of Theism on the part of Mill was but an arbitrary act of the will. He could not appreciate the message of Christ.

The concessions then of Mill are significant, "Whatever verdict experience can give in the case is against the possibility that Will ever originated Force; yet if we can be assured that neither does Force originate Will, Will must be held to be an agency if not prior to Force yet coeternal with it, and if it be true that Will can originate not indeed force, but the transformation of force from some other of its manifestations into that of mechanical motion; and that there is within human experience no other agency capable of doing so; the argument for a Will as the originator, though not of the universe; yet of the Cosmos or order of the universe remains unanswered." Even so late in life as the publication of his *Three Essays* he writes, "It must be allowed that in the present state of our knowledge the adaptation in nature affords a large balance of probability in favor of creation by intelligence. Tyndall in his famous *Belfast Address* declared that in his hours of clearness and vigor material Atheism was repudiated by his mind; then materialism seemed utterly unable to answer the question-

ings of his nature. In *Fragments of Science* he proposes the question, "Whence the nebula and its potential life"? Evolution answers the question no better than Creation. It can only give an infinite series of stages. Granted that everything comes from protoplasm, the more puzzling question remains: Where did protoplasm come from?

At a late meeting of the Victoria Institute, London, Prof. Beale, President of the Royal Microscopic Society, made a speech after forty years as professor of microscopic researches as to matter. He said he had failed to discover any facts which would tend to cause a thoughtful student of living nature to hesitate as to the existence of vitality. He pronounced himself unable to discover or frame any hypothesis which could be advanced as a reasonable explanation of the fact of any kind of living matter, without admitting the influence of infinite power, precision and wisdom. Looking from a purely scientific point of view only, the cause of all vital phenomena from the very beginning of life, in the present state of our knowledge can only be referred to the direct influence of an Almighty power. Lord Kelvin found strong proofs of benevolent and intelligent design everywhere. He declares that these proofs display the influence of a free will, and teach us that all living things depend on one everlasting Creator and Ruler. Thirty years ago Sir William Crookes published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary force common to mortals. Eighteen months ago as President of the British Association of Science, he delivered an address in which he adhered to his published statements. He preferred to reverse the apophthegm of Tyndall and say that in life he found the promise and potency of all forms of matter. Tyndall did rhetorically say that he found in matter the promise and potency of all forms of life; his more deductive assertion is to be found in the *Belfast Address*: "I do not think that the naturalist is entitled to say that his molecular groupings and motives explain everything. In reality they explain nothing. The

utmost he can affirm is the association of two classes of phenomena of whose real bond of union he is in absolute ignorance. The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously ; we do not possess the intellectual organ, nor apparently any rudiment of the organ which would enable us to pass, by a process of reasoning, from one to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain ; were we capable of following all their motions, all their groupings, all their electric discharges, if such they be, and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem : how are these physical processes connected with the facts of consciousness ? The chasm between the two classes of phenomena would still remain intellectually impassable." Again in his *Scientific Limit of the Imagination*, Tyndall, in commenting on the famous dictum of German materialism "without phosphorus there can be no thought," affirms : " This may or may not be the case, but even if we know it to be the case, the knowledge would not lighten our darkness. On both sides of the zone here assigned to the materialist, he is equally helpless. You ask him where is this matter, of which we have been discoursing ; who or what divided it into molecules ; who or what impressed upon them this necessity of running into organic forms ; he has no answer." Tyndall in his *Scientific Use of the Imagination*, says : " Fear not the evolution hypothesis, steady yourselves in its presence upon that faith in the ultimate triumph of truth which was expressed by old Gamaliel when he said : " If it be of God ye cannot overthrow it ; if it be of man it will come to naught." It does not solve it, it does not profess to solve the ultimate mystery of this universe. It leaves, in fact, that mystery untouched. Granting the nebula and its potential life, the question : whence came they ? would

still remain to baffle and bewilder us. At bottom the hypothesis does nothing more than transport the conception of life's origin to an indefinitely distant past." Even if we grant that Darwinism accounts for the survival of the fittest, the more important suggestion, as President Schurman suggests, remains: "How does it account for the arrival of the fittest?" What is the origin of the fittest? The Duke of Argyle in the *Nineteenth Century* for March and April says: "Attempts to get rid of the idea of creation, as distinguished from mere procreation, are self-condemned as futile. The facts of nature and the necessities of thought compel us to entertain the conception of an absolute beginning of organic life, when, as yet, there were no parent forms to breed and multiply." Darwin, as is well known, recognized this. Matheson urges that "to prove the material universe to have been rolled out of protoplasm is not enough to destroy the supernatural; you must prove that the material universe was not originally rolled into protoplasm. The moment you concede the possibility of a force behind the germ cell propelling it forward on its upward march and directing the conditions under which it may expand, you at one and the same instant separate and unite the natural and the supernatural, and find a common meeting place for the idea of a gradual evolution, and the older thought of an immediate direct creation. Protoplasm now is as much dependent upon living beings for its existence as ever living being were dependent upon protoplasm. Given an evolution and only an evolution, find the beginning, were a harder task than any Moses proposes to us. It were as difficult to conceive of the genesis of an atom as of a planet. If creation by a mere fiat is difficult to conceive, how much more so a creation by an unbeginning evolution. There can be no evolution without an evolver." Huxley in his article on biology in the *Encyclopedia Britannica* says: "The present state of knowledge furnishes us with no link between the living and the not living." In *Critique and Addresses* he categorically announces that the doctrine of biogenesis, or life only from life, is victorious along the entire line at the present day.

The experiments of Pasteur and Tyndall seem to have shown that if all germs of life are carefully excluded, matter never ferments, never of itself produce life, and would remain inorganic forever.

Jean Paul Richter affirms that though this age deadens sound with unreverberating materials, two miracles remain and must remain uncontested—the birth of finite beings and the birth of life within the hard wood of matter. The Monism of pantheism when it asserts the transmutation of matter into mind, of brute into man, of animal life into a moral life has not one scintilla of evidence. We know that physical forces produce the same effect every time and everywhere ; we know that the products of the forces that produce life vary under the same circumstances. Agassiz in his *Essay on Classification* shows that between two such sets of forces there can be no casual or genetic connection. He considered the transmutation theory as a scientific mistake, untrue in its facts, unscientific in its methods and mischievous in its tendency. Dr. Carpenter—Darwin deems him the best fitted man in England to discuss this question—in the *Atheucum* for 1863 says that spontaneous generation is an astounding hypothesis and unsupported by any evidence. Darwin the same year in the same publication asserts that there is not a fact nor a shadow of a fact to support the belief that inorganic elements, without the presence of any organic compounds, and acted on only by known forces could produce a living creature ; such a result is absolutely inconbeivable. Dr. Rudolf Virchow, who at the Conference of the Association of German Naturalists and Physicians at Munich in 1877, spoke severely against the dogmatism of certain scientists, declares in *The Freedom of Science in the Modern State* that whoever supposes that spontaneous generation—*generatio aequivoca* has ever occurred is contradicted by the naturalist and not merely by the theologian. He says that the theory is utterly discredited and in no wise to be accepted as the basis of our views of life. Tyndall, though he asserts that “the continuity of nature” and “intellectual necessity” compel him to ‘discern in matter the

promise and potency of all terrestrial life," yet admits that between motion which is the play of mechanical forces and the consciousness of motion which is thought there is a great gulf. Now Tyndall admits that this potency of matter is not experimentally proven; that it is "beyond the pale of experience," across the boundry of experimental evidence. What he calls his "intellectual necessity" compels him to substitute the "authoritative (?) vision of the mind"—whatever that may be—"for the vision of the eye." Tyndall is also among the prophets—he walks by faith and not by sight. Once more, Tyndall in a magazine article on "Martineau and Materialism," published in 1875, quotes a paragraph from the celebrated address to the congress of *German Naturforscher* delivered at Leipsic in 1872 by DuBois-Reymond: "It is absolutely and forever inconceivable that a number of carbon, hydrogen, nitrogen and oxygen atoms should be otherwise than indifferent as to their own position and motion, past, present or future. It is utterly inconceivable how consciousness should result from their joint action." He declares this to be the position that he himself has uniformly held and cites his article published in the *Saturday Review* for 1860, and his discourse on "*Scientific Materialism*," pronounced and published in 1868. Spencer, in the chapter on the "*Substance of the Mind*," declares when we talk of material or spiritual substances, it is indifferent whether "we express those in terms of these, or these or those," yet since we cannot dissect thought as we dissect the gray matter of the brain, it is sounder science to say that the living force is another than the physical fact.

Prof. Japp, in addressing the British Association for the Advancement of Science, in 1898, used the following significant language: "No fortuitous concourse of atoms, even with all eternity for them to clash and combine in, could compass this feat of the formation of the first optionally active organic compound. Coincidence is excluded and every purely mechanical explanation of the phenomenon must necessarily fail. I see no escape from the conclusion, that at the moment when life first arose a directive force came

into play." Perhaps the final word on the whole subject of vitalism is spoken by Herbert Spencer. Writing in *Nature* for October 20th, 1898, he says: "My own belief is, that neither interpretation is adequate. A recently issued, revised and enlarged edition of the first volume of the *Principles of Science* contains a chapter on the *Dynamical Element in Life*, in which I have contended that the theory of a vital principle fails and that the physico-chemical theory also fails; the corollary being, that in its ultimate nature life is incomprehensible." Ascertained science knows no "intellectual necessity" to find potential life in mere matter; it knows of no "continuity of nature" that compels it to postulate it. The hypothesis of evolution necessitates it, as both Haeckel and Huxley point out. Perhaps it was this theory that would not let Tyndall "stop abruptly, when our microscopes cease to be of use;" perhaps in this he found "the authoritative vision of the mind to supplant the vision of the eye." His evolution theory afforded the "necessity" of affirming that the "continuity of nature" demanded that the origin of life be found in matter.

Let not the young amateur chemist think to find life in his crucible or to compound it with his pestle or to cut away the mystery of its origin with a scalpel. At last let him bear in mind that the masters of chemistry and biology believe in biogenesis. Let him be modest in announcing that he has disproved it. He ought to bear in mind that the learned Francis Redi was among the first to distinctly enunciate biogenesis; that Harvey elaborated the theory; that Pasteur of the French Academy seems to have proved it. He ought to remember that Dr. Rudolf Vichow affirms that abiogenesis is "utterly discredited," that Dr. Carpenter declares it "an astounding hypothesis unsupported by any evidence;" that Mr. Darwin says it is absolutely inconceivable; Huxley declares biogenesis "victorious all along the line;" Tyndall admits that Evolution answers the ultimate question no better than Creation, and even Haeckel grants that he is unable to answer that question any better than Moses. Kant asserts that given only

matter he cannot explain the formation of even a caterpillar; the school of scientists and the totality of science agree with Richter, "Two miracles remain, the birth of finite being and the birth of life within the hard wood of matter." Humboldt pronounces it to be scientific levity, which leads men to see no difficulty in the organic springing from the inorganic, nay, man himself from Chaldean mud. Beale in his treatise on Protoplasm affirms that no one has proved and no one can prove that mind and life are in any way related to chemistry and mechanics. Huxley in his treatise on Protoplasm declares how so remarkable a thing as consciousness—and he classed sensations, emotions, volitions and thoughts under the common head of states of consciousness—how consciousness, he says, comes about as the result of irritating nervous tissue is just as unaccountable as the appearance of the Djinn when Aladin rubbed his lamp in the story. Perhaps, after all, Moses was right, God spake and it stood forth, and God breathed into man's nostrils the breath of life, and man became a living soul.

Tyndall did best of all in his *Belfast Address* when he asked the question: "Can you satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness?" He answered well. Dabney and Hodge could have answered no better. "This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life." And right there it has split, and no school of sensationalism will ever heal the breach. Kant in his *Critique of Pure Reason*, Sir William Hamilton in his *Metaphysics* and Coldridge in his *Essays* have fortified that rock and the latest and best research of German philosophy declares it a Gibraltar. Then the noisy waves of Materialism will ever break into spray and foam. Leibnitz used to say in his class room: There is nothing in the intellect that was not first in the sensations, except the intellect itself. The masters in Metaphysics, Kant and Hamilton and Leibnitz are met by the masters in physics, Lotze and Ulrichi and Beale. The microscope and the scalpel of the best bio-

logical science of the time are laid aside reverently and the masters bow their heads and worship.

Herbert Spencer in *First Principles* declares that: "We cannot think at all about the impressions that the external world produces on us without thinking of them as caused; and we cannot carry out an inquiry concerning their causation without inevitably committing ourselves to the hypothesis of a single unconditioned self-existent force or power is the most certain of all truth. He held with Socrates, Plato and Descartes that the principle which gave us being and personality is itself a being and a personality. He recognized that man's conscious soul is not the product of a collocation of material particles but is in the deepest sense a divine effulgence; the divine energy which is manifested throughout the knowable universe is the same that wells up in us as consciousness. In the last volume of his *Synthetic Philosophy* this passage appears: But one truth must grow ever dearer—the truth that there is an inscrutable existence everywhere manifested, to which he (the careful observer) can neither find nor conceive either beginning or end. Amid the mysteries which became the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in the presence of an infinite and eternal energy from which all things proceed." The nineteenth century has produced no philosopher more profound than Spencer. In these remarkable passages he is seen to be an ally of religion.

Prof. E. L. Youmans, the founder of the *Popular Science Monthly*, the ablest exponent of the Spencerian philosophy in America, said: "Spencerian philosophy is the only logical halting place between the present religious position and blank materialism, and it is a halting place, and in time this will be seen." President McCosh declared that the existence of this "Indefinite and Eternal Energy" is the profoundest fact in the knowable universe." Prof. Fiske interprets this "Indefinite and Eternal Energy," as only other names for "Our Father" and "God." The key to the interpretation is simple: Man endowed with will, conscience and

affection is a result of this energy; hence these qualities reside in and proceed from this energy; now such qualities constitute a person; the energy being Infinite and Eternal, the person Infinite and Eternal—that is God. Modern philosophy has allbut adopted the Westminster definition—God is a Spirit, Infinite, Eternal, Unchangeable, in his Being Wisdom, power, faith adds Holiness, Justice, Goodness and Truth.

Our task is done; we believe our point is established. God hath chosen the weak things of the world to confound the mighty. Let the pulpit beware, lest by inaccurate reference to the theory of scientists, and the indiscriminate classing of them as Infidel, Agnostic, Atheist, it make more skeptics than it cures. We may well believe that George John Romanes illustrated, in his mental and moral experience, the experience of a great class, as eminent as himself. In the earlier part of his career, in writing his book *A Candid Examination of Theism* wrote: I am not ashamed to confess that with the virtual negation of God, the universe to me has lost its soul of loveliness. When at times I think, as think I must, of the appalling contrast between the hallowed glory of the creed which was once mine, and the mystery of existence as now I find it at such times, I shall ever feel it impossible to avoid the shapest pang of which my nature is susceptible." But Romanes escaped all this. A few years before his death he became an avowed Christian. In his last hours he wrote a poem that set forth his newly-acquired hope and sent a thrill of joy throughout Christendom.

Amen, now lettest Thou Thy servant, Lord
 Depart in peace, according to Thy Word.
 Although mine eyes may not have fully seen
 Thy great salvation, surely there have been
 Enough of sorrow and enough of sight
 To show the way from darkness into light;
 And Thou hast brought me through a wilderness of pain
 To love the sorest paths if soonest they attain."

EDITORIAL.

THE FOOT-NOTE ON THE ELECT INFANTS CLAUSE.

While the Northern Presbyterian Church is considering the questions of revising the Confession of Faith or supplementing it with a shorter creed, the Southern Church has been discussing with some degree of animation even the addition of a foot-note to the same Confession. The last Southern Assembly answered an overture proposing an amendment of the Confessional statement as to elect infants, in the negative, adding in the resolution adopted that "the language of the Confession cannot by any fair interpretation be construed as teaching that any who die in infancy are lost."

This was seen to be such an exact and accurate expression of the truth of the matter that Dr. Lupton, of Virginia, offered a resolution, directing the Publication Committee to print this statement of the Assembly as a foot-note to the elect infants' clause in all future editions of the Confession. The resolution went to the docket and remained there for two days. There was a very general expression of satisfaction at this expedient as a convenient answer to the old slander as to the belief of the Presbyterian Church in the damnation of infants. There was a leisurely clearing of the docket on Saturday, the last day of the session, and the matter was taken up. Some spoke in favor of it, none opposed it and it was unanimously passed by the body.

It was proposed by some who objected to this action that the Publication Committee should delay obedience until the Presbyteries should be heard from or until the next Assembly should meet. But the Committee being the creature of the Assembly and of the last Assembly, not the next, has no option as to carrying out the mandate of the Assembly unless it is plainly unconstitutional. The Committee is not a judge of the expediency of the Assembly's action.

It has been very ably maintained that the foot-note is in

effect an amendment of the text, that therefore the Assembly had no right to take the action before submitting the addition to the Presbyteries to be voted on by them and enacted by a subsequent Assembly. This position involves some questions of Presbyterian history.

The Assembly of 1816 settled the status of the foot-notes to the edition of the Confession extant in that day. The first American edition of the Confession was printed without the proof-texts, A committee appointed by the Assembly brought out another edition, including the proof-texts and a few explanatory foot-notes, and the Assembly, not the Presbyteries, adopted this edition. Therefore the proof-texts are not a part of the Confession themselves. When the question arose as to the authority of the foot-notes added by this Assembly's Committee, the Assembly of 1816 answered thus:

"That the book referred to was first published with nothing but the simple text, without any Scripture proofs, or any notes of any description whatsoever. This is evidently not only from the minutes of the General Assembly, but from the numerous copies of this first edition of the Standards of our Church, which are now in existence. It is also equally evident from examining the records of the General Assembly, that not a single note in the book has been added to, or made a part of the Constitution of the Church since it was first formed and published in the manner above cited. Hence it follows beyond a doubt, that these notes are no part of the Constitution of our Church. If then it be inquired how these notes obtained the place they now occupy, and what is the character as to authority which they possess, the answer is this: When a second edition of the Standards of our church was needed, it was thought by the General Assembly that it would be of great use in itself, highly agreeable to the members of our church generally, as well as conformable to the example of the Church of Scotland, from which we derived our origin, if the Scripture proofs were added, in support of the several parts and clauses of the Confession of Faith, Catechism and Form of Government. A committee . . . accordingly appointed by the Assembly, reported along with these proofs the notes which now appear in the book, and which were approved by the General Assembly, and directed to be printed with the proofs in the form in which they now appear.

"On the whole, in the book containing the Standards of our Church, the text alone contains the Constitution of our Church; the notes are an exposition of principles given by the highest judicature of that church,

of the same force while they continue with the other acts of that judicature, but subject to alterations, amendments, or a total erasure as they shall judge proper."

This same Assembly in the exercise of its prerogative dropped two of the foot-notes from future editions, one saying that a Synod was a "larger Presbytery" and the other dilating on the sin of manstealing in the Larger Catechism questions on the Eighth Commandment.

The Assembly of 1831 appointed a committee to edit another edition of the Standards. This committee proceeded to eliminate the other foot-notes remaining, the Assembly having conferred upon them the power to prepare the edition for publication without further approval of the Assembly.

In the Assembly of 1836 an overture was presented to restore some of these foot-notes, especially the one with regard to manstealing, on account of its bearing on the slavery issue. A committee brought in the following report in answer to the overture:

As the notes * * * were introduced irregularly, never had the sanction of the Church, and, therefore, never possessed any real authority the General Assembly has no power to assign them a place in the authorized Standards of the Church, and does not deem it necessary to take the constitutional measures to effect their restoration."

Moore and Baird in their Digests report this as having been adopted by the Assembly. But the records show that the whole subject was indefinitely postponed by the Assembly and hence the minute quoted from the Assembly of 1816 is the last word of our Highest Court and is conclusive as to the right of an Assembly to add an explanatory clause to the Confession, which shall have not the force of the Constitution itself, from which it is separate, but which has the same force with the other acts of the Assembly.

Remains the question of expediency.

The argument against the insertion of the foot-note is of an opposite character. It is claimed that the Confession already teaches that all infants are saved and that it is the generally accepted belief of the Church that all infants dying in infancy are elect and that therefore elect infants

dying in infancy include all infants dying in infancy. It is pointed out with truth that the contrast intended here is not between elect and non-elect infants dying in infancy and elect infants growing to the age when they are no longer incapable of being called by the ministry of the word. That is the chapter that treats not of election or who are to be saved, but of effectual calling, or how the elect are to be saved.

Others contend that the foot-note is a breaking up of the harmony of the Confession, that it is silent on the question as to whether all infants dying in infancy are elect because the Bible is silent. This issue of the QUARTERLY contains an able presentation of this view from the pen of Rev. Eugene Daniel, D. D.

We believe that the Confession is silent on the question of the salvation of all infants who die in infancy. The history of the doctrine would indicate this. Strange to say, Augustine was one of the first who taught the damnation of infants, although he taught also that their sufferings were of the mildest character.

The Roman Catholic Church, accepting Augustine's view, assigned a separate place for unbaptised infants called the *Limbus-infantum*.

John Calvin pushed away all the cobwebs of tradition and boldly declared that it was not a question of the baptism or non-baptism of infants, and not even a question of whether they were the children of believing parents or not, but that the Holy Ghost did his work of regeneration in the infant heart. Some of Calvin's expressions on this subject are exceedingly clear, if we interpret others by them, in which he speaks of some infants being saved we can argue that he believed in the salvation of all. For example, in his controversy with Servetus he speaks thus, *Institutes*, book 4, chapter 16, paragraph 31: He adduces the declaration of Christ, that "he that believeth not the Son shall not see life, but the wrath of God abideth in him;" (g) and concludes that infants who are incapable of believing remain in their condemnation. I answer, that in this passage Christ is not

speaking of the general guilt in which all the descendants of Adam are involved, but only threatening the despisers of the Gospel, who proudly and obstinately reject the grace which is offered them; and this has nothing to do with infants. I likewise oppose a contrary argument: all those whom Christ blesses are exempted from the curse of Adam and the wrath of God; and as it is known that infants were blessed by him, it follows that they are exempted from death.

Again in controverting the Romanish doctrine of baptismal regeneration he says, *Institutes*, book 4, chapter 16, paragraph 26: By this I would not be understood as implying that baptism may be despised with impunity; for, so far from attempting to excuse such contempt, I affirm it to be a violation of the covenant of the Lord: I only mean to evince that it is not so necessary, as that a person, who is deprived of the opportunity of embracing it, must immediately be considered as lost. But if we assent to their notion, we shall condemn all, without exception, whom any circumstances whatever prevents from being baptized, whatever faith they may otherwise have, even that faith by which Christ himself is enjoyed. Moreover, they sentence all infants to eternal death by denying them baptism, which, according to their own confession, is necessary to salvation. Let them see now how well they agree with the language of Christ, which adjudges the Kingdom of Heaven to little children. But though we should grant them every thing they contend for relative to the sense of this passage, still they will gain no advantage from it, unless they first overturn the doctrine which we have already established respecting the regeneration of infants.

Here is another passage which is not so clear as to the salvation of all, but we may argue from it that all are saved since all admit that some are saved. For if the plentitude of life consists in the perfect knowledge of God, when some of them, whom death removes from the present state in their earliest infancy, pass into eternal life, they are certainly admitted to the immediate contemplation of the

presence of God. As the Lord, therefore, will illuminate them with the full splendor of his countenance in heaven, why may he not also, if such be his pleasure, irradiate them with some faint rays of it in the present life ; especially if he does not deliver them from all ignorance before he liberates them from the prison of the body? Not that I would hastily affirm them to be indued with the same faith which we experience in ourselves, or at all to possess a similar knowledge of faith, which I would prefer leaving in suspense ; my design is only to check their foolish arrogance, who presumptuously and securely assert or deny whatever they please.

Zwingli has taught clearly that all elect children who die in infancy are saved, and that all who die in infancy are elect.—Schaff.

While Luther taught the baptism of infants as necessary to salvation, opinions were divided in the Westminster Assembly, though we believe that the great majority of them all accepted the doctrine that all infants dying in infancy were elect. Dr. Twisse, however, left this on record. He was the prolocutor of the Assembly but was in a beggarly minority as to his supralapsarian views. "Many infants depart this life in original sin, and consequently are condemned to eternal death on account of original sin alone. Therefore, from the sole transgression of Adam condemnation to eternal death has followed upon many infants."

The Synod of Dort had already made the distinction between the children of believing parents and others. "Since we are to judge of the will of God from his word (which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace, in which they, together with the parents, are comprehended), godly parents have no reason to doubt of the election and salvation of their children whom it pleaseth God to call out of this life in their infancy.

In view, therefore, of the controversy on this subject we think that the Westminster Confession was silent on the question as to whether all infants are saved. But, at the

same time, it was far from teaching that any were lost. This is the statement which our Assembly has made and ordered to be printed as a foot-note. We hope that the matter will remain where the Assembly has left it, because we are convinced that if much further discussion of the subject is entered into, and the hesitating views of some of the people are further expressed as to the salvation of all infants, there will be a loud demand for the revision of the Confession in this particular.

In the meantime the Northern Presbyterians through their Presbyteries are voting on the question of revision, and we hope to report the general opinion in the next QUARTERLY.

CRITICISMS AND REVIEWS.

HUDSON'S LAW OF PSYCHIC PHENOMENA.

THE LAW OF PHYSIC PHENOMENA. A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, Etc. By Thomas Jay Hudson. Seventh Edition. Chicago. A. C. McClurg and Company. 1895.

The author holds that for every branch of science there should be a working hypothesis. Gravitation supplies this for Astronomy, as the atomic theory does for Chemistry. So far, however, there has been none formulated for mind. Liebhault, he says, has discovered the law of Hypnotic phenomena in the principles of Suggestion. Adopting this he lays down three general propositions, applicable to all phases of psychological phenomena: 1. Man has two minds, the Objective and the Subjective; 2. The Subjective mind is constantly amenable to control by Suggestion; 3. The Subjective mind is incapable of inductive reasoning.

The Objective mind is merely the function of the brain, cognizes the material world by the five senses, is the outgrowth of man's physical needs, his guide in his struggle with his material environment, and its highest function is reasoning. The Subjective mind cognizes its environment independently of the senses by intuition, is the seat of the emotions and the storehouse of memory, and performs its highest functions when the Objective senses are in abeyance. Each of these minds is a distinct entity, so that every man is a trinity, soul, mind, and body. The Subjective mind is controllable by its own Objective mind (Auto-Suggestion), as well as by the Objective mind of another. The Objective mind can reason both inductively and deductively, but the Subjective can reason only deductively and is incapable of controversial argument. The Subjective mind is endowed with perfect memory, and knows intuitively the fixed laws of nature, mathematics, music, and the measurement of time. As the Subjective mind is incapable of controversial argument, so a sceptical audience demoralizes it.

These principles, it is held, will explain all the phenomena of Hypnotism, Mesmerism, Psycho-Therapeutics, Spiritism, Phantasm of the Dead, and Miracles. There are three schools of theories as to Hypnotism: 1. The Nancy school holds that the physiological conditions are determined by mental causes alone; that the phenomena can be best produced in healthy bodies and well-balanced minds; and that the phenomena are always the result of Suggestion. 2. The Paris school teaches that Hypnotism is the result of diseased nerves; that the phenomena can be produced without Suggestion; and that everything can be explained on the basis of cerebral anatomy or physiology. 3. The school of Mesmer holds that the hypnotic condition can be induced without Suggestion; that a subtle fluid goes from the operator to the patient and produces the hyp-

notic effects ; and that the effects can be produced at a distance and without the knowledge of the subject. Hudson seems favorable to the last school and opposes the physiological teachings of the Paris school. He holds that the hypnotic condition can be induced without Suggestion, but that all the subsequent phenomena are determined by Suggestion. Any one can mesmerize or hypnotize ; the conditions of success are calm, serene confidence on the part of the operator, and willingness in the patient. Telepathy, the direct intercourse of mind with mind, is an assured fact, and is the normal means of communication between animals. Man can influence animals telepathically ; cases often occur.

Hudson believes in Psycho-Therapeutics, or the power of the mind to heal the body. We can heal our own diseases and the maladies of others as well. The conditions are confidence on the part of the healer and passive willingness in the patient. Healing can be effected at a distance and without the co-operation or knowledge of the healed. The hypnotic state in both healer and healed is most favorable for success, and natural sleep is the best hypnotic state. He has healed friends, himself asleep and they at a distance. It is done telepathically by the power of Suggestion. Christian Scientists are astray in their theory, nevertheless, they can and do often heal their patients by Hypnotism and Suggestion. The Subjective mind has power over the body and can cure its ills. The practice of mind-healing promotes the health of the healer. Material remedies are not to be ignored, as beyond their physical effects they help to give confidence.

Spiritism, or Spiritualism, as it is commonly called, is false in its philosophy. Its phenomena are facts ; rappings, lifting of furniture, slate-writing, etc., all occur as real phenomena, and the mediums are not necessarily dishonest. These phenomena, however, are not produced by the spirits of the dead. This is demonstratively proved by the fact that communications have been received from pigs and from fictitious persons that never lived ; the mediums believing that the names given them were those of dead persons. Telepathy, Suggestion, Clairvoyance, and Clair-audience explain all the phenomena. Mind, Subjective, has direct power not only over its own body, but also over all other matter.

Spiritism suggests a kindred subject, Phantasms. Phantasms of the absent, living or of the dead, are of real occurrences ; they have been observed by several at the same time and they have also been photographed. What are they ? They are the embodied thoughts of Subjective minds. Profound sleep, natural or artificial, is the one indispensable condition of their creation. Intense emotion causes the Subjective mind to project them. They are embodied thoughts, not souls ; they never manifest but one idea, that one which caused them, and they are not controllable by Suggestion. They are of three species : 1. From one living person to another, limited to that person and fading when its mission is accomplished. 2. From a dying person to the world, limited to one locality, which it haunts until its object is effected. 3. From a living

person confined to one locality, nor sent to any particular individual, but impresses whoever inhabits the place it haunts, creating a kind of atmosphere.

Suspended Animation and Premature Burial are next discussed. Many cases of Premature Burial occur, because Catalepsy is mistaken for death. It has been proved by facts that the tests of death relied on by physicians are not infallible. Air is not essential to life. The Fakir of Lahore, with nostrils and ears filled with wax, was placed in a locked box and deposited in a brick vault which was guarded by British soldiers, and, remaining therein six weeks, was afterwards resuscitated. Catalepsy is not a disease, nor always the result of disease; it belongs to the domain of Hypnotism, and is purely a sleep of the objective senses, a rest of all the vital organs. There are four kinds: From Hypnotic Suggestion; Epidemic; Self-induced; and that arising from disease. The patients are always conscious and controllable by Suggestion; let no Suggestion of death be made to them, but always of life, if you would restore them. The only sure test of death is the decay of the tissues of the body, mortification.

The Subjective mind is the most potential force in nature; the most beneficent when properly used and directed; the most destructive when abused. It does not lend itself readily to the propagation of crime; no one does under hypnotic influence what he is not disposed to do when in his normal state. Spirit mediums too often show in their conduct and character the folly and wickedness of tampering with this high and holy power.

He finally applies his theory to Christ's teaching and acts. Christ understood, believed in, and applied his theory of Subjective mind, Suggestion, Telepathy, etc. His miracles were not acts of supernatural or superhuman power; they were real occurrences, and show that he knew the power of the Subjective mind and the force of Suggestion. They were all miracles of superhuman knowledge, in that he knew how to heal the sick and raise the dead by the power of the subjective mind. He knew the one indispensable condition of success; faith on the part of both healer and healed. Salvation is by Faith, which is not trust in Christ as the atoning Saviour, but is merely belief in eternal life or the immortality of the soul. All that believe in immortality will survive death, whether good or bad; their condition of happiness or misery in the world to come depending on their conduct in this.

We have limited this review to an exposition of the doctrines held in the book under discussion. There is no space left for criticism. We shall simply say that the phenomena treated are interesting, that the duality of mind explains nothing, that the mind under proper conditions has unwonted power over matter and other minds, and that Christianity is not belief in immortality, but trust in an atoning Saviour.

JAS. A. QUARLES.

Lexington, Va.

THEOLOGY OF THE WESTMINSTER SYMBOLS. A Commentary, Historical, Doctrinal, Practical, on the Confession of Faith and Catechisms and the Related Formularies of the Presbyterian Churches. By Edward Morris, D. D., L. L. D., Emeritus Professor of Systematic Theology in Lane Theological Seminary, Columbus, Ohio, 1900. Pp. xvi, 858. 8vo. Cloth.

Dr. Morris is a distinguished minister in the Northern Presbyterian Church ; for nearly thirty years a professor in Lane Theological Seminary, first, of Church history, but afterward, and chiefly, of systematic theology. Sitting beside the ending of his career, clothed with honor by the great Church which he has so devotedly served, encircled by a multitude of cherished students whose minds he has joyfully led into the delights and awful solemnities of the science of religion, it is now his privilege to look upon the work of his pen and tongue and heart with the emotions of a man who has thought earnestly, felt truly, lived devoutly, and taught effectively. The vision is that of the great, good, successful servant of God whose feet are about to turn away from the gates of the sacred academy to the coronation hall of heavenly glory. His younger brethren delight to anoint him with affection, and to beg for him the peaceful benedictions of his God and their God.

The volume before us is no mushroom. A ripe scholar, a profound thinker, a laborious writer, a man of wide reading, it took the author twenty years to gather its material, and three years of comparative quietude to compose its pages. Every statement of fact has been extensively verified ; every conclusion has been re-thought perhaps a thousand times. He has persistently gone to original sources, and none of the literature bearing on his subject has been overlooked. His own mind has been charmed by the Westminster Symbols, and all his comments and expositions have been those of a true friend. He has not been professional, but sympathetic. He has advocated what he believes, and interpreted what he loves. He has not been blind, but watchful, even at times critical. It is not the product of the mere book-maker, but of a theologian with an awful reverence for God, the strongest sort of appreciation of religious truth, a firm belief in the value of systematic theology, and with a brave and bold love for the Calvinistic creed, which Dr. Morris has given us. He is not a fault finding critic of the Presbyterian standards, between the lines of whose composition the reader can plainly see that he hates the subscription to the Confession of Faith which his conception of good policy has enforced upon him ; he is not one of those pitiful friends of Calvinism who defends it by explaining it away ; he is not one of those intemperate disciples of the great Genevan who can see no blemish in anything that is called Presbyterian ; he is never flippant or superficial, never cringing nor maudlin, but always dignified, massive, clear, intelligent, instructive in all the account which he gives. The book shows that it took twenty-three years to make it, and that it took even the ripest scholar to make it in twenty-three years.

Dr. Morris hands this volume over to his pupils as a legacy, commits

it to them as a trust, charges them to cherish its Calvinism and to spend all their days in the effort to perfect it for he believes that Calvinism is susceptible of endless improvement. He thinks there may be progress in Calvinism, but none away from Calvinism. In that thinks he truly.

The author has been very systematic in ordering his expositions and comments. There are fifteen lectures, as follows :

- I. Historical Introduction.
- II. The Holy Scriptures.
- III. God in His Being.
- IV. God in His Attributes.
- V. Man.
- VI. Christ, the Mediator.
- VII. The Plan of Salvation.
- VIII. The Process of Salvation.
- IX. The Christian Life.
- X. The Law of God.
- XI. Civil Relations and Duties.
- XII. The Church of God.
- XIII. Sacraments, Ordinances, Worship.
- XIV. Eschatology.
- XV. The Westminster Assembly.

This scheme follows the usual divisions of modern theology, and beautifully systematizes the teachings of the Symbols. The reader's logical faculty is constantly satisfied, while the comprehensiveness and orderliness of the Symbols constantly exhibited. So does this able hand gather the doctrines of the Symbols into fifteen baskets for the convenience and delectation of his readers.

The first lecture, in addition to valuable historical matter, is a strong and edifying polemic in favor of creeds in general, while in the last lecture we have a discriminating and appreciative review and estimate of the Westminster Assembly in particular. The lectures lying between these two are devoted to the exposition and defense of the body of doctrine contained in the Westminster Symbols, with constant comparison with other Symbols of the Reformed Faith.

Dr. Morris agrees with Dean Stanley that Trent's chapter on Justification and Westminster's on Holy Scripture are the ablest presentations of dogmatic truth in the whole series of religious symbols.

"Compared with the Tridentine decree of Justification, this chapter (on Holy Scripture) furnishes a striking illustration of the difference between Protestantism and Romanism. That decree is a marvel of dialectic skill, clear in distinction, poised in proposition, elaborate in language, and skillful in its summation of the doctrine affirmed. It was the last and best word of Rome in answer to the Reformation, and it was a word of unparalled sagacity and weight. In several respects it excels even the finest Protestant deliverances on the same vital theme. It crystallizes in the amber of its error some spiritual truth, and so blends one.

with the other that we find it hard to discriminate between them. It is a fabrication of the finest logic, combined with the shrewdest sense of adaptation, and for more than two centuries it has held its place as a marble pillar in the temple of Roman belief. But the Presbyterian chapter on the Holy Scripture far surpasses it, if not in logical acumen or elaborate verbiage, still in simplicity of statements, in breadth and power of expression, and above all in true spiritual adaptation. The first was papal and continental and of Latin stock; the second, though insular, was thoroughly Protestant, and full of Saxon sense and blood. The one was an elaborate construction in defense of fatal error; the other was an earnest proclamation in favor of divine truth. The aim of the one was to strengthen the power, enlarge the glory, establish the supremacy of the Church and the hierarchy; the aim of the other was to exalt God and his inspired Word."

This single extract reveals the formal and precise style in which our author writes, the spirit and temper with which he considers the Westminster Standards, the superlative admiration which he has for these documents which he seeks to interpret, and his own sublime confidence in the inspiration, infallibility and authority of the Holy Scriptures as the only trustworthy source of a true and safe theology. In his judgment, which is a perfectly true judgment, the position which these symbols assign to the Holy Scriptures will forever buttress both them and their system against Romanism, rationalism, mysticism, and agnosticism. This, perhaps, is their crowning glory, their utter subordination of the individual reason and heart, as well as the ecclesiastical council, to the Word of God. There is liberty to think and feel and decree, but liberty is bounded by the lids of the Sacred Book. In doctrine, in discipline, in worship, whatsoever is not commanded is forbidden,—this is at once the central principle of the Westminster Symbols and of the entire Protestant struggle. It is the master chapter in these masterful formularies. Could a vote be taken to-day, after the lapse of centuries, in the Westminster Assembly upon the question: which chapter in the Confession of Faith is worth more than any other? the Assembly would unanimously declare in favor of the chapter on Holy Scripture.

It is, consequently, an error to think, as do some, that the chapter on the Decrees was the dynamic chapter in Westminster theology. It is the dispute over this dogma which has made it so conspicuous. It was not the genetic and formative doctrine of that Assembly. The Scriptures being the authoritative source of all theology, and the inductive and scientific method being the method of that Assembly, it was the exegesis of Revelation which put this doctrine into their hands, and the natural and logical manner of organizing facts which articulated it into their theological system. The attacks upon this dogma have been upon sentimental and rationalistic grounds rather than upon biblical grounds. Preconceptions of man and God, rather than faithful exegesis of Holy Scripture, have led to the rejection of Westminster's doctrine of the

Eternal Decree. Dr. Morris book is very fine at this point, —in showing that Westminster's doctrines of God, of man, of Christ, of atonement; of pneumatology, of eschatology, were all exegetically and logically deduced from Holy Scripture. The prominence and pre-eminence which Westminster's doctrine of the Decree has obtained is the result, not of convention and agreement, but of controversy and debate. It is the point at which anti-Calvinists have supposed they had the best chance of overthrowing the system which magnifies God and minifies man. The Westminster Assembly met to systematize Scripture, not formulate a doctrine of God's Decree; that doctrine fell out naturally, logically, and necessarily as a result of being faithful to Scripture.

Upon the question as to the order of the divine decrees, Dr. Morris says, and truly, that opinion was divided, some of the members being supralapsarian and some sublapsarian, and he thinks in the final draft of the Confession, the high Calvinistic party gained, slightly, the advantage. It is hazardous to dissent from opinions so intelligently and scrupulously formed as are his, but we have been accustomed to look upon the symbols as distinctly and decidedly on the side of low Calvinism.

Dr. Morris repels on his 358th page, and in many other places, the criticism that the Plan of Salvation, as drawn by the Assembly, was cold and harsh because of the emphasis laid upon the sovereignty of God in defining the nature and scope and beneficiaries of the gospel scheme. "A wise and just theology will rather recognize this plan as at the beginning conceived in love, and is executed under the inspiration of a love which shrank from no toil or sacrifice requisite to secure the desired reconciliation." In all the costly provision for the salvation of sinners, stated with fullness, and promulgated with affirmativeness, those divines could not have imagined any other fountain in the heart of God but one of love.

Upon the scope of the heavenly scheme of mercy, Dr. Morris says, "There is little doubt that the divines of Westminster followed Calvin and his theologic successors closely, in regarding the Gospel as a scheme which from first to last contemplated the elect only." In this particular the author, in a calm, earnest way, shows that he is personally out of sympathy with this intense particularism of the Symbols. A broader and more extensive application of the essential principles of the Gospel would more thoroughly satisfy his own heart; an application after historic New School methods, if we mistake not. But Dr. Morris has not played the partisan in this able exposition of these famous Symbols.

We do not think the author (p. 813) is correct in representing Calvin as teaching that God created the reprobate in order to damn them. It is a point over which there is a dispute among Calvinists.

Upon the question of the condition of subscription to the Symbols by ministers and their subsequent loyalty to them, we regard the views of the author as expressed in the following quotation as too lax:

"Two special facts should be thoroughly noted here: first, that the spirit of the present age, in Presbyterian circles, as elsewhere, as con-

trasted with the temper of the seventeenth or even the eighteenth century is irreconcilably adverse to all narrow or dogmatic domination by the Church, as well in subscription as in belief. And secondly, that some broadening of the rule becomes more and more needful as any branch of the Church like our own grows in numbers and area, comprises a wider variety of material and machinery, becomes continental rather than insular or provincial in its activities. "

Nothing needs a creed so much as that iconoclastic thing, "the spirit of the age," or a constitution, like that expansive thing, a "continental Church." The bigger the horse, the more spirited the animal, the tighter ought the reins to be held.

The last topic in Dr. Morris' book is the Revision of the Symbols. To this subject he devotes a section of five pages. "The Symbols of Rome are irreformable" because its creeds are inspired and infallible. There may be additions and sundry enlargements in the statement of doctrine, but the papal formularies of faith can neither be revised, amended, nor expurgated. The Confessions of Presbyterians, on the contrary, are not thus unalterable; the right of revision is "inherent and unchallengeable." To revise a venerated creed requires, "not only a large philosophic ability, adequate theological and historical knowledge, and thoughtful appreciation of the work imposed, but also such depth of spiritual experience, such a degree of maturity in the Christian life, such a sense of special communion with God, and such intimacy with his Word, as shall qualify them personally to perform that task with success to the edifying and enlargement of the Church." The story of attempted revision by the Northern Presbyterian Church is an interesting one. "Our beloved Church will always be broader and freer, more practical and earnest and spiritual, more irenic in its teaching and more friendly to all other evangelical sections of Protestantism, for the experience and lesson which that noteworthy effort taught it."

That "noteworthy effort" failed, as it ought to have done. The lesson taught is that the right of revision is not "inherent and unchallengeable." The right to make a new creed is indisputable, but the right to revise historic documents is intolerable. No Church could legitimately revise the Apostle's Creed or that of Nicea. They belong to the past and their integrity cannot be legitimately altered. The Presbyterians have accepted the Symbols of Westminster; they may withdraw that acceptance, but they cannot change the deliverances of that body which has been dissolved, and was neither an ecclesiastical nor Presbyterian body. Just as well undertake a revision of the acts of Cromwell's Parliament.

The most "noteworthy effort" at revision was made by the Cumberland Presbyterians. They "had one leading thought before them, and that was to so modify the Westminster Confession as to eliminate therefrom" the objectionable features of hyper-Calvinism. The result was a new creed and not a revision of an old one. That Church does not hold the Symbols of Westminster.

The conditions of successful revision, as pointed out by Dr. Morris, do not now exist. The "times" are not sufficiently spiritual on the one hand, nor sufficiently dogmatic on the other, to justify any successful creed-making. The hour is not ripe. There are no dissidents ready to "go to the stake" for their peculiar faith. There are none who think so clearly and feel so truly that they are willing for any personal sacrifice for the sake of their doctrine. No permanent creed ever issued except in storm. Let the Symbols remain intact. If they are wrong Providence will bring about the ecclesiastical revolution which will irresistibly result in a new statement of doctrine, sweeping all others out of the way, and taking possession of the mind and hearts of Presbyterians as did the Symbols of Westminster.

The modification of a phrase, the elimination of a word, the addition of a foot-note, is but dangerous trifling with the creed. Let the text stand, until the Church, if ever, feels the necessity of making a new text—of pulling down the house and building from the ground up.

It is easy to talk about change, and to clamor for change, but when wise and calm men sit down together to make the changes flippantly demanded, following the Westminster method of quoting a text from Scripture for well-nigh every word used in the statement, the task has uniformly proved discouraging.

But Dr. Morris says the very attempt to revise the Confession has made his Church "broader and freer," "more practical and earnest," "more irenic." Since his Church has put its creed into debate its rate of increase has declined, its power in the world has been reduced, and its internal peace and harmony has been disturbed. If it is a "broader and freer" Church it is a smaller and more troubled Church—smaller than it would have been had it maintained the anti-revision rate of increase. "The new conceptions of the essential Calvinism, embodied in the revision proposed" are less productive than the old conceptions of the unrevised Confession. If the futile effort at revision did harm, would success have been ruinous?

He who doubts his weapon will turn back in the day of battle. He who puts his cause into dispute will surely find his opponent. The church which "foot-notes" its creed is on the way to doctrinal controversy, division and the serious impairment of its usefulness. Let our church, which has ordered its first foot-note, be warned. Every Assembly will have to consider a doctrinal overture, and distracting disputes are inevitable. Who can foresee the end, or foreseeing it, who can safeguard the consequences?

R. A. WEBB.

THE WORK OF THE HOLY SPIRIT: By Abraham Kuyper, D. D., LL. D., Professor of Systematic Theology in the University of Amsterdam. Translated from the Dutch by Henri D. Vines, with an Introduction by Rev. Professor Warfield, D. D., LL. D., of Princeton. New York and London. Funk & Wagnalls Company, 1900. Large 800. Pp. XXXIX—664. Price \$3.00.

This is a great treatise on a vital theme. Many treatises have recently

been published on the Holy Spirit, but this excels them all. It is one of the good signs of the present day that so much is thought about and written upon the person and work of the Holy Spirit. The recent books have treated this theme from various points of view, yet no single one of them can claim to be a complete treatise on the subject. One of the best of these is our Dr. Vaughan's "The Gifts of the Holy Spirit."

The work before us is much more elaborate than any of these recently published. It may be safely said that since John Owen's great treatise on this subject was published in 1674, and in numerous editions since, no treatise so complete and satisfying as Dr. Kuyper's has been given to the Church. We are sure that it will long hold an honored place in the literature of the subject of which it treats, and that its service to the Church of Christ will be large and abiding.

The author is one of the foremost living theologians in the world to-day. Indeed, we do not know of one who should be named second to him. He is the honored leader of the Reformed or Calvinistic Church in Holland to-day, and by his various and ceaseless labors he has done great things for that church in the Netherlands. He has gathered about him a circle of younger men like Dr. Bavink, who are well fitted to carry on his work when he has to lay it down.

Dr. Kuyper is a most prolific author. This is forcibly shown by the fact that it takes five pages of the volume now under consideration to give a list of the titles of his multifarious writings. He is editor of a daily and weekly newspaper, which have been very useful. The weekly, *De Hrauw*, has been specially helpful to the cause of evangelical religion, as represented by the Free Church in Holland. He is also influential in educational matters and in the public affairs of his native land which he has served so well in many ways. Altogether Dr. Kuyper is one of the most influential personages in the life of Holland to-day.

A few years ago he visited this country, and delivered lectures at Princeton and at other places further West. His Stone lectures on Calvinism at Princeton are masterly expositions of this great system. Several of his books have already been translated, so that his grand work for the evangelical faith is now becoming known to English readers. This work gives promise of great usefulness, for it will be sure to reach a wider circle of readers, since it is written in much more popular style than some of the others.

In the book before us the author confines himself very closely to his theme. He looks at it, however, from every point of view, and treats every legitimate detail pertaining to it. He does not discuss the Person of the Holy Spirit at all. On this aspect of the Holy Spirit he simply assumes the accepted historic doctrine of the Church in regard to the deity and personality of the Third Person of the adorable Trinity. This leaves him free to treat carefully and completely of the work of the Holy Spirit. To this task he addresses himself with consummate ability and scholarly completeness.

In such a brief notice as this is intended to be only a brief description of this splendid treatise can be given. We wish mainly to commend it with great earnestness to the readers of the *QUARTERLY*.

In the portly volume now before us the three volumes of the Dutch original are combined. And as there is no "padding" of any kind in the book its contents are exceedingly rich and full. In the first volume or division of the treatise the work of the Holy Spirit in the Church as a whole is outlined. In the other two volumes, or divisions, the Spirit's work in the individual believer is elaborated at great length. In the first volume there are ten divisions and thirty-nine short chapters; in the second, seven divisions and forty-one chapters; and in the third, three divisions and forty-two chapters. This makes in all one hundred and twenty-two chapters on as many related aspects of the subject. This statement of details is made to reveal the wide scope and great thoroughness of the treatment accorded the subject in hand. But this simple statement gives no adequate idea of the splendid manner in which the treatment of each topic is elaborated. The book must be read to be appreciated.

In the first volume there are profound and lucid discussions of the activity of the Holy Spirit in creation, in providence, in the production of the Holy Scriptures, in the incarnation of the Son of God, in the apostolate, and in the Church generally. Here then is much that is penetrating in thought, and of great practical value.

In the other two volumes there is an equally thorough going discussion of the work of the Holy Spirit in the individual soul that becomes the subject of His renewing grace. This discussion begins with a careful exhibit of the spiritual condition of man as sinful upon which the Holy Spirit is to do his renewing work. Man's helplessness is strongly assisted. Then the discussion follows out the work of grace in the soul in a manner which leaves nothing to be desired. Incidentally, almost every aspect of Christian experience is alluded to as this exposition is conducted. The new birth, preparatory grace, quickening grace, are very thoroughly elucidated. Conversion, faith, repentance, and the whole course of the believer's experience under sanctification are expounded and elaborated. On these topics we cannot enlarge further than to say that the discussion is of rare insight and value.

The standpoint of the author in general is boldly and avowedly Calvinistic. The courage and consistency with which this system is maintained and expounded is quite refreshing in these days of timid advocacy, and of toning down of this great historic system. This book, we are sure, will serve as a bracing tonic to the Reformed churches of the Presbyterian order in this land.

More particularly the treatise reveals the author's sympathy with the federal type of the Reformed theology. He constructs his system as the basis of the covenant of works and the covenant of grace. He does not, however, push the covenant principle so far as some of the Dutch theo-

logians of a former age did. In general his position on the point seems to be quite the same as that in our own Westminster Standards. With our author, at this point, we are in hearty sympathy.

Another fine feature of the discussions is the fresh and pertinent illustrations used by the author. This makes the treatment exceedingly attractive, and these illustrations illumine almost every page of the treatise. He reminds us of our own Dr. Dabney in this respect, and did space permit we should certainly quote some of these useful illustrations. Many of these will doubtless become known by quotation in other writings.

In addition, the Scripturalness and spirituality of the whole discussion must commend it warmly to all devout minds. The high intellectuality of the treatise is fully equalled by its deep spirituality. With penetrating insight into truth, there is joined the warm glory of holy emotion. This combination is admirable. The head and heart are both revealed in the treatise.

The author, further, believes in the plenary inspiration of the Holy Scriptures. He regards these sacred records as of divine origin, both in their contents and form, and he holds them to be the only infallible rule of faith and life, as well as the authoritative source of Christian doctrines. His trumpet has always a clarion tone, and it never utters an uncertain sound.

We cordially welcome this guest in its attractive English dress. The translator and publishers have rendered a splendid service to the churches in this land by giving us this great work in such an attractive English dress. Let every minister read it. It will brace his intellect and refresh his soul; it will increase his devotion to the Calvinistic system and greatly enrich his future preaching.

FRANCIS R. BEATTIE.

Louisville, Ky.

KUYPER'S WORK OF THE HOLY SPIRIT. ANOTHER REVIEW.

This is the dispensation of the Spirit, the Father and the Son having completed their part of the work in the economy of redemption. It is manifest, however, that the Third Person in the Trinity has not received, and does not, the attention which he deserves. This is true among the people, in the pulpit, and in the press. It is frequent that we hear the Spirit, even in prayer, referred to by the use of the pronoun "it;" an irreverence which is unfortunately fostered by our accepted vernacular version of the Bible. The preacher fails in many instances to give due prominence to the work of the Spirit, while the press, both periodical and permanent, has by no means exalted him as it should.

Of the comparatively few treatises that deal exclusively with the Holy Spirit, most of them discuss the questions that concern his personality, and this in the way of argumentation and dispute. Of books that confine themselves to the setting forth his wonderful work, in the whole literature of the Church only rare examples can be found. This apparent

neglect is, however, to a large degree supplied by excellent treatment in works of more general character. In monographs on the functions of the Spirit, Owen's Discourse concerning the Holy Spirit stands at the head in English literature. Our own Dr. C. R. Vaughan has made the latest creditable addition to it.

Dr. Kuyper is a resident of Amsterdam, and is said to be the best known man in Holland. We can well believe this when we know that he is the editor of a daily political newspaper, the organ of the anti-revolutionists, whose leader he is as a member of the Second Chamber of the States General, and that he is also editor of a weekly religious paper, and the professor of dogmatics and also of Hebrew in the Free University of Amsterdam. He is also a lecturer and prolific author of valuable books.

His work on the Holy Spirit is probably his most valuable production. It clearly shows the influence of Owen, whose position on all important questions he takes and whose order of treatment he follows. He is, however, much fuller, and is up to date. Some parts of the discussion are of comparatively little interest to us, because of their reference to local opinions:

He divides the treatment into three facts. A. The work of the Holy Spirit in the Church as a whole, discussing the creation, recreation, the Old Testament, the incarnation, the Mediator, the Pentacostal outpouring, the apostolate, the New Testament, and the Church of Christ.

B. The beginning of the work of the Holy Spirit in the individual, wherein he treats the man wrought upon, the sinner, preparatory grace, regeneration, calling and repentance, justification, and faith.

C. The continuance and completion of the work in the individual, including sanctification, love and prayer. It is strange that in so comprehensive a treatment, involving as it were the whole range of Biblical truth, there is no discussion of the work of the Spirit in connection with the sacraments.

It is needless perhaps to say that Kuyper is an orthodox Calvinist and that this treatise will doubtless be for many years the standard work on the offices of the Holy Spirit.

The translation by the Rev. Henri de Vries is well done, and the work of manufacture is in the best style of the printer's art. We are indebted to the Funk & Wagnalls Co. for some excellent publications.

JAS. A. QUARLES.

Lexington, Va.

THE END OF AN ERA. By John S. Wise. Pp. 474. Houghton, Mifflin & Co., Boston.

Most of the books published at this day are as much alike as two peas, especially the works of fiction that fall from the printing press like the leaves of autumn.

This book, however, is an exception. It stands alone in the book world, and the book world is that much the worse.

The author is John S. Wise, at one time a lawyer and a Repudiation leader in Virginia, but now a lawyer in New York. His family is an old one, and his father, Governor and afterwards Gen. H. A. Wise, was one of the great men of Virginia, whose fiery eloquence and caustic wit still points many a moral and adorns many a tale in the Old Dominion.

As a general rule, no one would claim that John Wise is a favorite with Virginians who have never forgotten his advocacy of negro rule or his consequent affiliation with the Mahone ring, but even the most intense hater of Mr. Wise would never accuse him of lack of sense. He has the brightness and the pugnacity of the Wises, together with their intense egotism, which, however, we have always thought pardonable, and in this book he has given full sway to these charming characteristics.

Egotism may make a man an unpleasant companion, but it also makes him a charming story-teller, and that truth is strikingly exemplified in this book.

It is a delightful story, bristling with egotism, yet as sparkling and fresh as the mountain air. Beginning with his advent into this world, while his father was United States Minister to Brazil in 1846, he takes the delighted readers through all the scenes immediately preceding the war and also embraced in it, the position of his father giving him access to the most distinguished people North and South.

We have vivid pen pictures of the life of that day, whether on plantation or in the city, of the distinguished participants in that awful struggle, together with battles and camp life.

We doubt if there was any man in the Confederate army who saw as much, or had as many varied experiences, as the author, yet we must remember that he was the son of an ex-governor and a general, which gave him unusual advantages.

There is not a dull page in the book, and the reader when he lays it down will not only wish it had been longer, but he will know more accurately the men and women that made Virginia the mother of States and statesmen than if he had mingled personally among them.

It is a valuable acquisition to the history of the war, dealing as it does with one phase of it, and every Southern man ought to read it and hand it down to his children to be read by them.

The reader, however, should be prepared to have his sense of the fitness of things shocked more than once, for Mr. Wise is lacking in reverence and taste.

WINTER ADVENTURES OF THREE BOYS IN THE GREAT LONE LAND:
By Edgerton R. Young, Author of "By Canoe and Dog-train,"
"Three Boys in the Wild North Land," etc. With illustrations from
drawings by J. E. Laughlin, and from photographs. Sq. 8 vo., pp.
377. Cloth, \$1.25. New York. Eaton & Mains. 1899.

This story follows closely the author's previous popular work, "Three Boys in the Wild North Land," carrying the adventures on into the winter and spring. It is a distinct volume, however. Its scenes are laid in

the Hudson Bay country. It is a Christian book, dealing much with the habits and life of the Indians of the north country and making a most fresh and entertaining book. The careful attention paid, in an attractive way, to the religious features of the land and people described, adds to its interest. It may be introduced safely into the hands of our boys. The author has been a faithful and successful missionary in the regions which he describes, and is widely known for his books and lectures.

ILLUSTRATIVE NOTES : A Guide to the Study of the International Sunday-School Lessons. With Original and Selected Commentaries, Methods of Teaching, Illustrative Stories, Practical Applications, Notes on Eastern Life, Library, References, Maps, Tables, Pictures, and Diagrams. 1900. By Jesse Lyman Hurlbut and Robert Remington Doherty. 8 vo., pp. 388. \$1.25. New York. Eaton & Mains. 1899.

With so full an account of that book as this given above, under its title, and so truthfully given, too, there is little need for further statement concerning its nature and contents. From use of the same work in previous years, we can heartily commend this volume as one of the very best aids to the study of the International Lessons.

THE LIVING AGE, Boston, Mass. Among the magazines and reviews of mushroom growth and shoddy pretensions this staunch old magazine of 56 years' growth and respectability stands pre-eminent for cleanness and scholarship.

Here we have the cream of the European Quarterlies skimmed by the hand of one who knows good cream when he sees it, and the man who feeds upon such rich food week by week will soon grow fat in a literary sense.

We all know by bitter experience how exhausting it is to one's pocket-book to take many magazines, yet without them one falls behind intellectually.

But how much more exhausting it would be to take such Reviews and Quarterlies as the Contemporary Review, Fortnightly Review, Edinburgh Review, Good Words, The Spectator, National Review, The Academy, The Saturday Review, Nineteenth Century, and Temple Bar, to say nothing about others in a foreign tongue. In the Living Age we have articles from all of these, and thus keep abreast of what is going on at home and abroad.

For example, there lies before us now a copy of the Living Age for June 30. The first article is from the Quarterly Review, written by Ferdinand Brunetiere, in which he with a Frenchman's spiciness and daring undertakes to show Englishmen why the French side with the Boers in their war.

Then from the Nineteenth Century we have a well-written article on Woman's Brains, in which the writer gives some interesting statistics to prove that while the male brain may have an advantage in size of 10 per cent., it is a difference which certainly offers no warrant for carrying

hat ancient belief in man's intellectual superiority beyond a very moderate limit.

The Living Age has been a weekly visitor to our study for many years, and we have yet to find a copy that does not have in it at least one article that stimulates the mind as well as informs it.

LET THERE BE LIGHT. By David Lubin. pp. 526. G. P. Putnam's Sons. New York.

This is a book written in the interest of Socialism. Six workmen, realizing that something is wrong in the industrial and social conditions under which they labor, seek the cause of these evils.

They trace the evils to the defects of the prevailing religious systems, and in order to remedy them, they formulate new creeds and organize a new Church. Without endorsing for a moment the conclusions reached, we recommend the book to those seeking original thought in the sphere of sociology, and who are not startled too much by ideas out of the usual track.

Such books do good, if the reader will sift the wheat out of the chaff, and will discount the attacks on religion, which are too often the sole stock in trade of social reformers. That there are evils in society and that in many ways the times are out of joint no one will deny who has given a moment's thought to social questions, or who has mingled with the workmen in their homes, but the remedy is not to be found in religious changes, however desirable they may seem, but rather in the stricter application of the doctrines of the Bible to existing conditions.

The trouble is not with the Bible or even with the Church, but rather with those in the Church who have made a gain of godliness.

THE MESSAGES OF PAUL. Arranged in historical order, analyzed and freely rendered in paraphrase, with introductions by George Barker Stevens. Pp. 268. Price \$1.25. Charles Scribner's Sons. New York.

This volume belongs to the series, The Messages of the Bible. It is not a substitute for the Bible, but an aid to its intelligent understanding. The paraphrase, while free, is remarkably true to the original, and by means of it the ordinary reader will be able to understand more clearly many of those things written by Brother Paul, which Peter says, are hard to be understood. The paper, type and binding, reflect credit upon the publishing house of the Scribners.

There are some subjects that parents feel ought to be broached to their children, yet how to do it has always been difficult. To such parents the following book by Dr. Stall will be valuable :

WHAT A YOUNG BOY OUGHT TO KNOW : The first book in a Self and Sex series to boys and men. By Sylvanus Stall, D. D. Vir Publishing Co. Hale Building, Philadelphia. Price \$1.

This little book is designed to answer in an honest and reverent way the questions which arise in the mind of every boy concerning his own

origin and how he came into the world. It tells just what every boy should be told about, the design and care of the reproductive organs and in such a way as to beget reverence and inspire purity of thought and life. For purity, clearness and intensity this book is without a rival in literature of its class. The author understands his subject and handles it in a most scientific, artful and interesting manner. It has been read and commended in highest terms by such persons as Drs. Theodore L. Cuyler, Joseph Cook, Josiah Strong, Bishop Vincent, Anthony Comstock, John Willis Baer, Edward W. Bok, Mrs. Alice Lee Moque, Mrs. Mary A. Livermore, Dr. Kate Waller Barrett, and many other equally eminent persons, and we desire to commend it most heartily to the attention of physicians, teachers and parents everywhere.

WILLIAM STERLING LACY: Memorial, Addresses, Sermons. Pp. 199. Price \$1.25. Presbyterian Committee of Publication, Richmond, Va.

Many years ago when the writer was a member of the Synod of Virginia he saw for the first time the subject of this sketch. He was then bent with disease, and with hair prematurely gray, but with eyes of tenderness and intelligence and manners both affable and affectionate.

As the years rolled by he learned to know him better, and when the wires flashed the sad news that Lacy was no more, we felt that the world and the Church had lost one by whose coming both had been blessed.

The picture that comes to us now is that of a gentleman in every sense of the word; a Christian in whose face the reflection of another world had already begun to shine; a scholar whose tastes were refined and whose knowledge was exact; and a bishop who as Presbyter, pastor and teacher, exemplified fully the requirements laid down in Timothy.

Opening this volume at random, our interest was at once aroused, and as we read his reminiscences of the war, his sermons and his hymns, we recognized why he had always exerted such a fascinating influence over men.

He died in his prime, and his loss will be felt, but we who knew him shall always recall him as one who was brave and cheerful in suffering, and who was always a Christian gentleman.

In this little book from our committee, we have enough of his writings to give the picture of the man, and we know of no better book for family reading, or for public use.

MAN AND HIS DIVINE FATHER: By John C. C. Clark, D. D. 12mo Pp. 368. Price \$1.50. A. C. McClurg & Co. Chicago.

This is the latest treatment of systematic divinity from the point of view of the conservative theologian, and the author in reaching his conclusions, takes into account the most recent results of scientific inquiry.

In the discussion he touches upon the philosophy of mind and spirit, moral sciences, and the rights of men.

He presents God and man, as we know them by revelation and psychology, and considers their relation to each other as shown in the Bible.

The work is scholarly and instructive. He gathers together in a compact form their explicit statements regarding the Old Testament, and in so doing he has done good service to us who still stand by the old landmarks.

THE NEW TESTAMENT VIEW OF THE OLD TESTAMENT: An Essay. By Rev. James Ramsey Donehoo. Pp. 130. Price, 75c. The Westminster Press. Philadelphia.

The above is the unpretentious title of a book that deserves a better name.

The fact that the late Dr. Wm. Henry Green of Princeton writes an introduction for it, ought to be proof of its thorough accord with our Standards.

The author seeks to secure the best possible testimony as to the authorship, nature and authority of the books of the Old Testament, outside of these books themselves. Believing that such testimony could be found in the New Testament, he sought to find the attitude of our Lord and his disciples toward the Old Testament.

He gathers together in a compact form their explicit statements regarding the Old Testament, and in doing so he has done good service to us who still stand by the old landmarks.

We believe that an occasional novel, if it be a good one, is a help to the ministry, not only in its effect upon their style, but especially upon their imagination. Below, therefore, we lay before them brief notices of some of the books of the day, with which men ought to have a passing acquaintance.

THE GIRL AT THE HALFWAY HOUSE. A Story of the Plains. By E. Hough. Pp. 381. Price \$1.50. D. Appleton & Co., New York.

Shakespeare would never have made Juliet ask, What's in a name, if he had seen this book, for we can recall no book where there is a greater contrast between the name and the story. The name is commonplace and meaningless, while the story is by no means commonplace. It opens in Virginia with a vivid description of a battle that has been penned since the days of Stephen Crane. Then it slips to the West, at the time immediately succeeding the Civil War, when thousands of both sections were drifting to that region to build up the new West. A Northern captain meets and in the end marries a Virginia girl whose lover was slain in the battle of the opening chapter, in which this captain was himself an actor.

The charm of the book is the true picture of the plains it gives—that vast region where the skies are clear and the air rare, and the people charming; where the conventionalities of society are unknown and where the cowboy flourishes, for despite his bad reputation and his carelessness with firearms, we always did love a cowboy.

The taste for them lingers long, and though many years have elapsed since we slept with them, cheek by jowl, we find our pulse beating in sympathy whenever we read a book like *The Girl at the Halfway House*.

THE PARSONAGE PORCH. Stories from the Note-Book of a Clergyman. Pp. 250. \$1.00. Little, Brown & Co., Boston.

Preachers have always been famous for good stories. From their rich fund of experience they can easily weave romances and history. They see the sad side of human nature and often the worst side, but in the long run they find more pleasure in life than any other profession. These are stories from the experience of an old minister, and they are related in a style very pleasant and attractive. The story of a "Misunderstood Dog" is equal to anything Mr. Ernest Seton Thompson ever wrote.

Altogether the book is one appealing to one's love of humanity as well as of animals, and whoever reads it will be the better for the reading.

THE REIGN OF LAW, a Tale of the Kentucky Hemp Fields. By James Lane Allen. For sale by Sutcliffe & Co., Louisville, Ky. Price \$1.20, prepaid.

This story is one of a rough country boy in Kentucky whose grandfather, several generations back, had been expelled from his own church because of liberality towards other denominations.

The young man is possessed with a desire to get an education and to enter the Campbellite ministry. By dint of saving he enters the Bible College and begins the study of his profession. At every turn he is met by the same spirit that banished his ancestor before him, a spirit that causes him to study the beliefs and attend the services of the sects denounced, and which in the end causes him to question the truth held by each, for wherever he went there he found the same spirit of religious narrowness and division. Finally his attention is turned to Darwin's works, and a study of these leads him to deny inspiration and Christianity itself.

Being expelled from the Bible College and the church he returns home where his narrow-minded father and mother treat him with a cruelty akin to that of his professors. An attack of pneumonia that brings him to death's door touches their hearts and in a measure restores the old-time relations, yet he decides to leave home and give himself up to the teaching of Science.

A young girl whose ancestors had been among Kentucky's aristocracy, but whom the fortunes of war had brought to the hard lot of a country school-teacher, goes forth with him.

Such in brief is the story, but its charm consists in the vivid word painting for which Mr. James Lane Allen is famous. No writer in our language is as true a student of nature as he, and as you see spring bursting upon the world, the opening buds and blooming flowers, or the fall with its fruit and grain, or winter with its sleet and snow.

When you eliminate Mr. Allen's poetic prose you leave little else to be desired, for the moral of few of his stories is healthy.

This story in its moral lessons is certainly not one to put into the hands of the general readers, for it is an open attack upon the Bible and

the religion of our Lord Jesus Christ. Many of the evils he denounces are real evils and undoubtedly cripple the work of the Church and bring disgrace upon the cause, but the antidote is not the substitution of the Reign of Law.

RED BLOOD AND BLUE. By Harrison Robertson. Pp. 324. Price \$1.50. Charles Scribner's Sons, New York.

In certain respects this is an old story, while in others it is new. A young boy of lowly birth whose father has left him the legacy of a dishonest reputation determines to live it down and make a name for himself. He falls in love with the daughter of one of the oldest families in the State, and finally wins. The story is not original as it has often served its purpose, but the treatment is decidedly fresh and fine.

The pen picture of Southern life, and the sad description of the broken down Southern aristocracy is worth the time you will spend on the book. The moral is excellent and the sentiment pure. It is a book that will help to make the North understand the peculiar conditions of the South in the dark days immediately succeeding the civil war.

Those who have read "How the Derby was Won," by the same author, will be prepared to welcome this new book.

DOINGS IN DERRYVILLE. Lewis V. Price. Pp. 212. Price, 60c. United Society of Christian Endeavor.

Not long ago Governor Rollins, of New Hampshire, in his Fast-Day Proclamation, startled Christian America by saying that there were towns in New England that were relapsing into paganism.

He of course brought down upon his head abuse in plenty, but still the fact remains that in New England, once the centre of religious influence, there are men and women who are virtual pagans.

The book before us attracts attention from the first because the introduction is written by Governor Rollins, who, no doubt, recognized in this story a confirmation of his claims.

It is the story of a New England town, which, through the migration to the cities and the entrance of foreign population, had lost its Christian character and become as pagan as China.

A young girl is compelled to move there, and at once, through a Christian Endeavor Society, begins the work of reclamation. A Sabbath school soon follows, and then a church under a young minister of consecration and self-denial.

There may be some prejudiced enough against such societies as to refuse to recognize the good in them—but all fair-minded persons must confess that among some they do good—that certain sections by training and education are just suited to such work.

Then those who know human nature will easily understand why such a society can reach men and bring them together, when a church organization in the beginning would be impossible.

THE GRIP OF HONOR. By Cyrus Townsend Brady. Pp. 246. Price \$1.50. Chas. Scribner's Sons, New York.

Paul Jones, the eccentric yet brilliant naval commander of the Americans in their first war against England, is now the hero of more than one book. This story centres about him, and to a certain extent it is a defense of him against his enemies.

The story is that of a brave young Irishman who escapes by the skin of his teeth many dangers and finally marries the girl of his choice.

The story is commonplace, and the style is more so, while there is nothing in the style to atone for either.

Its main value is the light it throws upon the character of Paul Jones.

PINE KNOX. A story of Kentucky life. D. Appleton & Co., New York.

Those of us who have read Fox's stories of Kentucky life, or even James Lane Allen's, are always ready to hear about that brave and chivalrous people, while those of us who have lived among them are also ready to have painted for us that beautiful blue grass land.

This story unfortunately is neither one or the other. It deals with the Kentucky mountaineer, and is thoroughly saturated with abolitionism, and the old flag with Andersonville and Libby prison as side-lights.

It is not a book that will be enjoyed in the South, and in the style there is nothing elevating or instructive. It is about fifty years behind the age, and it may be laid on the shelf with Uncle Tom's Cabin.

UNDER ORDERS, OR NOT HIS OWN MASTER. Cloth Gilt Top, 75 cents; Linen Cloth, 40 cents; Paper, 25 cents. Advance Publishing Co., Chicago.

This is a missionary sketch, showing that there is no fiction as strange as truth. A young man gives up the comforts of a cultivated home and the love of a devoted woman, and braves the dangers and hardships of Tierra del Fuego. It is a book pitched upon the plane of "In His Steps."

THE CHILDREN'S SUMMER. By Mattie B Banks. Pp. 449. Price \$1.00.

The American Tract Society, New York.

Miss Banks, the writer of this book, has already won quite a reputation for children's stories. Her stories do not present impossible children, but those of the same flesh and blood as we see about us daily. There is a naturalness about her characters that is not often found in the average Sunday school work, while the motive of the story is always healthy and manly. When we remember the trash found in our libraries, we wish we had more books of this type and more writers like Miss Banks.

FRESH AIR. By Anna B. Warner. Pp. 161. Price 75 cents. American Tract Society.

This is an admirable book, for more reasons than one. In the first place it is printed on heavy antique paper, illustrated and illuminated with marginal designs on each page and attractively bound in cloth. Then the story is a good one with an excellent moral. We who live in

the midst of fresh air have little conception of what the poor in the slums have to endure. In recent days in every large city there are godly men and women whose charity takes the practical turn of bringing these waifs of the slums in contact with the pure air. In this story of Lippet and Tip we have a practical illustration of the blessings of such work. This is a book for the Sabbath school library.

The Sunday books for the young have always been hard to find, books occupying a middle place between the dry biographies of the past and the trashy religious novel of the present.

We commend the three books named below, as being suitable to occupy a place in the Sabbath School Library:

FATHER JEROME, a Story of the Spanish Inquisition. By Mrs. H. A. Clark. Pp. 293. Price, \$1.00. American Tract Society, New York.

This is a story of Protestantism in Spain with graphic accounts of the horrors of the Inquisition.

Father Jerome, the hero of the story, is a Jesuit priest who is brought under the influence of the Gospel and becomes a convert to Protestantism.

He is arrested and tried by the Inquisition, and is tortured in the most horrible manner.

He finally escapes through the aid of a band of gypsies whom he had once befriended, and then meeting his future wife, they leave Spain for Wittenberg, where they live in peace.

Altogether it is a healthy story that every boy and girl ought to enjoy, and teaches the rising generation truths of the past that they ought to know.

PRO CHRISTO, A Story of a Royal Huguenot. By Mrs. H. A. Clark. Pp. 330. Price, \$1.25. American Tract Society, New York.

In 1889 there was written by a Miss Stillman, of Alabama, a charming story called, "How They Kept the Faith, one of the finest books of its class that we have ever read.

The story before us, by Mrs. Clark, is an exact reproduction of "How They Kept the Faith," the names only being changed. The plot of the story from the opening to the end is the same, and in many places the conversations are identical.

It is a serious matter to bring the charge of plagiarism, for no one of us knows the exact facts. Yet, without pronouncing judgment in the matter, we must say that it is one of the most exact coincidences we have ever known.

Owing to our calling attention to this coincidence in the columns of the Presbyterian Standard, our Committee has taken the matter up as an infringement of their copyright.

We would advise those who wish to have the story in its best and original form to buy "How They Kept the Faith."

SOUTHWESTERN PRESBYTERIAN UNIVERSITY,

CLARKSVILLE, TENNESSEE.

THE ACADEMIC DEPARTMENT has nine professors, and its Schools and Degree courses offer unusual and improved combination of study, along with flexibility of detail.

FIVE DEGREE COURSES, as follows: (1), Master of Arts; (2), Bachelor of Arts; (3), Bachelor of Science; (4), Doctor of Philosophy (three years residential course).

Every student is taught the English Bible, as a necessary part of a Christian Education, and is rewarded for faithful work in this as is in other studies.

THE DIVINITY DEPARTMENT has six instructors. The complete course leads to the degree of Bachelor of Divinity.

Board, including furnished room, fuel, lights and attendance, from \$2.00 per week to \$4.00 per week.

The location is healthful, the community excellent, and the moral and religious tone unrivalled.

The whole time of a Physical Director is given to the new and completely equipped Gymnasium.

Free tuition to ministers' sons and candidates for the ministry.

In the Academic Department, one hundred and eighty-four dollars will pay for tuition, incidental and library fees, room, furniture, board, fuel and lights.

Send for a Catalogue; or, better still, write for full particulars to

GEORGE SUMMEY, Chancellor,
CLARKSVILLE, TENN.

X Per P928A v.14 168025

Presbyterian Quarterly

X Per P928A v.14 168025

