

THE
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I.

INSPIRATION.

THE word Inspiration, as applied to the Holy Scriptures, has gradually acquired a specific technical meaning, independent of its etymology. At first this word, in the sense of God-breathed, was used to express the entire agency of God in producing that divine element which distinguishes Scripture from all other writings. It was used in a sense comprehensive of supernatural revelation, while the immense range of providential and gracious divine activities concerned in the genesis of the Word of God in human language was practically overlooked. But Christian scholars have come to see that this divine element, which penetrates and glorifies Scripture at every point, has entered and become incorporated with it in very various ways, natural, supernatural, and gracious, through long courses of providential leading, as well as by direct suggestion, through the spontaneous action of the souls of the sacred writers, as well as by controlling influence from without. It is important that distinguishable ideas should be connoted by distinct terms, and that the terms themselves should be fixed in a definite sense. Thus we have come to distinguish sharply between Revelation, which is the frequent, and Inspiration, which is the constant attribute of all the thoughts and statements of Scripture, and between the problem of the genesis of Scripture on the one hand, which includes historic processes and the concurrence of natural and supernatural forces, and must account for all the phenomena of Scripture; and the mere fact of Inspiration

the 15th and 16th of October; the other in Boston on the 21st and 22d of October. This volume contains the material portions of the essays and addresses which were presented to those conventions.

The platform of principles on which the conventions were held, and which they were designed to promote, were: First—The maintenance of the Sabbath as founded by the Creator in the constitution of man, as embodied in the fourth commandment of the Decalogue, as recognized and confirmed by our Lord Jesus Christ, and as reappearing with new spiritual significance in the Lord's Day of the Christian Church; and, Secondly—While the State cannot and should not enforce or interfere with the *religious* observance of the Sabbath, yet the weekly rest day exists also as a *civil institution*, maintained by law and custom from the beginning of our history, and vitally related to the well-being of individuals and of society, and to the stability of our free institutions.

After the two opening addresses, which are first given, the Essays are arranged in three divisions: I. The Rationale of the Sabbath—first, the Sabbath in Nature; second, the Sabbath in the Word of God. II. Historical: The Sabbath in History. III. Civil and Social: The Sabbath in the State and in Society. Following the Essays are a number of the Addresses that were interspersed among the reading of the Essays. These papers give the best Sabbath thoughts of thirty-six of the most prominent men of New England and New York. The classification adopted by the editor is an excellent one. A very complete index makes the volume convenient for reference on all the great points that are mooted in the Sabbath controversy. And, mechanically, the book is an attractive and handy one of 440 pages.

Of course, the different portions of the multiform work are marked by various degrees of literary excellence. We cannot, in a brief notice, particularize the papers. The unity and continuity of thought are not as marked as would have been the case if the volume had been the product of one mind; but perhaps there is a free play around the various points which may make it more attractive to the mass of readers. It is more to the times than Gilfillan's ponderous treatise now is. The readers of current periodical literature cannot fail to have noticed, within the last few months, an unusual number of articles on the Sabbath, from men of widely different schools of thought. Dr. James Freeman Clarke, for instance, has been discussing it in *The North American Review*; and Tyndall has been very unscientifically experimenting himself upon it in a foreign monthly. Under this increased turning of attention to the subject, we welcome such a contribution to its evangelical side.

R. M. PATTERSON.

THE CHURCH OF THE FUTURE. By ARCHIBALD CAMPBELL, Archbishop of Canterbury. New York: Macmillan & Co. 1881. pp. 212, duodecimo.

This book consists of the charges delivered by the present admirable Archbishop of Canterbury to the clergy and church-wardens of his immediate Episcopal jurisdiction, at several visitations, from August 31st to September 25th of last year. The subjects discussed in the several sections of this general charge were so related as to constitute it virtually one continuous discourse, and were all, except the last, of general Christian interest, and very timely in relation to the present condition of the universal Church. These were as follows: 1. Its Catholicity (of the Church of the Future). 2. Its conflict with the Atheist. 3. Its conflict with the Deist. 4. Its conflict with the Rationalist. 5. Its dogmatic teaching. 6. Practical councils for its work. 7. Its Cathedrals.

Throughout the whole the venerable Archbishop is loyal to his own position

and its special relations as primate of the Established Church of England, and the first Protestant Episcopal prelate in the world. But he is none the less loyal to his Divine Master, to supernatural religion, to Evangelical doctrine, and to his Christian brethren of all communions.

It is a happy thing for the whole Protestant world, when its largest and most powerful division is presided over by a chief bishop so good and so wise.

A. A. HODGE.

REPORT OF PROCEEDINGS OF THE SECOND GENERAL COUNCIL OF THE PRESBYTERIAN ALLIANCE, Convened at Philadelphia, September, 1880. Printed by direction of the Council. Edited by JOHN B. DALES, D.D., and R. M. PATTERSON, D.D. Philadelphia: Presbyterian Journal Company. pp. 1154. \$3.00.

This volume is a credit alike to the whole Presbyterian Church and to the editors selected by the Council. They have accomplished their very arduous work with great fidelity and discretion. The volume is clearly and accurately printed and illuminated with excellent chromo-lithograph copies of the historical decorations blazoning the shields, mottoes, and chief heroes and events in the past of the great foreign Presbyterian Churches, designed by the Rev. Henry C. McCook, D.D., the originals of which, painted on canvas, covered the walls of the Horticultural Hall during the sessions of the Council.

There is, however, one monstrous defect in the make-up of the volume, in the total absence of any real table of contents, or clue of any kind, to the contents of the volume. The index is of some service in finding a subject which is already known to be embraced in the volume. But its contents, subjects, authors, etc., can be discovered only by a most laborious detailed search through the pages. The heading of the pages from beginning to end are "Presbyterian Alliance," and "Second General Council," facts which every reader knows when he first takes up the book, and which he does not need to have reiterated on every page. If, at every opening of the book, the left-hand heading had stated the subject of the Essay, or Report, or Discussion, and the right-hand heading had stated the special subject of those pages, the usefulness of the volume and the convenience for the reader would have been many times increased.

As a whole, the contents of this volume are of great permanent value. The discussions of topics of current interest presented in the Essays are doubtless surpassed elsewhere. But much of the matter is new and of the highest interest. The most important elements are such as: I. Reports as to the present state of Religion in Germany, Moravia, France, Belgium, Holland, Switzerland, Italy, and Spain, by such men as Prof. J. G. Pfeiderer, Adolph Monod, Fisch, Réveillaud, Buscarlet, Fliedner, and Comba. These, together with special reports as to the present attitude of the "Conflict of Faith and Rationalism" in Holland, by Van Oosterzee; "Rome and the School Question" in Belgium, by Leonard Anet; and the "Conflict of the German Empire with the Pope," by Dr. William Krafft. II. Statistical Reports, brief, but comprehensive, and in the main accurate, of all the Presbyterian bodies in the world. III. Statistical Reports as to the present condition of all the Foreign Missions of the various branches of the North American Presbyterian Churches. IV. The Report of the Committee on Creeds and Formulas of Subscription presents the most complete statement of facts on this subject ever before collected. The Committee sent the following questions, by the direction of the Edinburgh Council, to officials or other representative men in all the Presbyterian Churches of the world:

"1st. What are the existing Creeds or Confessions of your Church, and what have been its previous Creeds or Confessions, and what modifications of these, and the dates and occasions of the same, from the Reformation to the present day?"