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I.

THE PLAN OF THE NEW BIBLE REVISION.

WITHIN a few weeks past there has appeared a volume which has for some time been looked for with great and growing interest. This is the New Testament as revised by a number of British and American scholars, which is now given to the world without waiting for the Old Testament, the completion of which is not expected for two or three years to come. In the next number of this REVIEW there will be a careful critical estimate of the characteristic features of this interesting and important volume. What is now proposed is to give some account of the origin and progress of the whole movement for revision, and to consider the plan upon which it has been and is to be conducted.

In regard to the authorized version there has been for a long time a substantial agreement among all the learned upon two points: first, that in point of fidelity and elegance, the English Bible, as a whole, is equal if not superior to any other version, ancient or modern; but, secondly, that in particular places it is defective, owing to the progress made in grammar, lexicography, exegesis, criticism, and archæology since the days of King James, and also to the inevitable changes in the meaning and use of many English words and phrases. Attempts, therefore, at a new version in whole or in

with and triumph over some of the oddest physical peculiarities, his spiritual power must be rated all the higher. We question if any one ever saw him for the first time without being tempted to laugh at his singular appearance. His body was diminutive, and seemed to have been prematurely checked in its development, while that which it lacked appeared to have been given to the head. He had thus the body almost of a dwarf, with the head of a giant. And what a head it was, with long bushy hair hanging all over and around it! His lips were large and firm, with an appearance as if the under-jaw was slightly protuberant. His eyes were flashing, and his forehead was massive. He went up to the pulpit with a hurried step, and running his fingers through his hair, he rose and gave out the psalm almost in a tone of defiance. When he came to the sermon—which was almost always read, but, like Chalmers's, it was "fell reading," too—he indulged in all manner of convulsive-nervous movements, twisting and writhing almost like one in agony. He clutched at his gown; he took hold of the Bible almost as if he meant to lift it and fling it at his hearers; he grasped the pulpit like one who feared he was about to fall. But all this while he has been opening up his text in a manner so clear, so comprehensive, so suggestive, that, as he proceeded, the eccentricities of his manner were forgotten in the impression which his words have begun to produce. His *forte* was exposition and practical appeal, and he was never, in our judgment, so great as when he was engaged in the analysis of some scriptural character and the enforcement of the terrors which it conveyed to modern times. His sermons of that sort are absolutely unrivalled save by a few of Frederick Robertson's. Sometimes he was exceedingly subtle, and it was difficult to follow him; but in general the lines of his thoughts were well defined, so that while his discourses were an intellectual treat to the most educated among his hearers, they were enjoyed also by the plainest people in the congregation. But we must not allow ourselves to be carried away by our own reminiscences of Candlish, while we are seeking to characterize these memorials of his work. We have perused them with deep interest for the sake of the man; but where no such personal motive is at work, we fear the larger part of the volume which contains them will be omitted by the reader, while the other chapters are too meagre to satisfy his curiosity concerning one who was confessedly one of the ablest ecclesiastical leaders, and one of the most effective preachers of his country and his day.

WM. M. TAYLOR.

### III.—SYSTEMATIC THEOLOGY.

THE RELATIONS OF SCIENCE AND RELIGION. The Morse Lectures, 1880. By HENRY CALDERWOOD, LL.D. N. Y.: Robert Carter & Bros. 1881.

This is a discussion of the most pressing question of the hour by one of the most competent writers in the English-speaking world. Dr. Calderwood possesses all the qualifications for such a discussion, the union of which in one person is exceedingly rare, and when actually present of course proportionably precious. He is a loyal Christian, a sound theologian, and an eminent master of Philosophy in its higher and wider sense. And yet he is an accomplished student of those departments and aspects of science which are specially related to philosophy and religion. His recent admirable treatise on "The Relations of Mind and Brain" has been the best possible preparation, both for writer and reader, for the wider discussions presented in this volume.

Dr. Calderwood in these lectures covers a wide ground, beginning at the beginning and squarely meeting every pending question as it emerges in his course. Lecture I. considers the "Conditions of the Inquiry," in which he traces the boundaries of the legitimate spheres of the two distinct but related departments of thought, Religion and Science; and shows the common starting ground for both, and the inducements originating in the study of each for seeking harmony with the other. In Chapter II. he gathers the lessons as to the true method of conducting this in-

quiry on both sides, taught by the experience furnished by past conflicts. He shows that the facts of science and the language and scope of revelation have been equally misinterpreted on each opposing side. The true question is as to the harmony of the final results of Science and of Biblical Exegesis, when these are settled by competent demonstration, and accepted as such by the consent of all competent judges. In Chapter III. he discusses the "Inorganic Elements of the Universe," and expounds the latest scientific doctrine as to matter and energy. He demonstrates that in this doctrine science has reached her ultimatum—a position that will never be reversed, and that a necessary inference from it is that the universe "could not have been evolved through infinite past time by the agency of laws now at work, but must have had a distinctive beginning, a state beyond which we (science) are totally unable to penetrate." But this leaves the strongest basis for the Theistic inference. Science demonstrably leads not to an eternal evolution, but to an absolute beginning; that is, to the action of creative intelligence.

In Chapter IV. Dr. Calderwood lays Organized Existence: Life and its Development, under contribution to his argument. He shows that admitting all the facts upon which the Darwinian theory of evolution is based, yet that Life itself could have originated only in a creative act, and that the theory itself, while explaining many facts of variation and distribution, evidently fails to account for the initial stages of development of special organs, and for the facts of deterioration or retrograde development so obvious in every department of organized life. In Chapter V. he takes up the relations of the Lower to the Higher Organisms, and especially "the relation of the vegetable kingdom with the lower orders of animals. The results exalt to a greatly higher place in our appreciation the evidence of design in the world." He shows also that "the whole orders of ants, taken collectively, must be regarded as presenting quite exceptional difficulties, not only for a theory of evolution, regarded as an all-embracing science of life, but also for that theory of intelligence which seeks to account for diversities of power by comparative complexity of brain structure."

In Lecture VI., entitled Higher Organizations: Resemblances and Contrasts, he shows how "closely the human organism stands allied to lower orders of organism around; how many homologies of structure there are, and how many analogies in experience." And in Chapter VII. he proceeds to discuss the capital question of Man's Place in the World. He proves that while there is in the whole animal sphere so much that is identical in the structure of men and inferior animals, in the sphere of abstract and ideal truth, of moral obligation, and its realization in moral character, there is an abrupt, absolute difference. A whole world of fact which can in no degree be explained by the properties of matter, nor by the mechanism of the brain or nervous tissues.

Dr. Calderwood appropriately sums and crowns the whole argument in the closing Lecture on the Divine Interposition for Moral Government. He expounds the true meaning and bearing of the scientific principle of Continuity, and shows that it does not in the least conflict with the Scriptural doctrines of Miracle and of Answers to Prayer. These are never modifications of nature, nor causeless events leading to confusion of thought, but divine volitions giving special direction to natural forces for moral purposes—as part of a moral government to which the physical system is subservient.

We thank Dr. Calderwood for this noble defence of the faith, and heartily commend it to all interested in the problems he so ably discusses. A. A. HODGE.

DIE CHRISTLICHE GLAUBE UND DIE MENSCHLICHE FREIHEIT. ERSTER THEIL. Praeliminarien. Gotha: F. A. Perthes. 1880. [B. Westermann & Co.]

"Do you think it impossible," was the question once asked of an eminent civilian, "that German culture should return to Christianity?" "Certainly not," was the