

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

monotheism (p. 26). It can be readily seen that history, the philosophy of religion, and many other things, experience a very remarkable treatment at the hands of such manipulators. No wonder that facts and the rational (as well as the irrational) criticism of facts are under the ban of the Syllabus-makers! The amount of criticism which our author heaps upon those who approach the study of history with any preconceived judgments, is one of the most constant and conspicuous characteristics of his work,—while “must have been” is a fair epitome of his method of proof.

C. A. AIKEN.

RELIGION AND CHEMISTRY. A Restatement of an Old Argument. By JOSIAH PARSONS COOKE, Ewing Professor of Chemistry and Mineralogy in Harvard College. A newly revised edition. New York: Charles Scribner's Sons. 1880.

Hume and Kant did a great service to Natural Religion by their criticisms of the Teleological Argument for the existence of God. Instead of succeeding in discrediting the argument, they forced the champions of the truth to examine accurately the principles upon which it rests, and the true method and range of its application, instead of employing themselves in simply accumulating instances in illustration of it, various only in accident, but identical in principle. From the time of the old Greek philosophers to the time of Paley and the Bridgewater Treatises, very little progress had been made in the logical comprehension or exhibition of the argument itself. But, on the other hand, in the face of the modern repudiation of its validity by philosophers and scientists, it has been exhibited and enforced by Whewell, Hill, Flint, Janet, and others in an incomparably more comprehensive and scientific manner than ever before.

It is discovered that the universe from the atom, throughout all the distribution of elements and the processes of nature, up to the most complex organisms, is an intellectual system. That order, the reign of law capable of mathematical expression and prediction as much as the more special adjustments of means to ends, is a proof of a contriving and directing intelligence. The cosmos, as a whole, as well as its details, is appealed to, and general laws as well as special contrivances. Every science is made to render its own special contribution to the argument. Mathematics, and its *a priori* speculations, applied to the discovery and explanation of natural law—astronomy, geology, physics, as well as comparative anatomy, physiology, zoology and botany. Chemistry also, with its uniform atoms, “bearing all the marks of a manufactured article,” and the mutual relations of different kinds of atoms, and the laws of their combinations and interactions, gives its own special tribute of evidence to the being and nature of God. Each of these arguments is independent of all the rest. They are not a chain which can be ruptured at any single link, but a cumulative army of separate testimonies, which constantly increase in demonstrative value.

The contents of this valuable volume were first delivered as lectures by Professor Cooke before the Brooklyn Institute on Sunday evenings of January and February, 1861. These lectures were recast, and published as a book in 1864. The book has been revised by its author, and brought up in this edition to the present state of the science it represents.

The conclusions which the author draws at the end of his admirably conducted argument, are of the highest importance to all the readers of this REVIEW. “In the first place, then, I believe that the existence of an intelligent Author of nature, infinite in wisdom and absolute in power, may be proved from the phenomena of the material world with as much certainty as can be any theory of science. In the second place, I am of opinion that the facts of nature are throughout consistent with the belief that the Author of nature is a personal being, and the one only and true God revealed to us in the Bible.

Lastly, I think that the relations of the human mind to the material world, viewed in the light of modern science, give us strong reason to believe, on scientific grounds alone, that the universe is still sustained in all its parts by the same omnipotent and omniscient Will which first called it into being."

A. A. HODGE.

AGNOSTICISM: A Doctrine of Despair. A Baccalaureate Sermon, June 27, 1880. By NOAH PORTER, D.D., LL.D., President of Yale College. American Tract Society, 150 Nassau Street, New York.

This large tract is a convenient and effective exposure of the unmitigated folly of the scepticism which appears to be so alarmingly on the increase. With the force and authority of a great thinker, Dr. Porter shows that to be without God is to be without hope. That without God there is no well-grounded hope for science, or for man's moral culture or perfection, or for public and social morality, or, consequently, for social stability or progress; for the conduct or comfort of man's individual life, or for the future life after death.

A. A. HODGE.

THE PERSON OF CHRIST. The Perfection of His Humanity viewed as a Proof of His Divinity. By PHILIP SCHAFF, D.D., LL.D. New York: American Tract Society. 1880. pp. 285, duodecimo.

This is a new and improved edition of an admirable work for some years known to the public. It is a work of an accomplished scholar, adapted to the use of the general Christian reader, on the most interesting and important of all subjects. Unembarrassed by technical language, or confusing learning, it presents the results of the soundest scholarship on the topics discussed. It treats, first, of the unique phenomena, intellectual, moral, and spiritual, presented in the evangelical accounts of the life and growth of Jesus Christ. Secondly, of the various sceptical theories which have been invented to account for these phenomena, or at least for the Apostolical traditions of them on natural principles. And, thirdly, a very rich collection of impartial testimonies to the character of Christ is appended.

We wish for it a wide and permanent circulation.

A. A. HODGE.

THE APPROACHING END OF THE AGE. By H. GRATTAN GUINNESS. New York: A. C. Armstrong & Son.

Mr. Guinness professes to have discovered that at most only a few more years can elapse before the glorious Epiphany of the Lord. He is confident that we have already entered on the brief final fraction of the prophetic times. It is "almost *certain*" that only a period somewhat less than forty-five years can intervene before the second advent of the Saviour. Our author will not fix the day or hour when He will come. But at some point of time within the ultimate forty-five years which are now passing He may be expected to appear (p. 672).

Mr. Guinness assures us that he has endeavored to avoid hypothesis, and to build on the basis of solid unquestionable facts. We think, however, that we can detect some assumptions and interpretations of Scripture which we, at least, are disposed to question, which he combines with facts in order to establish his view of the approaching end of the present system of things. We are informed that the book has reached a sixth edition in Europe; and the author in his preface presents it to the consideration of the Christians of America "with perfect confidence in the correctness of the numerous facts, historical, chronological, and scientific, on which the conclusions drawn are based." He hopes that they will not be prejudiced against his views by the mistakes of those who have previously taught them in the United States, nor by any op-