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I.

THE INCARNATION AND OTHER WORLDS.

IT has been objected to the Biblical doctrine of the Incarnation, that it is suggestive of conceit on the part of us men. Large as the earth seems to us, it is small when compared with even our own sun. But there are stars, themselves suns, in comparison with which our sun itself is small; so that astronomy shows how insignificant this little earth of ours is amid the multitudinous items that make up the universe. Whether or no the starry worlds or the planets of our own system are now or ever have been or ever will be inhabited, has long been an open question. The latest word on the subject has been uttered by Mr. Alfred Russell Wallace, who, in his recent discussion of *Man's Place in the Universe*, has urged with great zeal the thesis that our earth is the only one of the millions of globes throughout the universe that has or can become the seat of intelligent life. Both his reasonings and his conclusions have been combated by competent critics, so that the question remains an open one as far as the scientists are concerned.

But granting for the moment Mr. Wallace's contention, our humanity would then be but as a speck of intelligence in the universe; and the objector to the Incarnation asks, "Why should the Son of God ally Himself—and so irrevocably—with such an insignificant part of his wide creation?" The very question, in the judgment of the objector, shows how absurd is the conceit. Possibly it is enough to say, in reply to the objection as thus stated, that, with astronomy in mind, the Bible itself comes to the exactly opposite conclusion. The objection is predicated upon the insig-

take high rank as a piece of solid historical work that has long needed to be done. We surmise, however, that the author's brethren in the North will not be inclined to regard his account of the disruption of 1845 as the last word that is to be said on that mournful topic. We cannot presume, indeed, to pass upon the merits of the points in controversy, but there can be no doubt that the historian's purpose to present an unbiased narrative, free from the controversial spirit, has not been so successfully carried out in the latter as in the former portion of his work. It must be acknowledged, however, that the author presents a strong case in behalf of the constitutionality of the organization of the Southern Branch of the Methodist Episcopal Church.

The style is clear and vigorous, but unnecessarily monotonous and devoid of the graces of historiography. Every student of American Methodism will have to reckon with this instructive and authoritative work; but few, we fear, will not have occasion to regret that the learned author did not make his pages more delightful reading.

Princeton.

FREDERICK W. LOETSCHER.

MEN OF THE COVENANT. The Story of the Scottish Church in the Years of the Persecution. By ALEXANDER SMELLIE, M.A., author of *In the Hour of Silence*. With Thirty-seven Illustrations. Second Edition. Fleming H. Revell Company, 1904. 8vo; pp. viii, 426.

It is a most admirable series of character-sketches that make up this handsome volume. Without aiming to write a scientific history of those stirring years in the Scotch Church that followed the Restoration of Charles II in 1660, and addressing himself to the general reader rather than to the informed scholar, Mr. Smellie has signally succeeded in his modest purpose of summoning "from the shadows which begin to gather about them some stalwart and noble figures in whose fellowship it is good to linger." For surely even the most partisan defender of the Stuarts and their ecclesiastical policy in Scotland cannot make the acquaintance of such men as Samuel Rutherford, Archibald Campbell, James Guthrie and Archibald Johnston without being forced to admire with fresh enthusiasm those sterling qualities that have made the members of the Scottish Kirk an object of pride to all their Presbyterian brethren. The style is racy, popular, full of romantic interest, yet breathing a deeply religious spirit, and adorned not seldom with a quaintness of phraseology that is in most admirable keeping with the knightly theme. The tone is, on the whole, one of moderation and frankness, in spite of the author's avowal of strong Whigism. The illustrations, executed as a labor of love by an artistic namesake of the writer's, are admirable reproductions of original portraits and drawings. Notwithstanding its uncritical nature, the book deserves a wide popularity for its felicitous treatment of those Scotch worthies who so nobly fought the fight of faith in the stormy period after the Restoration.

Princeton.

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INAUGURATION OF THE REV. HENRY E. DOSKER, D.D., AS PROFESSOR IN THE SCHOOL OF ECCLESIASTICAL HISTORY IN THE PRESBYTERIAN THEOLOGICAL SEMINARY OF KENTUCKY, AT LOUISVILLE, KY., MAY 2, 1904. Pph., pp. 29.

Dr. Dosker's *Inaugural Address* discusses the practical problem of "The Place of Ecclesiastical History in the Seminary Curriculum." After a brief historical survey of the old-fashioned theological course that centred in "Theologia, Ecclesia, Biblia, Rhetorica," the question is raised whether this scheme of studies stands in need of anything like the radical transformation which in these days is so often clamored for by rationalistic critics. The case is thus put: "Shall we abolish the historic scheme of theological studies, devitalizing theology, emascu-