

THE PRINCETON THEOLOGICAL REVIEW.

No. 2—April, 1905.

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.

FREDERICK W. LOETSCHER.

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-

lating exegesis, flattening our homiletics into a sociological whirligig, abolishing our historic studies and substituting for them a roundelay of contemporaneous Church-gossip, in which each Church shall complacently regard itself and softly stroke down the other, trying to forget *what* she is and *why* and *what for?* God forbid! Especially as regards Church life, there is in America an appalling lack of the historic spirit, a lack which is noted by all foreign observers, as is witnessed by the foreign reports of our great ecclesiastical meetings."

Prof. Dosker speaks with the wisdom of experience when he treats of the method of teaching Church History in our seminaries. He rightly contends that the work of the regular student must be "genetic and general, rather than specific and exhaustive." The special studies must be undertaken in post-graduate courses. In speaking of the usefulness of this discipline the writer magnifies its apologetic value—perhaps too much so to accord either with the truly scientific spirit that ought to animate the work, or with the value that inheres in the discipline as an end in itself—while other advantages are not stated with sufficient fullness and emphasis. But we forbear making any detailed criticism of the *Address*, for its extreme brevity—it occupies only fifteen pages—has allowed Prof. Dosker to present only the more salient features of his practical theme, and that only by way of suggestive and not detailed treatment.

The pamphlet contains also the "Inaugural Prayer" by Dr. P. H. Hoge, of Louisville, Ky., and the "Charge to the Professor" by Dr. J. G. Hunter, of Harrodsburg, Ky.

Princeton.

FREDERICK W. LOETSCHER.

A HISTORY OF AMERICAN REVIVALS. By FRANK GRENVILLE BEARDSLEY, S.T.D. American Tract Society, 1904. 8vo, pp. 324.

In sixteen chapters of very unequal length and interest Dr. Beardsley has furnished "within modest limits a simple and straightforward account of the great revivals and revival movements characteristic of our national religious history." Without aiming at an exhaustive or critical treatment of this large subject, but with a deeply religious interest as his motive power, and an ample historical knowledge from which to draw, our author has produced a highly instructive and readable volume. Every Princetonian will be especially gratified by the generous recognition which the writer has accorded to the religious influences that have emanated from Nassau Hall and the Theological Seminary from the very birth of these institutions, the former of which may be regarded as a direct offspring of the "Great Awakening" of 1740 and the latter as at least a foster-daughter of the Revival of 1800.

The style, unfortunately, is often marred by an unpardonable looseness, as, for example, in such a sentence as the following (p. 49): "Abhorrent as such doctrines are to this age, when presented by a mind of such logical force and acumen as that of Mr. Edwards, they were calculated to be tremendously effective." Not seldom, too, the flow of the narrative dwindles into the shallow feebleness of mere annals. The first chapter on "The Genesis of Revivals" bears a misleading caption, and is so remotely connected with the main theme that we are inclined to say it would have pleased us more had the author at once plunged *in medias res*, and not tried, in these introductory seven pages, to "consider briefly and somewhat cursorily the great revivals which have characterized the growth and development of religion" from the days of Enosh, through Jewish, Apostolic, Mediæval and Reformation history up to Puritanism.

But the chapters on the most important topics, such as the "Great Awakening" of 1734 to 1740, and the Revivals of 1800 and 1857, and the more modern "Lay Movement in Revivals," are full of varied interest. The great personalities—Jonathan Edwards, George Whitefield, Charles G. Finney and Dwight L. Moody—