

The Princeton Theological Review

APRIL, 1921

"SMOOTH STONES OUT OF THE BROOK"

The object of this article is to be helpful to a very numerous class, whom the writer regards as well worthy of the deep interest, and anxious efforts, of all who revere "the Word of God, contained in the Scriptures of the Old and New Testaments, as the only rule to direct us, how we may glorify and enjoy Him." The class referred to is the great host of youthful inquirers and labourers, in our various churches—our Sabbath School teachers, our Young Men's and Young Women's Christian Associations, our Guilds, our Bible Classes, and so on—who, with a supreme desire to glorify God aright, are often inexpressibly perplexed by the contemptuous rejection of those views of the Grand Old Book, which their fathers have taught them to hold fast, and to rejoice in. We hold that there is scarcely any task which is of more vital concern to the pastor and to the Christian teacher, than that of establishing the faith of Christian people, *and especially of the children of the Church*, in the absolute authority of the Bible. Is the Old Testament an honest, and a reputable production? Or is it little else than a tissue of most unreliable asseverations? Did divine direction lead the writers, "by divers portions, and in divers manners," to give us a "sure testimony"? Or, did men, of whose very names and existence we are uninformed, multiply the most daring fabrications, and yet get them immediately welcomed, and gloried in, as the very truth of God? No wonder if, both at home and abroad, such an issue arouses a most painful interest. If the Bible we preach from can be exposed as a cheat, small wonder if our churches empty, and if the wail of the foreign missionary comes home to us, that his appeals are derided.

5. Raymond of course approves of falsehood in cases where rational kindliness prompts to falsehood.

6. In an elaborate index of fourteen pages "rights" and "trespass" do not occur. Raymond has succeeded to a considerable extent in pushing aside the ideas expressed by such terms.

7. The style is not that of a textbook; it is too diffuse. Moreover, too much space is given to repeating the author's fad over and over, and attempting to prove it. The book is excellent for light reading, but is weak in the concise and precise exposition that should characterize a textbook.

But these criticisms must not exclude the expression of surprised admiration of the beauty of the work and the nearly always high tone of its practical teachings. The explanation must be that the author has grown and lived in an ethical atmosphere purer and nobler than his theory, once accepted and put into practice by his disciples, will be able to create for them and their children. Among the causes of this better atmosphere for Raymond were his own father and Mark Hopkins, the great teacher. They made a better character out of Raymond than Raymond is likely to make out of those who come under the spell of his applied esthetic.

Staten Island, N. Y.

F. P. RAMSAY.

Ethics, General and Special. By OWEN A. HILL, S.J., PH.D., Lecturer on Psychology, Natural Theology, Ethics and Religion, at Fordham University, New York City, N. Y. The Macmillan Co., New York. 1920. \$3.50.

The eminent Jesuit has given in this book a readable and lucid presentation of the Roman Catholic ethics, based on the medieval philosophy of Thomas Aquinas and the authorized teachings of the infallible Church, but applied to present-day conditions and questions. Those acquainted with this field will not need to read Part I., General Ethics; those not acquainted with it will find there, in brief and lucid form, the information they may wish about the underlying principles of this system of ethics.

It may be of interest to indicate some points of the lecturer's presentation in Part II., Special Ethics.

Concerning toleration he says, "When authority permits a practice as abominable in the sight of God as heresy, it may still be justified on the double ground of inability to remedy the abuse, and refraining from the crime of formal co-operation." He excuses our government from treating heresy as a crime: "Adherents of the true religion are not in the majority, and truth's victory would be uncertain," if the Roman Catholics undertook through the government to forbid every religion but their own. He makes it plain that he approves the government's toleration of Protestantism, only on the ground of its inability effectively to forbid Protestantism. If the time should ever come when in this country the Roman Catholics found themselves

strong enough to use the government for the effective extirpation of Protestantism, it would be their duty to do so.

The lecturer condemns suicide. The lectures were written too early to discuss the MacSwiney case.

He condemns the lie and "pure reservation," but permits "broad reservation," by which he means "language externally conveying the speaker's true mind, intelligible from circumstances, in spite of a certain ambiguity and obscurity." That is, if one has the skill to use language in such a way that his real mind *could be* understood from it by a cautious and penetrating hearer, but in such a way that even such a hearer *would not* detect that which the speaker desired not to convey, then this slight-of-tongue misleader is not a liar. The skilful reservationist can accomplish better by reservations what the liar desires to accomplish by lying, than the unskilful liar can accomplish by lying. When we are interpreting the statements of Roman Catholics, we must be on the lookout for "broad reservations."

Dr. Hill believes in private property against all forms of socialism; in celibacy for priests and nuns; in the immorality of divorce; in the badness of public school education; in the dangerousness of woman suffrage; and in the power of the state over the property and lives of its subjects.

He believes in monarchy. "God alone holds" the "supreme prerogative" of "making and executing laws" on his "own initiative"; "and this fact is clear proof not only that all authority is immediately from God, but also that all authority passes immediately from God to ruler, without effective interference with authority itself on the part of the people."

The reviewer must pronounce this work most excellent both in style and, from its own point of view, in content; but he rises from a study of it with the profound conviction that Roman Catholicism and our free institutions are built upon contradictory foundations.

Staten Island, N. Y.

F. P. RAMSAY.

APOLOGETICAL THEOLOGY

Can the Dead Communicate with the Living? By I. M. HALDEMAN, D.D., New York: Fleming H. Revell Company. \$1.25 net.

After Death: a Personal Narrative. New and Enlarged Edition of "Letters from Julia." Amanuensis, W. T. STEAD. New York: George H. Doran Company.

The Undiscovered Country: a Sequence of Spirit-Messages Describing Death and the After-World. Selected from Published and Unpublished Automatic Writings, 1874-1918. Edited by HAROLD BAYLEY. With an Introduction by Sir Arthur Conan Doyle. Cassell & Company, Ltd., London. 1918.

It is difficult at this date to say anything new on the subject of