

# THE PRESBYTERIAN REVIEW.

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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

charged," he says (p. 397), "when it has led us with the apostles to confess that He has 'the words of eternal life,' not only in 'the earthly things,' which we can understand and test, but in 'the heavenly things'—the mysterious realities—which no mere man can know."

CHARLES A. AIKEN.

DIE MODERNEN WELTANSCHAUUNGEN und ihre praktischen Consequenzen. Vorträge u. s. w., von D. CHR. ERNST LUTHARDT. 12mo, pp. x. 260. Leipzig: Dörrfling u. Franke. 1880.

This volume contains the fourth series of the popular lectures delivered by Dr. Luthardt in Leipsic, under the general title *Apologie des Christenthums*, in the years 1864, 1867, 1872, and 1880 respectively. The nine, four, and two editions through which the earlier volumes have passed, shows that they, especially the first (on the *Fundamental Truths of Christianity*), had found favor with the general public. The early volumes have become well known in an English translation. While many of the main positions taken and arguments employed in the present series have been already indicated, especially in the third volume (on the *Morality of Christianity*), the importance of the theme abundantly justifies the more complete and orderly discussion of a very important subject in a distinct course and volume. *The modern views of the World, and their practical Consequences*, lead the author to examine thoroughly the nature and general tendencies of Rationalism, Pantheism, Materialism, and Pessimism. The relations of these types of thought to each other, and their manifestation in educational theories and methods, in political and economic doctrine and action, as well as in the sphere of religion, theology, and ecclesiastical affairs, naturally occupy larger space than would be required for their simple and abstract definition and analysis.

It is well that the attempt should be so vigorously and thoroughly made to show how deep is the root, and how wide the spread of the branches, of these great systems of thought. From the very nature of his endeavor, however, it is inevitable that the author should fail to carry with him as completely as in his previous volumes the great body of believers in evangelical truth. It is not now merely shades of difference in the theological belief that will here and there qualify the reader's assent to the positions taken and the arguments employed. His very pronounced ecclesiastical and political views deeply color many of his estimates and many of his reasonings. Not only is republicanism, but constitutional monarchy, vitiated by a rationalistic taint. And his discussions in regard to education must, of course, bear the impress of his doctrine on the true mutual relations of Church and State. It is natural that the "burning questions" of German life should be constantly brought to the front; yet in principle the same questions are at least beginning to burn all over the civilized world.

The publication of this volume is eminently timely; and whatever fundamental exception many an evangelical Christian may take to the author's view on one point and another—ecclesiastical, political, educational, economic—he can hardly fail to understand better the history of the century, and the drift of the present time, and to come nearer to the deeper principles that underlie many of the controversies of the day.

The notes appended to the lectures are, as is usual with the author, rich not only in illustrative citation, but as guides to the recent literature of the topics discussed.

CHARLES A. AIKEN.

OUTLINES OF LECTURES ON THE CHRISTIAN DOCTRINE. Printed for the use of students in Lane Theological Seminary. By EDWARD D. MORRIS, D.D.

This volume of seventy-two large octavo pages is a syllabus of the course in theology taught by Dr. Morris in Lane Seminary. It is founded upon the Westminster standards, and arranges the matter under the following eight heads: The Script-

ures; Trinitarian Theology; Anthropology; The Trinity as related to Creation, Providence, and Redemption; Soteriology; Pneumatology, or the Work of the Holy Spirit; Ecclesiology; and Eschatology.

A table of contents has not the interest or instructiveness of a book, and yet this little volume has much interest and instructiveness for any one versed in theological knowledge. It is a fine piece of analysis, and evinces that the classes at Lane Seminary are made to do thorough work both within and without the lecture-room. When the system shall be given to the public, it will be marked by comprehensiveness, accuracy, vigor, and freshness, if the nature of it is to be deduced from these *indicia*.

One or two negative criticisms occur on perusal. It strikes us that the fourth part contains some matter, such as eternal generation, etc., that naturally belongs to the second. To discuss the trinitarian relations again after anthropology seems to be going over ground a second time. Dr. Morris, as does Dr. Hodge, discusses the Person of Christ under the head of Soteriology. This latter properly includes only the work, and not the person. The proper term is either Christology or Soteriology. There is the same objection to bringing the person of Christ under the head of his work, that there would be to bringing the persons of the Godhead under the head of a divine work: to discussing the Trinity under the head of Creation or Providence.

Occasionally the author's catch-words might convey a different impression regarding his theological position from what his discussion does. "Man," he says (p. 21), "is endowed with ability, though fallen and depraved." But this must be taken in connection with the statements on p. 20, that "sin is more than an act; a tendency, disposition, purpose, state"; and that "depravity contains within itself no principle of restoration." These statements also qualify the statement on p. 20, that "the true seat of sin is not in nature, but in character."

W. G. T. SHEDD.

THE HUMILIATION OF CHRIST. By A. B. BRUCE, D.D. T. & T. Clark, Edinburgh, and Scribner & Welford, New York.

This able treatise has passed to a second edition, to which the author has added a lecture upon the Modern Humanistic Theories of Christ's Person. The volume is a fine example of learning, compression of matter, and reasoning. The student can obtain from this single book a satisfactory acquaintance with the subject of Christ's humiliation as it has been discussed in the Patristic, Mediæval, Lutheran, and Reformed churches. It is the only English work that gives anything like a thorough view of the Kenotic theories.

The author first makes a rapid sketch of the Christology of Apollinaris, Cyril, Nestorius, Eutyches, Leo, and John Damascene; marking the peculiarities of the Monophysite, Monothelite, and Adoptian controversies. The view of Aquinas is touched upon, and then the writer passes to the Lutheran statements by Brentz and Chemnitz and the Giessen and Tübingen theologians; then to those of Zanchius and Hulsius of the Reformed Church; and lastly to those of Thomasius, Gess, Ebrard, and Martensen.

Dr. Bruce stands by the Reformed Christology, though regarding it as too briefly and imperfectly treated. He describes the Lutheran Christology as a "deification of humanity rather than a descent of God into humanity, investing the human nature of Christ with all divine attributes, even with such metaphysical ones as are commonly regarded and described as incommunicable" (p. 3). He has, however, not only a candid, but a somewhat kindly feeling toward the Lutheran Kenotic theories, and attributes to some of the objections urged from this quarter against the Chalcedon Christology more weight in our judgment than they are entitled to. He has given more attention, apparently, to the Lutheran than to the Reformed Christology. We see no reference, for instance, to the careful discriminations of Turretin under this