Literature.

The prompt mention in our list of "Books of the Week" will be considered by us an equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.

THE RELIGIOUS QUARTERLIES.

THE first number of the new *Presbyterian Review* comes to us in goodly outward form and a goodly variety of matter. In a short opening article the editors explain the character and aim of the *Review*, as seeking to unite and represent all branches of the Presbyterian family in the United States. We give it a hearty welcome and wish it due success. Prof. W. G. T. Shedd, in the article on "Hume, Huxley, and Miracles," undertakes to examine Hume's philosophical and theological position, especially in connection with Huxley's life of Hume in the Morley series. It does not seem to us that Prof. Shedd contributes anything to the understanding of the subject, or even that he fully comprehends the position he assails. He makes one very unfortunate mistake in referring to Huxley's book. On p. 9 he quotes Huxley as affirming something which the latter, in fact, merely gives (p. 76) as the summing-up of Hume's opinion; and, on the strength of this misquotation, uses very uncomplimentary language about Prof. Huxley. In "Juvenal's Historical Judgments," by Prof. W. A. Packard, we have a valuable picture of the better side of the life of the Roman world about the beginning of the second century. Juvenal did not purposely blacken his times; but a professed satirist naturally selects the worse side and extreme specimens of it. If we turn to Tacitus, and especially to Pliny, we shall find abundant proof of the existence of an intellectually and morally highly cultivated individual, family, and social life. There were great legal and individual charities—among them a foundation to aid poor girls—and many beautiful pictures of pure and happy characters, of tranquil enjoyment, and earnest activity and philanthropy. "Do we not seem," asks Mr. Packard, "to be in a circle adorned by such men and women as grace the best society of our own or any period?" And he adds that this picture enables us to see what human nature is capable of with nothing more than the ordinary aid it has received from the Creator, while it puts beyond doubt the moral responsibility of the Roman pagan world. Prof. Benj. B. Warfield discusses the "Apologetical Value of the Testaments of the Twelve Patriarchs," a "Christian pseudepigraph purporting to give an account of the last utterances of the twelve sons of Jacob, warning their children to avoid the sins into which they themselves had fallen, and laying bare to them the things which should come in the after-time. It is evidently addressed to Jews and Jewish Christians, to attract them to or confirm them in Christianity as a development of antique Judaism known, foretold, and prepared for from the beginning." Prof. Warfield confines himself to the consideration of the bearing of this production on the history of the New Testament canon, and concludes that it testifies to the canonical authority in the early part of the second century of almost all the now received New Testament books, in which opinion he is supported by weighty modern critical authorities. Of course, much depends on the date of the work, which Mr. Warfield, with many modern critics, put at A. D. 100—120. His discussion of this point is not full or satisfactory; but the article shows good work and is worthy of study by clergymen and Sunday-school teachers. Professor H. M. Baird's article, "Notes on Theological Education in the Reformed Churches of France and French Switzerland," gives details and makes suggestions that may profitably be pondered by our American theological schools. There is a demand for greater thoroughness in the department of Old Testament exegesis, and this involves preparation in Hebrew before students enter the seminary. At present the seminary instructor in Hebrew can do little more than teach the elements of the language, and the student usually carries away with him so slender a knowledge of it that he loses it all in five years. Of course, the exegetical instruction is

thereby greatly cramped; if the instructor gives much time to exegesis, the Hebrew grammar suffers; and, with all devotion to the latter, the student has commonly not time to learn the methods of scientific exegesis. Why cannot Hebrew be taught in our academies and colleges, so that the theological schools may be able to require some knowledge of the language as a condition of entrance? One feature in the plan of the free Faculty of Neuchâtel also deserves consideration—namely, sending students, after they have gone through the theological course, to spend some time at an academy or university. "We are happy," says Professor Godet, "to see them continuing to work independently in greater centers." There is nothing that our clergy need more than broad and deep general culture. The article on "Ravenna," by the Rev. M. R. Vincent, is a very readable sketch of the artistic history of that city in its three periods—the Theodosian, the Gothic, and the Byzantine. The last article is "The Documentary History of the Wesminster Assembly," by Professor C. A. Briggs, a carefully prepared history of that body, from the original documents. We welcome all such careful historical investigations, and trust that Professor Briggs will continue his work. If, "as has been suggested in not a few quarters, the time has come to revise the work of the Assembly at Westminster," then a knowledge of the historical conditions under which it produced the symbols of Presbyterianism is of prime importance, and such revision will have interest for others besides Presbyterians.

The *Bibliotheca Sacra* opens with a sketch of "Calvin's Ethics" (a translation from the German)—that is, not an ethical philosophy, but a scheme of Christian life considered as wrought in the soul by the Divine Spirit through faith. The science of ethics yet awaits an expounder. On this follows an article, by Rev. G. F. Wright, on "Some Analogies between Calvinism and Darwinism," in which he points out that both these theories are foes to sentimentalism, friendly to realism, are liable to the same class of misunderstandings, and are contented to rest their cases on probabilities. If it be objected to Darwinism (that is, Evolution) that its scheme of law, of unbroken continuity in Nature, destroys freedom, the same objection may be made, and with equal reason and force, to the Augustinian, Pauline, or Israelitish doctrine of the absolute sovereignty of God. There is a difficulty, it may be said, in determining, according to the Evolution scheme, when man, racially or individually, becomes a rational being. But the difficulty exists, in the case of the individual, under any theory. Can the law tell when the fœtus becomes a person? And Calvinism has a similar difficulty. Does the individual human soul come by transmission from the parent, or is it directly created by God? What theologian can tell on theological grounds, and who does not know the difficulties of either position? In truth, there is no difficulty connected with the doctrine of Evolution that does not equally attach to the Bible, and to every possible system of thought or belief. We shall never get rid of difficulty and mystery. Prof. A. Duff, Jr., in an article on "The Method of the Theological Use of the Bible," insists on a thorough study of each period and writer of the Bible, for the purpose not of collecting proof-texts, but of learning the thought and feeling of the writers. Especially must we try to know and understand the teaching of Jesus. The author remarks that, for that purpose, a knowledge of Aramaic is necessary. "Much that is said in Greek in the New Testament could never have been said or thought in Aramaic." "The Wine Question" is discussed by A. B. Rich, D.D., who wishes to show, *a priori*, that the Scriptures ought to prohibit the use of alcoholic drinks, and then, philologically, that they do. Can Mr. Rich be serious in saying that *tirosh* means "new wine, as possession or inheritance, it being one of the most valuable products of Palestine, the promised possession of the descendants of Abraham"? We hope not. Yet what cannot be done when it is undertaken to make the words of the Bible perform a lexicographical somersault? The Rev. W. H. Cobb has collected and explains the various uses of the Hebrew word *nephesh*, tracing it from the original meaning "breath" to the sense of "creature" and then "person," thence passing to the two subdivisions "body" and "mind," the first again dividing into "life" and "vital principle," and the second into "feeling" and "self." We suggest to the writer whether it would not be better to derive the signification "mind" immediately from the original meaning, "breath," as Latin *anima* and *animus* from a stem meaning "to breathe or blow," and so Greek *psyche* and, perhaps, English *soul*. It is properly remarked that the expression in Gen. ii, 7, rendered in the common version "living soul," does not confer a special dignity on man. It is used of the lower animals, as in Ezek. xlvii, 9. The proper understanding of this Hebrew word is important in the exegesis of the New Testament. The Greek *psyche*, no doubt, generally in the Gospels represents the idea conveyed by the Hebrew word; and such a passage as Mat. xvi, 26, cannot be rightly interpreted without bearing this in mind. The whole of the Old Testament is of prime importance for the understanding of the New. In that part of the article on the "Sabbath," by Rev. W. D. Love, that relates to its observance in ancient times we should think it well for the author to notice what Schrader, Proctor, and others have said about a supposed derivation of the week and the Sabbath by the Hebrews from the Babylonians. There are some interesting statements in the recently read inscriptions about the Accadian observance of a weekly day of rest.

The article which will be most read and studied by Methodists in the *Methodist Quarterly Review* is that of Dr. J. M. Buckley, on the Itinerancy. It is a carefully written paper, describing the origin and growth of the system, its peculiar advantages and disadvantages, and discussing the plans for removal of the limitation and for extension of the term. Dr. Buckley argues that the removal of the limitation would be the destruction of the Itinerancy. It is essential that there should be a limit. It might be six years, as in Australia. There must, then, be an arbitrary element in the Itinerancy, fixed by law and over which the bishop has no power. Suppose this limit be placed at twenty or twenty-five years, instead of three or six. Would Dr. Buckley still regard the system as an itinerancy? If the time-limit is to be retained and the term is to be extended, why should not a limit be fixed upon which would permit ministers to become *pastors*, as well as *preachers*? Dr. Jacob Todd writes not a critical review of Dr. Harman's "Introduction," but simply a description of it. We had been led to expect a careful and critical examination of this new work. The announcement is made that Dr. Harman has revised his work for a new edition and changed "a number of his conclusions." We trust the missing chapter on the MSS. of the New Testament has been introduced. Dr. E. W. Blyden writes delightfully and ably, as he always does, of the Negro Question in the United States. Dr. Blyden, who is, as many know, a full-blooded Negro himself, is persuaded that the African has a great future, which he must be free to fashion for himself, in his own country, Africa.

The article on "Ignatius and his Epistles," by C. F. Thwing, decides in favor of the genuineness of the shorter Greek recension; and Rev. B. H. Badley, of India, gives in "The Great Epic of India" a brief but very pleasant sketch of the Ramayana. Our missionaries may do no little good by carefully studying the pagan literatures in the midst of which they live, and giving to their brethren at home the results of their investigations. It is now generally recognized that there is something in the religious ideas of the Hindus especially worthy of serious consideration by Christians.

We are glad to see in the *Quarterly Review of the Methodist Episcopal Church, South*, several articles of a purely literary and scientific character, such as those entitled "Studies in Shakespeare," an essay on the "Merchant of Venice," and the "Social Life of our Forefathers," an attempt to restore the social, political, and religious institutions of the primitive Indo-Europeans. We think, by the way, this last term a better name for the people than "Aryans," which properly includes only Hindus and Persians or Eranians. A translation is given from the German of E. Zeller of a paper on the "Development of Monotheism among the Greeks." It is becoming more and more clear to the student of religious and cultural history that the progress of monotheistic feeling in the Greek and Roman world was one of the most important of the preparations for Christianity. To trace the growth of this feeling in all lands is one of the main tasks of the religious philosophy of our day. We regret the tone of the article entitled "The Conflict," a review of Draper's "History of the Conflict between Religion and Science." Not that we endorse Dr. Draper's positions, but because this article seriously misunderstands and misrepresents both religion and science. What is to be said of such an assertion as the following? "Anything in history or science which conflicts with the Bible must be ignored, or, at least, laid over until a more thorough induction shall eliminate the hostile element." This would be to crush thought, and thereby destroy religion. The article on the "Problem of Life" undertakes to construct a scheme of life out of the Book of Ecclesiastes. It assumes Solomon to be its author; but there is no more certain result of modern criticism than that Solomon did not write it. For the rest, the Book must be studied more closely than the author of this article has done, if its instruction is to be made practical. We fear that no good comes of such criticism as is contained in the article on "Spencer's First Principles." There is a bitterness in it that savors neither of Christian love nor of scientific candor. We hope that this excellent *Review* will give the names of its contributors. It would make the reading pleasanter and more useful.

The *Reformed Quarterly Review* opens with a long article by J. W. Nevin, which, under the title "The Pope's Encyclical," discusses the relation of the supernatural to the religious life. The writer properly insists that there is an essential agreement between Romanism and Protestantism in their defense of divine truth and in their elevation of faith above reason; and he rightly demands, for the understanding of the Bible, something more than grammar and logic. Christianity, he says, is Christ; and the true sense of God's Word is veritable spirit and life on the part of God. There is much in the article that is good; but we fail to get from it any light on the main question—the relation between reason and faith. Neither "The Pope's Encyclical" nor Protestant writings in general seem to us to do anything more than indulge in vague generalities on this question. Would it not be better to take actual examples, and show where the function of reason ends and that of faith begins? That would do inquiring minds more good than much assertion that reason is the handmaid of faith—an assertion of which it is probably true that nobody who makes it knows what he means by it. Dr. W. T. Harris, of St. Louis, makes a vigorous plea for Latin and Greek in modern education as the "special culture studies." The article on "Lessing and Christianity," by Prof. J. S. Stahr, undertakes to determine Lessing's position in respect to Christianity from the general tone of his literary productions, and especially from his theological writings. The writer's very judicious conclusion is that Lessing was hostile to the Christianity of his time, which he thought corrupt; but not to revealed religion, and especially not to what he regarded as the religion of Christ.

In the *Baptist Review* Dr. Wayland Hoyt replies to the philosophical position of Mr. Frederic Harrison by an appeal to the facts of consciousness, and Rev. P. S. Moxom discusses the "English Reformation." A comparison between the times of Henry VIII and our own would be instructive. The differences, no less than the resemblances, might teach us useful lessons. Mr. Moxom gives a rich quotation from Luther's reply to Henry's polemical book on the seven sacraments. The article on "Brain and Mind," by President D. J. Hill, is an examination of several recent books on the subject. We fear that Dr. Hill, in his interesting collection of facts, falls into the mistake, so common among religious apologists of our day, of supposing that a striking advance in the discovery of phenomenal sequences is a step hostile to religion. Not long ago no little apprehension was felt in some quarters about a certain Bathybius, and considerable exultation was expressed when the said Bathybius, as was supposed, retired to the limbo of things that never were; and yet it would have been a quite harmless thing. And so, if the character and mode of working of the ultimate molecules of nervous matter were discovered, this would make no difference in the theistic argument, and none in the argument for the reality of the mind and soul of man. Press the chain of sequences as far back as you choose, and God stands behind all. Religion has absolutely nothing to fear from science; men of science have no interest in maintaining anything but the truth and are themselves the first to reject scientific error.

The *Oriental Church Magazine* gives us several interesting sketches of Russian life, and English rule in Cyprus and Asia, the ritual in the administering of the Holy Chrism in the Greek Church after baptism, and a notice of Macarius, Metropolitan of Moscow. We should be glad if the magazine would furnish its readers with a short account of Macarius's theological position, as given in his writings on dogmatic theology.