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I.

INSPIRATION.

THE word Inspiration, as applied to the Holy Scriptures, has gradually acquired a specific technical meaning, independent of its etymology. At first this word, in the sense of God-breathed, was used to express the entire agency of God in producing that divine element which distinguishes Scripture from all other writings. It was used in a sense comprehensive of supernatural revelation, while the immense range of providential and gracious divine activities concerned in the genesis of the Word of God in human language was practically overlooked. But Christian scholars have come to see that this divine element, which penetrates and glorifies Scripture at every point, has entered and become incorporated with it in very various ways, natural, supernatural, and gracious, through long courses of providential leading, as well as by direct suggestion, through the spontaneous action of the souls of the sacred writers, as well as by controlling influence from without. It is important that distinguishable ideas should be connoted by distinct terms, and that the terms themselves should be fixed in a definite sense. Thus we have come to distinguish sharply between Revelation, which is the frequent, and Inspiration, which is the constant attribute of all the thoughts and statements of Scripture, and between the problem of the genesis of Scripture on the one hand, which includes historic processes and the concurrence of natural and supernatural forces, and must account for all the phenomena of Scripture; and the mere fact of Inspiration

HENRY BOYNTON SMITH. HIS LIFE AND WORK. Edited by his Wife. 8vo, pp. xii., 482. A. C. Armstrong & Son, N. Y.

"In the assurance that the better knowledge of himself will give increased honor to his memory and emphasis to his teachings," this life of Henry Boynton Smith has been edited by his wife. Great gratitude is due to Mrs. Smith for having conquered her reluctance—beautifully expressed in the sonnet which prefaces the volume—to make public the details of her husband's career. No opinion can be formed as to her choice of materials from the mass at her disposal. But from the fine treatment of those selected, it is safe to infer that the selection has been wisely made. It is not too much to say, that this treatment has resulted in as vivid a picture and as graphic a narrative, as are to be found in the later biographies. This is high praise. In no other department of literature has improvement been so marked of late, as it has been in the department of memoir and biography. Authors have become editors. Eulogy has given place to recital. The subject has been allowed to tell his own story, and the reader to form his own judgments, or to receive his own impressions, unhindered by the biographer's officious aid. It is, indeed, true, that Dr. Smith's character and life yield themselves finely to the purposes of biography. The lives of theologians have usually no attractions for the general reading public. But Dr. Smith had social traits and mental endowments and a varied culture, that excited the interest and secured the friendship of notable men, widely separated from him and from each other in belief and pursuit. His life was sufficiently eventful to bring him into personal contact with "many men of many minds"; and between these and himself, relations both of intellectual sympathy and of personal friendship were at once and for life established. Nor were these friendships secured either by the absence or by the suppression of strong convictions. His conversion occurred during his college life. Like that of Chalmers, it was accompanied by definite and radical changes in his religious beliefs. His new theological opinions, associated thus with a profound and vivid religious experience, became his dearest possession; and the great work of his life was their exposition and defence. These imparted strength to a character exceedingly beautiful and attractive; and they conserved and developed his extraordinary mental gifts, by furnishing him with the loftiest motive, and by pointing out to him the one adequate field for their employment. Such a union of deep religious convictions, with the widest intellectual sympathies, in a man extraordinarily endowed, cannot fail to give profound interest to the story of his life. This union was perhaps the most noticeable feature of his character. There would have been a fine propriety, in prefixing to this book the motto which he prefixed to his sermon on "Christian Union and Ecclesiastical Reunion": *In necessariis unitas; in non necessariis libertas; in utrisque caritas*. When it is added, that his frankness and enthusiasm are here preserved in the letters, by which, largely, the story is told, it will be seen that the volume must attract and charm a circle of readers, far larger than the circle which an ordinary theological biography may be expected to interest.

The story begins at Portland; where Dr. Smith was born in 1815. His unusual gifts discovered themselves in childhood. His step-mother, who "became his mother when he was nine," and whose wisdom and fidelity were repaid by the tenderest filial affection, records her recollections of his early mental development; of his quick perceptions, his retentive memory, his power of abstraction and concentration, and his love of books. In New England, such a boy is invariably sent to college. He went to Bowdoin, and "soon gave proof of superior scholarship in all branches; but, in due time, of a special tendency toward a region of thought in which he became so eminent."

It was not until his Senior year that he was converted. During that year, a special, religious interest pervaded the college. "His own mind had for several

months been in an unusually thoughtful, inquiring state, so that he was already disposed to feel the new influence." The student from whom he sought counsel was his classmate, Cyrus Hamlin (*serus in cælum redeat*), who closes the letter in which he describes one of their interviews, with the statement that "he was generous and noble; and when he emerged from doubt and danger into a clear, calm, settled faith, we knew he was destined to be a leader of the Lord's hosts."

His new views of life led him to choose the ministry as his calling. He entered Andover Seminary in October, 1834. A severe illness ended his studies there, after they had been pursued for only a few months. They were resumed in the autumn of 1835 at Bangor. From Bangor he went to Brunswick, having accepted a tutorship in Bowdoin College. The reasons that led him to accept this appointment are stated in a long letter to his friend Mr. Goodwin, in which his strong desire for learning reveals itself as duly subordinate to, but beautifully blended with, his already profound Christian life. While still at Brunswick, he gave expression, in rudimental form, to that view of theological method, which, long afterward, he explained and vindicated in his inaugural address, as Professor of Theology in Union Theological Seminary. It is an interesting coincidence, that this true methodology, as he believed it to be, was announced in a letter to his friend Mr. Goodwin, written on the day on which Mr. Smith attained his majority. "I have had," he writes, "many speculations about religious things, and think that they have not been wholly profitless. I cannot find truth in any one systematic view of it. I find it only in the doctrine of Redemption. My object is to make and harmonize a system, which shall make Christ the central point of all religious truth and doctrine."

His studies at Brunswick, carried on while performing his duties as tutor, proved too severe for a constitution never very vigorous, and already strained by dangerous illness. He resigned and in a state of great physical and mental depression, sailed for Europe in the autumn of 1837. The chapter, that narrates and describes his European life of nearly three years, yields in interest to no other in the volume. His health was restored more rapidly than himself or his friends could have hoped. Even in Paris, where he passed the first winter, and while "forcing himself to unremitting exercise and attention to all the rules of health," he found time not only to read widely, but also daily, and with deep interest, to listen to lectures, and to see the great city where, as he says, "fashion and pleasure have hoarded all their stores and decked themselves most sumptuously."

From Paris he went to Halle, where he remained a whole year. Here he met Professor Tholuck. The heart of the great German professor was won by the young American quite as soon as the American was captured by the German. Their friendship, formed when they first met, and confirmed by a journey they made together to Kissingen and the Tyrol mountains, soon ripened into almost parental and filial affection. "In a great turning-point of my life," Dr. Tholuck wrote, years after to Dr. Smith, "you were my companion and the friend of my heart." "How I long," the young student writes to his parents, "to be called *Henry* again by you. No one but Professor Tholuck does it here."

No other German friend seems to have been so close to him. Still, he made many friends in Halle and Berlin; among them Kahnis, Hengstenberg, Twesten, Ulrici; and at Potsdam, Godet, then tutor of the present Crown Prince of Prussia. His graphic letters contain something characteristic and interesting about each of a large number of notable people who entertained him; though he never transgresses the limits of the liberty which a guest may take in writing of a host. His object, however, was not to enjoy the social life of the literary and theological circles of German universities, but to enlarge his knowledge of German thought and habits of thinking, especially in theology and philosophy. He worked incessantly in the lecture-room and in his own room, and seems to have attended only those social reunions where the chief themes of conversation were the great subjects which now thoroughly possessed his soul and employed his powers.

He returned in July, 1840, rich in intellectual spoils, and with unshaken faith. Here begins a painful chapter. Bowdoin made him a "temporary additional instructor" for a year. At its close, though pressed by the Faculty for the Chair of Literature, the trustees declined to elect him. Failing in this, it was hoped that he might be chosen Professor of Divinity at Dartmouth, in connection with the pastorate of the village church; but he was again disappointed. He preached in the vacant church at Roxbury; but he writes: "From a short talk with Mr. Greene, I am led to think that they do not think me quite the man for them." Thus he waited two years, at times greatly depressed in mind and weak in body. But they were years of high intellectual enjoyment, and the leisure, which his inability to find stated work gave him, was well employed. What he did with it proved a providential preparation for his future work. For if neither Bowdoin, nor Dartmouth, nor Roxbury thought him "quite the man," his talents and learning were not without recognition that must have been very grateful to him. He was always made welcome at Mr. Ticknor's and Mr. Bancroft's. Professor Park took long walks with him, during which the two friends had "good, long discussions about points of theology in which we differ." President Quincy thought enough of the young man to tell him "about his plan for governing Harvard College." Professor Longfellow met him with the old-time cordiality. "To-day," he writes to a friend, "I am going to dine with Dr. Channing, to take tea at Mr. R. H. Dana's, to spend the evening at Mr. Ticknor's."

By no circle was he more cordially greeted than by the Transcendentalists, and those who, like Dr. Channing, sympathized with their aims, though hardly with their views and methods. Fresh from Germany, and a friend of the widow of Hegel, had Mr. Smith been far less brilliant than he was, the members of the Brook Farm Community would have been delighted to talk face to face with a man that had drunk at the fountain whose waters they found so exhilarating. His letters of this period reveal the fine critical discernment, afterward displayed in his great reviews, some of which are preserved in "Faith and Philosophy." To mention but a single instance, it may safely be said, that he would never have had occasion to revise the opinion of Dr. Channing, which he expressed in January, 1841.

Disappointed by his failure to find employment, suffering in body, and thrown continually into the society of brilliant men who rejected the Trinitarian and evangelical theology, it would not have been strange had his faith wavered. But he is able to write: "I trust that I have consecrated myself anew to the service of my Master"; and he accepts with eagerness an invitation from the pastor, Mr. Aiken, to aid him in conducting an inquiry meeting in the vestry of Park Street Church.

The years of waiting came to an end. It is both painful and ludicrous to read that at last "he made a fruitless effort to obtain a place as an assistant teacher in a seminary for young ladies." But it is pleasant to find, that when the trial of his patience was concluded, he was happily married, and was the settled pastor of the Congregational church at West Amesbury, Mass. His scholarly habits and large attainments neither unfitted him for pastoral labor nor prevented his enjoyment of it. Dr. E. A. Lawrence, his nearest ministerial neighbor, says that "his qualifications for the work of the ministry were as peculiar as they afterward proved to be for teaching history, philosophy, and theology." His letters show that he thoroughly enjoyed his pastoral life. Amherst College offered him the Chair of Rhetoric just a year after his ordination, but he remained at Amesbury; and it was only when he had finished five years of faithful and successful pastoral labor that he listened to a second call from the same college, and became its "Professor of Mental and Moral Philosophy." Dr. Seelye, the present president of Amherst College, then a student, and Professor March, of Easton, then a tutor, write in great detail and with great enthusiasm of the methods and the results of his teaching.

His connection with Amherst was terminated by his acceptance of an invita-

tion to become Professor of Church History in Union Theological Seminary, New York. Months passed before he finally concluded to leave New England and the College to which he had become deeply attached ; but, finally, at the close of the year 1850, he began his new duties. From this date until his death, his life was crowded with work. He labored assiduously and successfully to secure for the Seminary an increased endowment. He became the personal friend of the students ; he listened with interest to their questions ; mapped out for them courses of reading, and not seldom furnished "pecuniary means to help them through hard places." By his vigorous and lofty preaching, and his charming social gifts, he strengthened his influence on all sides ; and this, in turn, he was active in exerting in behalf of the Seminary. He even became an ecclesiastical power in the Church ; not indeed by preference, but by the force of his character and endowments. The power which he thus wielded, became at last an incalculable blessing to the land. To it, more than to any other single cause, we owe the reunion of the Presbyterian Church. Nor did all this exhaust his abundant resources or consume his time. His literary labors were vast and varied. "He was constantly at work on translations, reviews of books, sometimes elaborate articles for different periodicals." Appleton's and McClintock's Cyclopædias were enriched by a number of articles from his pen. From 1853 to the close of his life, he was a frequent contributor to the *Evangelist*. He translated, adding notes and references of his own, five volumes of Gieseler's "Church History." He compiled his "Chronological and Historical Tables," the learning, completeness, and permanent value of which were at once and on all hands conceded. He prepared and delivered elaborate courses of lectures to the young ladies of various schools in the city. He originated and became one of the most active members of a philosophical club. He was sought year after year for literary services at college commencements. In 1860 he founded and became one of the editors of the *American Theological Review*, for every number of which he wrote until it was united with the *Biblical Repertory*. Meanwhile he labored with unflagging industry on his theological lectures ; and when smitten with fatal illness, he was engaged in preparing a work on "The Evidences of Christianity."

The volume abundantly justifies the estimate of his life-long friend and colleague, Dr. Prentiss, whose address at his burial it contains. "Our country has produced no theologian who combined in a higher degree the best learning, literary and philosophical culture, wise discriminating thought, and absolute devotion to Christ and His kingdom." The reader of the volume will find himself in communion with one of the choicest spirits of his country and his age. Rich beyond most men in gifts, in social graces and in attainments, his wealth made him "always and everywhere at home." All who met him were charmed by a countenance that revealed a severe and lofty intellectual life, softened by whatever in the expression indicates a charity that hopes and believes and endures. He would have become a great *litterateur*, if, in early life, the spiritual revolution of which he was the subject had not turned him from *Belles-Lettres* to philosophy, from the form to the substance of the truth. A lover of the truth, his wide learning and critical discernment would have made him a harsh judge of men and movements, and his life would have been pugnacious and his work destructive ; but that these were held severely under the tyranny of his "irenical spirit." He loved not only truth, but men. Thus his career became a career of meditation, and his work a work of construction. This spirit was his consummate gift from God. It is evident even in his critical essays ; it is more evident in his inaugural address as Professor of Theology. How finely conspicuous in all his labors to heal the divisions of his adopted Church ! The name of his Seminary designates alike his spirit and his work. He died in the love of his brethren and "in *pace Domini*." Only his body was weak, too frail for its "freight of weighty thought." There is a sentence in the "Phædo," which anticipates the revelation in the New Testament, of the life of the good, after they have been

released from the prison of the flesh. As Dr. Smith was above all a Christian philosopher, it may well be quoted here. Socrates is describing the reward of "those who are remarkable for having lived holy lives." Of these, he says, "Those who have duly purified themselves with philosophy live altogether without the body, in mansions far fairer than these, which may not be described, and of which the time would fail me to tell."

JOHN DEWITT.

III.—SYSTEMATIC THEOLOGY.

A SYSTEM OF CHRISTIAN DOCTRINE. By DR. I. A. DORNER. Vol. I. Translated by Rev. Alfred Cave, B.A. Edinburgh: T. & T. Clark. 1880. pp. viii. and 465. New York: Scribner & Welford. \$3.00.

CHRISTLICHE GLAUBENSLEHRE VON I. A. DORNER, Zweiter Band. Spezielle Glaubenslehre ist Hälfte. Berlin: Wilhelm Hertz. 1880. pp. 474. New York: B. Westermann & Co.

We have already noticed the first volume of the "System of Doctrine" of Dr. Dorner in connection with its first appearance in the original German (Vol. I., p. 190 f.) It will only be necessary now to notice the work of the translator. We have taken the liberty of correcting in the title above a strange blunder in the name of the author. It is Isaac August Dorner and not J. A. as printed. The translation embraces only half of the first volume, and yet is issued as the *first* volume. We must protest against the impropriety of this change in the numbering of the volumes in the British edition, as likely to lead to confusion in the subsequent quotations which will be made now from the German and then from the English text. The translator is generally appreciative of the high character of the author and the worth of his system of Theology, and yet this does not restrain him from unwise and, we may say, unseemly remarks. His statement that "Schleiermacher has sometimes been likened to Kant; it would be truer to say that Schleiermacher is the Hume and Dorner the Kant of recent German theology" (p. 6), in our judgment, is as far from the truth as possible; and we doubt not would be repudiated by Dr. Dorner himself. We marvel what course of thought could have led the translator to this extraordinary comparison, or what can be meant by "the most original followers of the great theologian of Halle" (p. 13). In view of such obscurity and extravagance of statement within a few pages of introduction, the translator's criticism of Dr. Dorner's style (p. 6-7) seems to us in very bad taste, to say the least; and makes one suspicious of his entire work. We grant that "it frequently requires very hard thinking indeed on the part of his translator to fathom what he intends," but that translator must have a very strange mind who "wonders whether it ever occurred to Dr. Dorner that it was necessary to make himself intelligible." The students of Dorner have to *think hard* because their master is profound and comprehensive in his thinking, and his style is no less profound, massive, and exceedingly fertile in its delicate balancings and shadings, as he views his subjects on all sides, where the powerful German compounds, and the *auch, nur, schon, and bloss* have their proper place, even if they give some trouble to the translator. The thought and its expression correspond as they must in the best composition. We cannot congratulate Mr. Cave with any prospect of the realization of his hope "that the translation will not be quite so repulsive as the original," or "that even facile readers of theological German may find this edition somewhat more easy to read, and not less reliable than the Berlin edition. We confess that we entered upon the reading of the translation, prepared by Mr. Cave's introduction, to criticise his work severely and expecting to find abundant material. We are