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I. REVIVALS OF RELIGION.

The word Revival implies the previous existence of life ; more properly, it means resuscitation or resurrection from the dead. But according to usage, and with reference to the secondary meanings of the word *life*, it means calling into active exercise a life which has become torpid or has been slumbering. Hence, it has special application to the church, not to the world outside. In Acts 2: 41 ff. we have an account of a revival in the proper sense of the word ; for all the statements there concern the members of the visible church of God. What is commonly called a revival—a general religious movement among the unregenerate—was called by our fathers an “awakening.” There is a sense in which such an awakening may be called a revival, to-wit : a revival of God’s work, (Hab. 3 : 2)—that work of salvation, of calling in His elect—which He has been doing from the beginning. This work seems at times, and in some places, almost to cease ; the Lord seems to abandon His church and give it up to the power of Satan, as in the days of Elijah, at the crucifixion of Jesus, and in the “Dark Ages.” Then comes a time of reviving, a great movement among the dry bones, and a great multitude stand up for the Lord. (Josh. 24—1 Sam. 12.—Judg. 2.—1 Chron. 29.—Hezekiah, Josiah, the Maccabees, Pentecost, the Wilderness, the Brethren of the Common Lot, the Reformation, the Kirk of Shotts, Northampton,

More positive opinions of his own on such vital matters as the inspired verity of the sacred records would have been inconsistent with Dr. Bruce's peculiar scheme in this book, but would have given him a stronger standing-ground for unimpeachable orthodoxy. The fact plainly stares us in the face that, with the best motives in the world, the Glasgow professor has, perhaps inadvertently, made grave concessions to error in the supposed interests of the truth.

The final chapters of the volume (the eighth, ninth and tenth) on the Gospel miracles in their relation to Revelation, on the Great Moral Miracle and on Christianity without miracle, are highly impressive.

Few words are called for in reference to the three other works in this series, as they have all been before the reading public for some years. The standard work on the Parables has gone to its third edition; and the outward form given to it by the Messrs. Armstrong is one that is characteristically good and pleasant to the eyes. No material change has been made in the text. The treatment of the parables of our Lord is systematic, broadly, original, and as to the tone, confident and authoritative. For Trench's allegorizing Fathers, we have the brightest lights, true or false, of modern Germany. The result is a work that is at once critical and practical.

In "The Humiliation of Christ," Dr. Bruce broke new ground in English dogmatics, but was not without fore-runners and guides on the continent of Europe. His view is that the doctrine of "The Humiliation" is fundamental; and that our Saviour though sinless was *weak* and capable of mental and moral as well as physical development and discipline. The exhibition and criticism of the subtle *Kenosis* theories—ancient and modern—and of the tenets of the Lutheran and Reformed churches on this whole subject are singularly clear and able. The entire region through which the discussion moves is beset with pitfalls of the most hazardous speculation. Dr. Bruce's positions are often startling, and at times precarious, but are on the whole evidently meant to be conservative.

H. C. ALEXANDER.

DR. FAIRBAIRN'S "MORALITY."

OF THE DOCTRINE OF MORALITY IN ITS RELATION TO THE GRACE OF REDEMPTION. *By Robert B. Fairbairn, D. D., L.L.D., Warden of St. Stephen's College, Annandale, N. Y.* New York: Thomas Whittaker, 2 and 3 Bible House. 1887. 12 mo., pp. 331.

The title of this work is attractive. The book undertakes to supply a felt want. It is of great importance that the connexion should be distinctly pointed out in a Christian country between systems of Morality and the scheme of redemption. In some respects the author has made good his design. We think that he ought to have emphasized some distinctions, which he has omitted to notice. He uses the term *Morality* as generic, including Moral Philosophy, Ethics, and

Morality specifically considered. One is entitled, it is true, to employ his own terms, if he does not leave his readers in doubt as to the signification which he attaches to them. At the same time, it is desirable that he should indicate any peculiarities which distinguish their employment from that which is common and accepted. Moral Philosophy is ordinarily understood to mean a philosophical analysis of our moral nature, with its phenomenal facts and the fundamental laws by which they are regulated. It is consequently partly psychological and partly nomological. It is the former in its examination and registry of the facts of the moral nature, the latter in its treatment of the laws of that nature. Ethics is taken to signify a system of moral rules, reflectively constructed, by which the life ought to be governed. Morality, in its ordinary use, indicates the moral quality of states and acts. The author has apparently intended to embrace all these under the general designation of Morality.

There were three things which it behooved him to accomplish in accordance with the idea of the book: first, to develop his system of Morality, secondly, to give his views of "the grace of redemption," and thirdly, to specify the relation which ought to subsist between them. Especially was it incumbent on him to define and bring out clearly the relation in question. This he has done, to a certain extent. But since this was the novel and peculiar feature of the work, we could have wished that he had given it a more detailed and thorough discussion. The influence which he shows to be exerted upon man as a moral agent by the scheme of redemption and supernatural grace is twofold: They furnish light which the moral nature alone, in our present sinful condition, cannot afford, but which it imperatively needs; and they give a power, of which nature is destitute, to conform the character and life to the claims of the moral law. In this we heartily agree with him.

At the same time, he shows that the gospel does not create the great truths and laws of morality. These were communicated to man by a natural revelation. They attach to him as man, not as a regenerated man. They belonged to the scheme of Natural Religion. Hence the responsibility of those who are unevangelised for their moral conduct. Still, Christianity republishes and brings out into clearer light these original elements of man's moral constitution, and by creating new and redemptive relations enlarges the field of their operation, upon the principle that every relation carries with it corresponding duties. But the main point insisted on, and very properly insisted on, is that without the supernatural grace of redemption and the application of the blood of atonement no man is able to meet, as he ought, his moral obligations. This is of vital importance, and we cordially concur in what the author has urged in regard to it. The work has this for its characteristic feature, and we are glad in being able to applaud the execution of the author's design, so far as this is concerned.

We see no reason for his apparent denial to conscience of the pos-

session of a moral complexion, justifying its being ranked as a separate faculty or power, distinct from the intellect on the one hand and the feelings on the other. True, it embraces perceptions and sentiments, but they are specifically moral in their character. It is the morality of conscience, in its fundamental laws, its perceptions, its judgments and its sanctions, which stamps its peculiarity and differentiates it from the intellectual and emotional elements of the soul. His analysis of sin seems to us to exaggerate the mere want of balance between the powers of nature, serious as that evil unquestionably is, and to lean too much to the old theory that it consists in the subjection of the rational and moral parts of the soul to the animal propensities. We were disappointed in not finding the scriptural representation, that by the fall the spiritual life which had reigned in all the faculties was destroyed, and that it is this spiritual life—the life of holiness—which is re-created and restored by the grace of regeneration.

Of course we utterly dissent from the author's Arminianism, which, we are sorry to say, sinks in one part of his work into mere Pelagianism; as when, for instance, in urging the necessity of a Moral Theology, he uses these words: "It is almost universally recognized that morality, and the dispositions which beget morality, must recommend many a man, who has never been brought into contact with revealed religion, to the mercy and favor of God." Immediately afterwards, he quotes from Principal Shairp a most extraordinary encomium upon the poet Virgil as an example of "purity" and "unworldliness." Had neither of them read the Eclogues?

The book closes with a learned, interesting and, in the main, laudable comparison of Oriental religions with Christianity, in which it is shown that however valuable the moral precepts may be which those religions comprise, no information is communicated, no provision made, by which a sinner is helped in his mortal necessities.

The book is admirably printed and its "make-up" neat and inviting.

JOHN L. GIRARDEAU.

LOWE'S HEBREW GRAMMAR.

A HEBREW GRAMMAR. *By the Rev. W. H. Lowe, M. A., Lecturer on Hebrew, Christ's College, Cambridge.* New York: Thomas Whittaker. 1887.

The series of manuals now appearing in this country under the general title of "The Theological Educator," and bearing the *imprimatur* of Thomas Whittaker, is highly creditable to English enterprise. The names of C. H. H. Wright, Marcus Dods, and our own Professor Warfield in the list of contributors raise the presumption that the whole series will be characterized by thorough and progressive scholarship. But the volumes of every such series are notoriously unequal, and, in this instance, Mr. Lowe's Hebrew Grammar must be excepted from any general commendation that may be due to these neat and compact