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I.

THE INFLUENCE OF PAGANISM ON POST- APOSTOLIC CHRISTIANITY.

EVERY reader of early Christian literature, unless wholly prejudiced by his dogmatic views of Christianity, must recognize the inferiority, as exponents of Christian thought, of the literary productions known to have come from the post-apostolic age, to those which form our New Testament. This inferiority is not merely of literary power but of grasp on Christian ideas. When we turn from the New Testament to Clement of Rome or Ignatius, to the unknown author of the so-called Epistle of Barnabas or to Justin Martyr, we pass manifestly from the teaching of masters whose hold on Christian truth is firm and whose view of it is pure and clear to the teaching of disciples whose hold trembles and whose view is partial and dim. In post-apostolic literature the New Testament doctrines are often reproduced in a fragmentary way. They are mixed with other ideas foreign to apostolic Christianity. The latter is unintentionally distorted and misrepresented. The points of view from which the New Testament authors presented their religion had been, it would appear, frequently lost by their successors, so that apostolic phrases were not seldom repeated with changed meanings.

This is quite a different phenomenon from that of the various types of doctrine found in the New Testament itself. It is true that Paul's conception of faith was not identical with that of James nor his presentation of it with that of the Epistle to the Hebrews. We would have had a very incomplete idea of Christ's ministry if the fourth Gospel had not supplemented the synoptic narrative. The New Testament writers had, in short, their individual points of view and doctrinal characteristics. Their mental peculiarities and their

its composition canonical authority for the author and for the Christians to whom he wrote. In his canon, however, the Gospel of John, the Epistles, the Acts, and the Apocalypse do not appear, although he shows an acquaintance with some of these writings, which were, therefore, in existence when he wrote, though they had not received general recognition as sacred books. Wohlenberg denies, however, any direct connection between the Gospel of John and the *Didache*, and explains the resemblances between John xvii. and the Eucharistic prayers of the *Didache* by the theory that they drew from a common source—that these resemblances are a part of the original apostolic material of the *Didache*. A detailed study of his arguments is certainly worth the while.—*Die Stellung Augustins in der Publicistik des Gregorianischen Kirchenstreites*. Von Lic. Carl Mirbt, Privatdocent d. Theol. an d. Universität Göttingen. Pp. 113. (Leipzig : J. C. Hinrichs, 1888 ; New York : B. Westermann & Co.) The author aims to show the influence of Augustin, through his writings, in the conflict between the Papacy and the imperial power, in the latter half of the eleventh century. The former and larger part of his treatise is devoted to actual references to Augustin in the polemic writings of the time, and the second part to a consideration of his real influence in the conflict, as his authority was felt and used by this debater or that. The author shows that in the great questions that agitated Church and State Augustin was constantly appealed to by both sides, and traces his influence particularly in the discussions as to the doctrine of the Church, the relation between Church and State, Excommunication and the Sacraments. The conclusions are not without interest, and an immense deal of patient inquiry has gone to the shaping of them.—Following this comes appropriately *Hildebrand and His Times*. By W. R. W. Stephens, M.A., Prebendary of Chichester and Rector of Woolbeding, Sussex. Pp. xiv., 230. (New York : A. D. F. Randolph & Co., n. d. [1888].) This is a recent issue in the excellent series entitled *Epochs of Church History*, appearing under the general editorship of the Rev. Professor Mandell Creighton. They fill a gap between the exhaustive history and the mere superficial compilation that often has had to do duty as public cicerone in these attractive galleries of the past. In the present volume, while notes and authorities are banished from the main body of the work, there is everywhere plain evidence of thorough study into the sources, and the endeavor is manifest to keep the attention of the reader upon the large movements, and thus enable him to understand the bearing and importance of the separate events. One of the most dramatic periods of all history is thus brought before us in a way to show the connection of its various scenes, and enable any intelligent person to feel that, by the reading of this little volume, he has gotten an insight into the real nature of the forces at work and the real significance of the results wrought out by them.

FRANCIS BROWN.

III.—SYSTEMATIC THEOLOGY.

THEOPNEUSTIA : the Plenary Inspiration of the Holy Scriptures. By Dr. L. GAUSEN, David Scott's Translation, re-edited and revised by B. W. CARR, with a preface by C. H. SPURGEON. London : Passmore & Alabaster, Paternoster Buildings, 1888. Crown 8vo, pp. 367.

THE BIBLE DOCTRINE OF INSPIRATION EXPLAINED AND VINDICATED. By BASIL MANLY, D.D., LL.D., Professor in the Southern Baptist Theological Seminary, Louisville, Ky. New York : A. C. Armstrong & Son, 1888. 12mo, pp. x., 266.

WHAT IS THE BIBLE? An inquiry into the origin and nature of the Old and New Testaments, in the light of modern Biblical study. By GEORGE T. LADD, D.D., Professor of Philosophy in Yale University. New York : Charles Scribner's Sons, 1888. 12mo., pp. xiv., 497.

We welcome the reissue of Gausson's "*Theopneustia*," under the auspices of Mr. Spurgeon, as an especially timely publication. The critical study of the Biblical documents, considered as literature, which has characterized our age perhaps more markedly than any other period, has a tendency, by calling repeated attention to the human origin and human qualities of the Biblical books, to make men forget their divine origin and divine characteristics. No book can be named which is better fitted to correct this than Gausson's admirable volume, the mission of which is not to develop a well-rounded and carefully guarded doctrine of inspiration, but to prove the existence of an everywhere present divine element in the Scriptures. So strictly does it hold itself to this task, that the careless reader has not infrequently misunderstood it and charged it with teaching a mechanical theory of inspiration, which, however, its author earnestly repudiates, declaring that "he has never, for a single moment, entertained such an idea," and that he "feels the greatest repugnance to it." (See Gausson's "*It is Written*." London : Bagster & Sons, 3 ed., pp. i-iv.) As a matter of fact, it ought never to have been misunderstood ; it is simply and straightforwardly written, and though laying the emphasis on the divine side of Scripture, it yet not only never denies, but always allows for the human side, and it repeatedly asserts, in the most explicit way, that the human element is never absent : "We hold that every verse, without exception, is from men, and every verse, without exception, is from God ;" "every word of the Bible is as really from man as it is from God." In a word, Gausson is an advocate of that view of inspiration which considers the Spirit of God and the spirit of man as cofactors in the production of Scripture, working so together that the whole product is both human and divine in all its parts ; a view which has been explicitly taught by nearly all the Reformed divines, which has been from the beginning implicitly believed by the whole Church, and which is the immediate presupposition of all Biblical deliverances on the subject, all of which converge to the definition that the things which the human authors write are at the same time the commandments of the Lord (1 Cor. xiv. 37).

Dr. Manly's volume takes its place by the side of Gausson's in the doctrine that it teaches, and is worthy of a place by its side also in the lucidity of its exposition and defence of this truly Biblical conception. He defines "inspiration" as over against "revelation," as "that divine influence that secures the accurate transference of truth into human language by a speaker or writer, so as to be communicated to other men" (p. 37). What is lacking in this definition is fully supplied by an earlier passage, in which just expression is given both to the fact of dual authorship and to the effect of that fact in both humanizing the resultant writings and clothing them throughout with divine authority, so as that they are, in a true sense, in all their parts God's word to man : "The Bible is God's word to man throughout ; yet at the same time it is really and thoroughly man's composition. . . . The Word is not *of* man as to its source, nor depending *on* man as to its authority. It is *by* and *through* man as its medium ; yet not simply as its channel along which it runs, like water through a lifeless pipe, but *through* and *by* man as the agent voluntarily active and intelligent in its communication. . . . It is all unmistakably the work of man. It is all by singular and accumulated evidence declared to be the Word of God ; all written by man, all inspired by God" (p. 27 ; compare also pp. 168, 169). Dr. Manly divides his book into three parts, in which he first carefully explains the doctrine, then

offers proof for it, and then defends it against objections. The whole is vigorously written, and is well adapted to the popular audience for which it is designed. Now and then something seems to be lacking in close statement, and now and then the ordering of the proofs seems not absolutely the best, or their development seems somewhat less complete or cogent than might have been. One or two statements (*e.g.*, on p. 102) are not perfectly clear; probably the name of Bishop Lightfoot on p. 234 is a slip of the pen. But these are small matters; the work is an admirable one, and admirably expounds and defends the true doctrine.

The core of this doctrine is the assertion of the coactivity of both the human and divine authors in the production of Scripture. And one of the clearest passages in Dr. Manly's book expounds the essential incompatibility of the ideas of inspiration and dictation. "The act of committing to writing that which is dictated," he writes, "differs very much from what we understand to have occurred in writing or speaking what is inspired. The difference is this: that there is, when we dictate, no control over the will of the amanuensis; and also that there is no aid to his memory, reflection, imagination, or power of expression, on the supposition of his being willing but unable to give accurately what had been communicated to him. Both the control and the imparted power which we believe to belong to inspiration are lacking" (p. 66). In the underlying contention of this passage, that God uses men in inspiration, through the spontaneous activities of their own human powers, Dr. Manly can claim Dr. Ladd as "of his part;" for no one has given stronger or better expression to this great truth than Dr. Ladd. "Inspiration," he says, "is a spiritual effect within the human spirit, a quickening and elevating and informing of the spirit; it must all necessarily take place in accordance with the constitution of the being in whom the effect takes place. It follows from what has just been said that all the different faculties of human nature, as they are employed in the service of divine self-revelation and inspiration, must remain true to the fundamental laws of their being. Indeed, senses, sensibilities, intellect, and moral and religious powers can be occupied in the process of revelation and inspiration only as they conform to these laws. . . . If the senses act at all in revelation, if the revelation be through a vision, for example, they must act as senses; they must act under all those conditions of limitation which belong to the very constitution of sense. . . . We note, further, that in the realizing of divine revelation and inspiration the faculties of man act together as a living unity. . . . The inspired man is always a man with a brain and a body, with a characteristic experience, and so a characteristic memory, with a certain attainment of intellect and range and quality of judgment. . . . Inspiration receives the whole man as its subject; it affects the whole man by the quickening and elevating influences which it introduces into the soul. . . . The memory of man is influenced by and employed in the work of revelation and inspiration, but always according to its fundamental laws. . . . The powers of reflection are also influenced by the work of inspiration, and yet they, too, are influenced in accordance with their constitution as powers of the human soul. . . . We see, then, that the true subject of all inspiration, the producer of the Biblical literature as sacred and inspired, is *man*. . . . Therefore, the revelation and inspiration of each prophet and apostle will have its peculiar characteristics; and these characteristics will depend both upon the circumstances amid which each prophet and apostle lives and also on the personal character of each" (pp. 125-131). This is most excellently said, and would be as acceptable to Dr. Manly and to Gausson as it is to Dr. Ladd himself. Where they part company with him is not in any failure on their part to do full justice to the human in the authorship of the Scriptures, but in failure on his part to do justice to the divine in it. Dr. Manly was speaking of Dr. Ladd's

former work, the "*Doctrine of Sacred Scripture*," when he named him as "certainly the most elaborate and probably the ablest of all the recent assailants of the strict doctrine of the inspiration of sacred Scripture" (p. 47); but the description fits as well the present volume, which is professedly but a popularized abstract of its more bulky predecessor.

We do not quarrel with definitions. We are as ready to clothe our conception of the methods in which the divine and human have entered into the genesis of the Scriptures in the terms of Dr. Ladd's definitions as in those of our own. We could readily accept the threefold discrimination of "revelation, inspiration, utterance" (p. 114), and inquire what is the teaching of Scripture and right reason as to the divine influence exercised on the human authors of Scripture in each. What we emphatically dissent from in Dr. Ladd's treatment of the subject is his sustained effort to minimize the divine element at every stage of the process of the production of Scripture, to limit it by the human, and to remove it more and more into the background, until in large portions of Scripture it is all but completely dissipated. The agent of "revelation" he unhesitatingly declares to be God, and its form to be "manifold; it is by history, prediction, law, prediction and doctrine, but is pre-eminently in and by the God-man Jesus Christ" (p. 411). But he everywhere speaks of its mode in such a way as to magnify the human element in the product and to reduce the divine as nearly as possible to the level of providential care. It is described as in essence, a "stirring up of some thought in human minds" (p. 413); as a "planting and growth within the soul, of certain great moral and religious ideas" (p. 232); as resulting from "a spirit of revelation moving in history with varying degrees of illuminating and purifying, as well as working and dwelling in the minds of chosen disciples" (p. 330). In a word, Revelation is the work of Genius; "from time to time God brought before the nation of Israel, through its great geniuses of a moral and religious kind, the more abstract statement of truths regarding His own mysterious Being and mode of action" (p. 409), just as He reveals great principles of other sorts through geniuses of other kinds; for "the differences between the two concern chiefly the nature of the truth divinely imparted" (p. 429; yet compare p. 439). Even the phenomena of prediction appear to Dr. Ladd to require no further explanation. With him, foresight is the result of insight (p. 116); and while prediction is a divine work within the soul (pp. 232, 249), it is so only as the result of the prophet's own forecast of God's plan, founded on the moral and religious ideas which have been planted within him. In order to account for it, it is "unwarrantable" "to resort to a theory of 'remarkable coincidences' and 'shrewd calculations,' when everything shows that it is the direct effect in the minds of the prophets of those feelings and ideas with which they were inspired" (p. 243). No wonder that he thinks it illegitimate to look for precise fulfilments of these prophetic forecasts (p. 249), which were, indeed, often better fulfilled "in the breach than in the observance" (p. 249), and chides Matthew for thinking otherwise (p. 250). "Inspiration" with Dr. Ladd is simply the subjective condition of revelation, and is as such both in a sense prior to revelation (so that we read of "committing to writin certain revelations previously received by inspiration," p. 104), and in a sense the result of it (so that we read of it as arising "in connection with the disclosure" made in revelation, p. 114). It consists in essence of "spiritual insight and sympathy" (p. 228); it is "a spiritual effect within the human spirit, a quickening and elevating and informing of this spirit" (p. 425), "a moral quickening and elevating of soul," such as "includes the illuminating of" the recipient's "faculty of insight, the purifying of his moral emotions, the strengthening of his purpose to further the ends of righteousness" (p. 116). As such, it is common to all believers (p. 424, and especially 439); but varies in intensity with

different individuals, even within the limits of the authors of Scripture (p. 441). It is of course inconceivable that a purification and elevation of moral consciousness should have no effect on "utterance." So Dr. Ladd admits that when the apostles taught the truths of the Gospel, they taught as inspired messengers, and in an authoritative way, whether it was by word of mouth or by writing (p. 98). He can see that "the words of the prophet who speaks prophetically are *per se* words of the Lord," and "if these words are faithfully recorded, the record will naturally, it will almost necessarily be regarded as sacred and inspired" (p. 112); so that "the faithful record of prophetic utterances may be considered, *in a secondary way*, as worthy to be called inspired" (p. 120). He can see that the spiritual awakening which he calls inspiration may result even in something worthy of being called "a suggestion of words" by the Holy Ghost. "For the words of a writer under a strong spiritual impulse are born of that impulse as truly as they are the product of his own previous education and of the culture of the race to which he belongs" (p. 362). Not only will "the character of the thought thus influence the words in which it is itself expressed," but we even read: "Nor can it be denied that the indwelling divine Spirit may often suggest to the minds under its influence a new combination of terms, or a new use of a word, the better thus to give to future generations the ideas of God's revelation of Himself as the Redeemer of man" (p. 426). Thus, "it is necessary to regard the Bible as something more than 'a record' of Biblical revelation;" it is at least "the bearer or 'vehicle' of a unique and incomparable form of revelation;" and even more: "In some sort we must speak of the Bible as being itself a revelation of God . . . that is, it is a result reached by giving written form to the truth which has been revealed" to the minds of its authors (p. 419). While Dr. Ladd is thus far from excluding the divine from the Scriptures, he nevertheless admits it by as indirect a route as possible and limits it to the smallest possible amount. He is sure that it is not there in such a sense that the Scriptures are the Word of God, or in such a sense as to render them errorless or infallible, or as the result of any special divine influence given to any one to fit him for the work of writing (p. 98).

We get to the root of Dr. Ladd's conception of the relation of the divine and human in the production of Scripture when we see him speak of the difficulty of the task of determining "the exact place where the divine meets the human and is limited by it" (p. 437). He apparently conceives of the divine seeping into the Scriptures with difficulty, and as everywhere limited, contracted, and debased by the pressure and admixture of a vigorous human element. But why should we think of the union of the divine and human here as if there had been a conflict between them, and each had seized what it could, and so made the product pre-vaillingly divine or human; and not rather as a harmonious and free flux of both into every part alike, making it all divine-human? Why should we accept a theory of inspiration which is the analogue of the deistic rather than one which is the analogue of the Divine-immanence theory of God's relation to the universe? Why may we not believe that the God who brings his purposes to fruition in his providential government of the world, without violence to second causes or to the intelligent free agency of his creatures, so superintends the mental processes of his chosen instruments for making known his will, as to secure that they shall speak his words in speaking their own? A careful exegesis reveals this as the view of the writers of Scripture; and surely it need yield to no other in point of philosophical completeness or simplicity.

The compass of Dr. Ladd's book is broader than the question of the divine inspiration of the Bible. Its object is to convey its author's whole conception of what the Bible is to the popular reader. As a piece of scholarly popular statement, it attains a very high level; it is so crowded with matter as to be some-

times hard reading to "the general," but it cannot fail to awaken that confidence in the reader which the "full man," sometimes not altogether deservedly, usually commands. The order in which the topics are treated does not seem very natural; but if we may take the summary at the end of the volume (p. 476) as our guide, we may say that Dr. Ladd proposes to answer the questions that concern the origin and composition of the Biblical books, their "literary and other more obvious characteristics," the process by which they were collected and canonized, and their religious qualities and value. On the first of these topics he holds very advanced ground (p. 294), and frankly admits that his position is inconsistent with any theory of "infallible inspiration" (p. 296). His view of the origin of "the canon" is also, as he is frank to say, inconsistent with its being a divine gift to the Church in any other than a providential sense (pp. 66, 329). His modes of argumentation are often rather odd, and the reader must make up his mind to puzzle now and then over ambiguities and undistributed middles. But nowhere, probably, do we meet with a more curious confusion than the often repeated argument which is intended to lower the authority of the Canonical Scriptures to the level of the authority of the Church, on the ground that the "canon" was made by the Church. (See pp. 5, 17 *sq.*, 329, 363 *sq.*, etc.) When Dr. Ladd writes that "as a collection it can claim no infallibility which is not dependent upon the authority by which the collection came to be made" (p. 363), meaning the Church, he speaks as if some authority were attributed to it *as a collection* other than and above what is attributed to its several parts, and he utterly mistakes the authority which guarantees the canon. This is not the Church, but the inspired apostles who gave the sacred books one by one to the Church, thus at once creating and filling up the total contents of the class of sacred books. It is an odd confusion by which he is led to deny that the Bible cannot witness to what it is. When the Bible tells us what "scripture" is, and then asserts itself to be "scripture," it is not a far cry to determine what is its witness to itself. If Dr. Ladd were not prepossessed by the theory of the gradual formation of the Christian canon, he would know better how to interpret the fact that the Church never, even in its earliest days, appealed to criticism, but always to tradition, to validate it and its parts, and would not write of a "selection being made on the grounds of fitness." There never was a "selection" of a canon; the "Church" never had anything to do with it but to receive it; and the authority which validates it as the law-code of the Church antedates and is the same authority which founded the Church itself.

BENJAMIN B. WARFIELD.

BRIEFWECHSEL ZWISCHEN H. L. MARTENSEN UND I. A. DORNER, 1839-1881.
Herausgegeben aus deren Nachlass. 2 Bde. Berlin: H. Reuter.

Dorner and Martensen were bosom friends for nearly half a century. They were in constant correspondence during the greater portion of this time. These letters have fortunately been preserved with very few exceptions, and are now in the possession of the public, with the careful editorship of the younger Dorner, now Professor of Theology at Wittenberg, although his name does not appear in the title or preface. This correspondence will be welcomed in all parts of the world, for Dorner and Martensen are names that are exalted to the highest places in the theology of our century, and their numerous works are counted among the masterpieces of theology. These letters give the internal processes by which their theology was developed, and we see how helpful the friends were to each other in this development. This correspondence is unique. We know of nothing similar to it. The whole of it is on the highest plane of theological speculation. All the great questions in Ethics and Dogmatics, in ecclesiastical polity,