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I.

RECENT DISCUSSION IN MATERIALISM.

THERE are phases of contemporary materialism which have little in common with the doctrines of ancient and mediæval materialists, and which in point of subtlety and philosophical attractiveness are quite in accord with the advanced position of nineteenth century thought. The idealist of to-day flatters himself that he avoids the inconsistencies of Berkeley and Fichte, so the materialist smiles at the mention of Priestly, D'Alembert, and Holbach. But these growths respectively in idealistic and materialistic thought have not been parallel. Idealism has tended in the last thirty years to withdraw its gaze from the thought-ultimate as a monistic conception, to perception as a dualistic relation, that is from cosmic to psychological idealism; while materialism has tended in quite the opposite direction, *i. e.*, from the crude postulate of matter in bulk to the search for an ultimate materialistic principle, that is from psychological to cosmic materialism. Each has strengthened its flank and the battle is now joined between psychological idealism and metaphysical materialism.

Spiritualism has gained vastly by this change of base. As long as the ontology of spirit rested upon a dogmatic assertion of universal mind, there was no weapon at hand wherewith to attack the corresponding assertion of universal matter. I have as good right to assert an universal as you have and *chacun à son goût* is the rule of choice. But now that philosophy is learning to value a single fact more than a detailed system, and is sacrificing its systems to the vindication of facts, it is spiritualism and not materialism which is profiting by the advances of science. Materialism has appealed to the metaphysics of force, spiritualism has appealed to consciousness

may add that earlier testimonies to the canonical use of the epistles can be adduced sufficient in our judgment to decide the question. At the same time the testimony of Irenæus deserves renewed examination, and Dr. Werner's essay will contribute materially to the final solution of the problems involved.

Pittsburgh.

GEORGE T. PURVES.

DR. MARTIN LUTHER'S SÄMTLICHE SCHRIFTEN. Herausgegeben von Dr. JOH. GEORG WALCH. Neue revidirte Stereotypausgabe. Neunzehnter Band: REFORMATIONEN-SCHRIFTEN. Streitigkeiten mit den Papisten. Aufs neue herausgegeben im Auftrag des Ministeriums der deutschen ev.-luth. Synode von Missouri, Ohio und anderen Staaten. St. Louis, Mo.: Lutherischer Concordia-Verlag (M. C. Barthel, Agent), 1889. 4to, pp. 74, coll. 1967.

It ought to be more generally known that the best—most complete, most careful, most helpful—edition of Luther's works, in German, is now in course of publication at the publishing house of the Missouri Synod, at St. Louis. Walch's edition furnishes the basis; but it has been subjected to a most thorough editing, not only in a textual but in a literary and historical point of view. The result is that everything that is necessary not only for a perfect presentation but also for a thorough understanding of Luther's writings, is brought together in compact form in these volumes. When we add that the paper is excellent, the type large and open, the press-work good, it will be understood that the St. Louis edition advances far towards the definitive edition of Luther. The following volumes have already appeared: Vols. i and ii, containing the commentary on Genesis; Vol. x, containing the Catechetical writings; Vol. xi, the postils from the Gospels; Vol. xii, those from the epistles along with other sermons; Vol. xiii, the "Hauspostille;" Vol. xxii, the "Table Talk;" and Vol. xviii, the first part of the "Reformations-Schriften."

The present volume continues the antipapal polemics, containing the pieces numbered from 69 to 184, with an Appendix of 41 more, all preceded by full prolegomena and accompanied with critical notes. The first part of the volume includes all the documents (on both sides) belonging to the controversies with Henry VIII, George of Saxony, Albert of Mainz, Schatzgeyer and Cochläus; while the second part collects the polemic writings directed against papal errors, under their appropriate rubrics. In the course of the editing, many textual errors of the old edition have been corrected, some duplicates have been excluded, several false dates have been righted and one treatise has for the first time been assigned to its true date; certain pieces falsely assigned to Luther have been excluded and one amusing piece, the "Spottzettel vom Heiligthum des Cardinals zu Mainz," for the first time included in an edition of Luther's works.

Some of the most important of Luther's works are included in this volume, as, *e. g.*, his great treatise on the sacraments, called "The Babylonish Captivity of the Church," and the controversy with Henry VIII, which grew out of the latter's attempt to refute it. We obtain from the volume a very good conception of the Romish controversy of the times, as well as of Luther as a controversialist and indeed as a man—in his power, directness, uncompromising devotion to what he held to be the truth of God, and withal in his unfeigned humility. He used harsh, even coarse methods in controversy; being, as he himself confessed, unable to tread softly like Melancthon. But his "Handel" was indeed no "Mittelhandel;" and those were not times when soft raiment befitted the loins of true men. Certainly, his royal opponent set him no example of delicate speech, and Luther's defense is a good

one, that if Henry "might spew his lies shamelessly out of his mouth, he, Luther, might surely stuff them merrily back down his throat." And certainly no one of his opponents was capable of the humbleness of mind that led Luther afterwards, in so Christian and dignified a way, to write both Henry and George, apologizing for his violence of language, while withdrawing no item of his doctrine; nor was Henry's reception of his letter very encouraging. To the core, Luther's was a Christian heart, and it beats as a Christian heart even in these controversies. It was indeed just because his cry was ever "The Gospel, The Gospel; Christ, Christ," while the answer was ever "The Fathers, Custom, Institutions," that he conquered.

Princeton.

BENJAMIN B. WARFIELD.

THE LIFE AND WORKS OF JOHN WILLIAMSON NEVIN, D.D., LL.D. By THEO. APPEL, D.D. Philadelphia: Reformed Publication House. 8vo, pp. 768.

The life of Rev. Dr. Nevin is an important contribution to American Church history. He was the founder of Mercersburg theology, and one of the first to introduce the Christocentric idea into American theology. Dr. Nevin was reared in the Presbyterian Church, educated at Union College and Princeton Seminary, was temporary professor at Princeton and then professor in the Western Theological Seminary at Allegheny. In 1840, he became Professor of Dogmatics at the Seminary of the German Reformed Church at Mercersburg. In 1843, he published the "Anxious Bench," a severe arraignment of that method of revivals. In 1844, his sermon on "Catholic Unity" appeared, which incipiently reveals his views on theology. Holding that the Church was in a state of constant development, he aimed to produce a theology which should be, for the Church, the theology of the future. While on the one hand he criticises certain weaknesses of the Romish system, yet, in order to carry out his idea, he was compelled (especially in his articles on "Early Christianity and Cyprian") "to make concessions to the Roman Catholics which few Protestants were willing to admit" (p. 365). His favorite theme at that time was, "the spirit of Protestantism is the spirit of sect and schism and Antichrist." The prominent doctrine of this theology was not the atonement (as is held by most Protestants), but the incarnation. Its keynote was not so much Christ's life for us, as Christ's life in us. By the incarnation a new life was held to be introduced into humanity. As our race received a sinful nature from Adam, so from Christ, the second Adam, it received divine life. This theanthropic life in substantial form flows over to us. He forgets that there can be no such strict parallel between Adam's relation to the race and Christ's relation to redeemed humanity; for the former is human, the latter is superhuman or divine; the former finite and limited, the latter infinite and varied, in its operations through the Holy Spirit. Dr. Nevin then proceeded to explain in his "Mystical Presence" the mode by which this theanthropic life enters into the life of the believer. And here he reveals, as Dr. Dorner charges, the influence of Anglican Puseyism (p. 88). Dr. Nevin held that the germ of this theanthropic life was implanted by baptism. At the Lord's Supper not merely does the believer spiritually commune with Christ, but the theanthropic life of Christ (his body as well as his spirit) flows over to him. He held that this was Calvin's view. But there was this important difference. Calvin held that we, through the Holy Spirit, are lifted up to the glorified body of Christ, Nevin holds that the theanthropic life of Christ is brought down to us. Calvin makes provision for the operations of the Holy Spirit, which Nevin resolves largely into a mechanical process, namely the introduction of this theanthropic life. Moreover his theology