

THE PRESBYTERIAN AND REFORMED REVIEW

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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

cessful in its occasional statement of the common Christian belief. It is not the common opinion that the spirit is without substance. Neither is it the common faith that God "stood aloof and in stern majesty closed His ears to the imploring cry of suffering and dying men for help, until some one had paid their debt to the uttermost farthing;" or, that God sent "another Divine Being" to die for them. We all believe that He loved us from the beginning and that "He came Himself." To all who want in succinct and popular shape the most acceptable statement of the Swedenborgian faith, this little book may be safely recommended.—*The Unity of the Church and Church Unions*. Lecture and Letters. By Rev. Wm. Maclaren, D.D., Professor of Systematic Theology, Knox College, Toronto. With an Appendix containing Rev. Dr. Langtry's Letters in reply to Dr. Maclaren, and also the Lambeth Articles. 8vo, pp. 61. (Toronto: Presbyterian News Co., 1890.) Dr. Maclaren having delivered a judicious lecture on the true nature of the Church and Church Unity at the opening of Knox College, last autumn, it became the subject of a mild newspaper controversy; hence, this interesting pamphlet. The view which Dr. Maclaren takes is the common Protestant and obviously Scriptural one, and he states it with clearness and force. If the churches would strive a little more for "brotherly union and concord," rather than for ecclesiastical uniformity, our Lord's high-priestly prayer for His Church would be more fully realized.—*Five Sermons on the "Five Points."* By Edward B. Hodge, Pastor of the Presbyterian Church at Burlington, N.J. 8vo, pp. 67. (Burlington, N.J.: The Author, 1890.) A series of calm, judicious, and convincing sermons on the "Five Points" of Calvinism, which may set a worthy example to Presbyterian pastors in this day of anti-Calvinistic agitation. Presbyterian pastors should see to it that the reproach shall not be true of them, that the "doctrines of the Confession are not preached." The preaching that has awakened the world to righteousness in the mouth of Paul, Augustine, Luther, Calvin, Knox, Edwards, Whitfield, Malan, Spurgeon, has the future in its hands whenever it once more is sounded forth as faithfully and boldly as they proclaimed it.

Princeton.

B. B. WARFIELD.

IV.—PRACTICAL THEOLOGY.

MUSICA ECCLESIASTICA; THE IMITATION OF CHRIST. By THOMAS KEMPIS. With a Preface by H. P. LIDDON, D.D., D.C.L. New York: Anson D. F. Randolph & Co., 1889.

This is an edition of a book of devout meditations and prayers more widely translated and used in the Christian world than any other, except the Bible. The special peculiarity of the present version in English appears from the words at the head of the title-page, "*Musica Ecclesiastica*," and from the added claim: "Now for the first time set forth in rhythmic sentences, according to the original intention of the author." The version is made from the text of the edition of Dr. Carl Hirsche, Berlin, 1874. He first restored the text to its original form, following out a suggestion found by him in an old Belgian chronicle, contemporary with the "*Imitatio*," which states that Thomas "wrote the '*Qui Sequitur*' in metre." On subjecting the MSS. of 1441, written by the hand of Thomas and preserved in the