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I.

RECENT DOGMATIC THOUGHT AMONG THE PROTESTANTS IN AUSTRIA-HUNGARY.*

WE are not so fortunate as to be able to avail ourselves of sources lying ready at hand to obtain a correct impression of the dogmatic tendency or tendencies which have prevailed among the Protestants of Austria-Hungary since the middle of this century. Besides some scattered articles in brochures and church papers, as, for example, in Schenkel's *Allgemeine kirchliche Zeitschrift*,† there exists no treatment of the subject of any kind which can be called in any way comprehensive or exhaustive. Moreover, the isolated studies which exist, are written from very diverse standpoints, and therefore make no uniform impression. We shall endeavor to give the American theological public some information concerning the subject indicated in the title, drawn partly from experience and partly from periodicals and brochures of all kinds. If the reader will glance at a map of Austria-Hungary, he will perceive a very extensive tract. From the Russian-Turkish boundary to the Tyrol, from the northernmost part of Bohemia to the Adriatic sea, stretches the territory, and Protestant congregations are found everywhere in it. In some places they stand forth as mere ruins of former greatness and glory, as in the German-Slavic countries; in others they are more compact, as in Hungary, along the Theiss and around Debreczin.

In Hungary the gospel has never had to submit to be entirely

* [For the translation of Dr. Böhl's paper our readers are indebted to the competent hand of the Rev. Charles S. Barrett, M.A., of Baltimore, Md.—
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† See for the year 1863, 4 Hef.

and Lemme, towards what he considers the Reformed view of the sin against the Holy Ghost, as the final hardening and impenitence of an illuminated but not regenerated soul; and he therefore seeks to head a return to the old Lutheran view, that it is essentially the act of a regenerate man, falling away and finally hardening himself in unbelief. He treats the matter in three divisions: first, attempting to show that the fall from grace is possible; secondly, defining the sin against the Holy Ghost exegetically and dogmatically; and, thirdly, testing his view by historical examples (Judas and Francesco Spiera).—*Glauben oder Wissen? Eine Untersuchung über die menschliche Geisteseinheit auf biologischer Grundlage.* Von Prof. Dr. Karl Fischer, Gymnasial-Director. 8vo, pp. 60. (Gotha: Friedr. Andr. Perthes; New York: B. Westermann & Co., 1890.) Dr. Fischer's chief end in this brightly written brochure is to show that the contrast often drawn between Christianity and "exact science," as if the former depended on faith while the latter alone had some knowledge to offer, is unwarranted, inasmuch as all knowledge rests ultimately on an act of faith and science itself must start with assumptions. This end is accomplished satisfactorily.—*Modern Ideas of Evolution.* As related to Revelation and Science. By Sir J. William Dawson, C.M.G., LL.D., F.R.S., etc. Second edition. 12mo, pp. 240. (London: The Religious Tract Society; New York and Chicago: Fleming H. Revell, 1890.) Quite the best statement in brief compass and popular form of the real state of the question concerning evolution which has come to our notice. Dr. Dawson perceives that the Bible is not committed to any theory of the mode of creation (p. 17), and does not exclude evolutionary hypotheses up to a certain point (pp. 18, 19, 49). But he also perceives the grave difficulties in the way of the current theories (*e.g.*, pp. 76, 136, etc.), which are mostly kept out of sight by their enthusiastic advocates; and the inconsequent logic which may be even called the characteristic of their methods of reasoning (*e.g.*, pp. 81, 125). In his view, evolution "up to this time remains an hypothesis, ingenious and captivating, but not fortified by the evidence of facts" (p. 145). A layman like ourself has no right to such an opinion, though it is within our province to say that the hypothesis is far from justified by the reasoning with which it has been supported, so that the evolutionists, if the facts are with them, have themselves to thank for the impression of unreality and fancifulness which they make on the earnest inquirer. Certainly every exact thinker will sympathize with Dr. Dawson in his rebuke of the now rather common mode of speech which refers to evolution as a "demonstrated" fact, or even as so certain as to be "axiomatic." Evolutionists would do well to adopt Prof. Huxley's creed: "In matters of the intellect do not pretend that conclusions are certain which are not demonstrated or demonstrable." Dr. Dawson's eminence as a palæontologist renders his opinion valuable, that the grand procession of living beings in geological time does not make an impression on the mind of the trained observer favorable to the ordinary evolutionary hypotheses (p. 93), but that the testimony of palæontology is, on the whole, adverse to them (p. 135). Much of the volume is occupied with theistic problems, and especially with the design argument. We need a new Paley, of about the length of the old one, and adapted, like it, to class-room work. Will not Dr. Dawson prepare it?—*Christian Apologetics.* Inaugural Address. By the Rev. Dr. Francis R. Beattie, on the occasion of his Installation as Professor in the Theological Seminary at Columbia, S. C., May, 1890. 8vo, pp. 33. (Chester, S. C.: The Presbyterian Quarterly Office, 1890.) In this very able address, Dr. Beattie announces a noble conception of apologetics, and briefly but comprehensively develops an outline of the contents of the science. The place of apologetics in the theological encyclopædia is a much disputed

question; the choice will probably be made between the two views which look upon it, the one as the introductory, the other as the culminating discipline. The chief difference between the two views is that, according to the latter apologetics as presupposing, rather than presupposed by, the other discipline, can and must make a fuller use and offer a completer vindication of the *contents* of Christianity. There can be no question but that this is the nobler as well as the completer view of the science, and Dr. Beattie magnifies his office by so defining his subject (p. 7) as to adopt it. In his detailed survey of the domain to be occupied, however, he does not necessarily go beyond (unless in some topics of his *third* section) the contents of the science, viewed (as we think, on the whole, best) as a preliminary discipline—as which it undertakes to vindicate the divine origin of Christianity and thus to place it before the theologian for the development of its contents and the application of them to life, in the further disciplines of exegetical, historical, systematic and practical theology. For this purpose it must treat of theism, the philosophy of religion, the evidence of Christianity and bibliography; and it is this matter which is embraced in Dr. Beattie's able outline. Everywhere through this outline the hand of a master is visible, and it is as sound as able. The true position on the theistic argument, the true conception of miracle and of inspiration, are incidentally asserted in crisp and telling form. The whole address commands our highest admiration.

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IV.—PRACTICAL THEOLOGY.

GOD IN NATURE AND LIFE. Selections from the Sermons and Writings of
WALTER R. BROOKS. New York: Anson D. F. Randolph & Co.
Pp. vii, 290.

If one might reverse Buffon's famous saying about style, here is a case where the man was the book. After one or two briefer settlements, Dr. Brooks was pastor of the Baptist Church at Hamilton, N. Y. from 1858 to 1873. During these fifteen years these sermons were preached. He did not equally affect all who came under his influence. But on many of the more alert and thoughtful minds among his listeners, and especially among the students of Madison University who soon found his charm, he left a deep and permanent impression as a stimulating power. He never sought, liked, or achieved conspicuousness. He was an intense man of the meditative type. He died in 1888.

His characteristics may be seen in this volume, which consists of twelve sermons, two occasional lectures, a few extracts (mainly from letters), and a "Book of Prayers." The sermons best reward perusal. They are thoughtful essays rather than popular sermons, and are discursive rather than directly exegetical of the texts upon which they are based. Even admitting the ingenuity and freshness of the ideas, it must, we think, be conceded that they might have been presented more effectively by one who had more of the true homiletic instinct for "putting things." Yet in justice it must be added that the Preface more than intimates that the reader who had heard the preacher, would miss lofty passages which had thrilled him in recollection, but which had never been written in the manuscript. It is quite possible that, when preached, these discourses became sharper cut. The sermons on "Meeting with God," and on "The Lessons of the Summer," are perhaps the most characteristic and striking. Taken together, they justify the title which Dr. Clarke, the editor, has applied to the collection. In the former,