

THE PRESBYTERIAN AND REFORMED REVIEW

No. 52—October, 1902.

I.

PERSONALITY THE SUPREME CATEGORY OF PHILOSOPHY.

MODERN philosophy began with an emphatic assertion of dualism. The primary contrast in our experience between subject and object, self and not-self, mind and matter, was construed, by both the great men with whom modern philosophy took its rise, as an opposition not to be overcome.

Although Descartes started from the assumption of the competency of pure thought to explain reality, independently of observation—his principle being that everything must be true which is clearly and distinctly conceived—he failed to deal satisfactorily with the question as to the relation between the material and the spiritual. To him the world seemed to fall apart into two alien and unrelated realms. Mind has as its essential attribute thought, and matter has as its essential attribute extension; these predicates do not imply each other, but are mutually exclusive, and hence the substances to which they belong can have no natural basis of connection. On the one hand, Descartes wished to make due provision for the ethical and religious life of man, and, on the other hand, he desired to recognize the reign of law in nature, and the only way of securing these two ends seemed to him to be the making a sharp division between the world of mind, in which the free will of man is supreme, and the world of nature, which is subject to the sway of mechanical laws. Accordingly Descartes held that everything in the universe, except the mind of man, is explicable on mechanical principles; the whole world of nature, including the world of animal life, can be accounted for under laws of matter and motion. The two factors of

is left but a series of moral teachings, which stand over against us as mere precepts with no power to realize themselves in life. It is not on metaphysical grounds that such a problem as is here raised can be answered: but neither need we confine ourselves to the earliest witnesses: the whole body of effects wrought in the world by the proclamation of Jesus is His witness. After a short introduction and precis of the question, Dr. Brandes first shows that Jesus was a real, complete man, nay the only true man who has realized manhood in its idea; and then shows that he was more than man, and that the perfection of His life can be accounted for only by His superhuman nature. That He was also God's unique Son is argued from His own self-witness, from the testimony of His whole life, from His resurrection from the dead, from the effects of His life and work in the world, from His relations to the hearts of His people. The book is a popular rather than a scientific discussion and is written in a fluent and devout style. It will be read with pleasure and profit in a devotional hour.—**A Revolution in the Science of Cosmology, the Keystone to the Arch of Science.** By *George Campbell*. 8vo, pp. 210. (Topeka, Kansas: Crane & Company, 1902.) The revolution which the author announces in his preface to be wrought by his investigations in our cosmological ideas, consists in the substitution of the notion that the earth began cold and is now in process of heating for the current view that it began hot and is now in process of cooling. This idea is developed and defended and an effort is made to present evidence for it in a manner that will be level to the apprehension of the general reader.

IV.—PRACTICAL THEOLOGY.

Christian Instruction in the Public Schools of Ontario. By *James Middlemiss*, D.D., Emeritus Minister of Chalmers Church, Elora. 12mo, pp. 239. (Toronto: William Briggs, 1901.) In its entirety, of course, Dr. Middlemiss' valuable discussion applies only to the somewhat anomalous condition of public instruction in Ontario. There, if we understand it, the Catholic children are gathered into separate schools supported by the State, where they enjoy full religious instruction in accord with their faith. Whereas the Protestant children, left behind, who are largely in the majority, have been enjoying no religious instruction at all. Dr. Middlemiss rightly claims that this ought not to be and solidly points out that it need not be. He has, however, swept his argument wider and has made his book a plea for and an exposition of the best methods of Christian instruction in public schools, which no one interested in the general subject should miss reading. There is apparent everywhere in the volume fullness of information, maturity of thought, and a gentle wisdom which is markedly persuasive.—**Preaching in the New Age: An Art and an Inspiration.** A series of six lectures delivered in the Hartford Theological Seminary upon the "Carew" Foundation in the Spring of 1900. By *Albert J. Lyman*, D.D. 12mo, pp. 147. (New York, Chicago and Toronto: Fleming H. Revell Company, 1902.) Dr. Lyman's "Carew Lectures" have the peculiarity that they were not only delivered to an audience of theological students, but, as he phrases it, were written with their help. He issued a series of printed questions to theological students, and used the replies received as indications of the matter and manner of the instruction they needed. The lectures are thus a kind of glorified "question-box" exercise. The topics dealt with in the six lectures are, after the introductory lecture, the following: "Preaching an Art"; "Preaching an Inspiration"; "The New Age and its Relation to