

THE PRESBYTERIAN AND REFORMED REVIEW

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I.

CURRENT OLD TESTAMENT DISCUSSIONS AND PRINCETON OPINION.*

N EARLY ninety years ago, in the first year of the existence of Princeton Theological Seminary, Dr. Archibald Alexander, the sole professor and the incumbent of the chair of Dogmatic and Polemic Divinity, informally inaugurated the work of the Old Testament department by giving instruction in the original languages of the Scriptures and in the laws and customs of the Hebrews. In 1822 a distinct department of the curriculum was erected for Oriental and Biblical literature, and the Rev. Charles Hodge was appointed professor. As planned and organized, the new department embraced the literature of both the Old and the New Testaments. A separation began to be made in 1834, when Joseph Addison Alexander was chosen to be an assistant to Dr. Hodge in the department of Oriental literature; and the instruction in the Pentateuch and Psalms and in Biblical archæology was devolved upon him. In fact, this appointment inaugurated a new era in Old Testament work in the Seminary. The erection of the Biblical department in 1822 had been a harbinger of the coming day. The dawn appeared when the elder Alexander, while occupying the chair of Dogmatics, published a small book on the canon of Scripture, covering both the Old and the New Testaments, which obtained notable recognition on both sides of the Atlantic. But the morning of the new era was not yet. Dr.

* An address delivered on Tuesday, October 8, 1901, in the chapel of the Theological Seminary at Princeton, by appointment of the Board of Directors, to mark the transfer of the author from the Chair of Semitic Philology and Old Testament History to the Chair of Oriental and Old Testament Literature.

ethical contents of Christianity and the religious support of this content offered in the gospel, that Christianity is absolute in the sense that the person of its revealer arose in historic surroundings. Jesus is both our redemption and the culmination of our knowledge of the universe in one. To the anticipated objection, "That is supernaturalism," he replies, "Yes, it is genuine, pure supernaturalism." It is evident that Kaftan and his followers are moving nearer to the traditional theology of the Church. Nösgen says it is not enough to say the Bible contains a revelation; in that case the New Testament would bring to expression only the spirit which lived in the primitive Church. We should not get beyond the thoughts and feelings of men; the Scriptures would have a testifying and purifying power, but never a regulative authority. Low views of the Bible mean low views of Christianity itself. A religion of revelation can exist only through testimonials which, like a living fountain, ever send forth such revelation to the world. It was by the gospel to which they bore witness that the apostles gave their contemporaries the salvation of Christ and planted the life from God among them. If this is not sure then we must put in its place tradition, after the manner of Romanism, or the inner light of the spirit with the mystics.

Chicago.

H. M. SCOTT.

V.—GENERAL LITERATURE.

THE MORISCOS OF SPAIN: Their Conversion and Expulsion. By HENRY CHARLES LEA, LL.D. Philadelphia: Lea Bros. & Co., 1901. 8vo, pp. xii, 463.

Mr. Lea in this substantial volume has added an important study to his growing history of the Inquisition, but, as he himself remarks in his preface, a study significant in itself and important in many ways outside its relations to the Inquisition. The story that he tells is one well worth the telling. It has a deep and weighty lesson to teach us. But it is infinitely sad, without a relief of any kind from its dominant notes of fanaticism, cruelty and suffering.

In the year 1492 Spain united, if not as yet consolidated, stood upon one of those lofty pinnacles of success which by their very splendor become crises. The year began with the achievement of the final conquest of Granada, and closed with the discovery of America. Peace at home, commercial wealth abroad, prestige everywhere, the glory of the Spanish kingdoms held the civilized world in wonder. A liberal spirit had hitherto marked the dealings of the rulers with the conquered Moors, and toleration both of race and religion had long been the policy of the various Christian kingdoms. But in 1480 the Inquisition had been introduced into Spain, and in 1498 it was brought into Granada by Ximenes, then Archbishop of Toledo. Mr. Lea fitly comments upon the result when he says: "History offers few examples of retribution so complete and so disastrous as that which followed on the fanatic labors of Ximenes." Archbishop Talavera was interrupted in his gentle methods of instruction and suasion and forced conversions became the ecclesiastical policy of the state with the terrible Inquisition as its instrument. For a hundred and fifteen years the blind policy went on through epochs of rebellion, with ever-growing racial and religious antagonisms, to the final expulsion of the Moriscos in 1610 to 1614. This expulsion robbed Spain of at least half a million of its most thrifty and intelligent inhabitants, and left its manufactures, agriculture and trade prostrate. Its one gain was religious uniformity.

Mr. Lea presents the story in the cold, clear light of his judicial method,

in a style that is somewhat too hard and inflexible but, nevertheless, well adapted to the nature of the history he has to relate. This work takes its place by the author's other writings as the indispensable book in the English language on the subject of which it treats.

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ETHELBERT D. WARFIELD.

LIFE AND LETTERS OF THOMAS HENRY HUXLEY. By His Son, LEONARD HUXLEY. 2 vols. New York: Appletons, 1900.

T. H. Huxley (1825-1895) was, next to Charles Darwin, during the latter half of his lifetime, the most prominent representative of English science, and the figurehead from that side in physico-scientific controversies. His *Life and Letters* furnishes stimulating and in many respects sobering literature. As a man of science, he rendered excellent service, delivering us from the archetypal philosophy of Richard Owen, which in the fifties reigned supreme, and which formed an artificial barrier in the way of biology; next he cleared away the fogs that beclouded people's views as to the Darwinian theory, and he incidentally showed that this theory was not inconsistent with teleology, whilst to the last he exposed the gap in its argument due to the absence of proof that varieties become mutually infertile. And all along the way his tracks are marked by pregnant observations, far-reaching generalizations and hypotheses, and by the dissipation of errors.

Even more remarkable are his services to morality and to religion, not merely by his wholesome criticisms, but by many frank statements in an apologetic way, though often with some set-off that chills our gratitude. Though himself hostile to the acceptance of Bible miracles, he shows that Hume's argument against them involved the fallacy that induction can give certainty in the stricter sense: he maintained that Science has nothing to say against miracles, except to require evidence for them; that "there is no absurdity in theology that you cannot parallel by a greater absurdity of Nature;" that "the philosophical difficulties of Theism now are neither greater nor less than they have been ever since Theism was invented;" and he repeatedly endorses the great argument of Butler's *Analogy*, maintaining that its argument is not weakened by evolution-theories. Of course in doing this he restricts his endorsement to the apologetic, which is the proper use of the argument. He went so far as to defend the use of prayer, which Tyndall and others had assailed, and which had been jettisoned by some of the English prelates. He maintained that the objection from the interference of fixed laws does not apply: "It is as logically absurd for me to ask you to answer this letter as to ask the Almighty to change the weather;" and he, a stiff believer in determinism and repudiating the possibility of chance, maintained that the prayer-controversy was only the old puzzle as to freedom and necessity over again.

He goes further, almost as if in Miltonic spirit he aimed

To justify the ways of God to man;

for he declares the government of the world to be rigorously just and kind and beneficent. He writes, "It is obvious to me that the wicked does not flourish, nor is the righteous punished. The gravitation of sin to sorrow is as clear as of the earth to the sun, and more so." Thus he is not pessimistic, and on the other hand he is no optimist; like most sensible people he thought that the world might be much worse than it is, and also that it could be much better. Nay more, this hater of theological dogma becomes very dogmatic in replying to Broad-church clergy who sought his imprimatur for one of their characteristic manifestoes. He responded by showing that facts