

REV 31 0

The Princeton Theological Review

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VOLUME XI

1913

Published Quarterly for
THE PRINCETON THEOLOGICAL REVIEW ASSOCIATION
by
THE PRINCETON UNIVERSITY PRESS
Princeton, N. J.

challenge outright the physical miracle", he rates it, even the resurrection, as "no essential in the Christian religion". In these respects, and with ample and conclusive statement of reasons, Professor Sheldon declines, as do we, to follow the great philosopher of Jena. We heartily thank the former, however, for his appreciation and criticism of him. It could not be either more sympathetic or more just; and it is by far the most luminous presentation of Eucken's profound and in some ways very valuable philosophy of religion that has come to the reviewer's notice.

Princeton.

WILLIAM BRENTON GREENE, JR.

Man a Machine. By JULIEN OFFRAY DE LA METTRIE. French-English. Including Frederick the Great's "Eulogy" on La Mettrie and Extracts from La Mettrie's *The Natural History of the Soul*. Philosophical and Historical Notes by GERTRUDE CARMAN BUSSEY, M.A., Wellesley College. 8vo; pp. 216. Chicago: The Open Court Publishing Co. 1912.

This handsome and elaborate volume is a credit to compiler, editor and publisher alike. It leaves nothing to be desired by those who have still time and interest for the work of one of the greatest of the French Materialists.

Princeton.

WILLIAM BRENTON GREENE, JR.

GENERAL THEOLOGY

Encyclopaedia of Religion and Ethics. Edited by JAMES HASTINGS, M.A., D.D., Fellow of the Royal Anthropological Institute, Member of the Council of the Palestine Exploration Fund, Editor of "Dictionary of the Bible", and "Dictionary of Christ and the Gospels". With the assistance of JOHN A. SELBIE, M.A., D.D., and other Scholars, Volume V.: *Dravidians-Fichte*. New York: Charles Scribner's Sons; Edinburgh: T. & T. Clark. 1912. Royal 8vo; pp. xvi, 908.

The fifth volume of Dr. Hastings' *Encyclopaedia of Religion and Ethics* maintains the high standard of scholarly presentation set by the previous volumes; and continues like them faithfully to reflect the singularly varied points of view on fundamental points which characterize present-day thought. We shall have to refer to the notices of previous volumes in this REVIEW for an account of the general scope, manner and character of the work. We shall confine ourselves here to a few scattered remarks on some of the contents of this particular volume.

The volume seems to contain a rather more varied body of articles than some at least of its predecessors, and to be less disproportionate in the space accorded to the several topics treated. It also, of course, includes some of those long series of articles on closely related subjects: for these are a feature—and a valuable feature—of the work.

For example, the topic "Ethics" falls within the limits of this volume, and of course it is accorded, in its various divisions, large space—more than a hundred pages (pp. 408-522)—to which certain other outlying articles (such as "Education, Moral") are to be added.

The central article in this series, "Ethics", by J. H. Muirhead, is to us a hard-saying, yielding no authoritative morality. For ourselves, we subscribe to the doctrine that the perception of the good is an ultimate datum beyond which we cannot go,—as G. E. Moore expresses it (*Principia Ethica*, p. 7), "Good is a simple notion just as yellow is a simple notion"; and the categorical imperative is to us all that Kant conceived it, with its full implication of a supersensible source. Professor Muirhead's attempt to ground our ethical life in the shifting sand of our developing personality cannot but seem to us therefore ineffective.

The succeeding expository articles on "Ethics and Morality" in the various ethnic groups are, as is usual with such articles in this *Encyclopaedia*, detailed and full of information. Perhaps the discussion of Christian Ethics by Donald Mackenzie is scarcely in its right place among them, but we are glad to get it and rest our spirits in it as in an oasis. It is well-conceived and is devoutly written; although it is perhaps—for the space it covers—needlessly incomplete. With the right emphasis on the rooting of Christian conduct in the creative operations of the Holy Spirit it nevertheless is a bit uncertain in its handling of the really *creative* nature of these operations and of the relations of the operations of the creative Spirit and the free activities of the human will,—released, incited and led by the Spirit to the doing of good. Perhaps also there is apparent a general weakness in definition throughout, as, for example, when the Christian *summum bonum* is expounded as "Eternal Life and the Kingdom of God", without any attempt to reduce the two ideas to unity. For our part, we should be satisfied here with the old definition: "to glorify God and to enjoy Him forever". The general point of view of the article will be apparent from the following paragraph which closes the historical section with which it opens. "Till recently there was a general tendency even among non-Christians to regard the moral teaching of Jesus as perfect, as far as individual life was concerned, though defective on its social and political side. Lately that has been denied from without and within (Nietzsche and the *Interims-ethic* school), on different grounds. Christian moralists are coming to see that the Christian life is bound up with the Christian revelation, and that the ideas of philosophical Ethics or historical theories must not be used so as to crush out the distinctive vitality of the Christian life of faith. Recognition of spiritual facts is more valuable than systematic completeness, and defective views of Christ's Person are found to revenge themselves on Christian morals."

In the center of this article (p. 472) a remark is let fall which evidences the realization by the author of the danger in which we are in our modern emphasis on "social service"—the Christian duty of

which, needless to say, he fully recognizes—of losing sight of deeper things. "The Christian ideal," says he, "is open to all. We must not forget this truth in our ardor for economic improvement and our advocacy of a living wage. The man clothed in purple and fine linen and faring sumptuously every day may be unaware of what eternal life is, while he who has not where to lay his head may have it. Even though 'friends, leisure, and means' were for ever possessed, the Christian life might still be lacking. Thus the Christian ideal conflicts with all ideals summed up in earthly pleasures, pursuits and interests with no outlook beyond." As illustrating the sanity of much of the writing in this *Encyclopaedia* we may note in passing that another writer (Louis H. Gray), writing on another subject, almost goes out of his way to warn us against the rash,—shall we not say the wicked?—legislation now becoming so popular, which proposes inflicting mutilation on innocent people in the presumed interests of the community—legislation which, he truly remarks, may approve itself to "purely secular views of the State, and to such medical men and sociologists as consider only the physical side of humanity", but which may well bid those who consider the dignity of human nature and the rights of man pause (Vasectomy: pp. 583-4). "Euthanasia" on the other hand is treated with regrettable indefiniteness (by H. J. Rose): "Eugenics" is not dealt with at all except by a cross reference to the articles "Marriage, Sociology" which have not yet appeared.

The secular spirit which rules the ethical discussions in general finds expression in the articles "Education (Moral)" and "Ethical Movement", both written by Gustav Spiller, who is the General Secretary of the International Union of Ethical Societies, known perhaps best on this side of the sea from its leadership by Felix Adler. The "trend in modern times" we read in the former of these articles, "is to appeal to human motives in conduct and . . . an Ethics which is primarily otherworldly is on that account out of place in education". And yet it is no doubt undeniable that Christianity is the greatest ethical force which has ever entered the world—as a glance even into von Dobschütz's *Christian Life in the Primitive Church* ought to convince the most unreligious! In Spiller's view, however, Bible Ethics are not adapted to modern times; and the use of them in moral education would be equivalent to training men and women for the life of from two to four thousand years ago, not for our higher and fuller life of to-day, demanding quite another ethical outlook. All this is matched in the article on "Evolution (Ethical)" which is really an article on Evolutionary Ethics, by Edward Clodd. "There never has been" we read in it, "probably there never will be, a uniform, unalterable standard of right and wrong, applicable through all time for all ages" (p. 626). Everything is in a flux, and morals—the product of the changing social conditions—of course flow on with the ever changing stream. It ought to be said in passing that this article is made particularly disagreeable by an unpleasant habit it indulges in of constantly quoting the Bible—with a kind of smirk—to support most un-Biblical positions.

We may speak rapidly of a few other articles. There is what seems to us a rather thin article on "Essence". An interestingly written article on "Ego" comes in the end much to James Ward's opinion, that the ego is a perdurable but not unchanging subject. There is an intensely disagreeable article by E. D. Starbuck called "Female Principle", which seems to have no excuse for itself, either in information communicated, or ability of treatment. W. F. Cobb writes not very illuminatingly on "Faith Healing", defining it as cures produced by the joint action of the faith of the sufferer and the power of a supernatural being, and representing our Lord as having practised it in this sense. There is an odd little article on the "Eastern Church", by an Oriental Archbishop, who has the grace however to acknowledge the failure of the Eastern Church in the duty of preaching and its excessive devotion to forms. Three closely related articles, of very diverse character, are James Moffat's article on "Essenes", which presents us rather with the materials for forming an opinion of our own about them than with his own conclusions, W. Beveridge's article on "Ebionism" which is carefully worked out but lacks something in crispness, and W. Brandt's highly speculative ("constructive" no doubt he would call it) article on "Elkesaites," which would abolish all the mysteries with which our ignorance clothes the history of this sect. James Orr has a good short article on "Enhypostasis"; W. Inge not a very valuable one on "Ecstasy"; and W. Adams Brown a carefully written article on "Expiation and Atonement (Christian)", which, however, scarcely satisfies and is chiefly notable for the studied care with which it repudiates the authority of the Christian Scriptures in the matter, representing them indeed as thoroughly inconsistent with themselves, and repeatedly intimating that later thinkers have gone wrong because misled by this or that Biblical teaching. S. R. Driver's article on "Expiation and Atonement (Hebrew)" consists chiefly of a renewed study of the meaning of *Kipper*. A. S. Martin gives us a very confused article on "Election". The Scriptural exposition in it is so full of paradoxes that it reads as if it were written not to be understood. At the end he declares that Pelagianism has been "finally refuted", and immediately cheerfully adopts the fundamental Pelagian formula that ability and obligation are coextensive, supporting himself with a citation from W. E. Henley's "bumptious" verses: "I am the master of my fate; I am the captain of my soul",—which, of course, he just is not. A thoughtful article on "Experience (Religious)" is signed by H. Maldwyn Hughes, whom we take to be a Wesleyan. We quote a paragraph from it to put a good taste in our mouth as we close: "The New Testament does not regard the Incarnation as a mere illustration of union between God and man, but as the ground of its realization. It is not simply the revelation of the eternal affinity between the two, but the initiation of a new spiritual process, whereby that affinity is consciously realized by man—a process based not on imitation, but on fellowship in a hidden life, mediated to us by Jesus

Christ. 'The law of the Spirit of life in Christ Jesus' liberates us from "the law of sin and death", endows us with a moral dynamic, begets in us 'the mind of the spirit' which is life and peace, and leads us into the realization of an affinity with God, which is so close that we are called His Sons (Rom. viii. 1-17)" (p. 633).

We have of course mentioned only a few of the more than two hundred articles, written by more than one hundred and sixty writers, which are included in this rich and closely packed volume. Those we have mentioned have not been selected on any principle. We have simply turned over the pages of the book, read the articles which attracted our attention, and reported what we found in them. Perhaps what we have found is however a fair sample of the whole.

Princeton.

BENJAMIN B. WARFIELD.

APOLOGETICAL THEOLOGY

The Interpretation of Religious Experience. The Gifford Lectures Delivered in The University of Glasgow in the years 1910-12. By JOHN WATSON, LL.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada. Part First. Historical, 8vo; pp. xiv, 375. Part Second. Constructive. 8vo; pp. x, 342. Glasgow: James Maclehose and Sons Publishers to the University. 1912. \$6.00 net.

This profound and elaborate work is written from the standpoint of the Hegelian philosophy. It does not, however, accept Hegelianism as it is often expounded. Thus the author rejects indignantly the view of Lotze, that the philosophy of Hegel is simply pan-logism. Nor will he admit with many that its fundamental principle is an abstract and indeterminate Absolute. Nor will he allow that it denies all freedom to man, and regards him as but the passive organ of an underlying Something-not-ourselves. With the Absolutism of Dr. Bradley he sympathizes, but does not entirely agree. What seems to him most valuable in Hegel and also most distinctive of him is his "insistence upon the essentially concrete character of the Absolute, as summing up and manifesting but never abolishing, all that we mean by self-conscious reason". Perhaps, this indicates sufficiently Dr. Watson's philosophical position.

In religion we suppose that he is classed as a Christian. His Christianity, however, is not that of the New Testament and of the Creeds. There is scarcely an important article of "the faith which was once for all delivered unto the saints" that he does not deny. Thus, "the coarse juridical notion of a punishment imposed upon the human race because of the sin of the first man is due to the false interpretation of minds familiar with Roman Law, who did not distinguish between sin and crime" (vol. I, p. 120). "Creation out of nothing is contradictory of the idea of an infinite being" (vol. II, p. 134). "Man in his ideal nature is identical in nature with God" (vol.