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I. REGENERATION, REAL, NOT FIGURATIVE.

THERE are doubtless those who think that in a discussion of regeneration nothing new can be said that is true, and nothing true that is new. However this may be, it is certain that opinions differ widely, and that much confusion prevails. It is not our purpose to review the variant and widely diverse opinions which are held on this subject. That were a profitless task. We propose to study the subject anew from the standpoint of the Scriptures, and to compare the conclusion reached with the view generally accepted as orthodox. What is that view?

A very few years ago a report was made to the General Assembly of the Presbyterian Church, U. S. A., by a committee appointed to revise *The Confession*. In that report the following words were found: "The act of regeneration wherein being quickened and renewed by the Holy Spirit he is enabled to answer God's call and to embrace the grace offered and conveyed in it." Had this been approved, new matter would have been added to *The Confession*. This report teaches that the act of regeneration enables the subject to believe on Christ. That this is the commonly accepted view a few citations from Doctors R. L. Dabney and A. A. Hodge may be allowed to show. Dr. Dabney in his *Syllabus and Notes* (Student's Edition, Part II., p. 85) says under the caption "Regeneration properly defined," "we prove that regeneration is not a mere change of human purpose, occurring in view of motive; but a supernatural renovation of the dispositions which determine the moral purpose and of the understanding, in the apprehension of moral and spiritual truth." Says Dr. A. A. Hodge in his *Outlines*: "In the new creation God

SCHURMAN'S AGNOSTICISM AND RELIGION.

AGNOSTICISM AND RELIGION. *By Jacob Gould Schurman, President of Cornell University.* New York: Charles Scribner's Sons. 1896. 12mo, pp. 181. Price, \$1.00.

This little book, from the pen of the brilliant president of Cornell University, consists of three lectures of a somewhat popular nature, delivered on three different occasions.

The first deals with "Huxley and Scientific Agnosticism"; the second considers "Philosophical Agnosticism"; and the third expounds "Spiritual Religion: Its Evolution and Essence."

These lectures exhibit, in a marked degree, the author's well-known qualities of vigorous and original thought, and of a clear and expressive style. At every turn the philosopher appears, and an elevated rationalism of an idealistic type breathes in all these lectures. In each of them there is much of interest and value, if for no other reason than to show the direction of much of the best philosophical thinking of the present day, and the attitude of this thinking towards the churches of the age in which we are living.

It is to be regretted that the general tone of the author, as it appears in these lectures, should be so much opposed to the views of religion which have been historically regarded as evangelical. This appears in the concessions made to Huxley in the first lecture, in the inferences which appear in the second, and in the assault upon creeds found in the third. We seriously doubt if a defence like this really defends the Christian faith; and we are inclined to think that, if these views prevail, there will really be little in the Christian religion worth defending. It is a defence which consists largely in capitulation. We regret to have to say this of such an able and brilliant author.

Louisville, Ky.

FRANCIS R. BEATTIE.

ELY'S SOCIAL LAW OF SERVICE.

THE SOCIAL LAW OF SERVICE. *By Richard T. Ely, Ph. D., LL. D., Professor of Political Economy and Director of the School of Economics, Political Science and History in the University of Wisconsin.* New York: Eaton & Mains. Cincinnati: Curts & Jennings. 1896.

This modest volume will add to the fame of Dr. Ely as a thinker on social and economic questions. Its chief merit consists not in the proposal of a new view of social service, but in the hearty acceptance and vindication of the position that present-day social problems must find their solution in evangelical principles and their evangelical application. Addressed to "those who accept Christ and his gospel," it is admirably adapted to stimulate the Christian conscience to a better performance of admitted social duties and to the practical recognition of new obligations ever emerging from the growing complexities of modern social life. As a stimulus to serious thought touching many of the perplexing social questions of the day, it might well be placed in the hands of under-graduates in our colleges, serving them as an introduction to the nascent science of sociology. Popular in style of treatment yet rich in thought and elevated sentiment, this little manual manifests at once the truly Christian and the truly scientific spirit.

Social science forfeits all claim to scientific method by ignoring the supreme