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I.

JONATHAN EDWARDS.

THE 5th of October marked the two hundredth anniversary of the birth of this great and good man. In many parts of the country notice has been taken of this fact. Especially in New England, the region of his birth, and to which the labors of his life belonged, have fresh laurels been wreathed for his brow. But it is doubtful if any part of the country, or any section of the church, can pay him as sincere a tribute as the Southern Presbyterian Church. He thought as we still think on the great doctrines of grace, being a zealous Calvinist, and was in accord with the Presbyterian Church in his views of government, though he lived and wrought and died in the Congregational Church. If, therefore, any class of persons should honor the name and cherish the memory of Edwards, those should do so who hold Calvinistic views of doctrine, and Presbyterian principles of polity.

Moreover, while Edwards commands our admiration on many grounds, yet his chief title to our esteem is the almost unparalleled excellence of his Christian character. His life was radiant with the beauty of Christ, sweet and fragrant with all the tender and winsome graces of the Holy Spirit. To pass his life in review, and reflect on those qualities that marked him as the eminent Christian, must be a wholesome spiritual exercise.

The story of his life, quiet and uneventful for the most part, is quickly told. He did not figure as the hero in any great and thrilling conflict; there were few dramatic episodes to give variety to the usually smooth tenor of his career; but his days

only, a list of all the Scripture texts which are treated in the book might be of interest. Thirdly, a good, full Index should be drawn up, for no book in our busy day should ever be without an Index. It is too good a treatise not to be made as serviceable as possible. May it find a host of earnest readers!

FRANCIS R. BEATTIE.

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COLEMAN'S "SOCIAL ETHICS."

SOCIAL ETHICS: An Introduction to the Nature and Ethics of the State. *By James Melville Coleman, Sterrett Professor of Political Philosophy and History, Geneva College.* New York: Baker & Taylor Co. 1893. Small 8vo, pp. 357.

The author of this little book on a large theme is a teacher of Political Science in the College of the Reformed Presbyterian Church, at Beaver Falls, Pa. Taken all in all, it is a compact and common-sense treatise on a subject about which many things wise and unwise have been written in recent years. It is really a discussion of the principles of civil government, and on the whole, its general positions are safe and sound.

There are fourteen chapters of about twenty pages each. Their titles are, "The Nature of the State," "Social Institutions," "Church and State," "State and the Individual," "Factors of Social Union," "Social Mind," "Social Conscience," "Social Forces," "Sovereignty of the State," "Law," "Authority," "General Principles of Authority," "The Social Confession of Christ," "What Constitutes a Christian State." This list of topics reveals the scope of the discussion.

The author professes to treat of social facts, and the social fabric among men from "a distinctively Christian point of view." At the same time he seeks to give "an adequate place to the conclusions of science and philosophy." He says that we "need a cosmic philosophy," but "a philosophy must be Christian in order to be cosmic." Here it is that he thinks that both Herbert Spencer and John Fiske are quite defective. In this judgment we are inclined to agree with our author.

He does not hesitate to assert that "Jesus Christ must be taken as the point of departure and approach" in any adequate philosophy of the cosmos and of the social fabric. His will is to be taken "as the governing agency in matter," and his teaching must be accepted "as the ultimate rule of human life." This theory really runs all through this little treatise. While we concede the soundness of the latter position for the social order among men, we hesitate to commit ourselves without qualification to his cosmic view of Jesus Christ set forth in the former statement. Jesus Christ is incarnate among men primarily in order to redemption, rather than to solve cosmic problems of any kind.

The views of the author on the relations of the church and the state are substantially sound. In general he teaches that each has its own proper sphere, so that we may have a free church in a free state. His discussion of law and authority is forceful and good. In his views of the socialism of Jesus Christ he perhaps goes a little further in the socialistic interpretation

than most of his readers will care to go; still his chapter on this topic is written in fine spirit.

In the last chapter we have an excellent discussion of what constitutes a Christian State. This is perhaps the best chapter in the whole book. He holds, in general, that a state is Christian when its people are more or less completely under the control of the teachings of Christ and the principles of Christianity. Hence a state may be distinctively Christian without a state church. He passes the Constitution of the United States under review, and makes some interesting strictures upon it. On the whole, we like the book not a little.

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“THE TWENTIETH CENTURY NEW TESTAMENT.”

THE TWENTIETH CENTURY NEW TESTAMENT. A Translation into Modern English, made from the Original Greek (Westcott & Hort's Text); in Three Parts. New York, Chicago, Toronto: Fleming H. Revell Company, Publishers of Evangelical Literature.

This is not a stage in the development of the original translation into English made by Tyndale, of which there have been so many revisions. These revisions have culminated in the American of 1901, without doubt the best in text and translation of the long and excellent series to which it belongs. All of these revisions of Tyndale have in common, that they use the English of Queen Elizabeth, a golden period of our literature. The latest differ from the earliest chiefly in the accuracy of the text and rendering. The English of these revisions may be characterized as Elizabethan and sacred. The work under review is a new translation, independent of its predecessors, and specially differentiated from them in that the English used is Victorian and secular, the English of to-day and of every-day life.

This radical departure from the tradition of three centuries is interesting, indeed striking. It has been condemned in the July number of 1903, and will be by those of conservative tendencies. There are many who believe that the line between the sacred and the secular should be broad and distinct. It seems manifest that under the old economy it was so; the priesthood, the holy of holies, clean and unclean meats, the Sabbath, the unutterable name, all point that way. So now it is thought that preachers should wear clerical garments, keep themselves aloof from familiar contact with men, and use a pulpit tone in their official ministrations. In keeping with this, it is held that the Bible should have a language, and even type and binding of its own.

There are other minds not indisposed to change, and that hail it when it appears to be progressive. Many of these believe that the broad separation between the sacred and the secular is Jewish, as distinct from Christian; that it served a useful purpose under the old dispensation; but that it is one of those things which have been done away by Christ, who broke down this middle wall of partition, and secularized the sacred in sanctifying the secular. “Every creature of God is good, and nothing to be refused, if it