

A Plain Man's Working View of Biblical Inspiration.

By Albert J. Lyman, D. D., Brooklyn, N. Y. Eaton & Mains, New York, Jennings & Graham, Cincinnati. Pp. 47. Price 50 cents, net.

For freshness, crystal clearness and power to commend itself to the common sense of fair-minded men this little book is without a peer within the knowledge of the reviewer. The author is a Doctor of Divinity, but he starts from the ground of the plain man's thought and feeling and maintains that ground from first to last. The address (for such it evidently was at the first) was called forth by a question shot upon the author from a college man: "Can you tell me in what sense, if any, I can *reasonably*" (that word was underscored) "regard the Bible as an inspired and trustworthy guide in life, without waiting to settle all the critical questions?" The correspondent was right, the author felt, in underscoring that word "*reasonably*". If we cannot have a reasonable faith, let us have none at all. This is Protestantism. Protestantism, however, does not love the noun less because it loves the adjective more. It insists as firmly upon faith, vital and genuine, as it insists that such faith shall be reasonable. "Can't you and your husband live together happily, without quarreling?" asked the Judge of the woman. "No, your Honor, *not happily*." Reason *and* Faith, now and forever, one and inseparable, is the true formula of the Republic of Truth. "Impossible!" cuts in the metaphysical empiricist, "the two terms are mutually exclusive." "Quite possible and altogether appropriate," answers practical experience; and this little book is simply an expansion of that answer—in the liveliest and most convincing form. Starting from the ground floor of verifiable facts, its process of logic involves four steps—each of them necessary: *First*. There is such a thing as *intellectual* inspiration, and the Bible exhibits in parts a very high degree of this inspiration of genius. *Second*. There is such a thing as *moral* inspiration, and the Bible exhibits in most of its writings a supreme degree of this ethical inspiration. *Third*. The Bible exhibits here and there marks of a *special* and *spiritual* inspiration—involving such insight into the depths of religious truth and the spiritual life of man as to be apparently beyond any natural power of

production possessed by the plain men who, on any theory of the Bible, originated these writings in a rude land and age. *Fourth.* These head-land lights of the Bible are so distributed in the texture of the writings that they become interpretative and corrective of the Biblical record so as to give to the whole Bible substantial unity—so that the Bible *as a whole becomes self-adjusting, self-explaining, self-correcting*, and so practically trustworthy as a guide to duty and to God.

GEO. B. EAGER.

The Religion of a Democrat.

By Charles Zueblin, author of "A Decade of Civic Development," "American Municipal Progress," etc. Published by B. W. Huebsch, New York. \$1.00 net.

"What radical democracy demands of religion," might be given as the real subject of this book. The author belongs to the radical wing of the Social reformers of the day, and the claim made for him is perhaps true, that no one is better fitted than he to express their sentiment. He was appointed instructor in Sociology at the University of Chicago in 1892, assistant professor in 1895, associate professor in 1896, and full professor in 1902. He was president of the American League for Civic Improvement for 1901-1902, and is a director of the Chautauqua Press and the American Civic Association and an independent lecturer of no mean distinction and influence. He is a representative and exponent of a school of thought whose idea and object is to democratise all human wants and interests, a process which is to involve the correlation or interrelation of religion and all other human interests. Religion is vital, real and abiding, but every man must have his own religion, must put the stamp of his own personality upon it. It is only vital when it is a conscious, personal possession. The religion he contends for, however, is non-theological and non-ecclesiastical, and attainable only through the democratic state. The church may be a co-operative agent, but it must be subject to the state as the all-comprehensive institution. His ideal religion is democratic religion, religion personal and real but free for all, organized through the parish and the muni-