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BOOK REVIEWS.

I. SYSTEMATIC THEOLOGY.

Systematic Theology. A Compendium and Common Place Book designed for the use of Theological Students.

By Augustus Hopkins Strong, D.D., LL.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. In three volumes. Volumes I and II. American Baptist Publication Society.

We cannot do better than begin this review by quoting the opening paragraph of Dr. Strong's Introduction: "The present work is a revision and enlargement of my 'Systematic Theology', first published in 1886. Of the original work there have been printed seven editions, each edition embodying successive corrections and supposed improvements. During the twenty years which have intervened since its first publication I have accumulated much new material, which I now offer to the reader. My philosophical and critical point of view meantime has also somewhat changed. While I still hold to the old doctrines, I interpret them differently and expound them more clearly because I seem to myself to have reached a fundamental truth which throws light upon them all."

In the second paragraph he explains the new viewpoint.

"That Christ is the one and only Revealer of God, in nature, in humanity, in history, in science, in Scripture, is in my judgment the key to theology. This view implies a monistic and idealistic conception of the world, together with an evolutionary idea as to its origin and progress."

Dr. Strong's Theology has been too long before those who are especially interested in this great subject to need very much reference to its general features, which are all preserved in the new and larger work. It is a Compendium of the most comprehensive character. It includes the general range of subjects, in some works on theology, relegated to Introduction

and taken for granted. There are discussions of the chief views held on the most vital subjects in all eyes. Perhaps disproportionate attention may be thought to be given to some ancient beliefs in comparison to that devoted to some of the questions and views which are at present agitating the theological world. But there are few phases of thought on this great subject which do not receive attention. It is also a storehouse of the best thought on all the great range of subjects treated of with their most important aspects. We know of no work on theology which is comparable to Dr. Strong's as a thesaurus of the most pertinent literature covering this immense area. This is especially true of this enlarged book in which this part has been greatly enriched. There is impressed into this work the gist of a great library. Like all excellent features, this may be a temptation. Some may be satisfied with the quotations given and be less desirous of reading the outstanding works in full. With others, it may but whet the appetite for a fuller acquaintance.

Dr. Strong's division of his treatment into a multitude of distinct sections and sub-sections is favorable to a more minute analysis and a more detailed discussion; but the student is liable to lose his way in them, and fail to grasp the general logical connection which reveals the unity of it all in one great system. One who pursues this method may also find it more difficult to be self-consistent through it all. It is too much to say that Dr. Strong has altogether escaped this danger from his method.

But then the reader will be most interested to know how the adoption of what he terms Ethical Monism has affected his general theological position. The surprise is that there is so little change. Scarcely a general statement in the previous editions has been elided; very few have been modified. The new sections added—and they are not so very many—are supplemental rather than substitutes. For the most part it is reading the same conclusion from what is thought a better metaphysical basis. But the changes and modifications of his views, if carried to their full legitimate conclusion, would be far from trivial.

Dr. Strong declares his position to be that God is the single "substance, ground, or principle of being". If this means merely that God is the source and necessary support of all beings, it is not monism—neither is it new in theology. If it means that God sustains all things through his immanent presence and power, this also has been long held and taught, but perhaps not enough emphasis laid upon his immanence as compared with his transcendence. I cannot but believe that Dr. Strong, in his general treatment of God's relation to the universe, uses "substance" in this more usual sense. This is involved in his doctrine of Creation. He says: "Creation is not the fashioning of pre-existing materials, nor an emanation from the substance of Deity, but is a making of that to exist which once did not exist, either in form or substance." II. 372. Here "substance" means the essence of that which constitutes the being of a thing. Now God is here said to have originated that which constitutes the being of the universe. It could not have belonged then, to God's own being, up to this time, neither can we believe it can now, without holding that he added to his own essential being at creation—an impossible conception. God's essential being and that of the universe must then be separate and distinct, according to his use of the term "substance" here. If he is its one substance, as Dr. Strong says above—it can only be as the source and support of its being, not as constituting a part of his own.

So also is his explanation of God's relation to the universe in Christ. "Matter is no longer blind and dead, but is spiritual in its nature, not in the sense that it *is* spirit, but in the sense that it is the continual *manifestation* of spirit." Vol. I. 109. Matter then is distinct from spirit. It is not of that which is the essence of his being. God as Spirit manifests himself in something which does not belong to his essential self. This so far as it goes, is but a statement of the view always held. Dr. Strong, however, almost commits himself to the view that all matter is but the continuous operation of the divine will. But he may mean no more than that all the forces manifested in and through matter are but the power of the divine will, a view to which some of us have long been inclined. But when

Dr. Strong refers to the relation existing between God and man, his monism is real: "Substance, ground or principle of being," here means that which constitutes, rather than what sustains, being. Take this expression, I. 109: "If within the bounds of God's being there can exist multitudinous finite personalities (men), it becomes easier to comprehend how, within those same bounds, there can be three eternal and infinite personalities (the Trinity)—indeed the integration of plural consciousness in an all-embracing divine consciousness may find an analogy in the integration of subordinate consciousness in the unit-personality of man." Also II, 757: "Because Christ is essential humanity, the universal man, the life of the race, he is the central brain to which and through which all ideas must pass. He is the central heart to which and through which all pains must be communicated." This means that our being constitutes a part of the being of God or Christ. Our very personalities, with their thoughts and feeling and consciousnesses are integrated in the all-embracing divine consciousness, and have as real a place in the being of God as have the personalities of the Trinity. The "ethical" element of his Ethical Monism is plain. It consists in men having personalities of their own distinct from that of God, and a freedom which makes them responsible and guilty as sinners. I., 106 and 107. This ethical element, the recognition of God's transcendence as well as his immanence, and the recognition of his personality, constitute the distinction between Dr. Strong's view and pantheism.

The limits of this review are too narrow to permit a discussion of the question whether this ethical feature can be reconciled with the Monism as above explained. Dr. Strong thinks we can be metaphysical monists and psychological dualists. But can we? Notice what seems to be involved. What constitutes a part of God's very being is finite, is not under his moral control, becomes morally corrupt, is liable to his own wrath, brings the consciousness of pain and guilt into the all-embracing divine consciousness, etc., etc. Does this not bring what are absolutely irreconcilable—the finite and the infinite,

the holy and the sinful, etc.—into the very being of God, and make the mystery of moral evil altogether insoluble.

Dr. Strong's evolution, to which he feels his ethical Monism commits him, is of a very mild type. There is no eternal existence of the substance of the world, neither has it been fashioned by irrational forces resident in it. Its progress has been shaped by the immanent action of God. It is then really development as usually distinguished from evolution—which does not differ much from the old theological view. Even in the case of the life of the world it is altogether different from that of Darwin. He, in the first place rejects spontaneous generation. On II, 470, he gives the fullest statement of his view: "No single instance has yet been adduced of the transformation of one animal species into another, either by natural or artificial selection; much less has it been demonstrated that the body of the brute has ever been developed into that of man. All evolution implies progress and reinforcement of life, and is unintelligible except as the immanent God gives new impulses to the progress. Apart from the direct agency of God, the view that man's physical system is descended by natural generation from some ancestral simian form can be regarded only as an irrational hypothesis. Since the soul, then, is an immediate creation of God, and the forming of man's body is mentioned in direct connection with this creation of the spirit, man's body was in this sense an immediate creation also." This means that God by his immediate and special agency made it so that new and higher species were born from the lower, until man appeared. As he explains of man, "he came not *from* the brute but *through* the brute" II, 467. With no spontaneous generation to account for the origin of the first life, and with the origin of species—some of them at least—and of man through mediate creation in the wombs of lower types. Dr. Strong's evolution, in this realm, is practically equivalent to the out-and-out creation views. It is only a different method of creation. Whether this hypothesis will conciliate the regular evolutionists remains to be seen.

He prefers a definition of miracles which will permit miracles

to be explained naturally as science advances (Schleiermacher's view) but holds to their full attesting power.

He is favorable to the Documentary Theory of the origin of the Hexateuch as held by the more moderate radical critics, accepting also the dates and the order they give of the three codes—Book of the Covenant, probably written by Moses; Deuteronomy, produced in Isaiah's time; Levitical, post-exilic. Yet he holds the books of the Hexateuch genuine and inspired. The creation, flood and fall stories, and all those of the patriarchs are not myths, but historical, etc. Whether a mediating position of this kind can be held, in view of all that enters into consideration, seems to me more than doubtful. If we go with them so far as does Dr. Strong, it seems necessary to keep on.

In his definition of Inspiration a marked change is apparent. Inspiration is said to be "that influence of the Spirit of God upon the minds of the Scripture writers which made their writings the record of a progressive divine revelation, sufficient, when taken."

There is no dispute that the revelation of the Bible is progressive; but does it require a sincere enquirer to take all this revelation together and then have it interpreted by the Spirit to have sufficient *knowledge* to seek and find salvation? This carefully prepared definition leaves room for error, even in the moral and religious teaching of the inspired. Indeed, he proceeds to say II. 198. "We may reasonably presume that he will not trust this revelation *wholly* to human *tradition* and *misrepresentation*", etc., (italics mine), implying that he has not altogether saved it from these perverting influences. But in his further treatment there is little departure from the old conservative position. He rejects the Intuition and Illumination Theories as before and reaches the conclusion (I, 216), "Inspiration is therefore not verbal, while yet we claim that no form of words which taken in its connections would teach essential error has been admitted into Scripture." He also refuses to admit that even errors in matters of Science, History, Morality, in Reasoning and Prophecy have been found in the Bible, although he thinks its inspiration would not be invalidated by errors in "historical detail", or by wrongly employed

Rabbinical methods of reasoning. I cannot but be sorry that Dr. Strong has not adequately embodied—as I venture to think—the strength of his able treatment of this vital subject of Inspiration in his definition.

But it is in connection with the doctrine of Original Sin and of the Atonement, especially of the latter, that his monism exerts a decisive bearing upon a part of his discussion, and is used to reinforce his general Augustinian position.

This Natural Headship view is made all-determinative over all this ground. It is here that Dr. Strong exerts all his strength, and the discussion is very able and complete. The view is carried through with relentless finality. It is only as mankind were seminally in Adam and shared in his fall that men can be justly held responsible for their own fallen natures and the sinful acts which spring from them.

I frankly confess to the strongest doubt whether we are justified in staking man's responsibility and condemnation for his corrupt nature and sinful acts upon so narrow and questionable a ground, and have sought to find a better basis for it all. It requires us to believe that human spirits are propagated as well as bodies, a view which probably has the balance of opinion against it. It depends almost altogether upon a challenged interpretation, or a challenged application, of a single passage—Rom. 5:12sq. It gives as the ground of all human responsibility and guilt that which does not appeal to moral consciousness, but has this consciousness instinctively against it—that we are justly guilty of an act in which, even admit we were seminally in Adam as to the substance of our souls, we did not consciously and personally share any more than in any deed or all the deeds of all our ancestors. It demands that infants and those who never become morally conscious be thought justly exposed to the eternal wrath of God, even though provision has been made for the deliverance from it of all who die before waking to moral consciousness. The Scriptures generally appeal to men as conscious of guilt because of their personal sin, or through their personal sin, and not because of an unconscious and impersonal sin in Adam.

But it is when Dr. Strong carries his Augustinian views

through into the doctrine of the Atonement that he parts company with the most who, in the main, agree with him, and that his monism culminates. It is here more than anywhere else that Dr. Strong is convinced he makes his special contribution to theology.

In his earlier elaborations of his view, it was our Lord's human nature sinning in Adam which gave him a guilt and condemnation of his own to expiate, which was thought to have made it possible for him to act for all the race. In his present thought, it is rather because of the race being in Christ as a part of his substance or very being that he not only could suffer for men, but that he must suffer for them. In the one case it was because our Lord was a part of the race. The monistic view changes this to the race being a part of him, although both ideas are still retained.

I confess I cannot see how our Lord's having the sin and condemnation of Adam's sin upon his human nature can be the explanation why he can be a propitiation for the sins of all. After stating that Christ, as holy in nature and act, could nevertheless have guilt upon him which he needed to expiate because his human nature was in Adam and shared in his sin, Dr. Strong proceeds: "If it be asked whether this is not simply a suffering for his own sin, or rather for his own share of the sin of the race, we reply that his own share in the sin of the race is not the sole reason why he suffers; it furnishes the subjective reason and ground for the proper laying on him of the sin of all", II, 758. With deference I submit it that the exact opposite of this conclusion is true. If our Lord must have guilt of his own upon him before sin can be properly laid upon him, must it not follow that he can suffer for sin only so far as he has guilt of his own to expiate, and that no other than his own sin can be laid upon him? This was Dr. Strong's older view before he adopted his fuller Ethical Monism. This new viewpoint has led him to go much further. It is not given in his new work with the clearness and explicitness we find it in his "Christ in Creation and Ethical Monism". But it can be gathered from detached statements. Christ is "essential humanity", "the universal man", "the life of the race", "the cen-

tral brain", "the central heart", II, 757. All finite personalities are included in the bounds of his being. I, 109. In other words, the all-inclusive nature of humanity is included in the all-embracing being of Christ. "Christ's union with the race in his incarnation is only the outward and visible expression of a prior union with the race which began when he created the race", II, 758. Because of the moral evil brought into the being of Christ, he has suffered from the beginning of sin—we suppose of the fallen angels as well as of men, although Dr. Strong does not mention the former—and must continue, as a necessity of this evil existing in his own holy being, as long as it continues. This suffering is the real atonement. "Christ, therefore, as incarnate, rather reveals the atonement than made it. The historical work of atonement was finished upon the cross, but that historical work only revealed to men the atonement made both before and since by the extra-mundane logos," II, 762. Our Lord was responsible for allowing evil to come into his being, and as mankind contributed a part of his being, he shared in their sinning. I cannot otherwise understand his statements of II, 758 and elsewhere: "I cannot justly bear another's penalty, unless I in some way share his guilt. The theory we advocate shows how such a sharing of our guilt on the part of Christ was possible. All believers in substitution hold that Christ bore our guilt. . . . But we claim that by virtue of Christ's union with humanity, that guilt was not only imputed but *imparted* (italics mine) with Christ's obligation to suffer, etc." I venture to say that in Dr. Strong's treatment of this phase of his subject, there is an obscurity, because he does not clearly distinguish between his views that Christ's human nature was in Adam and had the guilt of that first sin upon it—which, he says, made it possible for him to expiate guilt which was not his own—and this monistic view which includes all human nature in his own being, and makes him share in its guilt because the guilt was *imparted* rather than *imputed* to him. In this last view he states the principle that no one can suffer penalty, unless he shares in the guilt which deserves it. No one can then become a *vicarious sacrifice*. Our Lord, then, only suffered for his own guilt, that

which was imparted to him or was his own in some other way. But can guilt be imparted except through the impartation of the sin which brings it? The imputation of sin would not impart its guilt. But is not the impartation of sin to a moral being, who has not been induced to commit it, utterly out of the question? and a moral impossibility? The imputation of sin with its consequent guilt has its difficulties; but this which is involved in Dr. Strong's view—either the imputation of guilt without that of the sin which causes it, or the impartation of sins to one which he does not commit—is a moral contradiction. Neither would the natural and necessary reaction of Christ's holy nature against the moral evil which is alleged to have come into his being in man who is said to be a constituent part of it, constitute any *impartation* of guilt. for, as necessary, it is not a moral act. Nor would it be because of an obligation to suffer. In order for our Lord to have upon him an obligation to expiate the guilt of all men for whom he died, he must have been guilty himself both for allowing sin to enter his being and for all the sin of man in all ages—a terrific conclusion. In any case, even though we accept the idea that two independent moral beings can become responsible for the sin in which only one shared, would not each have his own guilt still, and if no one can suffer for a guilt not his own, the bearing by Christ of his own guilt could not help men so far as their own guilt was concerned. Unless our Lord was guilty or became guilty of all men's sins so that man was no longer himself guilty, he is in desperate need of a propitiation which, on Dr. Strong's principle, Christ could not render. But who can believe that man is rendered, by any such relation to Christ even as that alleged to exist. *Ethical Monism* of Dr. Strong's description really shuts men out from redemption, as it seems to me.

Notwithstanding passages of Scripture given in support of his views, I cannot but believe the Bible teaches that it was only as he had *no* guilt of his own to bear that our Lord could expiate the sins of all the ages, and not because the guilt of Adam's transgression was his, or the guilt of all men because they are of his substance. He took upon him that

which was not his own and not what he was under "obligation" to bear. The sinlessness of our Lord and the voluntariness of his suffering are insisted on in the Bible, especially in Hebrews, or trustworthy exegesis is out of the question.

The view, also, that our Lord's life on earth and his death on the cross did not *make* atonement, but merely were to *reveal* an atonement by pre- and post-incarnate sufferings, cannot be drawn from the Scriptures by any fair interpretation. It is his death which is said to *be* the propiation, not to show forth an atonement made outside his life on earth. This view would reduce the cross to a mere scenic display, and would be little better than the Docetic of old. All over this ground, I have to confess, that Dr. Strong's monistic view, notwithstanding its ethical element, and even because of it, seems to me to be, not only unsupported by Scripture but to contradict its plainest meaning. It therefore appears to me to be a choice between the latest phase of metaphysical thought, if it really *now* be its latest phase, and the Bible interpreted without biasing presuppositions. I have been able in this review only to reach the principle features, and them but inadequately.

I have had the unpleasant task of paying chief attention to the bearing of his new metaphysical view upon his general positions, and from my standpoint, have had to criticise all too much to be agreeable. I wish to say, in closing this review, that as far as the great facts of sin and guilt and Christ and atonement and salvation are concerned, he holds substantially the old positions. In the treatment of the atonement itself, he gives full value to the death of Christ. It is only when he seeks to explain how Christ could make this atonement, that his Monism covers it with its risk of sweeping away the foundation for a vicarious sacrifice altogether. It is a monumental work in its comprehensiveness, in its suggestiveness, in the wide range of the literature of this great subject both embodied and referred to, in the strength and conviction with which it holds to the great facts of man's nature, condition, salvation and destiny. I cannot do better than close this review with a quotation from his Introduction, written on his seventieth birthday, to show Dr. Strong's

loyalty to the great central truths of our people, notwithstanding what I have written, and because I felt I must, by way of criticism: "I am distressed by some common theological tendencies of our time, because I believe them to be false to both science and religion. How men who have ever felt themselves to be lost sinners and have once received pardon from their crucified Lord and Savior can thereafter seek to pull down his attributes, deny his divinity and atonement, tear from his brow the crown of miracle and sovereignty, relegate him to the place of merely moral teacher who influences us only as does Socrates by words spoken across a stretch of centuries, passes my comprehension."

The second volume ends with the discussion of the atonement.

C. GOODSPEED,

Baylor University, Waco.

The Infinite Affection.

By Rev. C. F. McFarland. Pilgrim Press, Boston, New York and Chicago. Pages 174.

Individual confessions of faith have their own interest and value. The theology of a young man who says he is in sympathy with the modern thought is the outline in this book. By "the infinite affection" he means the love of God, of course. Love is fundamental in God's nature. God must love. He may be just. We can afford to dispense with original sin, the author thinks, because there is enough left that is actual. This is scarcely a valid method of reasoning, but it seems to satisfy the author. The incarnation meant a divine human Christ. The atonement is the expression of God's love. The Holy Spirit dwells in all men, and is a continuous incarnation. The book is well written and thoughtful. The author, however, does not betray a profound acquaintance with views which conflict with his own. The book is interesting as the expression of the theology of a young man who has passed through a struggle. One cannot but wonder whether he will not feel constrained to modify some of his views as he matures in thought.

E. Y. MULLINS.

The Heart of the Gospel. A Popular Exposition of the Atonement.

By James M. Campbell. F. H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. Pages 234.

The style is popular; the chapters are short; the discussion is from the point of view of the author's preferences and philosophic leanings. The author cannot endure the thought of God's righteousness exacting anything for sin, and that God can exhibit wrath seems incredible. He reviews Lidgett, Dale, Moberly, McLeod, Campbell and others. He rejects the idea that the death of Christ was a ground for remission of sins. The altar imagery has lost its force, he maintains. Men are thinking "in biological terms". Paul's forensic view was a bridge for the Jews to pass to the inner and spiritual in Christianity. The sacrifice of Christ was the center of redemption. But the key to the atonement is the parable of the prodigal son. The barrier to be removed is on man's side and not on God's. "The primary object of the atonement is to reveal God's suffering love, so as to awaken repentance in man". This book adds little to what has already been said in the many books which advocate the same general type of theology. It is popular and readable in style, and for those who like this one-sided theology it will be welcome. E. Y. MULLINS.

Christian Agnosticism as Related to Knowledge. The Critical Principle in Theology.

By E. H. Johnson, D.D., LL.D. Edited with biographical sketch and appreciation by Henry C. Vedder. Griffith & Rowland Press, Philadelphia, 1907. Pages 302. 90 cents, net, prepaid.

We may sum up the general position outlined in these pages in the following quotation: "Reason is free to build up her systems as well as she can, but reason should never stuff worn-out guesses into the broken windows of faith". This is the last work of the late lamented Prof. E. H. Johnson, of Crozer Seminary. It is in his usual vigorous and terse style. The book was not quite finished, but all except the last two chapters had been put in readiness for the press, and the last two are made up of materials left by Dr. Johnson, and we are assured by Dr. Vedder that the contents represent only Dr. Johnson's

thought. A very appreciative biographical sketch by Dr. Vedder precedes the text. One rejoices to have this biography of the great teacher and theologian, and regrets that it is not longer. It is, however, comprehensive, and sets forth Dr. Johnson's character adequately, so far as can be done within the meagre limits of an introduction. The editor has done his work thoroughly well, as Dr. Vedder always does.

Dr. Johnson rejects the Kantian view, which disallows all reasoning about God except the practical. The spiritual is also real and knowable. The book is an effort to define the limits of the known and the knowable in theology, and in particular to expound the doctrine of the unknowable in theology. Protestantism has been guilty of unwarranted "cliff climbing". The aim here is to relieve theology of superfluties, to disburden it of those things which hinder its acceptance. The book discusses all the great fundamentals of theology from the standpoint adopted at the outset.

As to the will, the author holds that necessity and freedom are both true. "Ability to will in my own way is the fullest liberty". "Ability to will only in my own way is the strictest necessity. Necessity and freedom, therefore, are one". In the elaboration of this point Dr. Johnson is not quite clear, especially toward the conclusion. He seems to use agnosticism in a double sense. The reader is uncertain whether he means to conclude that he has actually solved the problem of necessity and freedom which he seems to assert, or whether, after all, he leaves the unknown element present. The latter seems to be the real view. If he really solves the difficulty, then agnosticism is unnecessary, and if the problem remains, there is no solution. Doubtless what he means is that we know without doubt the truth of freedom and without doubt the truth of necessity. Agnosticism remains as our attitude toward the ultimate problem.

He gives a very interesting discussion of life and its origin. The problem of creation is one of the most interesting. Dr. Johnson says the Monists attempt the impossible in their effort to show how mind and matter are one. Dualists have trouble enough, but escape this difficulty by refusing the at-

tempt. We do not know the relation between mind and matter. It is an ultimate problem. Creation out of nothing is an insoluble mystery. Yet the most indubitable element of our knowledge is God's existence. "That God created, means that he was; that He rules, means that he is. If we claim to know any truth of religion, this is the truth which we know best; but if any truth of religion is inexplicable, this is that truth."

The discussion of the Redeemer is suggestive and interesting. The doctrines of the eternal generation of the Son and of the procession of the Spirit are speculations and not revelations. The synoptists have no word as to Christ's prenatal relations to the Father, though they teach that he was divine. Paul and John both teach the pre-existence of Christ explicitly. Here Dr. Johnson makes a distinction which seems over-subtle. John, he asserts, does not affirm personality in the pre-existent Christ, though the Logos was, according to John, an individual. Just what he means by this distinction, he does not make clear, and it is a difficult one to grasp. It is difficult to accept this distinction on the basis of what seems a rather precarious exegesis. The application of agnosticism here seems not done well enough, or overdone. Either John meant Christ was a person, or we do not know what he meant.

Dr. Johnson well remarks that many theories of how the dead are raised exhibit bad tactics for Christians and provoke unanswerable objections from unbelief. The fact is sufficient.

One of the best chapters in the book is the last, entitled *The Modus Vivendi*. Faith knows that the essential facts of Paul's Gospel are true. Experience is the fruit and proof of their truth. Without the experience, they could not be believed, because the alleged cause would have no effect. Yet historical tradition confirms experience; a line of witnesses runs back to Christ. We may be agnostic, therefore as to insoluble questions of criticism, while perfectly clear as to the facts of Christianity.

The above is of course an exceedingly meagre outline. The book is one of the most valuable which has appeared in recent times on theological subjects. The agnostic principle is here made to do the highest service which it has ever been called

upon to render, yet it is handled by a sane thinker who knows the facts of faith as well as the theories of philosophy. The book is a striking example of adapting a principle of the adversary to the uses of faith, and illustrates how that every imposing and permanent element of human thought has its function in the realms of life and truth. The book will prove reassuring to many wavering believers. It will disarm many hostile critics. Agnosticism as here expounded is regarded by the author as the critical principle in theology, while the idea of law is the constructive principle. The book is destined to have a wide reading, and is eminently worthy of it.

E. Y. MULLINS.

II. BIBLICAL LITERATURE.

A. GENERAL.

How to Master the English Bible.

By Rev. James M. Gray, D.D., author of "Synthetic Bible Studies," etc. Winona Pub. Co., Chicago, 1904. Cloth. Pages 84.

The high claim is made for the author of this book that his work has revolutionized the method of teaching in some Sunday Schools; put life into dead prayer-meetings; materially helped to solve the problem of the second service of the Lord's Day; proved a boon to many pastors in the labors of study and pulpit; contributed to the efficiency of many foreign missionary workers; and has reacted beneficially on the instruction given in the English Bible in some of our home academies, colleges and seminaries; and that the secret of the results is given in this little book. In a prefatory note by the publishers one pastor is quoted as saying: "I learned more during the few days I listened to Dr. Gray about the true character of preaching than I had learned in all my Seminary course and my twenty years of ministry." The publishers, therefore, are glad, they say, to give to the public this book which tells the story of the case, and "contains a practical application of all that the author has said and taught to the results which may be gathered from it in the pulpit." The book is really too good a thing to be embarrassed and discounted by such extravagance.

In part first the author significantly confesses that for the first eight or ten years of his ministry he did not know his English Bible as he should have known it; that he found only one or two brethren in the ministry who knew it better than he did; and that all declared that the theological seminaries did not profess to teach the English Bible; they taught much about the Bible, the Hebrew and the Greek, the principles of exegesis, the history of the text, etc., but seemed to assume that their students were acquainted with the English Bible, the great facts about it and their relation to one another, before matriculation. It was this unfortunate state of things, he says, that, in part, accounts for the rise and maintenance of such institutions as the Moody Bible Institute, and Spurgeon's College in London, with their almost countless offspring and imitators everywhere. Certainly there is more than a grain of truth in this statement of the case; and we may well rejoice that the wise founders of the Southern Baptist Theological Seminary constituted it an exception to the rule, and made ample provision from the first for the study of the English Bible, as well as for the study of the Hebrew and the Greek, etc., and that since the day so vividly pictured by Dr. Gray. The lack justly complained of has been felt and remedied to some degree in a growing number of colleges and theological seminaries in this and other lands.

The author began by "ignoring the Bible tongues for the time" and reading Genesis through in English at a single reading; then repeating the process until the great outlines of the book became his. Then he took up Exodus in the same way, Leviticus, Numbers and ultimately all the books of the Old and the New Testaments. His "plan", in short was simply to read and reread each book in English, by itself and in its order, as though there were no other in existence, "until it had become a part of my very being". Who will deny the merit of such a plan? No wonder he gives a glowing account of the joy and power which resulted from it. When ministers thus come to know their Bible, he says with enthusiasm that is contagious, and get imbued with its love and anointed by the Spirit through whom it speaks, sermonizing will give place to preaching—the

preaching that God bids us to preach, the exposition of His Word, which is not only much easier to do, but correspondingly more fruitful in spiritual results.

GEO. B. EAGER.

The Student's Bible. (King James Version, with Copious Readings from the American Revised Version) with marginal notes of an exhaustive topical analysis of all passages, citing explanatory foot notes with numerous sub-headings and with references to all related Scriptures.

By Orville J. Nave, D.D., LL.D., and Anna Semans Nave, M.L.A. Topical Bible Publishing Co., Lincoln, Neb., 1907.

Chaplain Nave's Topical Bible is well known to Bible readers. In the present work he has produced what seems to the reviewer to be the most useful work of its kind in existence. It is a complete system of analysis and references in one handy volume. The unique feature is the fact that references to all Biblical passages bearing on a given subject are collected in a footnote at one point. This footnote refers to every passage bearing on the subject and every passage bearing on the subject refers to this footnote. Some eighty thousand subjects are thus treated and these subjects are gathered up in a valuable index at the end. The text is that of the King James version, but where the Revised and American versions differ materially their valuable readings are indicated in the margin, where there are other valuable notes. Every Bible student who wants to know the teaching of the book will find this work a most useful guide to its collected teachings.

W. J. MCGLOTHLIN.

The Bible as Good Reading.

By Senator Albert J. Beveridge. Henry Altemus Company, Publishers, Philadelphia. 1907. Cloth, 50 cents; Ooze calf, \$1.00. Pages 94.

Think of a United States Senator writing a book on "The Bible as Good Reading"! But here it is, and right "good reading" it is itself. How did he come to write it? Well this he tells us in quite a lively way in the first chapter entitled "In the Big Woods". We are reminded of what we learn from another source, that the Senator from Indana was, in effect, brought up in a logging camp. He had a prodigious natural

appetite for reading, but out there in the woods there was nothing much to read save the Bible. Accordingly, the lad read the Bible through and through, and over and over; and he came at last, as he went on in life and had occasion to compare it with other books, to see that it was, considered strictly from the point of view of interesting reading, the very best book of all. This he undertook to prove to his companions at this later day, in "The Big Woods". When one of them craving "something to read" demurred to the suggestion contained in the question, "Well, what's the matter with the Bible?" "Why," man, said the other, "the Bible has more good reading in it than any book I know of. What will you have—poetry, adventure, politics, maxims, oratory? They are all here." Thus occurred the first Bible reading "in The Woods"; and after it was over, it was the demurrer who said: "Why, I never knew that was in the Bible. Let's have some more of that tomorrow." And on the morrow they did have more of it; and one of the guides was near and sat down and listened. The next day all of the guides were there. The day after the reading was for some cause delayed, and Indian Charley said: "Isn't it about time to have some more of that there Bible?" And is it a wonder, after all, that this continued day in and day out "through the long, but all too brief vacation in the woods—the real, deep woods; that even the guides found the old book full of keen, human interest; that it was no trouble even for them to understand Isaiah; that they had the same spirit that inspired David when he went up against Goliath; that they knew with their deep, elemental natures, the kind of woman Ruth was and Rebekah was; that Moses slaying the Egyptian and leading the children of Israel out of Egypt, even laying down the law in good, strict man-fashion, was entirely intelligible to them? Even the Sermon on the Mount, yea "Most of all", the author tells us, was taken in by these rude guides with apparent understanding and delight. What would the "Scholars" and "higher critics" say to this, he wonders.

How few of us after all, ever think of the Bible just as good reading? How many ever dream of comparing its stories

with the fiction we read, or its orations with the speeches we hear? Yet these are just the sort of comparisons Senator Beveridge makes to the immense advantage of the Bible, showing, in fact, that, considered merely from the point of view of interest, it is the monarch of all books. This he endeavors here to prove in a most vigorous and engaging way, in a style that evidently itself was largely formed from years of interested study of the Bible. The book is really a valuable, popular guide to the most interesting portions of the Bible; and whoever reads it will not only find entertainment, but will be quite sure to read his Bible, too, with a new zest.

GEO. B. EAGER.

B. OLD TESTAMENT.

The First and Second Books of the Maccabees. The Temple Bible Series.

By W. Fairweather, M. A., Philadelphia. J. B. Lippincott & Co. 1907. Price 40 cents.

Mr. Fairweather is thoroughly at home in the inter-biblical history and has done his part well in the introduction to the two books and the comments on the Maccabean period. It is a very interesting portion of Jewish history and throws much light on the New Testament history. A. T. ROBERTSON.

Grammatik der Septuaginta. Laut und Wortlehre.

Von Dr. Robert Helbing, Professor am Mädchengymnasium in Karlsruhe, Vandenhoeck und Ruprecht, Goettingen, Germany, 1907. S. 149. To be had also through Lemcke and Buechner, New York.

This is a most welcome volume. The one on Syntax is eagerly awaited. The new discoveries in the papyri have not released us from the necessity of studying the Septuagint. The task is rather made more urgent and also more hopeful. We turn now to the Septuagint not merely for Hebraisms, but also for illustrations of the vernacular, *κοινή*. Dr. Helbing has performed his task with skill and in condensed form gives a good working apparatus. At last it is becoming possible to make intelligent use of the LXX in the study of the New Testament Greek. We have the Cambridge Text, Swete's Introduction to

the Old Testament in Greek, Hatch and Redpath's Concordance. We need a Lexicon of the LXX and Prof. Thackeray is at work on another Grammar of the LXX. But good luck to Dr. Helbing in his volume on Syntax.

A. T. ROBERTSON.

The Book of Jeremiah.

By Charles Rufus Brown, D.D. American Baptist Publication Society, 1907. Pages 256.

The American Baptist Publication Society is pushing to completion as rapidly as possible its series entitled "An American Commentary on the Old Testament". Prof. Brown's commentary on Jeremiah is certainly one of the most important volumes in the series. The commentary is preceded by a valuable Introduction. A chronological chart covering the period from 638 B. C. to 30 B. C. gives much information about events in Judah, Babylonia, Egypt, Syria and other countries with which the Jews had political relations. Prof. Brown has inserted in this chart dates for the Israelitish literature as presented by Kautzsch in "The Literature of the Old Testament". We could wish that Prof. Brown had given us his own personal views concerning the dates of the Old Testament books.

The life and activity of Jeremiah are sketched with a firm hand. The author divides Jeremiah's life into four periods: First, his youth and earlier activity, from about 647 to 608 B. C. Second, his activity in the reigns of Jehoiakim and Jehoiachin, 607 to 597 B. C. Third, his work during Zedekiah's reign, 596 to 586. Fourth, his life subsequent to the deportation by Nebuchadrezzar, 585 to 575 (?) B. C. The author is inclined to look with favor upon the traditional view that Jeremiah was stoned to death by his unbelieving countrymen.

While frankly recognizing Jeremiah's inferiority to Isaiah in brilliancy of style and the measured flow of thought, Prof. Brown endorses without hesitation Prof. Driver's statement concerning Jeremiah that, "By his conception of the New 'Covenant' (31:31-34), he surpasses in spirituality and profundity of insight every other prophet of the Old Testament". This is claiming for Jeremiah all that his most ardent admir-

ers could wish, and it may be that the statement is put a little too strongly.

The author compares Jeremiah with Hosea, "the prophet of the decline and fall of the Northern kingdom". Both prophets have much to say of Israel's adulterous departure from her Divine husband. Jeremiah's complete subordination of all his personal life to his calling as a prophet receives proper emphasis. Dr. Brown shows that Jeremiah's tears were the expression of a deep nature. He well says: "There is no evidence whatever to suppose that he was naturally a weak man, or anything but joyous in temperament, and he could be as optimistic as the most hopeful when the facts warranted such an attitude." He adds: "The noblest Hebrew of the centuries could not live in Jerusalem at the time, and strive continually and unavailingly to open the eyes of the blind leaders of the blind, without disappointment, and so artless a soul must express his sorrow with freedom. In such a man we can note the manliness of tears."

Prof. Brown has made full use of recent commentaries and discussions concerning the poetry found in the writings of the prophets. In the special translation, printed along with the authorized version in the body of the commentary, Prof. Brown has given in poetical form those parts of the roll of Jeremiah which he regards as having real poetical measure. It is not always easy, as Prof. Brown recognizes, to distinguish between prose and poetry in elevated Hebrew oratory.

The roll of Jeremiah contains several valuable hints as to the manner in which our book received its present form. In chapter 36 we are told that Jeremiah dictated to his friend Baruch in 640 B. C. the substance of his oracles of the twenty-three preceding years. Prof. Brown thinks that the most of Jeremiah 1:1 to 9:22 was found in the roll which Jehoiakim burned in the fire. He conjectures that the larger roll, compiled in the following year, contained in addition chapters 11 to 17. From chapter 18 onward Prof. Brown thinks that we have other prophecies by Jeremiah in the period following 603 B. C. He is of the opinion that the book gradually grew until it included chapters 1 to 39, certain later interpolations

being excluded. Of course much of this additional material may have first appeared in smaller collections. He would find in chapters 27 to 29 one of these smaller collections, which probably had separate existence before being incorporated into our present roll. He leans to the view that these smaller collections were incorporated into the roll of Jeremiah gradually. He imagines that the roll may once have closed with chapter 25, and later on with chapter 36. His theory of the growth of the book of Jeremiah becomes considerably involved as he endeavors to sketch the insertion of various smaller sections, whose addition finally brought the roll to its present dimensions. He credits Baruch, Jeremiah's amanuensis and friend, with large parts of the book. He also thinks that other disciples of Jeremiah inserted and added many passages.

Dr. Brown gives an interesting chronological table for the composition of the various sections of Jeremiah. He also appends a valuable table of quotations in Jeremiah from earlier books of the Old Testament, and of repeated passages in Jeremiah.

Prof. Brown follows Duhm in his theory of the value of the Septuagint for tracing the history of the growth of the book of Jeremiah. The Greek arrangement of the book, as all Old Testament scholars know, differs very considerably from the order in the Hebrew manuscripts. A good many modern scholars prefer the Hebrew order as the most natural; but Dr. Brown agrees with Duhm in regarding the Septuagint order as the earlier one. His view of the growth of the roll of Jeremiah receives confirmation, he thinks, from a careful comparison of the Septuagint with the Hebrew text. He remarks: "The comparison is of great importance, however, as showing that in Jeremiah, as Duhm maintains, we have a people's religious book in which the prophet's language served as a thread on which were strung the edifying words of many generations of authors."

Dr. Brown's view as to the various authors who contributed to the formation of the present book of Jeremiah is thus expressed: "Nearly *one-half* of the book consists of sermons, more or less expanded from Jeremiah's utterances; a little more than

one-quarter was written by Baruch and others in the way of a history of the prophet, embodying a few of his words also, and the remaining *one-quarter* is made up for the most part of discourses by admirers of Jeremiah, and is based upon his own language and that of other prophets." He reminds us that Duhm, in his effort to be very exact, ascribes to Jeremiah *four-nineteenths* of the whole number of verses in the book, to Baruch *three-nineteenths*, and to unknown authors *twelve-nineteenths*. In making selections Duhm ascribes to Jeremiah's hand the poetic passages possessing the strongest marks of originality and prophetic foresight. The ordinary reader might fancy that Professors Duhm and Brown would reject as interpolations from half to twelve-nineteenths of our present book. To remove from himself the suspicion of thus destroying the value of a large part of the roll of Jeremiah, Dr. Brown remarks: "Indeed there is no biblical ground for maintaining Jeremiah's authorship of the book called by his name, the name simply designating Jeremiah as the principal figure among its characters; and, if it is considered worth while, one ought to be perfectly free to search for its authors by any known means of inquiry, just as we might in the case of Joshua, Judges, Samuel, and Kings, regarded by the Jewish doctors very properly as belonging to the same class of books". In another paragraph Dr. Brown seeks to make his position plain to his readers: "From the present point of view it will be seen that, in the use of the terms *genuine* and *not genuine*, and in denying to Jeremiah the authorship of parts of our book, the writer must not be understood as questioning the *authority* of a given passage, or its value to the Christian life, although from a literary point of view it must be allowed that Jeremiah's own words are superior to those of the authors that have been associated with him." While Dr. Brown directs the reader's attention chiefly to the literary superiority of Jeremiah to the later authors and editors, who are supposed to have enlarged upon his work, the inevitable effect on the mind of the student would be to exalt the genuine passages to an authority and value far above that of the work of the later writers. One finds himself wishing that he might have precisely

the words that the great prophet Jeremiah spoke, all interpolations and modifications being entirely removed. The so-called later additions the reader almost inevitably comes to regard as having the value only of a commentary on the original text of Jeremiah. While not disposed to set aside as of no value these later insertions and modifications, the modern student would scarcely think of them as having the authority of the fresh, living words of a great, inspired prophet like Jeremiah. Of course such an objection to the conclusion reached by Prof. Brown would not in the least settle the question of the correctness of his views. This is properly a matter of evidence, and the reader ought to be willing to examine the facts carefully and fearlessly. The presence of Baruch's hand in the roll would not startle the most orthodox student, for we are expressly told that he acted as amanuensis to the prophet Jeremiah. Moreover, other pupils and admirers of the great prophet might well have possessed all the qualifications for writing down the story of his life. We have no definite information as to the manner in which Jeremiah's prophecies and the story of his experiences were finally put into their present form. We should welcome any light that sane and searching criticism can throw on the problem. The present reviewer must confess that the idea of interpolations in the prophetic messages of the prophet is quite displeasing. It may seem to be merely a matter of taste, and bold critics may laugh at his squeamishness, but he would honestly prefer, if the view of Duhm and others is correct, to disentangle every interpolation and other interference with Jeremiah's own speech and forever keep them separate from the genuine words of that noble prophet. Ten verses from the mouth of Jeremiah would outweigh a hundred from the pens of later editors and commentators.

Prof. Brown brings forward an excellent bibliography on Jeremiah. Nothing of real value on the book seems to have escaped his careful eye. For the convenience of the student, a full table of contents is prefixed to the commentary. The reader can at a glance discover the author's view as to the authorship and date of any passage in the roll of Jeremiah.

We have not space in which to call attention to the author's comments on the many interesting passages in the book of Jeremiah. With much of this we find ourselves in hearty agreement, and everywhere there is evidence of careful first-hand study of the original text and wide use of the best critical literature on the book. An Old Testament scholar would naturally turn first of all to the comment on Jer. 7:21-23. Recent radical critics have contended that Jeremiah meant to say that Jehovah gave no commands to Moses concerning burnt-offerings and sacrifices. His one revelation at the time of the Exodus, according to Jeremiah, was moral and spiritual. According to the divisive critics, the representation of the middle books of the Pentateuch that Jehovah gave to Moses and Aaron many precepts concerning sacrifices, was the work of late authors, and Jeremiah held quite a different view concerning the origin and value of sacrificial rites. In commenting on the 22d verse Prof. Brown says: "Until very recently commentators have sought to evade the natural meaning of this verse by strained interpretations. On the one hand it has been explained as a rhetorical statement, expressing not an absolute antithesis, but a relative one. According to this Jehovah would be made to say, 'I have not so much given you commands in respect to sacrifice, as rather enjoined something else upon you.'" Prof. Brown accepts Jeremiah's statement literally as an absolute antithesis: "Sacrifices did not originate at Sinai and were not there commanded. In Deut., chaps. 12 to 26 (cf. Exod. 23:14-19), sacrifices are indeed enjoined, but in a way consistent with the hypothesis that they **are** inheritances from the past, and that only the conditions of their presentation are to be regulated. It is possible that even the minute prescriptions of the priestly parts of the Pentateuch may be understood in this way." But the priestly parts of the Pentateuch distinctly represent Jehovah as giving specific directions and commands to Moses and Aaron with regard to the sacrificial system. Moreover, the moral and spiritual requirements emphasized in the 23d verse had also been anticipated in the promises and commands to the patriarchs. "Attention to the divine voice and a life in har-

mony with his will" received much emphasis prior to the Exodus from Egypt. Loyalty to Jehovah was not a thing first promulgated at Sinai. As this passage is a fine example of the figure of exaggerated contrast, the reviewer has prepared a brief article on this subject for publication in the present issue of the REVIEW AND EXPOSITOR, to which the reader is referred for a discussion of Jer. 7:21-23 in the light of parallel passages.

In closing his discussion of Jeremiah's words concerning the sacrificial system, Dr. Brown says: "It is scarcely necessary to add that in the interpretation of vers. 21-23, the present writer has left untouched the question of the Mosaic institution of the pentateuchal legislation." Our author has by his lapse into literalism placed Jeremiah in direct contradiction with the representations in the middle books of the Pentateuch. The plain reader will be at a loss what to do. Shall he cease to believe the statements in the Pentateuch about the different directions as to the various sacrifices? or shall he charge Jeremiah with a misunderstanding of the facts? The dilemma in which the reader finds himself is a serious one, and it is only by an exceedingly "strained" interpretation that the minute prescriptions of the priestly parts of the Pentateuch may be understood as inheritances from the past, only the conditions of their presentation being regulated. The question of the Mosaic institution of the Pentateuchal legislation is not as fundamental and important as the question of the *Divine* institution of that legislation.

JOHN R. SAMPEY.

Israel: or Jacobs' New Name. A Study.

By Edward Payson Vining. America Printing Co., Boston, 1908.

While engaged in the careful study of the exact meaning of Jacob's new name, Mr. Vining made some unexpected discoveries of such importance that it seemed to him desirable to make them known. He came to the conclusion that the plain and simple meaning of the name Israel is "God Commands", or "Let God Command". Further investigation of the use of the verb which he renders "command" and other

related verbs put in his possession a goodly number of facts which oppose the current radical view of the composition of the Pentateuch. So far as the facts thus brought together can be used as a touchstone, they favor an early date for the book of Genesis. The author has made a careful study of the usage in cognate languages in order to fortify his conclusions as to the exact meaning of the Hebrew words which he discusses. The explanation of the name Israel in Genesis 32:28, according to the rendering in the American Revision, is "for thou hast striven with God and with men, and hast prevailed". Mr. Vining would render it: "For thou hast commanded with God and with men; and hast been able". He regards the name Israel ("God commands") as a constant reminder to Jacob that he must no longer assume the position of commander, and as such try to dictate to God. Mr. Vining has brought forward much valuable material in confirmation of his view.

The last four chapters of the book are devoted to the careful study of the meaning of II Samuel 12:31. Mr. Vining would translate the first part of this verse: "And the populace which was therein he brought forth and set in order with the stone-saw, and with pointed tools of iron, and with cold-chisels of iron; and he caused them to migrate, with their king." He thinks that the early Jewish scholars and translators in their effort to magnify the former importance of their people and the greatness of their sovereign, invented for him the glory of sawing his captives asunder and driving threshing-sledges around over them. To be sure, David's conduct at this period of life was wholly unworthy of a theocratic king, but Mr. Vining believes that a wrong translation has done serious injustice to David.

The author is quite original in his method of putting things, and has made a contribution to Hebrew exegesis that is worthy of the careful examination of Old Testament scholars. We hope that he may continue his researches in this field.

JOHN R. SAMPEY.

The Minor Prophets.

By Frederick Carl Eiselen. Eaton & Mains, New York, 1907. Octavo. Pages 741.

Prof. Eiselen's book is volume IX, in a Commentary on the Old Testament put forth by the Methodist publishing house of Eaton & Mains. The author is a competent Old Testament scholar with a judicial mind. While thoroughly acquainted with the newest theories of the most advanced students, Professor Eiselen is not swept off his feet by any modern consensus of critics. He is also quite at home with the best commentaries produced by evangelical scholars in all ages and countries. He is not the paid attorney of any coterie or school, but rather an open-eyed investigator earnestly seeking to discover and propagate the truth. His spirit is thoroughly irenic. He is careful to state varying views with clearness and sympathy. Even when he decides against one's own personal view, the reader must acknowledge that the author has been courteous and fair. No doubt in the end he will win more adherents to his own personal conclusions by reason of his justice and fairness.

Prof. Eiselen prefixes to each of the twelve minor prophets an introduction dealing with such general questions as date and authorship, the integrity of the writing, summary of the teaching of the book, etc. The special problems peculiar to some of the books receive adequate treatment. As a rule commentaries are rather dry reading; but Professor Eiselen has given us a book quite easy to read. His meaning is always plain, and the reader's interest never flags.

Our author's position as to questions in debate among scholars as to the date of certain books may be of interest to the reader. Professor Eiselen thinks that Hosea's activity ceased about 735 B. C. He would place Joel shortly after the time of Nehemiah, perhaps about 400 B. C. The activity of Amos he would locate about 760 to 755 B. C., in agreement with most modern scholars. The most probable date for Obadiah, according to our author, would seem to be the period immediately following 586 B. C. The composition of the Book of Jonah he would place somewhere between 450 and 200 B. C.

Professor Eiselen defends the Book of Micah against the attacks of the more radical scholars, who allow to Micah only 1:2—2:11; 3:1-12. He seems inclined to agree with George Adam Smith in calling chapter 7:7-20 "a canto of several fragments, from periods far apart in the history of Israel". The earliest possible date for the prophecy of Nahum is 663 B. C., and Nineveh, whose destruction it foretold, fell in 607-606 B. C. Our author would locate this prophecy during the years immediately preceding the final overthrow of the city. He is inclined to put Habakkuk shortly before 600 B. C. The arguments against the genuineness of the prayer of Habakkuk seem to our author inconclusive. Professor Eiselen thinks that Zechariah 9—14 emanated from some prophet or prophets other than Zechariah the contemporary of Haggai. Chapters 9—11 he would assign to a date not earlier than 350 B. C. Whether chapters 12—14 come from the author of chapters 9—11 or from another post-exilic prophet, he leaves an open question. As to Malachi, Professor Eiselen hesitates as between 432 B. C. and a date prior to 458 B. C.

As to some questions of authorship, genuineness of detached passages, etc., the present reviewer is unable to accept Professor Eiselen's conclusions, but with the author's spirit and scholarship he has no fault to find. To pastors and Sunday school teachers the book will be immensely helpful in the study of the much neglected books of the minor prophets.

JOHN R. SAMPEY.

Christ in the Old Testament. Being short readings on some Messianic passages.

By B. W. Randolph, D.D. Longmans, Green & Co., New York., 1907. Crown Octavo. Pages 216.

The Bishop of Salisbury contributes a brief introduction commending the book for its loyalty and its practical value. Dr. Randolph selects a number of the most important Messianic passages in the Old Testament, and then goes on to show the application of the Old Testament prophecies to our Lord Jesus Christ. The emphasis of the book is placed upon the spiritual edification of the believer, rather than upon scien-

tific exegesis of the Old Testament passages in the light of their context. He does not hesitate to apply to our Lord Jesus Christ any Scripture that is so applied in the New Testament. Referring to the story of Philip and the eunuch, the author calls attention to the fact that in the early days of the church every Christian, and most of all every converted Jew, would see in the 53d chapter of Isaiah a picture of the sufferings, death and triumph of the Christ. He then adds the following remark: "But if we imagine some modern destructive critic sitting in the chariot with the Ethiopian instead of St. Philip, we sometimes find ourselves wondering when the distinguished Treasurer of Queen Candace would have heard the name of Jesus Christ". Dr. Randolph, while repudiating a mere mechanical conception of inspiration and prophecy, seeks to avoid the opposite extreme of emptying the Old Testament Scripture of all real predictions of the Christ.

In mechanical execution the volume is worthy of the excellent publishing firm of Longmans, Green & Co.

JOHN R. SAMPEY.

Books for Old Testament Study. An annotated list for popular and professional use.

By John Merlin Powis Smith. University of Chicago Press, Chicago, 1908. Postpaid, 54 cents. Pages 70.

Dr. Smith is an able representative of the Radical School of Old Testament scholars, of which Kuenen in Holland and Wellhausen in Germany have been the foremost leaders. The work of the members of this school, such as Stade, Cornill, Cheyne, Toy, H. P. Smith, Duhm, Marti, etc., receives the highest commendation. A good deal of faint praise is bestowed upon the representatives of the Mediating School, their scholarship receiving due recognition, but their fondness for retaining as much as possible of their inherited views receiving due castigation. Most representatives of the Conservative School may thank their stars if they escape with the skin of their teeth. If the student who uses this list only knows in advance the theological and philosophical presuppositions of the author, he can use this booklet with profit. He should bear

in mind, however, that he is consulting the brief of a very able attorney for the so-called progressive criticism. We have found a careful perusal of the lists exceedingly interesting. In discussing commentaries on the Psalter, the author has this to say of that masterful interpreter of Scripture, who has done so much to illumine the Psalms for the modern preacher: "Maclaren is wholly homiletical and traditional." We should like to say in this connection that the busy pastor, if he happens to have access to this list, would do well to purchase those books which fall under the author's displeasure as "traditional", "timid", and "conservative". JOHN R. SAMPEY.

Speakers for God. Being plain lectures on the Minor Prophets.

By Rev. Thomas McWilliam, M. A. Eaton & Mains, New York, 1907. \$1.00 net. Pages 356.

Mr. McWilliam is minister of New Byth, Aberdeenshire. He has attempted in a series of lectures to present the mission and message of the twelve minor prophets in the light of recent scientific criticism. He follows in the main such writers as W. R. Smith, George Adam Smith and Cornill. He places after Malachi the book of Joel, Zechariah 9—14, and Jonah. He follows the general trend of the writers whom he takes as his guides in calling in question the genuineness of all passages whose historical setting cannot be fully recovered. He has a keen appreciation of the work of the prophets on behalf of civic righteousness. The moral and spiritual teaching of these ancient writers is set forth with clearness and force. It is not necessary that one should follow the author in his critical theories in order to gain stimulus and suggestion for the public exposition of the prophetic Scriptures.

JOHN R. SAMPEY.

C. NEW TESTAMENT.

Canon and Text of the New Testament.

By Casper René Gregory. Charles Scribner's Sons, New York. Price \$2.50 net. Pages 539.

Here at last is a vital and masterly work on the Canon of the New Testament by an American, one who has been pronounced the foremost of American Biblical scholars, and one

of the greatest living New Testament scholars. Professor Gregory accords to the late Bishop Westcott the credit of having produced "the best book ever written on the canon"; but it is likely now that this shining distinction will be transferred to the author of this later and completer work. This review deals with the work only so far as it has to do with the canon. As was to be expected, the fruits of the widest learning and maturest thought are to be found here in richest abundance, but, what will mean more to many a reader, it is all served up in so fresh and vivid and untechnical a style as to make it fairly fascinating and refreshing. Professor Gregory is singularly happy in getting at the large human interests that underlie the story of the formation of the canon, and in illustrating ancient facts and forces by modern parallels. For this and other reasons the old story becomes new under his touch, and as a result there is not a page of it that will not be read with interest and even avidity by one familiar with the story as it is usually told, and, indeed, by every person of inquiring mind who is concerned to see brought out into the clear the thrilling facts of the origin and history of the New Testament. Convinced that the old way of putting and approaching the question is not the right way, he justifies and adopts a new way. His first aim is not the history of the canon, but the criticism of the canon. He conceives, not unreasonably, that a scholar today should be able to gain a truer and more complete view of the circumstances of that early time, as well as greater clearness and depth of insight into the mental movements of the period than a Christian scholar of that very time could have secured. The current assumption that the canon is there almost from the first, that the books of the New Testament can scarcely be conceived of as all in existence for any appreciable space of time before the swift arm of ecclesiastical power gathered them from the four winds of heaven and sealed them in the official volume, he casts aside as pure fiction. Indeed, he does not, like most writers, assume that an unalterable collection of books—"The Canon"—existed then, or exists now; but he sets about in true scientific fashion to explore the evidence both for early existence of the writings

most highly valued by Christians, for both private and public use, and for the gradual classification of them as "canonical", *i. e.*, normative or standard works, acquiring at last "Scriptural" authority. Available evidence is manifold, but it is unequally distributed through six periods—from 30 to 700 A. D. It is in the second, or post-apostolic period, that these writings are first found passing from a common to a sacred use. But even Augustine, in the fifth century, after the Council of Carthage, staunch churchman that he is, dares to say that he regards the number of the books in the New Testament not yet settled. It is still, at that late day, a question whether this or that book belongs to the fully authoritative New Testament, *i. e.*, there is yet no canon in the technical sense of the word. One result of the searching investigation of the author is the conclusion that at no period in the history of Christianity did the necessity make itself apparent to the whole church to say just what was and just what was not "Scripture". As to any general council of the church "determining" the books which belong to the New Testament, there never was one. Now and then a local or partial council ratified the statement of some preceding church writer—that was all. The Christian churches of Europe and America suppose that we have a New Testament that consists in all parts of the world of the same books, but that supposition is the result of a half-unconscious process of closing the eyes to the testimony of history. The Reformers at first showed a freedom in dealing with this question which augured progress. But Rome and her offshoots, alarmed, sought for decisions. So the Council of Trent, April 8, 1546, was the first to make the question of the canon a matter of faith. Strange to say the churches of the Reformation, though declaring that the free spirit of the Christian recognized the genuine work of the Divine Spirit in these holy books and their use, were not content to leave the books to care for themselves. So, following the lead of Rome, they declared the whole New Testament for undoubted Scripture. From that day to this the questionings of the authenticity of one of the New Testament books has called forth anathema.

"We see by turning back the pages of the years," says the author in conclusion, "that God simply did not, in the way supposed, have the books collected. We say: Man proposes, God disposes. We might here say: Man imagines, God did. I believe that God watched over every step in the paths of the early Christians, but he had no thought of this (modern) theory of inspiration and of the canon. If any one then be inclined to say that this puts an end to all faith in the Scriptures, he may reassure himself with the reflection that when God makes nuts, the point is not the shell of the nut, but the kernel. If God sends the truth to men, the thing that he cares for, the thing that His Spirit watches over, is the truth". "The great thing for us is, not to become excited about diverging views as to a canon, but to take the truth and live in the truth, and *live the truth* and impart it in its purity to others." Certainly to that we can all say amen!

GEO. B. EAGER.

The Canon and Text of the New Testament.

By Casper René Gregory. Charles Scribner's Sons, New York, 1907. Pages 539.

I shall treat only of the second part of the volume, the Text. The book belongs to the International Theological Library, a really great series. There is no living scholar better qualified about the text of the New Testament than Dr. Gregory, of Leipzig. This Prolegomena (1894) to Tischendorf's *Novum Testamentum* is a noble performance and indispensable to the student of New Testament textual criticism. This was followed by *Text Kritik des Neuen Testamentes* (2 vols., 1900 and 1902). The discussion now before us is popular in form, but thoroughly scholarly in method and spirit. Dr. Gregory is a strong exponent of the type of text presented by Westcott and Hort. He admits modifications in the light of new discoveries, but holds to the essential correctness of Westcott and Hort's theory of the text. I am in full accord with this position myself and teach it. It is a distinct pleasure to have the facts and the theory of textual criticism put in such a form that any intelligent reader can understand them. He gives so many interesting

items and makes so many pertinent remarks that cut into the heart of things that the most technical student will also find interest and help. It is distinctly a readable book on a very abstract theme. Dr. Gregory prefers the term "Re-wrought" Text for Western, "Polished Text" for Alexandrian. The neutral he merely merges into the Original Text, and the Syrian Revisions take the place of Syrian Text. These are all improvements in the terminology, but time alone can tell of their acceptance. He looks askance at the work of Von Soden on the New Testament text since he seems to be oblivious of Tischendorf and Westcott and Hort. That is indeed a serious fault.

A. T. ROBERTSON.

A Dictionary of Christ and the Gospels.

Edited by James Hastings, D.D., with the assistance of John A. Selbie, D.D., and John C. Lambert, D.D. Volume II. Labour-Zirn with appendix and indexes. Charles Scribner's Sons, New York; T. & T. Clark, Edinburgh, 1908. Price \$6.00. Pages 912.

With this volume Dr. Hastings completes his unique undertaking, that of producing a cyclopedia about Christ and the gospels. He recognizes that the dictionary cannot be really adequate from the nature of the case, and yet these two volumes become indispensable to the studious minister of Christ. I cannot claim as yet to have read all the articles in this volume. The book is not to be read that way. I have enjoyed turning about in it and reading some of the articles that most attracted me. In the discussion of the Language of Christ Rev. James Young properly holds that Jesus used both Greek and Aramaic, though the bulk of his teaching was probably in Aramaic. Drs. Lambert and Stone divide the treatment of the Lord's Prayer. The Gospel of Luke is handled ably by Dr. A. Wright, of Queen's College, Cambridge, while Dr. A. Souter, of Mansfield College, Oxford, has Luke's life. So Dr. Rae writes on Mark and Dr. Maclean on the Gospel of Mark. Dr. W. C. Allen is naturally the man for the Gospel of Matthew. Dr. James Denny is at his best on Preaching Christ and Dr. J. H. Farmer on Pre-eminence. Reconciliation and Redemption have fallen into good hands, those of Dr. James Orr. The same thing is true of the important article on Res-

urrection of Christ by W. J. Sparrow-Simpson. Dr. Jas. Stalker is ideal for the Son of God. The articles in the Appendix are as good as any in the volume and in particular Dr. Sanday's Paul. Fortunately these two volumes are not beyond the reach of most of those who need them and ought to be greatly useful.

A. T. ROBERTSON.

The Gospel History and its Transmission.

By F. Crawford Burkitt, M.A., D.D., Hulsean, Professor of Divinity in the University of Cambridge. Second Edition. T. & T. Clark, Edinburgh, 1907. Pages 366.

Dr. Burkitt has produced a very able and suggestive book. He has shown much independence in his method of treatment and is thoroughly free in his criticism as he ought to be, so far as that goes. He holds by what he calls a real historical kernel in the life and teachings of Jesus, but does not think that the Four Gospels, as we know them, can be used as history in the modern sense. I think Dr. Burkitt is too severe in the conditions that he lays down in the criticism of the Gospels. He points too narrow a basis in making Mark the criterion for judging the rest, that is Mark and the other source commonly called Q. It is in my judgment gratuitous to assume that Mark wrote down all that he knew and believed about Jesus or all that was there. Nor do we have the right to rule out as unhistorical what is not in Mark or in Matthew and Luke both (Q). Certainly more than two men wrote of Jesus (Luke says "many"), and certainly again many more knew much about what he had done and said. One of the difficulties of our criticism is that we impose arbitrary and even artificial limitations upon documents and demand that they come up (or down) to their criteria.

I must demur also to the confidence with which Dr. Burkitt dates Luke's writings at the close of the first century. It is by no means clear that Luke used Josephus. He is elsewhere a careful historian, as credible as Josephus, and Theudas is too common a name to trip Luke on. If he had used Josephus, he would hardly have Lysanias and Theudas in so different a connection. To my mind the argument goes just the other way to show that Luke did not use Josephus.

Dr. Burkitt demands also that a place be found in Mark's Gospel for the raising of Lazarus before that event can be credible. This is a curious alternative unless one is to assume that Mark knew everything about Jesus and also that he told all that he knew. Other reasons beside ignorance can be suggested for Mark's not telling the raising of Lazarus such as the brevity of his Gospel, the fact that Lazarus may still have been alive and the desire to shield him from the known purpose of the Sanhedrin to kill Lazarus. I think we need to test our criticism as severely as we do the Gospels themselves. But Dr. Burkitt keeps one awake and writes with vigor and clearness.

A. T. ROBERTSON.

Studies in the Inner Life of Jesus.

By Alfred E. Garvie, M.A., D.D., Principal of New College, London. A. C. Armstrong & Son, New York, 1907. Pages 543.

Dr. Garvie is one of the ablest British theologians. He is a Congregationalist and the Principal of New College, one of the leading Congregational theological schools. He is a thorough scholar and a patient worker with a distinct philosophical turn of mind. In this book we have his *Magnum Opus* and it is worthy of him and of the great theme.

The book is not devotional as that term is usually understood though there are devotional passages here and there. The work of Dr. Garvie is distinctly critical and severely scientific in method and spirit. He does not hesitate to put everything in the crucible of argument nor can one complain of that. On the whole and in the greatest things the author holds by the fundamental evangelical faith. He argues well for the Virgin Birth, the Resurrection, and the real Divinity of Jesus. Principal Garvie is a man of real spiritual force as well as great mental grasp and his heart beats true all through the book.

Many critical questions confront us in this really great book and one cannot expect to find agreement on them all. I would myself put many things very differently as, for instance, the Fourth Gospel, which Dr. Garvie considers by an eye-witness, but not by John the Son of Zebedee (p. 29). He assigns it to the Presbyter John (p. 32). I will not here attempt to criti-

cise these points of detail. I much prefer to accent the candor and sincerity which the book displays at every turn, the evident desire to get at the truth. The author, like all other men, is under the influence of his philosophy in his interpretation of Christ, and does not hesitate to challenge at times the interpretation of the Fourth Gospel as in Jo. 2:19. Instead of taking this as a crisp parable of the destruction of the body of Jesus in terms of the temple, expressly said to be not understood at the time, Dr. Garvie prefers (p. 173) to put his own interpretation into the words, viz., "a spiritual restoration in a very short time".

But this is a serious and earnest work and will repay careful study. The style is heavy, but the thought is strong and the words are all well weighed.

A. T. ROBERTSON.

Studies in the Life of Christ.

By J. B. Shearer, D.D., LL.D. Professor of Biblical Instruction, Davidson College, Richmond, Virginia. Presbyterian Committee of Publication, 1907. Cloth. Pages 172.

This does not purport to be a new Life of Christ. Dr. Shearer's aim is rather to make a wide and exhaustive induction of the facts, in the Gospels and elsewhere in the Scriptures, which throw light on the person, character and work of Christ.

Here are the chapter titles: The State of the World at the Christian Era; the Fulness of Time; Who is the Lord? Who is Christ; His Names and Titles; Christ's Prayer; Christ's Controversies; Parables; Miracles; Typology; Prophecies Fulfilled in Christ; Christ's Prophecies; The Parousia or the Coming; Four Last Days of Christ's Public Ministry; The Passover, The Lord's Supper, the Betrayal; The Trial; The Crucifixion; The Resurrection and Ascension; The Overlapping of the Dispensations; Summary of the Gospel of Christ.

Our main criticism is that the perspective is not as good as it might be. Should we not expect in that last one chapter, at least, devoted to the Kingdom and Jesus' teaching respecting it as throwing light on His own character and spirit. Indeed the chief failure of the book is just there. It is too ex-

ternal and official and does not reveal sufficiently the principles and spirit of Jesus.

On the other hand it has many good features. There is valuable constructive work here. There are truths wrought out that are now-a-days commonly overlooked. Many striking things are said. Some of these one would agree with, e. g., the identifying of Christ with Jehovah; the explanation of the "three days and three nights" in the grave. With others one would disagree, e. g., the idea that the "parousia" refers wholly to Christ's present administration through the Spirit, and the meaning of the "cup" in Gethsemane. On the whole we commend the volume as calculated to give an enlarged and truer conception of our glorious Lord. J. H. FARMER.

The Lord of Glory. A study of the designations of our Lord in the New Testament, with especial Reference to His Deity.

By Benjamin B. Warfield, Professor in Princeton Theological Seminary. American Tract Society, New York, 1907. Price, \$1.50 net. Pages 332.

Dr. Warfield has made an exhaustive study of his subject as one would expect. He brings before us the entire New Testament field. His plan has the advantage of a certain amount of repetition and monotony as the various books pass under review. But after all that is probably inevitable in such a discussion. There is no monotony in the style, but freshness of view and vigor of statement throughout. More than half of the volume (173 pages) is devoted to the Synoptic Gospels. This is well in view of modern attacks on John and Paul as giving a "theological" rather than the historical Christ. He begins with Mark and finds in the primitive the same fundamental conceptions of the deity of Jesus that meet us later in John and Paul. This is undoubtedly the strongest part of the argument. The entire Synoptic picture is set before us and it is impossible to find here a merely human Jesus. Possibly Dr. Warfield is a little too unwilling to admit a development in the use of the terms as the disciples came more fully to apprehend Jesus. But he is wholly right in his basal contention. One of the best things

in the book is the minute discussion of each of the terms used of Jesus. One will find the work a handy place to turn to for data on this subject. The book is not a discussion of the whole question of the deity of Jesus, but only of this one aspect. This it does thoroughly.

A. T. ROBERTSON.

The Man of Galilee. A new enquiry.

By George R. Wendling. Olcott Publishing Co., Washington, D. C., 1907. Pages 270.

Mr. Wendling has a series of very able, popular lectures which he has delivered to enthusiastic audiences all over the country. One need not doubt that much good has been done to the cause of religion and morality by these addresses. He is now publishing seven of them under the title of *Modern Doubt Series*. They treat some of the central questions of faith. The present volume is the most important of the series. Mr. Wendling comes at the problem of Jesus not from the standpoint of a technical theologian, but from that of a cultured publicist who has read widely the criticisms of sceptics and has done his own thinking. His treatment is therefore independent and fresh rather than exhaustive. He follows large general lines of thinking which form a fine groove for the mind of the modern man. I suspect that many a busy man of to-day who has been thrown into doubt by the noise of present-day sceptics will find a way out into the open by means of Mr. Wendling's address which is here published in expanded form. It has all the elements of Mr. Wendling's characteristic style and is readable clear through.

A. T. ROBERTSON.

The Teaching of Jesus Concerning His Own Person.

By Wayland Hoyt, LL.D. American Tract Society, New York, 1907. Price, 75 cents. Pages 199.

Dr. Hoyt writes with enthusiasm on this noble theme and with admirable good sense. He is alert and sane and skilfully puts the various aspects of the problem in a way to help the young readers whom he has in mind. But older minds will

find food for thought here too. Dr. Hoyt has read widely and makes good use of his reading in his discussion. He has the style of the eloquent preacher that he is and has richness of suggestion at every turn. The volume belongs to Dr. Kerr's Series on the Teachings of Jesus which now lacks only one book of completion.

A. T. ROBERTSON.

The Parables.

Edited by Rev. Lyman Abbott, D.D.D. Appleton & Co., New York, 1907. Pages 193.

There is a brief and interesting introduction by Dr. Abbott, but the bulk of the volume is devoted to the printing of the text with beautiful decorations by Arthur Jacobson. There are also a number of modern illustrations of the parables by Arthur E. Becher. The book is handsomely bound. The total result is a delightful volume that sets in aesthetic beauty the matchless stories of the Master. In nothing does the teaching of Jesus surpass that of all other men more than in his wondrous parables. They are made more attractive, if possible, by this volume.

A. T. ROBERTSON.

L'Évangile. (Synopsis, Vie de Notre Seigneur. Commentaire.)

Par Abbé Verdunoy. 1 vol. in-12, 400p., avec 1 carte et 2 plans; Lecoffre, Paris, 1907. 3 fr. 50.

(Abbe Verdunoy is the Superior of the Petit Seminaire of Dijon, France.)

It is not his first appearance in print, but it is the first work of his of any particular interest to Biblical scholars. Not that he is a novice in this realm. This book gives evidence of long and patient labor, and is soon to be followed by two others that should prove equally interesting, one in two volumes, entitled "L'Eglise Apostolique" translating and commenting on the rest of the New Testament, the other "Scenes Evangeliques".

The author's aim is "to teach Christians to read the gospel; to enable them to relish and live over again its unique pages, and to that end to show the real bond of union between these fragmentary records, and throw light on the obscure part of

a book written nineteen centuries ago by men of an epoch, race and country very different from our own". There are thirty pages of general introduction. There are many interesting things in these pages. Inspiration is defined thus: "A supernatural help which leads someone to write and enables him to find what he ought to write." "There are two agents", he adds. "God, man; the divine action is efficacious, not necessitating."

The Gospels, he regards as "not stenographic report nor some notes taken from day to day, but a part of the apostolic tradition." Protestants are therefore wrong, he says in accepting only these fragments and rejecting the tradition which is more complete and more important than the Gospel. His summary of the synoptic problem is this: "There was an oral catechism which was repeated sometimes in the same, sometimes in different terms. The first written collection preserved both resemblances and differences which afterwards passed into our Gospels. We must abandon the old harmonistic methods of reconciling divergent accounts and cease demanding of the evangelists a minute accuracy in details which was entirely foreign to the literary habits of the time."

The purpose of each gospel is briefly stated. Matthew wrote of the admission to the Gentiles into the church to answer the question which so troubled Jewish Christians, namely: if Jesus was the Messiah, why was he not recognized by his compatriots? Mark's aim was to show Roman converts from paganism that Jesus Christ is the Son of God. Luke writes primarily to enlighten the faith of Theophilus, but secondarily only for all the faithful. His distinctive note is that the Gospel consists in a salvation won for all men by the death of the Messiah and by personal repentance. John has a twofold purpose—to convince his readers that Jesus is the Christ, the Son of God, and to lead them to express this conviction in their actions, to transform it into "life". Their historicity is not questioned.

The life of Jesus is divided into three parts—the birth and early years; the public life (sub-divided, naturally) and the "glorious" (resurrection) life. The opening pages present the

material in tabular harmonies to form with 190 sections as compared with 143 in Broadus. Four passovers are noted. A second table is added of ready reference for each gospel to section and page. An index of important subjects is given at the back, and in the body of the work are two maps and two plans of the temple.

In the Commentary he takes up the harmonistic sections one after another. John 1-11, however, is treated by itself, forming sections 104 to 129. The text, in the author's own translation from the Greek, is first given complete in small print, and then follows the commentary in more readable type.

The general standpoint is that of orthodox Catholicism. This gives it a value of its own. Take the attitude of tradition, for example. That leaves freedom for both the higher and the lower criticism. The author actually departs from the infallible Vulgate text in favor of the Vatican or the other early manuscripts. And we have already seen that divergent accounts cause him no anxiety, for where they fail he has tradition to fall back upon. And really, as one ever and anon comes upon the estimate of tradition here held, he is led to wonder whether after all modern criticism would not do well to pay more heed to the united voice of the early centuries, as in counterpoise of the spirit of undue subjectism that reigns in some quarters.

There are many observations in the body of the Commentary and in the numerous foot-notes that are interesting and suggestive for the English reader. French vivacity and a delicious naïvete are constantly in evidence. It is especially refreshing to see how the good Abbe, in expounding Christ's rebukes of the Pharisees emphasizes the futility and danger of outer ritual "if the heart be not right".

The book is positive and confirmatory of the historicity of the Gospels, and is really much better and nearer the mark than those that give the impression that they are generally unreliable. Of the latter we have a superabundant supply.

J. H. FARMER.

Paul, the Mystic. A study in Apostolic Experience.

By James M. Campbell, D.D. Andrew Melrose, 16 Pilgrim street, London, England. 1907. Price, 4s. 6d. Pages 284.

I am sure that many will be helped by reading this book, not so much by the inherent novelty of the ideas, as by the truthful portrayal of the great Apostle's spirit that we here meet. The writer has a terse style and many of his sentences are well balanced and he has neat turns in abundance. It is no novice who is unfolding to us the mind of Paul. There is a revival of interest in mysticism even in its technical aspects and Dr. Campbell does much to put the true conception of mysticism before his readers. But his real work lies in the emphasis laid on the fact that Paul's mysticism was so sane, so practical, so vital. Those who think of Paul as the theologian chiefly or even as the missionary will derive distinct help from this strong accent upon his mystical side. He treats Paul as a religious mystic, a Christian mystic, an evangelical mystic, a practical mystic. The fertility of Paul is well illustrated by the number of books necessary to set forth the variety of his nature. Dr. Campbell has done well to single out this side of Paul's life. It was indeed the heart of the man, his mystic union with Christ. All else was subordinate to this, the possession of his soul, to live in Christ, to let Christ live in him.

A. T. ROBERTSON.

Die sittlichen Weisungen Jesu. Ihr Missbrauch und ihr richtiger Gebrauch.

Von Dr. W. Herrmann, Professor an der Universität Marburg. Zweite verbesserte Auflage. Göttingen, Vandenhoeck und Ruprecht, 1907. Price, 1 mark.

In this booklet of seventy-two pages, the outgrowth from an address given in 1903, Professor Herrman sets forth the wrong and right ways to regard and use the moral precepts of Jesus in such fashion that it is adapted to meet many needs. While there are defects in it, as the attributing to Jesus of an expectation that the world would immediately end, yet its great merits by far overweigh its defects. That Jesus did not come as a lawgiver to give new precepts of righteousness but

to demand and impart a new temper, that this temper is love without limit, that this temper of love will in new circumstances find new duties, that Tolstoi, for example, is in error in applying sayings of Jesus to our present relations as citizens, for which they were not spoken—all this is said so forcibly and well as to deserve what a German reviewer said, "Herrman's Grundgedanken sollten jedem echten Protestanten in Fleisch und Blut übergegangen sein." D. F. ESTES.

The Johannine Literature and the Acts of the Apostles.

By Henry Prentiss Forbes, D.D., Professor of Biblical Literature in the Canton Theological School. G. P. Putnam's Sons, New York and London, 1907. Price, \$2.00.

This is the fourth and concluding volume of the "International Handbooks to the New Testament", a series of commentaries representing and adapted to "liberal" thinkers, so-called. This work of Professor Forbes does not suffer in comparison with the previous volumes by President Cary, Professor Cone, and Principal Drummond. It well carries out the original purpose, which is thus stated by the general editor, Dr. Cone: "to furnish a series of Handbooks to the New Testament which should meet the wants of the general reader, and at the same time present the results of the latest scholarship and of the most thorough critical investigation." "The space generally devoted in commentaries to a minute examination of the grammatical construction of passages of minor importance is occupied with the discussion of those of a special interest from a doctrinal and practical point of view." "More prominence has been given to the statement of the results of the critical processes than to the presentation of the details of these processes by means of extended discussions of questions of Greek grammar, philology, and exegesis." Accordingly while a good general impression of the course of thought may almost always be secured, this volume, like its predecessors in this series, gives as little aid as it intends to such students as believe that only by careful study of the exact language can its real meaning be secured. Also, while "the aim of the writers has been to ascertain and clearly set forth the meaning of the

authors of these books by the application of this the historical method in freedom from dogmatic prepossessions", it is not for a moment to be supposed that they have succeeded in ridding themselves of such prepossessions. On the contrary, they stand out on every page, as they must, and indeed, ought. What the author thinks of the untrustworthiness of Scripture and of its lack of inspiration in any proper sense of miracle, of the real nature of Jesus and of the work which he actually accomplished in and for this world, and what he thinks on many other points limits and moulds his comments. For example, the miracle of the feeding of the five thousand is simply set aside; the turning of the water into wine and the raising of Lazarus are regarded as allegory or spiritual representation; the teaching in I John 2:2 is clearly stated and then set aside by the characterization "Pauline and Alexandrian". Whoever reads this commentary should read it as from a particular school of thinkers for that school. Yet it should be recognized that its spirit and temper are in purpose at least reverent, in harmony with Professor Forbes' own words: "Even those who cannot accept the Logos-Christ of its [the Fourth Gospel] pages can follow the Jesus whose 'meat and drink it was to do his Father's will'."

D. F. ESTES.

The Trial of Jesus from Jesus Sources.

By Rabbi A. P. Drucker. Bloch Publishing Co., New York, 1907. Price, 25 cents. Pages 64.

This is a very interesting and also a very sad book. It is interesting in showing the mind of a present-day Jewish rabbi who admires Jesus and considers him the leader of the Jews of his day. It is sad since one sees how difficult it is for the modern Jew to understand Jesus. I have read a good many books in my day, but I do not recall that I ever noticed so many errors in one book and it is only 64 pages long. The point of the whole book is that the trial of Jesus as told in the Gospels violated Jewish legal procedure at almost every point and therefore Christ was never before the Sanhedrin at all. He was merely the victim of Pilate's hate and Caiaphas's

treachery. If we could only find out facts by logic! The violation of legal procedure shows the intensity of Jewish hate, not the non-existence of the trial. Rabbi Drucker rankles under the stigma that Jesus with all his innocence was condemned by the Sanhedrin. But wishes do not change history.

A. T. ROBERTSON.

The Crucifixion Viewed from a Jewish Standpoint.

By Dr. E. G. Hirsch. The Bloch Publishing Co., New York. Pages 49.

This is not a new book, but I have been interested to look it over. It is sad to see how tight an able Jewish scholar will close his eyes by prejudice. He declines to recognize what the Talmud, what Josephus, what the Gospels say about Jesus. He considers what Paul has to say to be very little and most of that manufactured. Therefore we know nothing much. Therefore the Jews are not responsible for the death of Jesus, the point to be proved. But the book shows how keenly the Jews rankle under the guilt of the death of Christ, the noblest man of the ages. It does not show that they have any desire to take him as Messiah, but merely to brush him aside.

A. T. ROBERTSON.

The Historical Evidence for the Resurrection of Jesus Christ.

By Kirsopp Lake, M.A., Professor of N. T. Exegesis and Early Christian Literature in the University of Leiden. G. P. Putnam's Sons, New York. Williams & Norgate, London, 1907. Crown Theological Library. Pages 291.

This is an able, but on the whole a sad book. The author seems to realize that he is drifting away from the evangelical standpoint. He admits that his conclusions "are nevertheless an entire abandonment of the central doctrine of Christianity—the unique and miraculous character of the Resurrection." It is rather odd that Dr. Lake should occupy the chair of the famous Doctor Van Manen who discovered that Paul wrote none of the letters that bear his name and perhaps never even existed. Dr. Lake seems to have felt the force of his surroundings. He seems abnormally sceptical and credulous besides in accepting

very thin explanations for the side of radical criticism. He credits the wildest vagaries of criticism as secure results of scholarship and looks askance at a statement in the Gospels. This is a serious charge to make, but this is much the temper of Dr. Lake's mind. He insists too narrowly on the Marcan narrative as the test of the rest and rules John out of court. Dr. Lake is willing to admit that Jesus still lives, but denies that his body ever came out of the tomb. He conceives that Christ's resurrection had to be just what ours will be in all respects and magnifies every variation in the Resurrection narratives. He admits that his philosophy makes a bodily resurrection impossible. This is the key to Dr. Lake's point of view. He had settled it before he weighed the evidence.

A. T. ROBERTSON.

The Testimony of St. Paul to Christ. Viewed in some of its aspects.

By R. J. Knowling, D.D. Hodder & Stoughton, London, 1905. Pages 533.

This volume I have meant to call attention to for a long time, but could never get to it somehow. It is too late now for a formal review and I shall not attempt it. Suffice it to say that there is no more thorough treatment of this important theme. Paul's relation to Christ is a subject that will grow in interest and this book of Dr. Knowling will be valuable to every student of Christ and Paul.

A. T. ROBERTSON.

The Christ Face in Art.

By James Burns. With sixty-two illustrations. E. P. Dutton & Co., New York, 1907. Price, \$2.00 net. Pages 252.

The lover of art and the disciple of Jesus will not be disappointed in this volume. The author may attach too much importance to these imaginative representations of Jesus. He is not sure that we do not have a real conception of the face of Jesus. But the points of great value in the book are the pictures by the great masters shown in order of development and the luminous comments of the author. The total effect is

most pleasing. The pictures vary greatly in merit, to be sure, but the great variety illustrate well the point of view of different ages and different nations. There is indeed a sense of failure in it all, but not wholly. Each artist has aimed at the best in man and has not always failed in all points. Some, in fact, are marvels of beauty and poetic truth though all must miss much the glory of the Son of Man.

A. T. ROBERTSON.

The Cities of St. Paul. Their influence on His life and thought.

By Sir W. M. Ramsay, Kt., Hon. D. C. L., Professor of Humanity in the University of Aberdeen. A. C. Armstrong & Son, New York; Hodder & Stoughton, London, 1908. Pages 452.

Sir William Ramsay continues to throw light on the life of Paul. He apologizes indeed at the end of the volume and says that some men spend their time reading the many books about Paul and then adding more without much study of Paul himself. There is too much truth in that criticism. But certainly no one can lay it to the charge of Dr. Ramsay who, more than any man of our time, has made his Pauline studies first hand. He has been on the field and made prolonged and renewed researches concerning the field of Paul's work. He has come to the life of Paul from a fresh angle and with an open mind. I am glad to say that no living man has taught me so much about Paul as Sir William Ramsay.

This volume is not mere geography, though geography is not to be despised. Far from it. Few subjects are so illuminating, and Dr. Ramsay is the master of modern men in his knowledge of the geography of Asia Minor. This volume has some 63 pictures, cuts and maps that throw light on various aspects of the subject. I say it is not mere geography, but historical geography and philosophical history. Part I is a bold and strong presentation of Paulinism in the Roman World, while Part II discusses St. Paul in the Roman World. Dr. Ramsay knows that he will not be believed by all when he claims that Paul was a great philosopher whose philosophy gave a new turn to the current of Greek philosophy, but he makes a strong case. I am glad to note how strongly Dr. Ramsay insists on

the Hellenic side of Paul's life. We must add that to the Hebraic and the Christian sides if we are to understand the fulness of Paul's strength. Paul in the opinion of Dr. Ramsay has not yet been appraised for his full worth.

Indeed Dr. Ramsay predicts that the whole of imperial Roman history must be rewritten in the light of the struggle between the church and the empire, not as an incident, but as the main thing in the life of the empire. That conflict settled the destiny of both church and empire. The compromise under Constantine wiped out the empire and obscured Paulinism till the Reformation under Luther. But it is hardly possible to give one a full idea of the strength of this book. The present volume deals only with the cities of Asia Minor, Tarsus, Antioch in Pisidia, Iconium, Derbe, Lystra. The author passes by Antioch in Syria and Jerusalem and the cities of the Aegean. He promises another volume on the Aegean cities. Why not one on Antioch in Syria and Jerusalem in their relation to Paul?

A. T. ROBERTSON.

III. CHURCH HISTORY.

History of the Christian Church. By Philip Schaff.

Vol. V, Part I—The Middle Ages from Gregory VII, 1049, to Boniface VIII, 1294.

By David S. Schaff, D.D., Professor in the Western Theological Seminary, Allegheny. Chas. Scribner's Sons, New York, 1907. Price \$3.25. Pages 910.

It is generally conceded that Dr. Philip Schaff was our greatest church historian. Naturally it has been a matter of keen regret that he did not live to finish the great work on church history which he had projected and was so nobly prosecuting when death overtook him. In his son, the Rev. David S. Schaff, he has a worthy successor who has undertaken to complete his father's work, at least in so far as the Mediaeval Age is concerned. This will make the entire work complete through the German and Swiss Reformations. Contrary to the plans of his father the author is devoting two stout volumes

to the Middle Ages from 1049 to 1517. This is at once a recognition of the enormous amount of work that has been done in recent years on this period and a testimony to the increasing conception of the importance of the period. This amount of space is in fact necessary to the attainment of an adequate treatment, such as the father had given of other periods in the earlier volumes.

The present volume covers the period from 1049 to 1294, the most brilliant and glorious period of papal history. It is the great period of Catholic revival, presenting many features of great interest for succeeding centuries. This period Dr. Schaff has treated with a fulness not before attempted in any general history in English. The fulness is not due to the multiplication of unimportant details, the temptation of every historian, but to the broad, adequate treatment of the important phases of the history. There is enough incident and detail to enliven the narrative, but the broad outlines and great currents of the history are of chief interest. The treatment is not strictly chronological. The salient and important features of the entire period are taken up one by one and given a treatment that leaves little to be desired. Some conception of the character and scope can be gathered from the following distribution of space: The volume opens with a discussion of the popes of the period, what might be called the outward political history of the church, covering 210 pages; then follows 97 pages on the Crusades, 119 pages on Monasticism in this its flourishing period, 17 pages on missions, 13 pages on the treatment and sufferings of the Jews, 76 pages on the dissenters of the period, Albigenses, Waldenses, etc., with the establishment of the Inquisition and the efforts at their suppression; 53 pages on schools and cathedrals, 177 pages on the various phases of Catholic theology, including mysticism, scholasticism, the sacramental system, indulgences, sin and grace, the future state, etc.; 66 pages on the hierarchy, including such sub-topics as canon law, the Pope and the Curia, the Councils, the clergy in England; the remainder of the volume is devoted to worship, including such subjects as the worship of Mary, preaching, sacred poetry, demonology and popular

superstitions. The whole is provided with a fairly complete index and table of contents.

This distribution of topics and space indicates the comprehensiveness and adequateness of the plan. The quality of the work is in all respects equal to the plan. The author has acquired a mastery of his theme from a thorough study of the sources as well as diligent use of the latest investigations of other competent scholars. He never allows himself to be swamped by details on the one hand, nor does he permit himself to present only the dry bones of outline on the other. He holds himself to the important, the significant, the elevated. The treatment is vital, genetic, causal; the narrative permits the reader to see living men and women bending at their tasks, laboring at their problems, battling with the adverse forces of the world of sin. He shows many of the best qualities of his great father. He is equally master of his subject, his style is equally interesting, his material is in better proportion; he is perhaps not so profoundly religious in his treatment as was his father, at least there are not so many digressions intended for edification; nor does he stop to draw the great parallels which are an interesting characteristic of his father's style. On the whole we may say that the volume is entirely worthy of its place in the midst of the great work projected but not completed by his father. It is in harmony with the very best historical work of America and Europe, and is welcomed by the reviewer with unalloyed pleasure. It is to be hoped that Dr. Schaff will not only complete the other volume on the Middle Ages, but also continue the whole on the same comprehensive plan down to the present time, or at least finish the Reformation era. W. J. MCGLOTHLIN.

Virginia Presbyterianism and Religious Liberty, Colonial and Revolutionary Times.

By THOS. CARY JOHNSON, Professor of Ecclesiastical History in Union Theological Seminary, Richmond, Va. Presbyterian Committee of Publication, Richmond, Va., 1907. Pages 128.

The struggle for religious liberty in the United States is of perennial interest. Virginia furnished the most spectacular features of that great effort, in which the Presbyterians took an honorable part. They were especially efficient in the

Revolutionary struggle for political freedom. Many of the officers and chaplains in the colonial army were Presbyterians and they also furnished their full quota of privates. They were not so consistent in their attitude towards religious freedom. They were deeply influenced by European traditions. A few years after Roger Williams had established the new state of Rhode Island on the basis of religious freedom, the first state in history to be so founded, the Parliament of England was laboring to make Presbyterianism the established religion of the realm; it was and still is the state church of Scotland. It is not strange that the Scotch and Scotch-Irish of America should be slow in coming to adopt the American ideal. They never made Presbyterianism the established religion of any of the colonies. They never anywhere possessed sufficient strength to do this had they so wished. By the showing of Dr. Johnson they demanded only toleration for themselves until about 1776, when they began to demand religious equality and even freedom. But even as late as 1784 they express a reluctant assent to a general assessment in the interest of all denominations. On the contrary the Baptists had for several years been suffering imprisonment for their disobedience to state laws establishing religion. The Presbyterians fought for the freedom enjoyed in England under the Act of Toleration, 1689; the Baptists for the freedom wherewith Christ had made them free.

The author is not writing a history of the struggle for religious liberty in Virginia, but only of the part taken by the Presbyterians. He recognizes that constituted only one factor in the great struggle. He reproduces many of the most important Presbyterian documents bearing on the subject; also extracts from diaries and other papers of Madison, Henry and others. These constitute a valuable feature of the work. In concluding he undoubtedly claims too much for the Presbyterians. He says (p. 120): "It is clear that the great mass of Presbyterians were *always true* to the cause; that they generally furnished the effective leadership in the fight for it; that they excelled in the pleas which were put forth in behalf of "soul liberty, etc." This statement is disproved by the Pres-

byterian documents given by the author himself as well as by quotations from Madison. Patrick Henry, who is claimed as an exponent of Presbyterian ideals, was an earnest advocate of a general assessment in the interest of all denominations. It would have been a miracle for the Presbyterians of Virginia to be so far in advance of their confreres in the rest of the world. No miracle was wrought. W. J. MCGLOTHLIN.

Die russischen Sekten.

Von. Mag. theol. Karl Konrad Grass, Privatdozent in Dorpat. Erster Band. Die Gottesleute oder Chlüsten nebst Skakunen, Maljowanzü, Panijaschkowzü u. a. Leipzig, J. C. Hinrichs'sche Buchhandlung, 1907. Price 15 M. Pages 716.

The comprehensiveness of the title is disappointing. Not all the Russian sects, not even the most important ones, are treated; neither the Schismatics who differ from the orthodox church chiefly in cultus nor the sects which seem to be the result of western evangelical work, e. g., the Stundists, Baptists, etc., find any place in the book, but those only which have arisen out of the Greek church. Thus the sanest and most promising of the independent parties are not treated. Moreover the author, being a systematic theologian rather than church historian, has avowedly approached the subject from that standpoint. He is chiefly interested in their theology and devotes himself principally to that subject. And here he has done a notable piece of work. From numerous widely scattered Russian sources he has gathered vast stores of information; he has traveled in Russia, examined libraries public and private, and as far as possible come in contact with the sects, but has used unpublished acts of court processes but little. He claims to have brought together the results of recent investigations more completely than any of his Russian or German predecessors. Certainly it is a wonderful story of strange superstitions, Christian fortitude, bitter persecution. The author declares the Chlüsten or "God's people", the sect to which he gives most attention, number from one hundred and fifty to two hundred thousand and to be scattered over the whole of Russia. They are enrolled in the state church but have their own secret meetings; union with the sect uni-

formly means improvement in the life. They are not so numerous or important as the Stundists who are found, however, in southern Russia only.

W. J. MCGLOTHLIN.

Das Veto der Katholischen Staaten bei der Papstwahl seit dem Ende des 16. Jahrhunderts. Mit Benützung.
 Von unpublizierten Akten aus römischen Archiven und dem k. u. k. Haus-Hof-und Staatsarchiv in Wien.

Von Dr. Alexander Eisler. Wien, 1907. Pages 362.

The enormous political influence of the pope has made his personality and attitude of the utmost importance to the Catholic powers. This has led them from the earliest times to make all possible efforts to effect the election of a man favorable to their purposes and aspirations. While the pope was a vassal of the emperor the task was a comparatively easy one. But as the pope built up an ecclesiastical state which enabled him to become an independent prince the task of the empire became more difficult and the way was opened for the exercise of influence by other powers upon the papal elections. This influence has been exerted in many ways and continuously despite all efforts of the church to shake itself free from all external political machinations. The church has never willingly recognized any external pressure as legal, and yet has tacitly permitted it throughout the centuries.

The latest form of influence is the right of veto exercised by various Catholic powers. The national influence is exercised not so much in favor of some candidate as against one or more aspirants whose election, it is thought, would be inimical to national interests. It is the growth of this practice or "right" which Dr. Eisler considers. Others have written on the subject but he claims to have had access to material not before used. The treatment is critical, sound, interesting. The author claims that the practice can not be called a *right*, that the church has never recognized it as such, but that it has been tolerated until it has grown into a recognized custom which has almost the validity of a right. He combats all other views of the strange practice, and makes out a strong case for his position.

There is copious reference to sources, and many important extracts in an appendix. The work is an interesting and scholarly discussion of an important Catholic practice.

W. J. MCGLOTHLIN.

The Inquisition in the Spanish Dependencies—Sicily, Naples, Sardinia, Milan, The Canaries, Mexico, Peru, New Grenada.

By Henry Charles Lea, LL.D., S. T. D. The MacMillan Co., New York., 1908. Price \$2.50 net. Pages 564.

This volume is the natural sequel to Dr. Lea's work on *The Inquisition in Spain*, which has been reviewed in these columns. Much of the material must have been collected in preparation for the larger undertaking. It is, however, not yet quite complete as the Inquisition in the Netherlands is not treated owing to the fact that the archives have not yet been sufficiently examined. It manifests Dr. Lea's well-known mastery of details, thorough investigation of the sources and clear and fair statement.

It is rather startling to find the same inquisitorial methods, the same horrid spectacular punishments in our sister republics on the south, Mexico and Peru, as obtained in Spain itself. As in the mother country itself heresy, bigamy, adultery and other sins were visited by the death penalty relentlessly. The book reminds us afresh of the blessing that lies in the fact that most of North America is Protestant rather than Catholic. What would have been the history of the world, had Spain colonized North as well as Central and South America? Many Protestant English suffered the death penalty in Mexico and Peru. Traders were often seized by the Inquisition while engaged in legitimate business and brought to an untimely end.

As in the preceding volumes there is an appendix with many important illustrative documents in the original Latin and Spanish. The whole is provided with an excellent index. In this volume we have for the first time any adequate treatment of the history of the Inquisition in those countries once dependent on Spain.

W. J. MCGLOTHLIN.

The Ifs of History.

By Joseph Edgar Chamberlin. Henry Altemus Co., Philadelphia. Pages 203.

The purpose of the author seems to be to show that all that is best in our Western civilization—religion, freedom, character—is the result of a series of historical accidents upon which the most tremendous issues turned. If the Persians had defeated the Greeks at Salamis, Mithra would now be the god of the Europeans; if the Mohammedans had defeated Charles Martel at Tours, Europe would now be Mohammedan; and so with other features of our Western civilization. Nothing can be more idle and futile than such speculations. The author thinks his suggestions will affect the stern necessity of the evolutionary conception of history. But it is as absurdly extreme as that view and will do nothing to affect it. Such a view of history utterly ignores the great forces that move in society and are not turned back or aside by trifling incidents. Defeat at Tours would not have been the annihilation of the Christians or the exhaustion of their resources or powers of resistance. Beyond question there are contingencies in history, but there are also mighty forces that are not accidentally overcome, great streams that are not deflected or dammed by a pebble. The suggestions are stimulating, but they cannot be accepted for a moment.

W. J. MCGLOTHLIN.

The English Reformation and Puritanism with other Lectures and Addresses.

By Eri B. Hulbert, D.D., LL.D. A memorial edited by A. B. E. Wyant, Ph. D. University of Chicago Press, Chicago, 1908. Price \$2.50 net. Pages 484.

Dr. Hulbert wrote no books. His colleagues say he could not be brought to write, believing that his work was in the class-room and the building up of institutions rather than in writing books. It is in a way refreshing to find a real scholar who has courage to resist the tacit demand that a scholar shall write books, courage to give himself unreservedly to the work of teaching. His renunciation, if renunciation it was, had its rewards. By all accounts he was a teacher of marvelous attractiveness and power, holding the undivided attention and

stirring the noblest and deepest emotions of his students. He did not devote himself to minute investigations in original sources, but gathering his material from expert investigators who had gone before him, he conceived the historical situation vitally and vividly and presented it so clearly and accurately, so rhetorically, almost oratorically, that students could be arrested and impressed. These papers prepared for the most part from his notes, reveal all these qualities. There is a splendid indignation at all wrong, error, hypocrisy, splendid faith in and enthusiasm for the noble, self-sacrificing, faithful. Along with the lectures on the English Reformation are papers of appreciation by various persons, and some additional papers by Dr. Hulbert on such subjects as the Education Act of 1902, Baptists of Today in Great Britain and Ireland, The Baptist Outlook, etc. The whole is printed and bound in such a substantial and tasteful manner as to make a very worthy memorial volume. If one wants to know how interesting and stimulating Church History can be made let him read this volume.

W. J. MCGLOTHLIN.

The Life of Edward Henry Bickersteth, D.D., Bishop and Poet.

By Francis Keyes Aglionby, M. A., Vicar of Christ Church, Westminster. Longmans, Green & Co., London and New York, 1907. Pages 222.

Mr. Aglionby was one of the examining chaplains of Bishop Bickersteth and had ample opportunity to know the real life of the author of "Peace, Perfect Peace", "Yesterday, Today, and Forever". The volume is marked by intelligent and skillful use of the materials, and original sources are quoted wherever possible. The result is a sympathetic and worthy memorial of the Christian poet, for it is by that his name will last. He was a noble Bishop at Exeter, but there have been bishops in plenty. It is not an eventful life that is here recorded, but one worth recording none the less for its normal development in culture and grace and the highest service. The poet lived his poetry and that is much to know. The pictures of the man and places of work give added interest to the volume.

A. T. ROBERTSON.

The Life of George Matheson, D.D., LL.D., F.R.S.E.

By D. Macmillan, M.A., D.D., minister of Kelvinhaugh Parish, Glasgow. A. C. Armstrong & Son, New York, 1907. Pages 369.

Few lives of the nineteenth century are more worth telling than that of George Matheson, preacher, poet, author, mystic, scholar. Son of a successful Glasgow merchant, a brilliant student in the great university of his native city, afflicted with almost total blindness from early youth, he devoted himself to the ministry of the State Church of Scotland with a singleness of purpose and an effectiveness that was hardly equaled in any of the pulpits of Scotland. His great learning, his mystical piety, his poetic tastes, his sympathy with modern thought, made him peculiarly helpful to the large and cultured audiences that waited on his ministry for thirty-five years. He had passed through the dark regions of doubt and emerged triumphant on the sunny hills beyond; he knew the road and the feelings of travelers along the gloomy way, and was thus providentially prepared to help them. His triumph over his serious physical disability was an inspiration to other men. He was no mean hymn writer. Who can ever forget the haunting melody of rhythm and music in "O love, that will not let me go?"

The author has done a very good piece of biographical work, fortifying his conclusions with numerous extracts from Matheson and others. It is to be hoped that readers of Matheson's "Representative Men of the Bible" will also get acquainted with his beautiful and inspiring life through this excellent biography.

W. J. MCGLOTHLIN

IV.— SUNDAY SCHOOL AND EVANGELISM.

THE NATIONAL TEACHER-TRAINING INSTITUTE TEXT-BOOKS.

BOOK II.

The Sunday School Teachers' Pupils.

Edited by Rev. H. T. Musselman, Superintendent American Baptist Publication Society, Philadelphia.

It would not be easy to find another book equal to this volume in merit when we consider purpose, contents, style and

size. Many a teacher and pupil will read it with delight and profit. It consists of two parts with ten chapters in each part.

Part One is devoted to Pupils in General. Beginning with the Study of Human Nature the various stages of development from infancy to maturity are discussed in an intelligent, up-to-date and pedagogical manner with special reference to Sunday school efficiency.

In Part Two "The Mind of the Pupil" is studied in the light of its various faculties or functions, as sensation and perception, attention and interest, apperception, memory, thought, emotion, will, and religion and morals. At the close of each chapter there are suggested topics for class discussion and class papers.

It is what many teachers and pastors have long desired and well deserves an extensive circulation.

B. H. DEMENT.

Our Sixty-Six Sacred Books, or how our Bible was made.

By the Rev. Edwin W. Rice, D.D. American Sunday School Union, Philadelphia.

This is a revised and enlarged edition with analysis and questions suggestive to all students of the Bible. The book merits the extended circulation it has received and in this revision some recent critical treatises on the Old Testament are briefly considered, and due recognition is given to the increased popularity of the Revised Versions of the Bible and to its growing circulation. The author says the purpose of the revision is "to incorporate the accepted results of recent explorations and the researches of critical scholars within the past decade." The treatment of versions, manuscripts, date, authorship, and structure of the Bible is sane, scholarly and conservative. The brief analysis of each book, and divers items, the contents, history and circulation of the Bible are helpful to the thoughtful student. It is a compact volume of 218 pages, written in clear, pointed English by a master of logical analysis and Biblical details.

B. H. DEMENT.

The Boys' Life of Christ.

William Byron Forbush. Teacher's Edition. Funk & Wagnalls, New York. Price, \$1.25.

The author of "The Boy Problem" and "The Travel Lessons on the Life of Jesus" is eminently qualified to write "The Boys' Life of Christ", and many a youth, parent and teacher will be grateful to him for this signal service.

The style and contents are adapted to the heroic age of boyhood. Special emphasis is laid on what Jesus did. The royal and heroic are made to stand forth with such clearness and prominence that the volume might be called "The Kingship of Jesus".

In twenty-five chapters and 263 pages we have many of the incidents in the life of Christ presented in graphic way to appeal to the manly, the chivalric and the active qualities of boyhood and youth. The imagination is employed enough to make the scenes live before the mind, but not enough to divert attention to the painter's brush.

There are 41 pages of valuable notes on the various places referred to in the narrative and these are invested with a vital and historic reality.

The 38 pages of suggestions for teachers will be serviceable to those who use the volume as a text-book on the life of Christ.

B. H. DEMENT.

The Boy Jesus.

By Rev. Cortland Meyers, D.D. The American Baptist Publication Society, Philadelphia.

Dr. Meyers is widely known as one of the greatest soul-winners of this generation, while his writings are characterized by a charming simplicity and directness. In a dozen chapters and eighty pages he tells much of what a bright, enquiring boy would be pleased to know about Jesus who is graphically depicted in home, school, church, shop, field, trade, etc., as the ideal boy. The twelve illustrations from famous paintings and the exquisite mechanical execution are in harmony with the winsome contents.

B. H. DEMENT.

Sunday School Records, Reports and Recognitions.

By E. A. Fox, General Secretary Kentucky Sunday School Association. The Sunday School Times Co., Philadelphia. Price, 50 cents. Pages 111.

The Sunday schools of today are devoting more attention than formerly to securing a complete and accurate record of every phase of their work. To those officers and teachers who wish to examine a variety of the best methods of dealing with the problems of attendance and record we recommend a careful reading of the twelve chapters in this timely little volume.

B. H. DEMENT.

Up Through Childhood.

By George Allen Hubbell, Ph. D., Vice-President of Berea College. G. P. Putnam's Sons, New York.

The contributions that Psychology is making to the art of mental discipline and character-building are becoming fully realized and disseminated. Dr. Hubbell has produced a readable volume in which he discusses "some principles of education in relation to Faith and Conduct". There is nothing especially striking in the views of the author nor in their expression, but the scope of topics is comprehensive and treatment smooth and helpful to those interested in the most vital elements of religious culture.

Part I deals with "The School of Life". Life is opportunity, the aim of education, and the institutions of education—the home, the school, the church and the Sunday school.

Part II treats of "The Teacher"—his work, his preparation, his text-book and his pupil.

In Part III "The Learner" is studied from the view-point of psychology—e. g., man's nature, environment, the senses, attention, apperception, interest, memory, imagination, motive, habit, will, etc.

Part IV consists of only one chapter—"The Graduate", or "The Rounded Life".

The book is worthy of a place in the teacher's library.

B. H. DEMENT.

Simples from the Master's Garden.

Annie Trumbull Slossom. The Sunday School Times Company. Price, \$1.00 net.

In the opening chapter of this charming little book the author enlists our interest and sympathy by the touching picture of "The Master's Garden", and this interest is maintained undiminished through the five succeeding chapters. Each chapter gives us a delightful glimpse into the life of one of the humbler little flowers found in this garden of rare beauty and simplicity.

The material, style and characters are all original and striking, interesting alike to the children and the older ones.

B. H. DEMENT.

Evangelism in the Pew.

By J. C. Masee. The Winona Publishing Co., Chicago. 1907. Pages 177.

A vision of two chief needs in the churches has moved the author to send forth this book: First, more pastors consumed with evangelistic zeal, and, second, more churches inflamed with a kindred spirit, and likewise committed to the great work of the Kingdom, whose chief business is the making of disciples to Jesus Christ. To awaken and inspire men and women toward this service is its only mission. The author hopes it may be used as a class book of study in young people's societies, personal workers' classes, and in the study of many pastors.

Gradually, he says, the holy enthusiasm that was the supreme passion of Jesus and his immediate followers burned itself out as an untended fire. "There is fire still in the embers, but the embers have fallen apart." "It has been eighteen centuries since the church was dominated by the supreme passion of Jesus." "There is a smoldering warmth in the creed; but there is no holy flame leaping and lighting and heating the life of the church." "The church has fallen upon a season of Laodicean Coldness." "There needs to be created again the consciousness of the earnestness of Lord Jesus in his search for souls. "There needs also to be restored the consciousness of the partnership of his people in this consuming zeal of the

Master." "For the most part the church resents the great commission." "A small, though a growing number, are taking up this most fascinating work God ever had to give to men." These quotations will give the reader the author's point of view and purpose, and reveal to him also the spirit in which the high task is pursued. The book is another earnest contribution to a subject that is everywhere today commanding attention and awakening thought.

GEO. B. EAGER.

V. MISSIONS.

The Highway of Mission Thought. Eight of the Greatest Discourses on Missions.

Edited by T. B. Ray, Educational Secretary Foreign Mission Board, Richmond, Va. Sunday School Board Southern Baptist Convention, Nashville, Tenn. Price 75 cents postpaid.

The Sunday School Board and Dr. Ray have rendered a valuable service to the cause of missions in issuing this striking volume of sermonic masterpieces. The editor illuminated each discourse by giving a brief graphic biographical sketch of the preacher, and by indicating the occasion on which the sermon was delivered.

We can do no better than present the topic of each discourse and the speaker, as found in the table of contents:

1. An Enquiring into the Obligations of Christians to Use Means for the Conversion of the Heathens.—Wm. Carey.
2. The Star in the East.—Claudius Buchanan.
3. The Attraction of the Cross.—John Angell James.
4. Moral Dignity of the Mission Enterprise—Francis Wayland.
5. Vindication of Missions in India.—Alexander Duff.
6. The Missionary Trials of the Church.—William Conner Magee.
7. Apostolic Mission, or the Gospel for Every Creature.—Joseph Angus.
8. Heroism of Foreign Missions.—Philips Brooks.

The merited circulation of this volume would give a powerful impulse to the missionary enterprise. B. H. DeMENT.

The Dharma: The religion of enlightenment—An exposition of Buddhism.

By Paul Carus. Fifth Edition, revised and enlarged. Open Court Publishing Co., Chicago. Kegan, Paul, Trench, Treubner & Co., London, 1907. Pages 169.

That every man is a lamp unto himself is a favorite principle of Buddhism. This principle evidently appeals with power to the author of this book, which is an attempt to set forth the essential teachings of Buddhism. The merits of Buddhism are numerous, according to the view here held. It has no dogmas and no revelation. It has no personal authority of any kind. There is no conflict between science and religion in Buddhism, because Buddhism does not deal with ultimate things, or at least does not dogmatize about them. The author thinks that modern psychology confirms the Buddhist view of the soul, that it is phenomenal rather than a distinct and permanent entity in itself. Buddhism denies the notion that there is an independent personal self and that the welfare of the self is the main purpose of existence. Nirvana is the cessation of individual existence. The self is identified with the truths of which it consists—whatever this identification may mean. Nirvana is the surrender of self to the truth. Buddhism is the religion of deliverance from evil through enlightenment.

It is not difficult to recognize the points of contact between Christianity and Buddhism in this exposition, or in any other which gives any adequate view of Buddhism, but one is constrained to feel that the author, in interpreting the moral side of Buddhism, reads a good deal of Christianity into it, and interprets Buddhism from the point of view of the environment and consciousness created in a Christian civilization and through a Christian literature. The book, as a brief exposition of the principles of Buddhism, is to be heartily commended.

E. Y. MULLINS.

The Inward Light.

By H. Fielding Hall, author of "The Soul of the People," etc. The Macmillan Co., New York, 1908. Price \$1.75 net. Pages 228.

The inward light is Buddhism and specifically the Buddhism of Burma. The purpose of the book as stated by the author (p.

10), "is to explain and illustrate really what Buddhism is." He seems to be an Englishman who has been seduced by the Mysticism of the East into becoming a convinced Buddhist. He glorifies his new found faith and its effects upon men. It, he claims, is alone rational, eschewing revelation, offering the only reasonable immortality, pointing away from weakness, sin and suffering to purity, joy and gladness; it leads men to think not of sin but of righteousness; it produces the most beautiful family life, puts the soul into connection with the eternal source of all things.

This is not the place to discuss Buddhism. The author's presentation is attractive. In form it is the experiences and reflections of a wounded Englishman in Burma in contact with the Buddhist monks and the village life of the Burmese. There are bits of beautiful description, references to interesting native customs, etc. One feels the almost weird spell which Eastern faiths cast over some Western minds. The weakness of these faiths is equally apparent. The insignificance of the individual, the futility of all his endeavors and aspirations, the depressing effects of contemplation are all painfully present. With such a faith greatness is impossible. The individual is restrained and depressed rather than stimulated to endeavor.

W. J. MCGLOTHLIN.

Islam, a Challenge to Faith. Studies on the Mohammedan religion and the needs and opportunities of the Mohammedan world from the standpoint of Christian Missions.

By Sam'l M. Zwemer, F. R. G. S., Secretary Student Volunteer Movement, Missionary in Arabia. The Student Volunteer Movement, New York, 1907.

The author of this volume is already widely and favorably known to the Christian world through his work as a missionary and his work as secretary of the Student Volunteer Movement, as well as by other publications on Mohammedanism. He approaches the subject from the missionary rather than the scientific standpoint. He is seeking to show that Mohammedan fields offer an opportunity today as never before—are a "challenge to faith". At the same time the author has supplemented his personal knowledge of the fields and the religion by the

use of the scientific studies of others. The "book lays no claim to originality save in the form in which the results of the labors of others in this wide field are presented".

The author is optimistic, hopeful for the future of Mohammedan missions. He believes today offers a crisis, an opportunity, which Christianity does not miss or neglect. In the brief compass of this work there is a fairly comprehensive and satisfactory treatment of the origin, content, history and present condition of Mohammedanism. Few volumes of equal size contains so much valuable information and inspiration for the pastor.

W. J. MCGLOTHLIN.

The Fruit of the Desert.

By Everett T. Tomlinson. The Griffith & Rowland Press, Philadelphia and London. 1907. Pages 492. Price, \$2.00.

Frontier missions have furnished material for several admirable stories such, as Black Rock, Sky Pilot, etc. Hitherto, these have dealt chiefly with missions in the Northwest. "The Fruit of the Desert" is an excellent story of mission work in the Indian Territory. The missionary, Hugh Bradford, is a manly young fellow, with the right spirit in him. The difficulties and discouragements with the brighter sides of missionary labor are well told, and there is a delightful story of pure and high human love. The book can be heartily recommended.

W. J. MCGLOTHLIN.

VI. APOLOGETIC AND POLEMIC THEOLOGY.

The Philosophical Basis of Religion.

By John Watson, M. A., LL.D. James Maclehose & Sons, 1907.

Modern philosophy is being invaded by idealism. The older materialistic conception of the world is giving place to this type of philosophy which is a vast improvement upon it. We have here 466 pages of closely reasoned exposition of the general thought contained in the title. In the first lecture the author discusses religion and authority. He says religion is at once a life, a creed, and a ritual, and as any one of these constituents may be accentuated, there are three main types of re-

ligious philosophy which follow. The second type is the one which the author considers first—religion as a creed. Christian dogma was inevitable, and Christian philosophy was a means of defining Christian ideas. Authority arose inevitably as a means of safeguarding dogma. The author discusses quite sympathetically Newman's theory of development, though he rejects it of course in part. He says Newman's theory is wrong in not recognizing that reflection enriches faith, and is also wrong in viewing doctrine as a symbol of faith. He replies to Dr. Wildred Ward's new defence of authority, claiming that the authority of experts rests ultimately upon the rationality of the universe and the identity of reason in all men, and not merely upon expert authority. In like manner, the authority of the church is ultimately the authority of reason. Out of this arises the conclusion that reason is the only basis of morality and religion.

In the fourth lecture the author sets forth idealism as a philosophy of religion. He distinguishes between speculative or constructive idealism and other types of idealism. Personal idealism, he thinks, cannot constitute an ultimate explanation of things, because it shuts up the individual in a closed circle of personality and excludes God really from the experiences of men. The idealism dominating our thinking is that which allows for the free interplay of personal beings throughout the universe.

The author gives a very interesting discussion of types of religious opinion throughout the world's history, including an exposition of Philo in his relation to the New Testament, an exposition of the Gnostic theology. Augustine's phases of faith, and his theology, and mediaeval theology, concluding his historical survey in a chapter on Leibnitz and Protestant Theology. In chapters 16 and 17 a summary is given of the idealistic view of the world. He distinguishes constructive idealism from pantheism. He shows, first, that there is a point of agreement between them in that both affirm that the world can have no reality apart from God, and therefore that the finite as such has no existence. But they differ in that pantheism conceives of the divine as equally manifested in

nature and in mind, putting the two on the same level. That is, it reduces the universe to the two great antithetical distinctions of matter and mind, each related to a single, permanent, and unchanging substance so that, according to Pantheism, the universe might with equal propriety be called God or nature. Constructive idealism, however, denies that matter and mind are manifestations of the divine in an equal degree. The rational principle of the universe is the highest revealed therein. So that this principle which constitutes the crown of the process of nature is not to be regarded as a manifestation of the divine on a plane so low as physical nature. The rational principle of course is implicit everywhere in nature, but it finds its highest expression in mind.

The book is a very interesting and suggestive discussion, and for all those who enjoy abstract reasoning it will prove interesting and helpful. One could wish that the author had not been so brief in his exposition of his views in the two closing chapters. Many questions are raised which remain unanswered, and some parts of the discussion are so compressed that it is difficult to grasp fully the principles advocated. We have sought above in the most condensed way to outline merely the general position of the book. The style is clear and the reasoning compact.

This book is a further illustration of how the idealistic philosophy, as stated at the outset, is invading human thinking. Like all thoroughgoing monistic schemes of philosophy, it seems impossible to reconcile all the facts of life with the general principle involved. At the same time, it is very suggestive as a purely philosophic attempt to explain the world.

E. Y. MULLINS.

Die Entwicklung des Christentums.

Von D. Otto Pfleiderer, Professor an der Universität zu Berlin. München, J. F. Lehman's Verlag. 8 vo. Pp. IX+270.

The delivery and the publication of the course of lectures printed in the present volume were occasioned by the expressed desire of some non-theological readers of his lectures on "The

Rise of Christianity", published some years ago for a similar treatment of later Christian history, with a view to the demonstration of the correctness of his conception of the beginnings of Christianity. In another work, "Religion and Religions", he has taken a glance backward. Thus, in the three works, he has sought to show the universal applicability of his development view of religion.

For the history of the post-apostolic period he makes no pretense of possessing first-hand knowledge, but is content to use the materials contained in such well-known works as those of Baur and Hase, with whose interpretation of Christian history he is in substantial agreement.

In an "Introduction" of twenty-one pages he expounds somewhat fully his view of Christian history in contrast with a number of opposing views, which he freely criticizes. He adopts as his own Baur's definition of Christianity as "the religion of theandricity (*Gottmenseheit*), of the exaltation of men to the consciousness of their oneness with God and freedom in God." "This is the new and characteristic feature of Christianity whereby it stands above all other religions. This new religious principle was indeed already germinally present in Jesus, in his pious disposition, his living faith in God, and his pure love of humanity; but yet it was still enveloped in the Jewish forms of the Messianic idea and limited to the Jewish people, which naturally stands in contradiction with the idea of the theandric religion, which alone can embrace the whole of humanity.

He attributes to Paul the work of emancipating the elements of truth in the life and teachings of Jesus from Judaism and thinks Paul's interpretation of Christianity a great improvement upon the original. So he seeks to justify the further modifications that have come to Christianity from its contact with Greek philosophy and all later influences and to show that there has been a progressive development up to the present time and that the end is not yet.

Especially interesting is his criticism of the Ritschl-Harnack conception of Church History, which he regards as the old

Protestant pessimistic conception in a sharpened form. This school of thought regards the Christianity of the New Testament as complete and looks upon all post-apostolic changes as involving a serious lapse. The perfect essence of Christianity is, according to Ritschl, contained exclusively in the first three Gospels. It was his opinion that the man Jesus must be regarded by us as God because he alone was the true revealer of the will of God. Paul introduced corruption and disease into Christianity by mingling with it Pharisaic theology and a doctrine of sacraments: John corrupted it still further by the introduction of his divine Logos who became flesh in Jesus. The further mingling of the teachings of Jesus with Greek philosophy still further corrupted it. Pfeleiderer feels that in seeking to stem the Ritschl-Harnack tide he is assuming a tremendous task, and yet his convictions on the subject are so fundamental that he feels bound to do what he can to correct error and to inculcate truth. By "development" he means "the regular and purposeful becoming, in which everything is fruit and everything is seed, every individual phenomenon being conditioned by the foregoing and conditioning those that follow". This definition applies, he thinks, to history, and he regards it as an absurdity to expect to find anything perfect at the beginning of a process of development.

The body of the work consists of two divisions with the Reformation as the dividing point, each sub-divided into eight sections or lectures. The topics of the lectures are: "Paul and John"; "Apologists and Antignostics"; "The Alexandrines, Clement and Origen"; "Dogma and Morals"; "Aurelius Augustinus"; "The Germanic-Roman Church"; "Scholasticism and Mysticism"; "Outgoing of the Middle Ages"; "Renaissance and German Reformation"; "Swiss Reformation and Dissenters"; "Catholic Counter-Reformation"; "Protestant Sects"; "The Illumination"; "German Poets and Thinkers"; "Romanticism, Speculation and Historical Criticism"; "Reaction and New Conflicts".

It would be pleasant to quote bright sentences from each of these well-written and purposeful lectures. For seekers after truth, however radical may have been the results reached, he

has nothing but the warmest approval. For reactionaries of the most extreme types he knows how to account without imputing to them evil motives or thinking their influences wholly bad; for the worst forms of intolerance and dogmatism and bigotry provoked reactions that carried still further the principles of freedom and brotherhood. He rejoices greatly in the disposition of younger theologians in Germany and elsewhere to devote themselves magnanimously and enthusiastically to Christian-socialistic efforts for the well-being of the masses in the direction of education, charity, reconciliation of social classes, "in short for the Christianization of the whole life of the people and the secularization of Christianity in the Rothe's sense". He takes great satisfaction in the fact that the younger generation of theologians are not only thus widening their field of labor along these practical lines, but that "it is beginning of late to shake off the shoe-leather of the narrow dogmatism of their school-theology and unabashed to survey the broad province of general comparative science of religion". He looks forward hopefully to the achievements of Christianity in the twentieth century believing that much progress will be made in the direction of "the realization of the unity of God and man, the permeation of the entire ethical life of man with the powers of the divine Spirit of truth, freedom, love".

ALBERT HENRY NEWMAN.

The Axioms of Religion.

By E. Y. Mullins, D.D., LL.D. American Baptist Publication Society, Philadelphia, 1908. \$1.00 net, postpaid. Pages 316.

What is the distinctive message of the Baptists to the world? President Mullins replies that it is "the principle of the competency of the soul under God in religion". He thus restates the Baptist position: "The biblical significance of the Baptists is the right of private interpretation and obedience to the Scriptures. The significance of the Baptists in relation to the individual is soul freedom. The ecclesiastical significance of the Baptists is a regenerated church membership and the equality and priesthood of believers. The political significance of the Baptists is the separation of Church and State. But as

comprehending all the above particulars, as a great and aggressive force in Christian history, as distinguished from all others and standing entirely alone, the doctrine of the soul's competency in religion under God is the distinctive historical significance of the Baptists." President Mullins calls attention to the fact that the Roman Catholic system is the direct antithesis to the doctrine of the soul's competency. "In every particular of the ecclesiastical and religious life of the Roman Catholic, the soul's incapacity is assumed. All the seven sacraments illustrate the statement in a striking way." As for the Protestant churches, they are inconsistent in that they try to combine the Romish principle of incompetency with the antithetic principle of competency. "In insisting upon the doctrine of justification by faith they recognize the principle of competency; but in retaining infant baptism or episcopacy they introduce the opposite view. Infant baptism takes away from the child its privilege of individual initiative in salvation, and lodges in the hands of parents or sponsors the impossible task of performing an act of religious obedience for another."

But what are "The Axioms of Religion?" Growing out of the mother principle for which Baptists have always contended, viz., the competency of the soul in religion under God, six propositions are brought forward by President Mullins as self-evident truths:

1. The theological axiom: The holy and loving God has a right to be sovereign.
2. The religious axiom: All souls have an equal right to direct access to God.
3. The ecclesiastical axiom: All believers have a right to equal privileges in the church.
4. The moral axiom: To be responsible man must be free.
5. The religio-civic axiom: A free Church in a free State.
6. The social axiom: Love your neighbor as yourself.

It may be well to let our author explain what he means by the word axiom. "In calling the above statements axioms the intelligent reader will understand that I do not employ the word in its strict mathematical sense. The truths set forth,

however, are in the moral and religious sphere what axioms are in mathematics. That is to say, when the meaning of the various terms is clearly grasped there will be no protest or objection in the reader's mind. I make bold to say that in America no member of any of those churches known as 'evangelical' will dissent from any of the principles enunciated in this list of six axioms. Indeed, it is believed that the great multitude of unbelievers—men who reject Christianity as held by the evangelical bodies, but who are theists, believers in a personal God to whom man is responsible, will also admit these axioms. I do not, of course, suppose that all Roman Catholics will yield assent to these propositions save in a most abstract and general way. Romanism forbids more. Such of them as grasp clearly the principles of Romanism will combat them just as they do the whole Protestant standpoint of the right of private judgment in religion. Romanism, against the whole modern view of man, assumes the incompetency of the soul in religion. Doubtless also those in European countries who are wedded to the theory of a union of Church and State will repudiate the religio-civic axiom. But the cases of the Romanist and of the man who favors a religious establishment may for the purpose of our discussion be treated as exceptional. On the other hand, it may be asserted freely that the religious and intellectual growth of the great Protestant world since the Reformation has been such that, with the qualifications just made, the six axioms will meet with a hearty and favorable response."

In his discussion of the various axioms of religion President Mullins holds the reader's interest to the end. In his hands the doctrine of election is no longer an arbitrary or capricious thing. "It is infinite wisdom, grace, and skill, seeking to save the world by the method which will reach the greatest number in the shortest time. This explains the fact that election is a widening process. From generation to generation the horizon broadens and increasing numbers enter the kingdom. Holiness thus vindicates itself in that God refuses to violate man's moral nature, even in order to save him; and love vindicates itself

in that the process of saving men is accelerated as much as possible at every stage."

In discussing the doctrine that all men have an equal right to direct access to God, Dr. Mullins properly devotes much space to infant baptism as a contradiction of the religious axiom. He shows the hopeless contradictions in the views of evangelical Protestant churches. In replying to the plea that infant baptism is necessary to Christian nurture, he well says: "Every parental duty in the matter of religious teaching and training is possible without the use of a rite which anticipates and forestalls personal action, robs the child of the joy of conscious obedience to Christ in his own appointed ordinance; in short, which does despite and violence to individuality and personality, the choicest gift of God to our children, and that which we should above all things protect and conserve."

Inasmuch as all men have an equal right to direct access to God, they are entitled to equal privileges in the church. In the church Christ is absolute monarch and all believers are brethren. Dr. Mullins rightly insists that there is no indirect lordship known to the New Testament. "An ecclesiastical monarchy with a human head, like the Roman Catholic Church, radically alters the very nature of Christianity. Baptist congregationalism is the exact antithesis of the Roman hierarchy. Modified ecclesiastical monarchies, or aristocracies, or oligarchies, are less objectionable, but they, too, violate one or the other of the organic laws of the church, the direct lordship of Christ, or the equality of all believers in spiritual privilege." Dr. Mullins rightly insists that the church should be an organism rather than a mechanism. He is fully persuaded that all departures from the simple democratic church polity of New Testament times have been mistakes. He believes that a religious democracy can provide itself with adequate equipment for its spiritual tasks.

In discussing human freedom our author is quite at home in philosophy as well as in exegesis. He boldly champions the cause of freedom against materialism and undue exaltation of heredity. His description of human freedom is well worth

quoting: "Now freedom is self-determination. Of course, it does not mean that the will is without bias, or that human choices are uninfluenced by external forces or other human personalities, or by divine influences of grace. It only means that when a man acts he acts for himself. The choice is his own. He is not compelled but impelled. He is self-determined. This is the core of manhood and personality. This is the inner glory of our being. It is the one spark of fire which kindles about our humanity its unique splendor." The author regards infant baptism as an interference with the religious experience of a child: "To baptize a child in infancy is to treat it not at a free moral personality, but as a thing." Infant baptism assumes that Christ demands from the soul what the soul cannot give. For there are thousands of infants left without baptism, and when the child of the Christian parent dies without it, it leaves a heartbreak which no church has a right to inflict by such teaching."

President Mullins devotes a special chapter to Christian nurture. He shows that the Baptist view is in perfect accord with the best modern pedagogical theory; for, as he tells us, "the best pedagogy ever respects personality, seeks to call forth the latent powers of the soul, and jealously guards the nature of the child from premature forcing." "Infant baptism is like requiring the mastery of algebraic symbols before the boy has learned the multiplication table." How may we know that a child has been converted? Dr. Mullins says there are two marks of this great experience: "These two elements—the Christian motive and the Christian struggle—when they appear as permanent in the child's life, are sure indications that Christ has come into that life." Our author is an enthusiastic advocate of Christian nurture in the home. The child should be surrounded with every incentive to holy living, and be led to a complete acceptance of Jesus as Lord and Savior in early youth. "There is no higher task for angels or men than to teach a little child to pray."

President Mullins remarks that a new era in man's spiritual history began when Roger Williams founded the common-

wealth of Rhode Island. He shows that Baptists both in creed and life have been the consistent advocates of a free church in a free state. Baptists have always stood for religious liberty and not merely religious toleration. True to their doctrine of the separation of Church and State, they today oppose the appropriation of public money for sectarian schools, and the enforced reading of the Bible in the public schools. As to the exemption of church property from taxation, the author states the argument pro and con with clearness, and remarks: "Up to the present it cannot be said that time has demonstrated the unwisdom of exempting religious property from taxation."

President Mullins holds firmly that Christian men cannot keep aloof from public questions and public service. The moral and evangelistic impulse makes the true believer an aggressive advocate of a saving gospel and of all morality and social righteousness. "The church is the dynamo whose task it is to charge all departments of life with righteousness." The advantage of a democratic church polity is that it leaves men free to cast their lives and influence into the complex and manifold affairs of the State, and in all great movements for the moral and spiritual improvement of society.

In treating of "Baptists and General Organization", Dr. Mullins shows that the voluntary principle must control, the representative principle in the strict sense being excluded by our general position. Up to this time Baptists have been wise enough to avoid the evils of delegated authority. As our author remarks, "Papal infallibility is the inevitable logic of all forms of religious authority." He deprecates the suggestion occasionally thrown out that Baptists ought to have a more centralized polity.

In discussing Christian Union President Mullins calls attention to the vantage ground held by Baptists. Our people have eschewed the tendency to incorporate new features into the simple New Testament polity, and put the emphasis in their teaching and life on the great principles which our author has stated as axioms. Real Christian union cannot be secured by

manipulation, but rather by a general acceptance of the fundamental teachings of the New Testament. "We must learn to think God's thoughts after him as revealed in Christ if we are to find the clew to unity."

In a special chapter on Institutional Christianity Dr. Mullins handles with ability the plea for "open membership". He shows how persons who advocate the admission of members into the church without baptism not only overlook the many Scriptures which show that church members in New Testament times were baptized persons, but also predicate their teaching on the false assumption that baptism as a required condition of church membership interferes in some way with Christian liberty. To discard all institutional forms, which some extremists advocate, would leave the community of believers, so to speak, gasping in a vacuum.

The address delivered at the Baptist Convention of North America, held at Jamestown, Va., May, 1907, on "The Contribution of the Baptists to American Civilization", appears almost word for word as it was delivered. The style is free and flowing, and sallies of wit and humor light up the address.

The closing chapter of the book is entitled "Baptists and World Progress." If Baptists have done so much for civilization in America, the question naturally arises: Do the axioms of religion as expounded by President Mullins contain in themselves sufficient virtue to guide the destinies of the race? Do they partake of the nature of *principia*, or first principles of advancing civilization? Our author shows how these axioms will work in the religious world, in the realm of the intellectual life, and as a social and political force in the world's progress. Dangers and difficulties described by some of the leaders of religious thought would disappear before the spread of the axiomatic principles expounded by our author. Dr. Mullins shows how the educational process of the centuries culminates in the axioms of religion. The best educational method of our time is in perfect accord with these axioms. Science and Philosophy are moving in the same direction. Moreover, the extremes of Socialism will break upon these axioms. Whatever

is good and true in this great modern movement will be found to accord with these axioms.

President Mullins is a master in clean-cut definitions and felicitous illustrations. His style is so prespicuous that it is almost impossible to misunderstand him. His spirit is irenic, but he makes no compromise with error. He is always fair to an opponent, stating his position clearly and fully. He is often eloquent, but without the slightest suspicion of an attempt to be so. He is particularly happy and gifted in the department of Apologetics. In his former work entitled "Why is Christianity True?" he made a notable contribution to the defense of our common Christianity against all forms of modern attack. In the present work he offers to his Baptist brethren throughout the world the most notable statement and defense of the foundations of their faith. The book ought to go into every Baptist home in the English-speaking world.

JOHN R. SAMPEY.

VII. MISCELLANEOUS.

The Magic Wand.

By Tudor Jenks. Illustrations by John R. Neill. Henry Altemus Company, Philadelphia.

This little book contains three short stories: The Magic Wand, The Sultan's Verses and The Boy and Dragon. All will be found bright and interesting for children, and the Sultan's Verses contains a fine moral lesson. I. M. M.

The Iliad for Boys and Girls. Told from Homer in Simple Language.

By the Rev. Alfred J. Church, M. A. With twelve illustrations in color. The Macmillan Company. New York. 1907. Pages 302.

I confess that I am boy enough to have enjoyed this condensation of Homer more than the text itself. To be sure one who has read Homer before will fill in a deal here and there. But Mr. Church has preserved the spirit and power of the story with surpassing skill. The very brevity gives concentrated power. The wonderful vividness of Homer is here reproduced. It is hard to think how a boy or girl could have a better intro-

duction to the Iliad than this beautiful volume. The pictures are simply delightful. It is a part of a real education to know Homer, and this work of Mr. Church is an ideal beginning of the Homeric part of the child's training. Homer never grows old, for the elemental passions rage in the Iliad.

A. T. ROBERTSON.

Good Stories from the Ladies' Home Journal.

Henry Altemus Company, Philadelphia. 1907. Illuminated boards, 50 cents. Ooze calf, boxed, \$1.00.

This is a bright collection of jokes with apt illustrations. They are advertised as good for the blues, for the cure of them at any rate. Books of stories have a place for the spare moments when depressed and jaded. These are good ones, as the title says.

A. T. ROBERTSON.

Beautiful Joe.

By Miss Marshall Saunders. American Baptist Publication Society. Price, \$1.25. Pages 399.

All true lovers of the animal creation will welcome this new and enlarged edition of Beautiful Joe.

Five hundred thousand copies of the edition first published in 1893 have already been sold, and every reader of this beautifully tender autobiography of a dog has been made a stronger friend and a greater admirer of all dumb animals. For the story deals not only with dogs, but with animals of all classes, and the book contains many helpful suggestions as to the training and care of all manner of pets, and is in every way worthy of a still more extensive reading.

B. H. DEMENT.

Gail Weston.

By Mrs. S. R. Graham Clark. Philadelphia. American Baptist Publication Society. Pages 431.

Gail Weston is the next to the oldest of the seven children of her widowed mother. She appears in the beginning as the heroine of the story and we can but admire her courage and faith through hard struggles with poverty; her tender dealings with a mother pitiably selfish and inexcusably childish; her devotion to a brother fallen into sin, and her earnestness in winning many members of her family to the Master.

We can but lament the exposing to public gaze of such an irritable specimen of motherhood, but trust that her tribe is small and not subject to imitation. There are many happy sketches in the book that make portions of it pleasant reading.

B. H. DEMENT.

The True Patrick Henry.

By George Morgan, author of *John Littlejohns of J., The Irene, etc.* With twenty-four illustrations. J. B. Lippincott Company, Philadelphia. 1907. Pages 324.

This is one of the very best volumes in the "True" series. The author has taken pains to get at the original sources and has used them with great skill. The result is a very clear portrait of the "forest-born Demosthenes". Henry is a fine subject for the biographer and Mr. Morgan does not miss his opportunity. It is not possible to discuss Patrick Henry adequately without bringing before the reader the colonial civilization, politics, and religion, for he had a leading part in all the issues of his time. He was not indeed a success as a soldier in the war which his eloquence had started, but he had gifts of statesmanship which Virginia put to good use. The present volume will help to perpetuate the fame of one whose glory will not fade, so long as America lasts at any rate. Henry had great native gifts, but his cause was also great. It was not platform oratory with him, but the eloquence of a soul on fire with a living issue of transcendent interest.

A. T. ROBERTSON.

The Position of Greek in the Theological Education of To-day.

By Prof. Samuel Dickey, M. A. 1907. Pages 45.

This is the inaugural address of Professor Dickey on his entrance upon the duties of the Chair of New Testament Literature and Exegesis in the McCormick Theological Seminary, Chicago. Prof. Dickey is impressed with the decline in the number of students relatively who study Greek in the schools of the country. The same situation exists in Germany, France, and even England. Only in Cambridge and Oxford does Greek hold undisputed sway.

Prof. Dickey, while recognizing the necessity for curtailment

of the old classic curriculum in view of the wealth of modern studies, deploras the decrease in mental culture that is the result. In particular it is to be regretted that so many ministers come to the theological seminary without a knowledge of Greek. A. B. can be obtained in most colleges without Greek. The pity of it is that the modern theological seminary has to cover so much new ground as to make it very difficult to acquire Greek there. The practical side of the ministers' life receives new and proper emphasis, but this should not be at the expense of the scholarly element. We must have cultured preachers, with the emphasis on both words.

A. T. ROBERTSON.

The Return of the Danaids.

By Prof. J. E. Harry, Ph. D. 1906. University of Cincinnati Press. Pages 48.

These excellent critical notes, a reprint from the *Classical Journal*, give a good illustration of the richness of Prof. Harry's scholarly store. The skill here shown in the criticism of the text of Prometheus is a good model for New Testament criticism.

A. T. ROBERTSON.

How to Invest Your Savings.

By Isaac F. Marcossou. Reprinted from the *Saturday Evening Post*. Henry Altemus Company, Philadelphia. 1907. Pages 120. Price 50 cents.

This book may have some interest for preachers, provided only he has some savings to invest. But even a preacher ought to save a little--if he can. These times of high prices make a heavy problem for the man with a fixed salary.

A. T. ROBERTSON.

Sterrett's Homer. Iliad, First Three Books and Selections.

Edited by J. R. S. Sterrett, Professor of Greek, Cornell University. Cloth, 8vo, 619 pages, with map and illustrations. Price, \$1.60. American Book Company, New York, Cincinnati and Chicago.

This edition is complete in itself. The chapter on the dialect of Homer is sufficiently full and exhaustive to make references to current grammars unnecessary. The notes are generous throughout, and the editor has endeavored to help the student over all difficulties. The notes to Books I and II are exhaus-

tive, those on Books III are less full, while those on the selections from the remaining Books grow progressively smaller in volume, but everywhere constant reference is made to the chapter on the dialect of Homer. Translations are employed sparingly in the commentary, but all the more stress is laid upon the elucidation of all questions of human interest, and the results of archaeological research have been utilized. The edition is illustrated, chiefly from the ancient monuments. The vocabulary was made directly from the poem for this edition. It is full and complete, and contains all the forms that occur in the selections printed in the volume with the meanings peculiar and suitable to each passage. A feature of the vocabulary consists in the insertion of etymologies wherever it was possible.

It would be hard to imagine a more delightful book with which to begin Homer. In this one volume the pupil has all the real help that he needs or ought to have. Advantage is taken of the new discoveries at Mycenae and Troy in both the illustrations and notes. It is enough to make one envious to think of this splendid apparatus and to remember the old books on Homer. This excellent volume is part of a Greek Series edited by Prof. H. W. Smith, of Harvard.

A. T. ROBERTSON.

The Discoveries in Crete and their Bearing on the History of Ancient Civilization.

By Ronald M. Burrows, Professor of Greek in University College, Cardiff, Wales. John Murray, Albemarle street, W. London, England. 1907. Pages 244. Price 5s, net.

This is a timely book even though, as Prof. Burrows says, we must wait for the exhaustive work of Mr. A. J. Evans, the famous discoverer of the Palace and Labyrinths of Minos at Knossos. But enough is already known to justify the present interpretation of the facts as far as known. Prof. Burrows has the benefit of the views of experts like Mr. J. L. Myers, of Oxford, and others, besides the valuable help of Mr. Evans himself. The subject here treated, while full of technical detail, is very interesting in its main features to the general reader of

culture. It is not possible yet to reach solid conclusions on many points, but in general it is clear that the earliest Cretan civilization was long antecedent to that of Greece, earlier even than that of Mycenae, and was parallel to that of Egypt and the Euphrates valley. It was Eastern in type and very far advanced in the arts. It is astonishing to see on the pottery a couple of thousand years before Christ costumes much like those worn by the Parisian women to-day. We must revise our ideas about early culture. We are to-day learning again some of the things that the ancients forgot. They had bull fights in Crete and that is the explanation of the Minotaur; even girls fought in the arena. Minos was not only a real king of vast wealth, but he ruled a great empire and his civilization swayed a large part of the world. Many specimens of a pictographic style of writing and a later linear script have been found, but they are not yet translated. If this new language is ever deciphered, light may be thrown on the origin of the Greek language.

But apart from speculation a great gain has been made in our knowledge of the early life of the race by the discoveries in Crete. Prof. Burrows' volume is a welcome handbook for those who do not have time to make original researches in this field. He has indeed ideas of his own also at many points that will deserve the attention of scholars.

A. T. ROBERTSON.

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Henry Altemus Company. Philadelphia. 1907. Illuminated cover. Price, 50 cents.

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