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BOOK REVIEWS.

I. NEW TESTAMENT.

Die Apostelgeschichte. Untersuchungen.

Von Adolf Harnack. J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany, 1908. S. 225. Pr. M. 5, geb. M. 5.80.

We have here Band III of Harnack's *Beitraege zur Einleitung in das Neue Testament*. Every critical student of the New Testament rejoices that Harnack is devoting much attention to the Acts. He has almost unrivaled equipment for this work. He is still liberal enough for any ordinary use, but he appears in this particular field as a conservative pleading for the genuineness of Luke's authorship of the Acts and the substantial accuracy of his report of the early days of Christianity. Some of the same ground is traversed here on the linguistic side that we had in *Lukas der Artz*, but there is abundance of fresh material. In broad outlines Harnack here sketches his conception of the literary sources of the Book of Acts and the general character of the work. He does it too with his usual wealth of detail.

A. T. ROBERTSON.

Die Schriften des Neuen Testaments.

Neu übersetzt und für die Gegenwart erklärt. 11 Lieferung (II. Band, Bogen 39-51) Preis 1 Mark. 12 (Schluss) Lieferung (II. Band, Titel und Bogen 52-60) Preis 1 Mark. Vandenhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke & Buechner, 11 East 17 Street, New York. 1907.

Dr. Johannes Weiss continues his able discussion of the Apocalypse though he does not know that John wrote it, most likely not the Apostle John, he thinks, for only a literary fiction. The Gospel of John is here handled by W. Hirtmiller who does not think the book was written by the Apostle John, but **some other John**. So likewise, O. Baumgarten denies that the Apostle John wrote the Epistles that bear his name. He contends that the same man wrote the Gospel and the Epistle and dates the Epistle between 100 and 125 A. D. Thus the

Apostle John is left out in the cold in this series. Van Mauen denies that Paul wrote anything. Poor Peter is held up by the critics. James and Jude are crowded out also. Matthew and Luke are not credited by all and even Mark is looked at askance! Perhaps after all the New Testament is a grand joke. Everything is topsy-turvy! But these are interesting books after all, these German critical books, and they have much to teach the serious student, provided he knows what is true, a lesson, alas, that bothers the student in other realms also.

A. T. ROBERTSON.

The Epistle of St. Jude and the Second Epistle of St. Peter.
Greek Text with Introduction, Notes and Comments.

By Joseph B. Mayor, M. A., Litt. D. The Macmillan Co., New York and London. 1907. P. ccii, 239. Price 14s. net.

Dr. Mayor has produced distinctly the ablest commentary on James and he finds a congenial sphere in Jude and 2 Peter. Jude is the brother of James and 2 Peter undoubtedly makes use of Jude (so Mayor) in the second chapter. This means, of course, that Jude is earlier than 2 Peter, as I also think. I cannot, however, go with Mayor in the denial of the genuineness of 2 Peter. I do not think he answers the suggestion of Jerome and other early writers that Peter had a different interpreter in the two Epistles. Indeed in the Second Epistle we may, as Bigg holds, have Peter's own rugged style, while in 1 Peter the style is toned down much by Silvanus. But, barring this matter, the work of Mayor on these two Epistles is of the very first quality. He is specially strong on the grammatical side of his work as seen in the Commentary on James also. He has an excellent little book, Greek for Beginners, which shows his turn for grammar. But Mayor has great exegetical insight and the book as a whole furnishes one with a wealth of critical apparatus not to be surpassed anywhere. One still needs Bigg on Peter and Jude, but Bigg and Mayor together will enrich any preacher's store.

A. T. ROBERTSON.

Expositions of Holy Scripture. Third Series. Six volumes.

By Alexander Maclaren. \$7.50 net per set of six volumes. This set John's Gospel (Vols. 1, 2, 3), Acts (Chapter xiii—end), and two volumes on Old Testament reviewed under Old Testament department.

Dr. Robertson Nicoll has said that if he could have only one set of books on the Bible, he would take Maclaren's Expositions of Holy Scripture. This is great praise and it is just. Dr. Maclaren's style is so well known all over the world as to call for no comment. He is still the world's foremost expository preacher. Careful scholarship has here confronted the interpretation of the Bible in the light of modern needs. The great preacher has a marvelous faculty for seizing the heart of the passage and putting it in touch with the life of the man of to-day. The volumes on the Gospel of John bring out the best things in Dr. Maclaren's mind. He here walks on the heights with calm step and clear vision of the unseen. The richness of these volumes makes detailed criticism in any measure impossible.

A. T. ROBERTSON.

St. Paul's Epistle to the Ephesians. A revised text and translation with exposition and notes.

By J. Armitage Robinson, D. D., Dean of Westminster. Second edition. Macmillan & Co., London and New York. 1907. Pages 314.

This volume first appeared in 1903, but a new edition is now called for. It has stood the test of service as one of the very best volumes on this great Epistle. It is not necessary to go into much detail now since the book is so well known. The introduction is brief, but full of instructive matter. The author in a sense has two commentaries, one a new translation with interpretative exposition that is very helpful, the other the Greek text with critical comments on the Greek. He then discusses the important questions that are left over and concludes with notes on various readings that are helpful. There are good indices. On the whole one will not go amiss who spends his time on this able and excellent exposition, which is much in the spirit of Lightfoot.

A. T. ROBERTSON.

Interpretation of the Bible. A Short History.

By George Holley Gilbert, Ph. D., D. D. The Macmillan Co., New York. 1908. Pages 309.

The author is entirely correct in his remark as to the fewness of books in this field. It is also a most suggestive line of work. Each age affects the next. We have indeed the same Bible, since the first century A. D., but each generation interprets it in the light of its knowledge and environment, not to say philosophy. There is then a history of Biblical exegesis. It is only a sketch that Dr. Gilbert has here attempted, but one can very well gather the main points from this comprehensive survey. Dr. Gilbert incidentally, as is natural, shows his own sympathies in his portrayal. The Jewish, the Philonic, the Apostolic, the Post-Apostolic, the Alexandrian, the Syrian, the Medieval, the Protestant, the Scientific are some of the types discussed. The writer glorifies the modern scientific method. But, while he is right in this, one must not make a fetich of this method. It does not work automatically nor lead to infallible results. Criticism is subjective and interpretation is criticism.

A. T. ROBERTSON.

Saint Paul's Epistle to the Ephesians. The Greek Text with Notes and Addenda.

By the late Brooke Foss Westcott, D. D., D. C. L., Lord Bishop of Durham. Sometime Regius Professor of Divinity in the University of Cambridge. Macmillan & Co., New York and London. 1906.

Bishop Westcott had the commentary proper in complete form, but the introductory notes were quite incomplete. Rev. J. M. Schulhof was intrusted with the editing of these portions. Instead of filling out the lacunae himself he has quoted from other works of Westcott where possible, from original sources, from the works of Hort or Lightfoot. The result is quite satisfactory on the whole, more so in some parts than in others. The comments on the text itself are in Westcott's usual style as known to all critical students of John's Gospel and Epistles and the Epistle to the Hebrews. His type of mind suits well the exposition of this great Epistle of Paul. He is faithful to the letter and full of the spirit, full of sympathy and necessary mysticism. The book will be a delight to all lovers of Paul and of high thinking.

A. T. ROBERTSON.

Jesus in Modern Criticism.

By Dr. Paul W. Schmiedel. Translated by Maurice A. Canny, M. A. London, England, A. & C. Black. 1907. Pages 91. Price, sixpence net.

We are having a run of books on Jesus in Criticism. These were Weinel, Schweitzer, Sanday, and now Schmiedel. It is hard to deal seriously with Schmiedel because of his arrogance and patronizing airs. He claims that he was misunderstood in his article on Gospels in the *Encyclopædia Biblica* in which he claimed nine genuine sayings of Jesus. He meant that we knew nine beyond any doubt and could argue from them as a minimum. The title of this book is almost misnomer. Schmiedel does not discuss the critical views of various classes of men. He deals only with the most extreme radicalism like his own. That to him is above criticism. He is seriously engaged in the effort to prove that Jesus really lived. If I doubted that fact, I do not think that Schmiedel says anything here to throw light on that subject. He laments that Paul tells us "deplorably little about Jesus," (p. 14), and proceeds to separate the wheat from the chaff in the Gospels. One of his first remarks is that in the message to John the Baptist Jesus was speaking only of the "spiritually blind," "spiritually lame," etc. (p. 20). "The five thousand and the four thousand were fed, not with bread, but with teaching," (p. 21). After this luminous exegesis one is prepared for anything and he is not disappointed. He thinks that Jesus had calm moments and was not wholly visionary (p. 82). Schmiedel cannot approve some of Jesus' teachings, (p. 79 f). He will not assert that Jesus was unique (p. 84). He could not be upset a bit if Jesus never lived (p. 85), for others have excelled Christ at certain points, (p. 86). And this is "criticism," a la Schmiedel!

A. T. ROBERTSON.

The Deity of Jesus Christ According to the Gospel of John.

By the Rev. S. W. Pratt D. D. The Sunday School Times Co., Philadelphia. 1907. Pp. 165. Price 50 cents.

Another publication called for by the study of the Gospel of John in the current International Series of Sunday School

lessons. The book claims, with some show of reason, to be "an induction study" of that Gospel, to ascertain from an analysis and classification of its teachings what rank this Gospel gives to Jesus Christ. It does not deal with critical questions, does not pretend to present new facts, but only by "a new method" to make use of the old facts and thus to throw some new light on the great theme of John's Gospel. The answer found by this method is that 'Jesus Christ is Deity', the author explaining that the word deity is used in preference to divinity because the latter word has been so refined away by usage as to mean less than deity. John has given us a record of facts connected with the Old Testament and the history of the Jewish nation, corroborated by the synoptists, the Acts, and the Epistles, and "further established by the seventy years of the Christian church of which the writer was a part." He gives us views of Jesus from all parts of his life, and "from these has made a composite picture of Deity." "The hypothesis of its truth is the only explanation of John's Gospel."

A. T. ROBERTSON.

The Smaller Cambridge Bible for Schools. St. John.

By A. Plummer, D. D. Cambridge. University Press. Pp. 160. 8vo. cloth. Price \$1.00.

The issuance of a stereotyped edition of this well-known work on the Gospel of John is timely. We cordially commend it, as we do the whole admirable series to which it belongs. It contains in condensed form the essential wealth of the larger work, and is unique in its combination of small compass with rich scholarship. Quantity is not required in such an edition, but quality is; and quality there is here in abundance. The introduction deals in succinct but scholarly way with the life of John, the authenticity of the Gospel, the place and date, the object and plan, and the characteristics of the Gospel; and the appendices with the day of the crucifixion, Peter's denials, and the order of the events of the Passion.

GEO. B. EAGER.

Studies in the Character of Christ. An Argument for the Truth of Christianity.

By Rev. Charles Henry Robinson, M. A. New Impression. Six penny edition. Longmans, Green & Co., New York and London. 1907.

It is a good thing that this cheaper edition of Mr. Robinson's book has been produced. It is a valuable presentation of the character of Christ and makes a conclusive argument for the deity of Jesus that will have weight with the average man who may have trouble on that subject. The author seizes clearly the salient points and makes good use of sharp contrast in showing how Christ differed from other men. Where the book lacks in my judgment is in a rather vague conception of the atonement and an over emphasis on the mere example of Jesus to the neglect of the more vital union of the Christian with Christ. But as a whole the volume will serve its purpose.

A. T. ROBERTSON.

The Life of Christ.

By the Very Rev. Alexander Stewart, D. D., Principal of St. Mary's College, St. Andrews, Scotland. J. B. Lippincott Co., Philadelphia, 1907. Pages 124.

The volume belongs to the Temple Series of Bible Characters and is worthy of its place. The writer is very cautious about committing himself on critical questions, but his sympathies lie with the conservative side of things. For a simple handbook one wonders if there is not too much criticism and too little of the devotional spirit. But you cannot get everything in this compass. The treatment is fresh, clear, able and reverent.

A. T. ROBERTSON.

St. Paul's Epistles to the Thessalonians. The Greek Text with Introduction and Notes.

By George Milligan, D.D., Minister of Caputh, Perthshire. Macmillan Co., London and New York. 1908. Pages CX, 195. Price \$3.00.

Here we have a most delightful volume, worthy of the best traditions of British scholarship, on a par with the work of Swete, Plummer, Sanday and men like them. It is to be observed that this notable commentary comes from the pastor of

a Scotch church, who has given himself to his high task with devotion and success. Dr. Milligan wears an honored name in New Testament study for his father was the late Rev. W. Milligan, D. D., who wrote so well concerning the Resurrection and Ascension of Christ, and the Apocalypse. But the son has not rested merely in the great name of his father. He has made thorough preparation for his task by mastering the new knowledge to be had from the papyri as to Paul's language and the discoveries about Thessalonica.

It would be hard to find a more helpful introduction than Dr. Milligan gives concerning the city of Thessalonica, the church, Paul's work there, the contents of the Epistles, their authenticity, integrity, and text, as well as Paul's language and style and the doctrine of this book. The detailed comments are rich in suggestiveness and luminous in helpfulness. The appendix has excellent discussions of St. Paul as a letter-writer, his use of the Epistolary plural, divine names in the Epistles, Antichrist, etc. He is opposed to the idea that the man of sin in II Thess. 2, is the Roman Emperor and thinks that the solution is to be sought in the Johannine Antichrist and the Jewish apocryphal and pseudepigraphic writings. I wonder if the author emphasizes sufficiently Paul's disclaimer of the immediateness of the second coming in 2 Thess. 2:2. The commentary is chiefly grammatical and historical exegesis rather than expository development of the thought. But the grammatical and historical elements lie at the basis of it all.

A. T. ROBERTSON.

The Appearance of Our Lord After the Passion. A Study in the Earliest Christian Traditions.

By Henry Barclay Swete, D. D., Regius Professor of Divinity in the University of Cambridge. Macmillan & Co., New York and London. 1907. Pages 151.

This is one of the most delightful little books that it has been my good fortune to read in a long time. Dr. Swete is a thorough master in Biblical scholarship and his heart is ripe with rich experience of grace. He uses his wealth of learning with delicate appropriateness and rare suggestiveness to light

up the narratives of the Lord's Appearances. The English is beautiful and the attitude of mind reverent and spiritual. Here is as fine a specimen of real exposition as one could wish to find. Dr. Swete is open to all truth and is cautious and candid. I cannot go with him in his suggestion that the appearance of Mary and of the other women is one and the same event. But there is very little to which one can refuse to give hearty assent. The numerous Greek notes are in footnotes and are very helpful, but they do not interfere with the popular style of the book. It is refreshing to read so reassuring a book of firm faith after wandering through Dr. Kirsopp Lake's doubts about the Resurrection of Jesus. Dr. Swete's book will do one good.

A. T. ROBERTSON.

Jesus.

By Arno Neuman. Translated by M. A. Canney, London, England, A. & C. Black. 1906. Pages 180.

Dr. P. W. Schmiedel has a somewhat extended introduction to the work of his pupil, Dr. Neumann. In fact it is Schmiedel all through, only not quite so offensively put. Dr. Neumann does say that the birth of Jesus is the most important date in history, though he considers and treats Jesus only as a man. These two writers take themselves seriously because they claim to be able to prove that Jesus really existed. They do to their own satisfaction, but I have heard of no converts by their arguments from among the small number who consider Jesus as purely mythical. The trouble is that what they prove is a mere barren ideality.

A. T. ROBERTSON.

Luke the Physician, the Author of the Third Gospel and the Acts of the Apostles.

By Adolph Harnack. Translated by Rev. J. R. Wilkinson, M. A., New York, G. P. Putnam's Sons. London, Williams & Norgate. 1907. Pages 231.

This volume is well worthy to belong to the Crown Theological Library. All that Harnack writes is interesting and the English version puts this notable book in the reach of all who care to have it. The original *Lukas der Artz* was reviewed in this journal and hence a shorter mention will now suffice.

Harnack is anxious that he shall not be considered a conservative because he believes that Luke wrote both the Gospel and Acts, (p. vi). But he cannot break the essential force of his present position that the Christian tradition took definite shape between A. D. 30 and 70. And while Harnack is willing to admit historical errors and legends in Luke, he is disposed to stand up for Luke as against Josephus (p. 123). On the whole he thinks well of Luke as a historian, though not so well as Ramsay. The arguments used by Harnack for the Lukan authorship are very strong and very solid, just the arguments that we had all grown accustomed to in the works of Hobart, Hawkins, Plummer, and Ramsay. It is a refreshing turn of the scale to see a great German scholar change his position under the influence of English scholarship. The lesson of it all is for patience and perseverance. Let us welcome all light and go on in trust. The pendulum swings and real progress toward truth is made on the whole.

A. T. ROBERTSON.

The Apologetic of the New Testament.

By E. F. Scott, M. A., New York, G. P. Putnam's Sons. London, Williams & Norgate. 1907. Pages 258

This is one of the best volumes in the Crown Theological Library. It is not a modern apologetic save as that is briefly outlined in the last chapter. On the other hand Mr. Scott endeavors to set forth in graphic fashion how the various New Testament books came to be written. He sketches the theological situation in vivid style and on the whole with much success. I find much of stimulus in the book as well as much of truth. In the chapters on Jesus as the Messiah and Christianity and Judaism I would not interpret the facts very differently. But the chapter on Christianity and Heathenism is written from the point of view of the union of church and state and becomes an apologetic for the modern situation in Britain. Then Mr. Scott labors to explain Paul's attitude and to justify the English and Scotch union. In doing so he fails to do justice to Paul and does more than justice to the present situation. Paul did feel interest in the state and rulers and considered them

the ministers of God and urged prayer for them. Mr. Scott drives too sharp a wedge in here (p. 139) in my judgment. It is very easy to excuse our own inconsistencies on this point and accuse Paul of "contradictions" and to brand his principles as invalid for our day, we being always right (p. 143). In the chapter on Christianity and Gnosticism, a very suggestive one indeed, I would demur when he calls the Fourth Gospel's attitude towards Gnosticism so very obscure (p. 163). I think also that Mr. Scott errs (p. 211) in saying that in Hebrews the promises are still only promises, not realities. The whole point of Heb. 11 is to show that the promises had been fulfilled in the time of the readers of the book (Heb. 11:39 f.) Hence the greater obligation to be loyal. Mr. Scott makes a very skilful defence of the essentials of Christianity, a defence of service to those who accept the results of radical criticism at most points as he does. I think he underrates the value of the New Testament in his zeal to be modern, but he is modern and fresh and shows how a thoroughly modern man may still make use in the most scientific way of first century truth.

A. T. ROBERTSON.

Das Evangelium Jesu und das Evangelium von Jesus. Nach den Synoptikern. Ein Beitrag zur Lösung der Frage in drei Vorlesungen.

Von D. Erich Shaeder, Professor der Theologie in Kiel. Druck und Verlag von C. Bertelsmann, Gütersloh, Germany. S. 64. Pr. M. 1.

Here is a serious and successful effort to show the substantial identity of the Apostolic message with that of Jesus himself. The author comes to close quarters with Wellhausen in his synoptic studies and takes Wellhausen's admissions as sufficient to prove the claims of Jesus about himself to be in accord with what the apostles say about him. This little book is in refreshing contrast to the high-handed treatment of Paul's ideas of Christ by Arnold Meyer, reviewed elsewhere. The author well says (S. 64) that the apostolic gospel is still the best in the world for us.

A. T. ROBERTSON.

Wer hat das Christenthum begründet, Jesus oder Paulus? —

Von D. Arnold Meyer, O. Professor der Theologie in Zürich. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. S. 104. Pr. M. 1.20. Geb. M. 2.

This book has a most fascinating theme. The author is a man of known ability, but a thorough radical as is shown by his work on the Resurrection of Jesus (Auferstehung, etc.). One familiar with the author's theological prejudices could easily forecast his line of argument on the relation between Paul and Jesus. He charges up to Paul all our theological conceptions of a supernatural Christ who came from heaven to earth and died on the cross for our sins (S. 95). In so far as that is Christianity, Paul is the founder of such a Christianity, not Jesus (S. 96).

A. T. ROBERTSON.

The Epistle of Paul to the Philippians Expanded in a Paraphrase and Explained in Notes.

By James P. Holcomb, D. D., North India Presbyterian Mission, New York, American Tract Society, Pp. xlvii, 126. Price 50 cents.

In this little book we have, after a brief introduction, the reprinting from the American Revision of the account in Acts of Paul's visit to Philippi, and then the text of the Epistle. This is followed by a paraphrase which is mainly a filling up on statement of thoughts which Paul left to be understood, and this by a commentary, which leaves many things without attempt at explanation, as, for example, "concision", "citizenship", (iii. 2, 20). There is little in this book to criticize unfavorably, but there is less to explain why it ever was published. To some, perhaps to many, who lack access directly to the authorities chiefly used by the author, viz., Lightfoot and Eadie, this book may serve a helpful purpose, but it must be recognized that it does not seem to be at all the result of fresh independent study of Paul, and that consequently it is throughout commonplace in the extreme.

D. F. ESTES.

The Christ That Is To Be.

By the author of "Pro Christo et Ecclesia." New York. The Macmillan Company. Price \$1.50.

This is a striking, suggestive, elusive, disappointing book. It deals with many questions which are demanding some attention, and which ought perhaps to receive more,—such as the corporate unity of the race, the joy of the Gospel, the transcendent and unique greatness of Jesus, the intimacy and mutual interrelation of mind and body, faith-healing and "Christian Science" as related to this unity and dependent upon it—and it deals with these many and varied questions well and helpfully in many ways. But the whole discussion seems onesided and partial, to such an extent that even rightful emphasis becomes overemphasis. The author continually reminds us of the uselessness of theorizing, but his own avoidance of theorizing seems to result in inconsistency or at any rate in mere fragmentariness. His definition of faith seems worth quoting: "An estimate of God's love and will for man which knits man's purpose to the purpose of God, and knits the purpose of each man to that of his fellows," (p. 43). But this is qualified by what we read on page 51: "The faith of each individual is dependent upon the faith of his fellows, more dependent on the faith of those with whom he is in more intimate relation, but also in some degree dependent on the corporate faith of the whole environment." As has been suggested the uniqueness of Christ is emphasized, and arguments are built on his being the incarnation of God. But when his work is discussed, all that is said of the atonement is vitiated by the old error, which, as usual, is not stated in so many words, that the suffering of Christ, though the suffering of one closely related to God, is not the suffering of God himself. In the very title we have an example of the elusiveness of the author's thought. We are nowhere told what Christ is to be, nor, indeed how he can himself become what he is not now; the whole discussion relates to what Christians ought to be and do. Perhaps Dr. Denney has best hit off the character of this book in few words as follows: "There is a stodgy kind of dogmatism in the world, both intellectual and moral, on re-

ligious subjects, and the flashing of this glittering sword in its eyes may startle it for a moment; but we cannot think that on any of the great aspects of the Christian revelation 'Christus Futurus' [the title of the book as published in England] sheds a light in which we see more clearly." D. F. ESTES.

Schlüssel zur Offenbarung Johannis. Ein Meisterwerk göttlicher Kunst voll Trost und Kraft.

Von H. Bungeroth, Pfarrer in Rostock. G. Strübig's Verlag, Leipzig, Germany. 1907. S. 160. Pr. M. 2. Geb. M. 2.80.

The author has a spiritual tone and a reverent faith. But his key is in the Theodicy. He sees the outward course of the world history in the Apocalypse. The value of his treatise lies in the devotional atmosphere and practical purpose rather than any special insight into the problem of this very difficult book. It is a little surprising to see no influence of the researches of Sir W. M. Ramsay nor of Dr. H. B. Swete on the subject. The chief light in recent research on the Apocalypse has been in the unfolding of the Roman Empire of Domitian's time as the historical background, the struggle between Christianity and the world power. A. T. ROBERTSON.

II. OLD TESTAMENT.

Old Testament Problems. Critical Studies in the Psalms and Isaiah.

By James William Thirtle, LL.D., D.D. 8 vo., pp. 329. Henry Frowde, New York, 1907. Price \$2.40.

In his book, "The Titles of the Psalms", Dr. Thirtle advanced the theory, now accepted by many scholars, that all liturgical and musical titles should be regarded as subscript lines to the psalms preceding. The reputation for ingenuity and originality which the author gained by the publication of that earlier volume will be enhanced by his latest contribution to Old Testament studies.

Dr. Thirtle entered upon the investigations that are recorded in the present volume in the hope of being able to throw some

light upon "The Songs of Degrees", the interesting group of fifteen poems beginning with Psalm 120, and ending with Psalm 134. The author first shows the inadequacy of all previous hypotheses to explain all the facts in connection with this group of psalms. He then advances a new theory which connects this group of lyrics with Hezekiah; not that Hezekiah is the author of all, nor that they were all first composed in his day, for four are ascribed by the titles to David and one to Solomon. What Dr. Thirtle advances for the favorable consideration of scholars is the hypothesis that the title "Song of the Degree" is connected with Hezekiah's recovery from sickness. Fifteen years were to be added to the life of the pious king, and the Songs of the Degree are exactly fifteen in number. The writing of Hezekiah in celebration of his recovery from deadly illness closes with a promise of praise to Jehovah in the temple: "Therefore we will sing my songs with stringed instruments all the days of our life in the house of Jehovah." We cannot forget in this connection that the shadow of the sun was made to return backward ten steps or degrees on the dial of Ahaz, as a sign of Hezekiah's recovery. Moreover Hezekiah was a patron of letters (Prov. 25:1) and devoted to the worship of Jehovah. The story of his life is told with considerable detail in the Scriptures, the Assyrian inscription of Sennacherib giving additional facts of interest. Dr. Thirtle compares the known events of the life of Hezekiah with the fifteen Songs of the Degrees, and finds for every one of the songs an appropriate setting in connection with Hezekiah's experiences. The five psalms that came from David and Solomon were worked over and adapted to voice the sentiments of worshipers in the days of Hezekiah. With no little skill the author discovers a suitable occasion for each of the Songs of Degrees in the personal history of Hezekiah. Dr. Thirtle's hypothesis seems to suit all the known facts better than any of the rival theories.

Having established his thesis that the Songs of Degrees in their present form are associated with Hezekiah and the stirring events of his reign, Dr. Thirtle next enters upon the larger question of the formation of the Psalter. He first takes

a preliminary survey of the material. He deprecates the attitude of many modern scholars towards the titles. He puts strongly his own view, with which the reviewer concurs, when he says: "The headlines, as a body, are where they have been from time immemorial; and they submit themselves for sane criticism, not for contemptuous neglect." Dr. Thirtle warns against reliance upon verbal peculiarities in seeking the dates of the various psalms, since the Massoretes did so much editorial revision of the Hebrew text.

Dr. Thirtle undertakes to show that Hezekiah was virtually editor of the Psalter as we have it. He thinks he can detect in psalms of various collections within the Psalter evidence that they were composed in the time of Hezekiah or else were adapted by editorial revision to the temple worship in his day. Thus psalms by David by slight revision became suitable for public worship in the days of his great successor. The author is of the opinion that the reigns of David and Hezekiah account for most of the psalms. He finds no *recent* psalms in the entire collection. Even Ps. 137, which is confidently placed by most critics in exile or post-exilic times, is supposed by Dr. Thirtle to voice the feelings of one who was carried captive to Babylon by Sennacherib, and afterwards returned to Jerusalem. The author quotes from the prophecies of Isaiah to show that the attitude of the prophet, a contemporary of Hezekiah, both towards Babylon and towards Edom, was almost identical with that of the psalmist. According to Dr. Thirtle, Hezekiah was a greater man, and a more influential monarch, than history has yet judged him to be.

The second half of Dr. Thirtle's book treats of "King Hezekiah in the Book of Isaiah". The author thinks that the "Servant of the Lord", as portrayed in Isaiah, was primarily Hezekiah. "We cannot but conclude that, from first to last, Hezekiah was before the prophet in this delineation of the Servant of the Lord. However, much the seer may have looked beyond, to One of whom the very best of the kings of Judah could exemplify no more than a weak adumbration, the reigning king could not be out of view. And if, in any sense, a king of the Jews ever furnished a type of the Messiah, what shall

be said of the *role* sustained by Hezekiah, with whom God's dealings were so extraordinary, so full of miracle, so distinctive in character?" Dr. Thirtle regards Isaiah 52:1—53:12 as a prophetic explanation of Hezekiah's illness, as recorded in Isaiah 38, and comes to the conclusion that the two documents relate to a common subject. He also suggests that the reign of Hezekiah supplies the psychological moment for the writing of the Book of Job. He thinks that the center of interest of the last twenty-seven chapters of Isaiah is not in Babylon but in Judah. He finds a portraiture of Hezekiah in various parts of the roll of Isaiah. Hence he discovers no place for Deutero-Isaiah. Of the two references to Cyrus by name in Isaiah 44 and 45 one is supposed to be a later interpolation, and the other the misreading of a single word, by which the common noun meaning "workman" was displaced by the proper noun "Coresh" (Cyrus). Of course, the analytic critics of the day can have little objection to the use of conjectural emendations of the Hebrew text, since they practice this art daily. Dr. Thirtle will find it more difficult to secure the assent of conservative scholars, even though he uses this weapon in the interest of conservative criticism.

The novelty of Dr. Thirtle's conclusions and the force and originality with which he argues for them ought to secure for his book a wide reading. Though unable to follow him in his exaltation of Hezekiah as the vicarious sufferer in Isaiah 52:13—53:12, and in other important details of his book, we wish to express our thanks to the author for his suggestive and instructive treatment of some of the greatest of Old Testament problems.

JOHN R. SAMPEY.

Expositions of Holy Scripture, II. Kings, I. and II. Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes.

By Alexander Maclaren, D.D., Litt.D. 2 vols., 8 vo., pp. 399 and 409. A. C. Armstrong & Sons, New York. 1908.

Dr. Maclaren's Expositions of Holy Scripture are sold in series of six volumes, of which the third series has just appeared. The price of each series of six volumes is \$7.50 net. In the present series, four volumes treat of the Acts and the

Gospel of John, while two cover several of the least used and most difficult books in the Old Testament. The average preacher finds little in some of these books to kindle his homiletical habitude, but if he will follow this prince of expositors through these volumes he will marvel at his own lack of insight into the riches of the ancient revelation. Dr. Maclaren is often very happy in the titles of his discourses. Take, for example, "Drill and Enthusiasm", as the topic for a sermon on 1 Chron. 12:33; "Sorrow that Worships" (Job 1:21); "Job's Question, Jesus' Answer" (Job 14:14; John 11:25, 26); "What I Think of Myself and What God Thinks of Me" (Proverbs 16:2). As an interpreter of Scripture, Dr. Maclaren is sane and reverent. He faces difficulties squarely, states them fairly, and answers them with clearness and cogency. He holds firmly to the doctrine of a progressive revelation, and hence he delights in tracing a doctrine to its full growth in the teaching of our Lord and his apostles. The imperfection of the earlier stages of revelation is frankly recognized; but Dr. Maclaren, unlike many modern students, puts the emphasis on the fact that in the Old Testament we have a genuine revelation from God to men.

One of the best discourses in these admirable volumes is entitled "An Ancient Nonconformist", on the text, "So did not I, because of the fear of God" (Neh. 5:15). The preacher praises Nehemiah as a sturdy nonconformist. From many sentences that call like a bugle to independence in thought and action, take as a sample the following: "Unless you resolve steadfastly to see with your own eyes, to use your own brains, to stand on your own feet, to be a voice and not an echo, you will be helplessly enslaved by the fashion of the hour, and the opinions that prevail." Alexander Maclaren has the ear of Christians throughout the English-speaking world to-day, and it is one of the most encouraging signs of the times that such a wise man should be recognized as the greatest living preacher.

JOHN R. SAMPEY.

The Messianic Hope of the Samaritans.

By Jacob son of Aaron, High Priest of the Samaritans. Reprinted from the Open Court, May and September, 1907. Paper, pp. 36. Price 25 cents.

Professor Abdullah Ben Kori, of Pacific University, has translated an essay by the high priest of the Samaritans on "The Christ Whom the Samaritans Expect"; and Rev. William E. Barton, of Oak Park, Ill., has written an interesting introduction to the brief treatise. The high priest has produced a fine specimen of rabbinic exegesis, deducting a mountain of curious speculation from a small modicum of Scripture. It would take a Christian Scientist to get out of all this fanciful exegesis the faintest hint of any connected and consistent doctrine of the Messiah. The three chief proofs that the Messiah will bring forward in attestation of his mission, according to Jacob, son of Aaron, are the production of the ark of the testimony, the staff of Moses, and the omer of manna which was laid up by Moses. This manna will be fresh and sound as in the day it was first gathered.

Jacob, son of Aaron, has a much deeper interest in the sale of copies of Samaritan manuscripts to American and European tourists than he and his small following have in any Messianic hope. In the spring of 1897 I had the privilege of drinking tea in the home of the high priest, and conversed with him concerning his followers, their customs, sacred books, etc. One of his sons visited my tent repeatedly for the purpose of selling me manuscript. Jacob, son of Aaron, and all his tribe will bear watching, if the tourist does not wish to be humbugged.

JOHN R. SAMPEY.

The Servant of Jehovah.

By George Coulson Workman, M.A., Ph.D. 8 vo., pp. 250. Longmans, Green & Co., New York. 1907.

Dr. Workman, who is Professor of Old Testament Exegesis and Literature in the Wesleyan Theological College, Montreal, has been well known in critical circles for some time as the author of "The Text of Jeremiah", a work in which he pleads for a high value for the Greek text of Jeremiah. His partiality

for the Septuagint crops out repeatedly in the volume before us.

Professor Workman informs us that the subject of the Servant of Jehovah has occupied his attention for twenty years. He began to write on it fifteen years ago. He has given to his studies a clearness of thought and expression that makes them easy to read. Every reader must feel grateful to an author who can say with Dr. Workman, "I have rewritten every sentence several times."

Perhaps we cannot do better than to let the author introduce our readers to the scope and aim of his book in his own words: "This volume deals with the problem of the Servant in the book of Isaiah. It is a new investigation of a much debated question, each phase of which is here considered, and treated as exhaustively as its importance seemed to demand. I have striven to make it a complete and comprehensive monograph. My aim has been to exhibit the technical meaning of the term throughout the second half of that book, to demonstrate its collective sense in every place where it occurs, to elucidate the disputed points in connection with each passage, and to show the way in which the New Testament writers have applied the language of that portion of Scripture, which, though Messianic in its application, is not, strictly speaking, Messianic prophecy."

Professor Workman lightly waives aside the view that in certain passages the Servant is an individual, "because comparatively few scholars hold that view to-day, and because it can be clearly shown that, even in the most salient passages, the figure is that of a community, not of an individual." Dr. Workman holds with Davidson that "the Servant is always the Israelitish nation, or the Jewish Church, contemplated by the prophet either from the point of view of its actual condition or from the point of view of its divine vocation."

The prophet, according to Prof. Workman, was always thinking of the Old Testament Church, and not of the New Testament Christ, when he spoke of the Servant of Jehovah. Even in the fifty-third chapter of Isaiah, "Biblical students", says Dr. Workman, "should understand that the suffering Servant

there described is not Jesus of Nazareth, but the Jewish Church in Babylon". But what of the vicarious sufferings described in that sacred chapter? Do they not point forward directly to Golgotha? Let the author give his view of the kind of suffering described in Isaiah 53: "Vicarious suffering, as taught there, is participative, not substitutionary; so that each quotation, so far as it relates to vicarious suffering, should be explained in the light of that fact. The voluntary sacrifice of the Servant was not an offering given to God, but an offering made for men. In other words, the suffering borne by the loyal Israelites on account of their rebellious brethren had an influence, not on Jehovah, but on the rebels themselves."

Dr. Workman refuses to have anything to do with a suffering Messiah. He thinks the distinction between the Messiah and the Servant was everywhere observed in the Hebrew Scriptures.

The two chapters on the date of Isaiah 40-66 have little that is new, and might have been omitted from the volume without loss.

Our author makes an exhaustive study of the passages in Isaiah 40-53 in which the word "Servant" occurs, and comes to the conclusion that in no passage is the Servant of Jehovah an individual, but always a personified community; "strictly speaking, he is the pious portion, or the righteous remnant, of the nation, but for whose loyalty the worship of Jehovah would have become extinct". He holds that there was a truly ethical reason for the election of Israel to be Jehovah's Servant. "He was chosen on account of fitness and for the sake of service."

The author exalts Judaism, and looks leniently upon Mohammedanism. The work of spreading monotheism, which Judaism commenced and which Mohammedanism has greatly promoted, Christianity, as the perfect religion, must complete.

The chapter on the Explanation of the Passion, in which the author gives a detailed exegesis of Isaiah 52:13—53:12, seeking to prove that the prophet had in mind the suffering Jews in Babylon, and not an individual who would suffer and die in the place of sinners, is in many respects the most important in the book; and we must avow our firm conviction

that Professor Workman has completely failed to establish his contention. Isaiah 53:4-6 towers immeasurably above the interpretation here set forth. It teaches *substitutionary* suffering, and not mere participative suffering. On this rock the author's well laden ship goes to pieces, and his precious cargo is dumped into the sea.

When he comes to discuss the New Testament quotations from Isaiah 40-66, our author speaks out boldly enough. He thinks that all the quotations are examples of accommodated application. They may claim something in the life of Jesus as happening in order that the words of the prophet might be fulfilled, when as a matter of fact the exegesis of the prophetic language does not yield any such meaning. He even goes further, and denies that there was in the divine mind any such intention as the evangelists assert. "The New Testament writers, having been mostly trained in Judaism, seem, agreeably to the Jewish way of viewing things, to have found a divine intention in the applicability of some Old Testament passages, when, in reality, no such intention existed in the divine mind."

What now will this audacious critic of the apostles do with the teaching of Jesus, as recorded in Luke 24:26, 27, 44-46? He recognizes the fact that the fifty-third chapter of Isaiah was probably one of the passages which Jesus is said to have interpreted to the disciples as teaching the sufferings of Christ, and then remarks: "But, as there is no reference to the Messiah in that chapter, and as there is no prophecy of a suffering Messiah in the Old Testament, the things which Jesus is said to have interpreted concerning himself were applicable to him typically and spiritually, not directly or immediately." Jesus himself said, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day." Our author says, "There is no prophecy of a suffering Messiah in the Old Testament." After a careful reading of every line in Professor Workmans' interesting monograph, we see no reason to think that he is a better interpreter of the Old Testament than Jesus of Nazareth, the Servant of Jehovah.

JOHN R. SAMPEY.

III, SOCIOLOGY.

The New Basis of Civilization. The Kennedy Lectures for 1905.

By Simon N. Patten, Ph.D., LL. D. Professor of Political Economy, Wharton School of Finance and Commerce, University of Penn. New York. The Macmillan Co. 1907.

Dr. Patten's name is thoroughly identified with the theory that the explanation of social changes and the causes of social progress are economic. The old civilization was characterized by an economic deficit; the new, by an economic surplus. "Disease, oppression, irregular work, premature old age, and race hatreds characterized the vanishing age of deficit; plenty of food, shelter, capital, security and mobility of men and goods define the age of surplus in which we act.

"The salient feature of the new civilization is work calling urgently for workmen; that of the old was the worker seeking humbly any kind of toil."

In these lectures he works out in a luminous, forceful but sometimes fanciful way the social transformations which result from this transition from social poverty to social wealth. He has chapters on the basis of the new civilization in resources, in heredity, in family life, in social consciousness, in amusement, in character, in social control; and closes with two chapters in which he discusses more specifically the character of the new civilization which is now taking shape and a program of social work which is called for in the present time.

He has a keen sense of the power of social habit, of custom; of the persistence of forms of social thought and social ideals long after the conditions which gave rise to them have passed away. These habits and ideals are the forms of social adaptation to the old conditions; but when conditions change they linger as disturbing and obstructive factors in the social situation. This accounts for many of the phenomena of this transition age. But gradually out of the changed economic conditions there spring up new habits, customs, ideals which gradually displace the old.

Limited space forbids that we should attempt to follow his thought in detail or even to give an adequate outline of it. We can only note a few of the more striking points.

Speaking of social classes, he calls attention to the chronic warfare of early society, caused by the struggle for food-supplies in the age of deficit, and remarks: "It was in such a world, when a man's death was his neighbor's gain, that our social institutions were grounded." "The traits that distinguish them (the social classes) are not additions to the sum of characters possessed by all mankind; they are the effect of a suppression of universal character showing itself on different groups in different ways. * * * * Class qualities represent losses, not growths." The absence of certain human qualities from a group constitute them aristocrats; and the same is true of the middle and the lower classes. The economic forces in the new age are working toward a balanced development of human qualities in all classes. This process is impeded by the persistence of social customs which originated in the age of deficit. "Men are moulded into their classes by the pressure of social things accumulating generation after generation, which finally sum themselves into an acquired heredity, binding men firmly to their places." This old stratification must be broken up, and is being broken up by economic forces. "Thought must be as malisle as action if social institutions are to be remodelled to serve economic ends. * * * * The extension of civilization downward does not depend at present so much upon gaining fresh victories over nature, as it does upon the demolition of the social obstacles which divide men into classes and prevent the universal democracy that unimpeded economic forces would bring about. The social status, properly determined by a man's working capacity, has now intervened between him and his relation with nature until opportunity, which should be impersonal and self-renewed at the birth of a man, has dwindled and become partizan."

The multiplication of economic opportunities open to men is limiting the power of the strong to exploit the weak, and the massing together of men in cities and in huge economic enterprises is developing in all classes, and especially in the workers, a broader social consciousness and sense of the value of co-operation. This in turn is powerfully modifying the social structure. "Competition solidifies, but co-operation mobilizes

and arrests social stratification by assuming the equality of neighbors." "Individualism and suspicion are the outcome of competition; generosity is a product of co-operation."

Dr. Patten is, perhaps, most suggestive and least convincing in his discussion of the changes in the ideal of character growing out of the transition from the age of deficit to the age of surplus. We read with a distinct shock such words as the following: "The morality of sacrifice is the antithesis of the morality of progress, and the two types contrast each other with increasing emphasis. * * * At bottom sacrifice is a physical and animal trait which has come to us in the course of biological development; and when lifted to a foremost place on the spiritual plane, it at length saps energy because it wrests away the fruits of action, and by pouring vitality into negation and undoing, keeps the world a poorer place than it might be." It is in dealing with this most important phase of life that the author's theory of the economic interpretation of social progress reveals most clearly its inadequacy. His is not the Christian conception of sacrifice. To him it means the throwing away, the absolute loss of the life sacrificed. But the Christian conception is that the life so devoted and sacrificed is not lost at all, rather it comes to its most perfect development, its highest realization, through voluntary sacrifice in the interest of others. "The morality of sacrifice," so conceived, is the very essence "of the morality of progress". And, yet, while his view of this matter is one-sided, inadequate and erroneous, his treatment of the subject is of suggestive value in a consideration of the modifications of the moral ideal which are resulting from the changed economic conditions—a line of thought to which ministers and moralists can hardly fail to give most serious attention if they would deal intelligently with the gravest practical problems of their time.

It would be interesting to call attention to other phases of the argument of these lectures; but space forbids. The advocates of the economic interpretation of social progress are doing a valuable service, although the inadequacy of their theories is manifest.

C. S. GARDNER.

Christianity and the Social Order.

By R. J. Campbell, M. A., Minister of the City Temple, London. Author of the "New Theology", "New Theology Sermons", etc. New York. The Macmillan Co. 1907. Price \$1.50, net.

The key-note of this book is struck in this sentence taken from the Introduction: "I now regard Socialism as the practical expression of Christian ethics and the evangel of Jesus."

Mr. Campbell describes his conversion to Socialism, and his individual psychology is revealed in the account. It does not seem to have been a difficult feat. Apparently he was not firmly attached to his former views. He gave them up easily and hastily, and, so to speak, on slight provocation. If there was any mental difficulty or struggle involved in the transaction he does not indicate it. And he has adopted the Socialistic theory with an easy, almost flippant, dogmatic cock-sure-ness which is amusing or irritating according to the mood of the reader. Mr. Campbell has a deliciously off-hand way of settling problems that are as old as human thought and over which generations of thinkers have toiled without reaching such facile certainty as he arrives at with one bound of his agile mind.

He discusses first the alienation of the masses from the churches, of which he gives an extreme and pessimistic statement, and unqualifiedly justifies the masses. Of course, he thinks that the adoption of the thorough-going Socialistic program would heal the breach and bring the masses back to the emptied and starving churches.

The Kingdom of God is discussed in four of the most important chapters of the book—first, the Kingdom in Jewish history, then in Primitive Christianity (two chapters), and lastly, in present-day Christianity. In considering the teaching of Jesus he rejects as much of the record as seems to him improbable and accepts as much as seems to him probable. In form the concept of the Kingdom in the mind of Jesus was practically identical with that in the minds of his contemporaries. Indeed, Jesus is differentiated from his contemporaries only by his superior moral sight and sincerity. He was a true child of his times. Like others, he had the mistaken notion that the Kingdom was to be a political re-

organization of society with the Jews, the people of God, established in supremacy over all other peoples; and like the Apocalyptic of his time he thought it was to be ushered in with miraculous signs and catastrophic wonders. His thought underwent modification in two directions. He was disappointed at the reception of his message by the Jews, and this led him to universalize his conception of the Kingdom; he expected an immediate miraculous revolution and inauguration of the Kingdom and the failure of this expectation to materialize led him to postpone it until his second advent which was to occur shortly after his death.

Mr. Campbell does not unqualifiedly deny the miracles of Jesus, but grants that some of these "supernormal" events may have occurred. Especially does he find it difficult to explain away the resurrection of Jesus; but concedes and even insists that *something* "supernormal" must have happened to produce the great psychological change in the disciples.

The conception of the Kingdom in present-day Christianity has, he thinks, very little, if anything, in common with the thought of Jesus and the first Christians. In his own words: "The difference between ancient and modern Christian thought on these points * * * is fundamental, and we are guilty of a want of intellectual honesty if we pretend to ignore it. * * * It is impossible to hold, with Jesus and his apostles, that the world as it now is constitutes the Kingdom of Satan. * * * It is impossible to believe that its deliverance will be effected by a catastrophic learning of a new order called the Kingdom of God. * * * We know, too, that the New Testament Christians did *not* believe in dying and going to heaven, as we are supposed to do now, and they certainly *did* believe in a personal immortality on the earth plane, a thing not only incredible but repugnant to the modern mind."

Socialism is the true modern version, so to speak, of the New Testament idea of the Kingdom, i. e., the essential thing aimed at in primitive Christianity is aimed at in Socialism; but, of course, in Socialism it is stripped of all the visionary apocalyptic follies associated with it in the mind of Jesus and his disciples. He contends that Socialism, even in its most

grossly materialistic expressions, has really an ethical enthusiasm at its heart. It thus promises to bring in the reign of universal righteousness, in the ineffectual attempt to establish which Jesus lost his life.

Thus by materializing Christianity and spiritualizing Socialism—despite the fact that Jesus maintained that his program was spiritual and the Socialists with equal emphasis maintain that their's is material—he manages to bring them to the same plane; though not quite on the same plane, for according to the logic of this book Socialism is a far more rational and practicable scheme than the Christianity of Jesus.

C. S. GARDNER.

The Church and Modern Life.

By Washington Gladden. Houghton, Mifflin & Co., Boston and New York. 1908. Pages 221. \$1.25 net. Postage 10 cents.

That the Christian church is passing through a critical period, but that it has its great work before it, is the firm conviction of the well known author of this vigorous and timely book. Something of what the church needs to do to gird itself for its work and to become truly the light of the world, these trenchant and stirring chapters are designed to show. The message of the book should commend itself, not only to pastors and teachers, but to intelligent, earnest laymen as well, especially to young men aspiring to social and civic leadership in these critical times. It attempts to make clear that the roots of religion are in human nature, and that it is no more likely to become obsolete than oxygen or sunshine; that, like every living thing, religion grows, is not outside of the sphere of the operation of Him who said, "Behold! I make all things new!" That all religions are rooted in the social nature of man, but Christianity, more than any other, is a social religion, dependent for its culture and propagation upon social organization and the utilization of the social forces; that its primary function is the Christianization of the social order, the transformation of society; that the church thus far has

but dimly discerned the social aims of Jesus, and that a new reformation is called for--the restoration of the social teachings of Jesus to their proper rank and dignity; that for the redemption of society there is needed a further quickening of the social conscience, a re-enthronement of justice and love as the ruling principles of society, a new evangelism and a new and more Christ-like leadership. Since the earliest centuries the possibility of transforming the social order by purely spiritual influences has scarcely dawned upon the church. So long as society was feudalistic or aristocratic, the problem seemed to be beyond her reach; she might hope to improve society, but hardly to reconstruct it upon new foundations. The advent of Democracy has brought home to the church her social responsibilities. In America more than anywhere else the nature of her social obligation has been revealed. Here the sovereign people have pledged themselves to refrain from establishing by law any form of religion, but they have also covenanted together to promote the common welfare. This puts the responsibility for social conditions upon the whole people, and the Christian people are paramount among them. It is theirs, therefore, to see that society is furnished with ruling ideas and organized on Christian principles. "The task," as Rauschenbusch, in *Christianity and the Social Crisis*, says, "seems like a fair and futile dream; yet, in fact, it is not one tithe as hopeless as when Jesus set out to do it. When he told his disciples, 'ye are the salt of the earth; ye are the light of the world,' he expressed the consciousness of a great historic mission to the whole humanity. Yet he was a Nazarene carpenter speaking to a group of Nazarene peasants and fishermen!" To-day his spirit must leap to see the souls responsive to his call. They are sown broadcast through humanity. The harvest field is no longer deserted. All about us we hear the clang of the whetstone and the rush of the blades through the grain and the shout of the reapers. With all our faults and our slothfulness, we modern men in many ways are more on a level with the mind of Jesus than any generation that has gone before. If the first apostolate was able to remove mountains by faith, the apostolate that Christ now summons to meet the

new needs of this new harvest time of history ought to be able to change the face of the earth! The book is a trumpet call to a forward movement for the Christianization of the existing social order.

GEO. B. EAGER.

Sin and Society.

By Edward Alsworth Ross. With a letter from President Roosevelt. Houghton, Mifflin and Company, Boston and New York. 1908. Pages 167. \$1.00 net. Postage 9 cents.

The author of this searching "analysis of latter-day iniquity" is the Professor of Sociology in the University of Wisconsin, already famous as the author of the epoch-marking books, "Social Control" and "The Foundations of Sociology." Of his work on "Social-Control" Justice Holmes remarked in commending it to the president that it was one of the strongest and most striking presentations of the subject he had ever seen. This led the president to read it and that reading called forth the letter of the president herein published. He quotes with approval the Professor's words: "If a ring is to be put in the snout of the greedy strong, only organized society can do it," and adds: "Your book is emphatically an appeal to the general sense of right as opposed to mere class interest." "It is wholesome and sane and I trust that its influence will be widespread." That is as true of this book, of which this is the fourth impression, as of anything the Professor has written. It deals with sin, but doesn't entreat. It's exhortation, as the author says, is not *Be good*, but *Be rational!* "To modify judgments on conduct one speaks to the intellect. That is the method of this book. Its aim is to enlighten rather than to move." It never occurs to the public that sin evolves along with society, and that the perspective in which it is necessary to view misconduct changes from age to age. "Hence," says the Professor, "in to-day's warfare on sin, the reactions of the public are about as serviceable as gongs and stink-pots in a modern battle." "Rationalize public opinion; modernize it and bring it abreast of latter-day sin; make the blame of the many into a flaming sword guarding the sacred interests of society"—that is the timely lesson this little book seeks to im-

press. And surely, if it is rightly *learned*, it may be trusted to move all right. The form of the message is almost too snappy and brilliant.

GEO. B. EAGER.

Newer Ideals of Peace.

By Jane Addams, Hull House, Chicago, Author of "Democracy and Social Ethics" etc. New York. The Macmillan Company. 1907.

Miss Addams' discussions of social problems are worthy of a reading by all thoughtful men. She brings to these discussions a mind trained in the theory of social science and trained also in the practical handling of concrete social conditions. This is a combination rarely found. Seeing the problems from both the theoretical and practical point of view, she is capable of contemplating the suffering and struggle of the common people with the detachment of the scientist and with the sympathy of a good woman who has devoted her life to the service of human need.

This little volume consists of eight chapters whose titles are suggestive of the stimulating and illuminating discussions. After the Introduction, which is a very appetizing preparation for what follows, we have chapters on "Survivals of Militarism in City Government", "Failure to Utilize Immigrants in City Government", "Militarism in Industrial Legislation", "Group Morality in the Labor Movement", "Protection of Children for Industrial Efficiency", "Utilization of Women in City Government", and "Passing of the War Virtues".

Only an indication of the general principles on which the writer insists can here be given; and it is done in the hope that the readers of this review will read for themselves the applications which Miss Addams makes of these principles to the phases of modern life indicated in the chapter titles. Modern city life is characterized by the aggregation of great masses of people representing many national and group types, and this is especially true in the poorer quarters of the cities. The result is inevitably a falling away of the national and group limitations and the emergence of a morality which is simply and universally human. "A deeper and more thorough-

going unity is required in a community made up of highly differentiated peoples than in a more settled and stratified one, and it may be logical that we should find in this comingling of many people a certain valance and concord of opposing and contending forces, a gravitation toward the universal." It is easy to see how the development of this type of social conscience must react against militarism; and our author fervently believes that this process must ultimately put an end to war. But while modern industrialism is reorganizing the very tissues of our moral life, we are still holding on to the ideals and the machinery of government which were developed under and adapted to the militaristic conditions of life. The result is that the methods and procedures of government are not adapted to the actual conditions with which they ought to deal. "It may be found that certain survivals of militarism in municipal government are responsible for much of the failure in the working of democratic institutions." Out of this mal-adaption arises much of the political corruption, governmental friction and social unrest which characterize the age.

The book closes with a chapter in which the ideals and social order which are slowly developing from our industrialism are set forth in sharp contrast with the ideal and order which had their origin in the militarism of the past age.

C. S. GARDNER.

The Development of Western Civilization. A Study in Ethical, Economic and Political Evolution.

By J. Dorsey Forrest, Ph.D., Professor of Sociology and Economics in Butler College. The University of Chicago Press. 1907.

The author is conscious of the largeness of his task, which is to pass in scientific review the whole series of social developments that have resulted in our present Western civilization. There is, therefore, no space for details and minute analysis. He deals with everything in the large, and steps from mountain top to mountain top of wide generalization. One chapter of sixty-seven pages is devoted to the "Contribution of Antiquity to Modern Society". "When the Teutonic

peoples came in contact with civilization, they found, for the first time in the history of the race, that the ideas which underlay the structure of human society had been abstracted." The Greeks worked out the intellectual conception of the social end, Justice. The Romans worked out practically a rough realization of the Greek ideal. But neither grasped fully the principle of individuality. The Hebrews, whose historic mission culminated in the work of Jesus, contributed this principle and set forth the doctrine that "the individual needed an ideal society in which to function, a society in which the interests of the individual and the interests of the whole should be identical."

In succeeding chapters he points out how the vigorous Teutons received those ideals from the decaying ancient world and under their influences gradually developed out of chaos a new order of society. The Christian doctrine of the Kingdom could, in the middle ages, be realized only emotionally, and hence the Kingdom was conceived of as a social order to be actually attained in the future life and another world; but it hovered over the social chaos as an *ideal* and shed a second light upon the individual. This ideal was mediated in that chaotic medieval world by the Catholic Church, which by the assumption of magical powers gained an extensive authority over ignorant men who were swayed by violent, anti-social passions and thus proved a powerful socializing agency among them. Meantime economic causes were working out an actual social order in which the individual could with increasing effectiveness function as a conscious social unit. First came the organization of agriculture under the feudal system; then the development and extension of manufacture and commerce and the growth of cities, and last this movement has culminated in the industrial society of the present day. Paralell with this development or rather involved in it, has been the organization of society into a great democracy in which the individual is the conscious social unit and realizes at least proximately, the identity of his interests with the interests of society. Thus the ideal of the Kingdom of God is proximately realized in

modern democracy. The author, then, seems to drop the ideal of the Kingdom as no longer operative, as exhausted in modern democratic society, and looks to the science of sociology to develop a scientific ideal that shall guide the social development of the future. Of course, many of his readers will part company with him here, being fully convinced that the ideal of the Kingdom was never so dynamic a social force as it is today, that social progress must consist in its fuller realization, and that one of the most interesting phenomenon of our times is the gradual working out from the scientific point of view of a social ideal which is a reproduction in its main features of the ideal proclaimed by Jesus nineteen hundred years ago.

C. S. GARDNER.

IV. PRACTICAL.

Taking Men Alive.

By Charles Gallaudet Trumbull. Young Men's Christian Association Press New York. 1907. Pages 197. Cloth. 60 cents net.

This work by a worthy and loving son is a fine companion volume to go along with the well-known work of the illustrious father, H. Clay Trumbull, "Individual Work for Individuals". That is chiefly a record of actual experiences, grouped by chronological periods, without any effort to make a special study of the method back of the work, or to make a specific statement of the principles underlying the art. The ascertaining, formulating, and illustrating of these principles is the distinctive purpose of the studies in this volume. It is really based upon the experiences recorded in both of the elder Dr. Trumbull's books, "Individual Work for Individuals" and "How to Deal With Doubts and Doubters"; but it draws also on the classic little story entitled "Fishin' Jimmy", by a sister of Dr. Trumbull's, Mrs. Annie Trumbull Slossons. Yet it is truly an independent, up-to-date study of the great subject that today more than ever is commanding the thought and effort of Christian men the world over, "Taking Men Alive" for Christ and in Christ's unfailling and imperishable way.

GEO. B. EAGER.

God's Message to the Human Soul.

By John Watson, D. D., (Ian Maclaren). Fleming H. Revell Company, New York and Chicago. 1908. Cloth. Pages 272. \$1.25 net.

We have here in worthy form the Cole Lectures of Vanderbilt University for 1907, prepared but not delivered by the lamented author, now in a second edition. The suggestive sub-title is *The Use of the Bible in the Light of the New Knowledge*. The volume contains an In Memoriam and Introduction by Dr. Wilbur F. Tillett, Dean of the Biblical Department of the University. The book, it is worth saying again, is one of the best that ever came from the author's fertile pen. It was written by request to meet the needs of young ministers in our day. The all-pervading thought of it is that the best result that comes from the new study and the new knowledge of the Bible is the light it throws, and the emphasis it places, upon the Scriptures as God's message to the human soul. Whatever interpretation of the Bible will impart to it this highest ethical significance and value is the interpretation which the author accounts the truest and best, and this regardless of whether it is called "traditional theology," or "higher criticism." While avoiding purely critical questions, he accepts as true some of the results of the modern method of studying the Bible, both because he believes them to be true, and because they seem to him to furnish the best foundation for interpreting the Bible as God's message to the soul. Some sentences and views may be found open to criticism. It is pointed out in extenuation that they are published just as they came from the author's hand, without having been delivered and without his having had the opportunity to give the manuscript a careful and final reading. Certainly, however, the Cole Lecturship of Vanderbilt University is to be congratulated that it succeeded in calling forth from this gifted, clear-headed, Scotch preacher and author a message of such vital interest and lasting value to the Christian world as that conveyed in this substantial volume.

GEO. B. EAGER.

Winning Men One by One.

By H. Wellington Wood. The Sunday School Times Company, Philadelphia. Pages 119. Price 25 cents, net.

A volume of incidents from personal experience in winning men for Christ by one who has had long, varied and exceptionally successful experience in such work, and who has a knack for telling about it in a vivid and suggestive way. This he does here under three heads: "Using Opportunities at Home", "At Evangelistic Meeting", "A Traveler Seeking Souls". The book concludes with a list of Scripture verses that have been found of great help in such personal work.

GEO. B. EAGER.

Christian Sanity.

By A. T. Schofield, M. D., with preface by Dr. Moule, Bishop of Durham. New York. Armstrong & Son. 1908. Pages 165. Price \$1.00 net.

Bishop Moule vouches for the author of this timely volume as a highly skilled and widely experienced physician who is also the convinced and devout believer in our Lord Jesus Christ and His Word. The topic is one of pressing gravity. We are meeting today on every hand with theories of the spiritual life and with actual or alleged phenomena of spiritual or psychical experience which force upon us the questions: What are these teachings? What are these experiences? What are their relation to the promises and the warnings of Scripture? What is their place in the history of religion, or in their bearing on the salvation of man, physical and spiritual? The bishop's confidence in the authors' high competency and in the specimens of his work on this subject which he had seen in advance led him to welcome the work as one which is timely in a high degree. Careful examination of it leads us to welcome and commend it as, not only timely, but eminently sane, and as likely to help others to the attainment of the Christian sanity which it so admirably sets forth and advocates. The chapters on "What is Sanity in Christianity?" and "Sanity in Revivals, Conventions and Missions", in view of the great Welch Revival and certain extraordinary happenings of late on the foreign field are especially worthy of study.

GEO. B. EAGER.

A Plain Man's Working View of Biblical Inspiration.

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

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

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

GEO. B. EAGER.

The Religion of a Democrat.

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

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

cipality, presided over and made actual by the state, by democratising art, education and morality, in the public galleries, libraries, school houses, town halls and churches. The millennial dawn of this democratic religion will usher in the new day when all the wants and interests of all the people are thus recognized, harmonized and provided for and, all work for human good becomes an aspiration and an inspiration. "It is good to live for others; it is better to live for all the others. That is the religion of a democrat—the dynamic to secure the realization of the fulness of life for all people." Who can object to according to a man the right to a Utopian dream like that, let him be ever so radical? If the democratic state of man is that in which man is under no sort of subjection, and religion is a personal faith which is "more important than any special faith", what about "authority" in religion? What about "orthodoxy?" Well orthodoxy demands a consensus of opinion chiefly belonging to a remote past. "The impropriety of claiming any faith as authoritatively orthodox is manifest if we observe the conflict of the orthodoxies." Religious orthodoxy is simply a form of party loyalty. The decay of authority is not yet complete, nor is its utter decay desirable. Examples of its untimely decay are given—a loss of authority that has "plunged us into a maelstrom of moral and social problems." The work is full of "advanced thought" and Utopian dreams, but it has much in it that will repay careful reading.

GEO. B. EAGER.

The Art of Life Series. The Use of the Margin. With an introduction to the Series.

By Edward Howard Griggs, editor. B. W. Buebsch, New York. 1907. Price 50 cents net.

The worthy aim of this series of brief books is to illuminate the never-to-be-finished art of living—that highest and most universal fine art, that gathers up all the others under itself and gives them place and meaning. This art, like every other, must be learned in practice. There is no thought here of solving the problems or giving dogmatic theories of conduct. The purpose is rather to bring together in brief form the thoughts

of some wise minds and the insight and appreciation of some deep characters, trained in the actual world of experience, but attaining a vision of life in clear and wide perspective. It is not too much to say of the three books of the series that have already appeared that in general they are admirably adapted to their purpose. They will not command assent at every point, but will act as a challenge to the reader's own mind, and should bring him to a clearer recognition of the problems of life and the laws governing their solution, deepen his insight into the mystery and meaning of life, and help to make possible and real for him such a wise and brave and earnest facing of the deeps of life, dark or beautiful, as will enable him to say, "Though I pass through the valley I will fear no evil."

In this first volume of the series Professor Griggs' charm as a speaker to one who has heard him is felt in the printed page. His theme is the use of the margin—our spare hours and moments—so as to convert them into the capital of character, intelligence and power—the utilizing the time one has to spend as he pleases so as to attain the highest culture of mind and spirit. How to work and how to play; how to read and how to study; how to avoid intellectual dissipation and how to apply the open secrets of great achievement evidenced in conspicuous lives, are among the many phases of the problem which the author discusses with his accustomed earnestness, but with a light touch and not without irradiating humor. The treatment is engagingly concrete and practical throughout.

GEO. B. EAGER.

Where Knowledge Fails.

By Earl Barnes. Price, 50 cents net.

This second volume of the series, though by a scientific thinker, is likely to prove to many the least satisfactory. The author's platform is certain to be seriously challenged. His attempt is to give the outlines of a brief in which the relations of knowledge and faith are clearly established. How far he has succeeded each one must judge for himself. While his

attitude is distinctly modern and liberal, his spirit is reverent, and doubtless many will find in his frank, brave treatment of his subject help toward the solution of one of the most interesting if not most vital of present-day problems.

GEORGE B. EAGER.

Things Worth While.

By Thomas Wentworth Higginson. Price 50 cents net.

This is a worthy third of the books that have already appeared in this series. If it could be said that any one man links the literature of the nineteenth century to that of the twentieth, the distinction would belong to Colonel Higginson. After a rich and full life as an author, soldier and man of affairs, at 84 he gives us a volume which, though small in size, is full of reminiscence, wise counsel, criticism of life and manners, and homely philosophy. There is nothing old or old-fashioned about it except it be the virtues it possesses or its old-time flavor. In thought and style it carries one back to the best days of Emerson, Lowell and Longfellow. It touches brightly and helpfully many of the perplexing and not a few of the amusing problems and phases of life. It is just like the author to say that one hears chiefly lamentations over what life takes, seldom rejoicing over what it gives. So he invites us to consider some of the joys of life: Friendship, the joy of seeing one's family, or country; the pleasure of public office or service, of literature, of science. In the chapter on "The Conundrum of Human Life", he says: "Grant that universal suffrage and shorter hours of labor, and collective ownership and equalized incomes will remove many of the existing temptations to evil, what is to become of the temptations that remain? Remove every struggle in the world there will still remain the flesh and the Devil." In a chapter on "Truth is Truth" he says: "The Higher Criticism of the Bible is already giving back the book as sacred literature to multitudes who had outgrown the conviction of its infallibility," and he gives this instance of the unconscious revolution: "In the church where I was bred, the First Church in Cambridge, Mass., the prescribed reading of the Old Testament had almost died out and disap-

peared from families and it looked as if the magnificent strains of David would be left unknown by the young when Professor Toy came, full charged with modern knowledge; and how soon the greater part of the congregation was ready to remain an hour after church every Sunday to hear him lecture about Ezekiel and Jeremiah!" The chapters on "How to Elevate the Average Man", and "Peace and Health Heaven's Best Treasurers", are well worth the preacher's attention—as, indeed, the little book is from beginning to end.

Other volumes of the series, we are told, are in preparation. We await them expectantly as signs of the times.

GEO. B. EAGER.

The Mature Man's Difficulties With His Bible.

By Rev. D. W. Faunce, D. D., 12 mo., 200 pages. 75 cents net. American Baptist Publication Society, Philadelphia.

"Your other book helped when I was a young man," wrote a friend to Dr. Faunce about his book entitled "A Young Man's Difficulties With His Bible", "now prepare another on the mature man's difficulties with his Bible, taking up the most modern difficulties, as you have met them in your pastoral work". The present volume, the author tells us, is the result of this advice. It is the "humble effort of one who keenly feels some of the modern objections to Biblical statements, and yet still loves and trusts the book on the study of which he has bestowed more than half a century"—to help, not so much professed theologians, as those busy men who read and think enough to have serious difficulties suggested concerning the Bible. Dr. Faunce, with the ripened knowledge and experience which have come with these added years, has met the questions of such men in a most sympathetic, direct and admirable way in this book.

The topics discussed are as follows: "The Bible and Mathematical Certainty", "The Bible and the Scientific Spirit", "The Bible and the Historic Spirit", "The Bible and Its Morality", "The Bible and Its Methods", "The Biblical Christ and Human Thinking".

The book will be found to possess all the excellencies of style and thought that characterize the earlier work, and will without doubt prove itself equally as helpful and popular.

GEO. B. EAGER.

The Psychology of Inspiration.

By Prof. Geo. Lansing Raymond. Cloth 12mo, xix+340 pp. Funk & Wagnalls Company. \$1.40 net.

The main contention of this book is that religious inspiration becomes perfectly credible and rational the moment we accept its purpose and message as suggestive rather than definitive. Professor Raymond writes as a psychologist who has given much thought—and, some have suggested, too much credence—to the phenomena of hypnotism and the subliminal consciousness. By showing that truth is never wholly contained in any statement of it; that the inner, spiritual nature is susceptible to influences not communicated through eye or ear or by word; that these influences are suggestive rather than dogmatic or dictatorial in character, and are, therefore, often ambiguous and inexact in expression, but at the same time, are unrivaled in effectiveness when addressed to a mind that, for development, needs to be made to think, and that is, as a fact, left free to think, he seeks to make clear, also, that the most beneficial results of religion can be experienced in connection only with the most untrammelled exercise of rationality. He believes that, in this age of general education and scientific thinking, religion, in order to preserve its influence over men, must be prepared, without prevaricating or hedging, to satisfy all the requirements of the rational nature. We may grant there is truth in his contention without conceding that he has given us a complete solution of the problem, or following him to his sanguine conclusion that "liberal Christianity is the only logical Christianity." Certainly it is true, as the author says, that while Protestant churches profess to accept the principles underlying the Reformation as to the authority of the Scriptures and the right of private judgment in interpreting them, most Protestant theologians seem reluctant to admit that

these principles should be carried to their logical conclusion, and in this they are but following the examples set by Calvin and Luther. To these examples historians, without exception, attribute the sudden check put in the sixteenth century upon the progress of the Reformation. We may well hope with the author to be delivered from the calamity of a like check put in the twentieth century upon the progress of all Christianity. We welcome, therefore, this endeavor—exceptional in its processes though not in its purposes—to find a way under the light and lead of modern psychology in which all that is essential to the methods and results of scientific and historic research can be accepted, while, at the same time, nothing that is essential to the theory or practice of religion need be rejected. Surely in so far as the author shows that inspiration is suggestive rather than formally definitive, and that creeds should be treated as symbols rather than hard and fast definitions of faith, we can go with him heartily, for he makes good his claim. It is a disappointment though that his treatise is not simpler and more scientific.

GEO. B. EAGER.

Our Silent Partner.

By Alvah Sabin Hobart, Professor in Crozer Theological Seminary. Fleming H. Revell Company, New York and Chicago. 1908. Pages 160. 75 cents net.

It is significant that the author takes up in the initial part of this treatise "The Holy Spirit's Partnership with Everybody." Ignoring at first questions about the personality or the impersonality of the Spirit, he calls us to study the idea that prevailed among the holy men of Old Testament times, not the Holy Spirit as a specifically Christian theme. Then he considers consecutively the Holy Spirit's partnership with all Christians, the Holy Spirit's partnership with some Christians, and lastly the practical question, How we Should Deal with our Heavenly Partner. The work is avowedly a devotional study of the Holy Spirit. It addresses itself primarily, not to the critical scholar, nor to the well-furnished minister, but to the inquiring church member who is moved to examine the ground work of doctrinal views about the Spirit. There can

be no more important study for men to-day, the author suggests, than that undertaken here. Ideas on the subject need yet to be formulated, tested, examined, and it may be re-examined, until a definite consistent idea has been reached. To help in this good work is the purpose of these pages. It falls in with the prevailing desire to systematize and rationalize the lines and method of Christian work, which, the author believes, has in it an element of great value. The treatment is sane, the style clear and the booklet, we are sure, will prove helpful to every thoughtful reader.

GEO. B. EAGER.

The Form of Baptism in Sculpture and Art.

By John T. Christian, A. M., D.D., LL.D., Louisville, Ky., Baptist Book Concern. 1907. Pp. 250.

The value of Christian art in determining the original form of baptism is not very great. The earliest pictures are probably as late as the fourth century and their interpretation is in dispute. The difficulty of presenting the form of baptism in a picture, especially if the form was immersion, the fact that most of these old pictures have been restored and other considerations make the results of study in this direction exceedingly meager. But those who practice affusion have claimed strong support in these early monuments, and this makes it necessary for the Baptists to consider the matter even for the negative results that accrue.

Dr. Christian has searched diligently and brought together in brief space cuts of many of the most notable baptismal scenes of the early centuries, together with expert opinions favorable to the Baptist position from a variety of sources published and unpublished. These pictures are interesting, but cannot be accepted as representing apostolic baptism. The fact is they do not seem to support the present Baptist practice much more than the practice of affusion. The person being baptized is usually nude and standing in the water up to the breast; the administrator is uniformly not in the water and therefore unable to immerse as Baptists do; in several pictures presented the candidate is in a large kettlelike vessel in which an immersion such as is practiced by Baptists is impossible. Not

one represents the modern Baptist practice as it seems to the reviewer. A partial immersion is certain in all cases and a complete immersion seems highly probable. But it must have been an immersion by bending the head beneath the water rather than the modern Baptist practice. There is not a single picture that represents the baptism of Acts 8:38 where "they both went down into the water, both Philip and the eunuch, and he baptized him". While we correct the claims of others, let us Baptists not claim too much from these pictures ourselves. The New Testament is our standard. These pictures certainly represent a practice very different from present-day sprinkling and pouring; but the immersion which they represent is different from the immersion practiced by the Baptists today. This seems equally certain. W. J. MCGLOTHLIN.

Proceedings of the Baptist Congress at Baltimore, Md.

Baptist Congress Publishing Co., New York. 1907. Price 50 cents.

The speakers who dealt with such living topics as "The Virgin Birth", "The Church and the Wage Earner", "The Organic Union of Baptists, Free Baptists and Disciples of Christ", "The Ethics of Present Day Fiction", and "Fear in Religion", in the late session of the Baptist Congress, are here given larger audience. The interest for those of a theologic turn of mind will probably center in the discussion of the Virgin Birth, opened by Dr. George H. Ferris, of Philadelphia, and further discussed by Prof. F. L. Anderson, of Newton Center, Mass.; Dr. J. W. Phillips, of Binghamton, N. Y., and Prof. John R. Slater, Ph.D., of Rochester, N. Y. The questions of the documentary basis, the mythical theory of the narratives, and whether the doctrine is essential to the Christian faith are all dealt with in a frank and fearless way, and with sufficient liveliness, learning and force to have compelled a hearing, we are sure, and to repay careful reading. Many intelligent laymen and students of sociological and industrial problems will find chief interest in the discussion of the church and the wage earner, by J. E. Sagebeer, Ph.D., of Philadelphia, Edward Holyoke, D.D., of Providence, R. I., George

D. Adams, D.D., of Baltimore, C. J. Keevil, D.D., of Trenton, N. J., C. D. Case, Ph.D., of Brooklyn, N. Y., Wayland Hoyt, D.D., of Philadelphia, and Robert Boville, D.D., of New York City. But many Baptists, ministers and laymen, will find the question of the organic union of Baptists, Free Baptists and Disciples the *livest* and most kindling question of the lot. The "Proceedings" are everywhere of a character and quality to repay reading.

GEO. B. EAGER.

The Memorial Supper of Our Lord. A Plea for Organic Church Life.

By J. M. Frost, Corresponding Secretary, Nashville, Tenn., Sunday School Board, Southern Baptist Convention.

The ordinances of Baptist and the Lord's Supper have often been a bone of sectarian contention. A reaction is now generally evident, and it takes more than one form. Some have lost interest in them altogether, since they have ceased in large measure to be the subjects of controversy; and so there is a marked tendency to treat them as matters of no consequence. Observed as a matter of form handed down by tradition, their significance is neglected and their relation to great spiritual truths and, therefore, to life has dropped out of the consciousness of many Christian people. In a word, with many people they are not felt to be of sufficient practical importance to justify serious discussion, much less controversy. But there is a reaction in another direction, and that is to bring back to Christian people the consciousness of their spiritual significance. Perhaps the controversies that once were waged so bitterly around these symbols gave undue emphasis to their *mere form* in the minds of Christian people, and as mere forms they cannot maintain an important position in a non-ritualistic system of religion. Hence a new interpretation of the ordinances is called for, a non-controversial treatment which emphasizes their relation to spiritual truth. Such a treatment of Baptism Dr. Frost gave us in his book, "The Moral Dignity of Baptism"; and such a treatment of "The Lord's Supper" he has given us in the volume before us.

In his conception of the ordinance as to its position in the Christian system, its symbolism, its relation to Baptism and its restrictions Dr. Frost is, as we might well have expected, in thorough harmony with the conservative Baptist contentions. The significance of the book lies not in any new theories concerning the ordinance nor in any new arguments in support of the theory commonly accepted among Baptists, but in a new and welcome emphasis upon the spiritual significance of the ordinance and its organic relation to the church-life.

The titles of many of the chapters have a spiritual flavor, e. g., "A memorial Service for Disciples", "The Christian Holy of Holies", "The Memorial Signet Set in Red", "In Memory of Christ Himself", "Foregleam of the Heavenly Kingdom". He grasps fully the fact that the ordinance was given that it might be a practical aid to spiritual living, that it is this function which gives it a hold upon Christian hearts and a claim to perpetual observance in the churches. "In the presence of the emblems, and by their emblematic power, we face the cross as the world's greatest tragedy, and stand under its appalling shadow. They take us beyond themselves, and beyond the cross, within the veil, to that profounder something of heavenly enactment, wherein God is just in justifying him that believeth in Jesus, and wherein also there is fullness of redemption and remission of sins through the shedding of blood. * * * * Here they are shut in with their Lord, and the ground whereon they stand is holy ground." Unquestionably the best work that can be done in defence of the ordinances against the tendency to depreciate them is so to interpret them as to make them helpful in building up spiritual life in the churches. Those things which are helpful to life cannot sink permanently into insignificance.

Dr. Frost's mind takes delight in an *organism*. He loves to contemplate the inter-relations and supplementary functions of an organic whole. He takes pleasure in thinking of the church as an organism, and emphasizes the function in it of this ordinance. To leave out or to prevent the ordinance is to mar or to destroy the organic unity of the church life, and when thus

marred the church does not give an adequate expression of the Kingdom of God.

"The Memorial Supper" is likely to have a wide reading among Southern Baptists, and will doubtless also find many readers beyond the author's constituency; and, wherever read, will strengthen conservative conviction as to this ordinance, and will deepen the sense of its spiritual significance and value.

C. S. GARDNER.

Baptist Opportunity.

By W. O. Carver, Th.D., Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Louisville Ky. American Baptist Publication Society, Philadelphia. Pp. 72. Price 15 cents.

The booklet opens with the following striking sentence: "Baptists have today the greatest opportunity in history." This sentence is an epitome of the book. The author finds in the "World Conditions", "The Religious Situation" and "The Baptist Situation" an unrivalled opportunity for Protestants in general and for Baptists in particular. The general awakening in Japan, China and elsewhere; the increasing individualism and sense of brotherhood; the gradual spread of religious freedom; the rise of Christianity into the standard by which other religions measure themselves; a world-wide revival of interest in religion ("It is twenty-five hundred years since the world was so universally interested in religion as it is today," p. 31); a growing demand for a simple Christianity, constitute the chief elements in the Baptist opportunity so far as world conditions are concerned.

To meet these conditions the Baptists have numbers, enlightenment, wealth; the unity and self-consciousness of a great brotherhood, a sense of the imperialism of the kingdom of Christ and a new grip on the meaning of our doctrines and ordinances. The demands which this opportunity makes upon the denomination are first of all loyalty to spiritual truth, to the personal Christ, to the church as "the working organization in the kingdom of God", to the ordinances "as the pictured evangel", to the Gospel "as God's love message to a

lost world", to the Bible "as the true record of the infallible Son"; and in the second place "fidelity to the waiting world". "The historical question of moment is not which denomination is prior, but which is primal."

The booklet is a spiritual tonic. It is not foolishly optimistic in prophetic note. It sees the past failures and acknowledges the present weaknesses and dangers of the Baptists, but it holds up before our eyes an opportunity that is a mighty call to heroic endeavor, and it believes the Baptists can meet the opportunity.

W. J. MCGLOTHLIN.

The Cloud of Witnesses, and Other Sermons.

By Rev. J. B. Hawthorne, D.D. Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

The past generation of Baptists has included no preacher superior to the author of this volume of sermons. Indeed, the author is of the present generation, although he insists upon referring to himself rather in the past tense. No man among us is more youthful in spirit or more optimistic in his view of life and the Kingdom of God.

Dr. Hawthorne has a remarkable command of the English language. His style is as clear as crystal. There is not a weak sentence in the book. These sermons exhibit clear thought, careful exegesis, and intense vigor of thought, feeling and expression. The first sermon in the volume, "The Cloud of Witnesses", is one of the most remarkable we have read. This sermon alone is worth far more than the cost of the volume. The sermons also on "Why We Should Serve and Honor all Men, Humility and Its Counterfeits", and various others are sermons of great power.

Dr. Hawthorne's career has been a knightly one. He has advocated every cause of righteousness; he has never wavered in his devotion to the highest ideals; he has been undaunted in his courage, and marvellously skillful and magnetic in his presentation of great truths to his generation. No wonder young men have been so enthusiastic over him, and have loved to hover in his shadow. As one reads these pages, he feels the propulsion of a great character and the urgency of an

earnest soul. Dr. Hawthorne possesses in an eminent degree the temperament and the gifts of an orator. Indeed, there is no living man whom we could name who equals him in these respects. There are men who have gifts of rhetoric, but sometimes their rhetoric runs away with them. There are men who have reasoning powers of a high order, but they may not possess vividness of imagination and feeling to set their logic on fire. There are men with feeling, men who move one profoundly to tears, but who do not always carry weight of thought in combination with feeling. Here we have a man who combines the power of argument, skill in the use of rhetoric, vivid imagination and intense feeling and high literary skill in a unity which is as attractive as it is rare.

Every preacher in the United States should have a copy of this book. This reviewer wishes to express the earnest desire that Dr. Hawthorne will publish other volumes of sermons before he goes hence. Would God that his health might be fully restored, that he might continue his ministrations in the pulpit and on the platform.

E. Y. MULLINS.

That Blessed Hope. The Second Coming of Christ.

By Rev. David Heagle, Ph.D., D.D. American Baptist Publication Society, Philadelphia.

The question of the second coming of Christ still engages the attention of students of the Bible. In recent years there has been an increase of interest in the subject. The Christian world has been divided into premillenarians and postmillenarians. In this volume the writer undertakes to mediate between these two views. He takes the position that the question of the millenium is not one which should be controlling in our interpretation of the Scriptural statements regarding the second coming of Christ. Holding, as he does, firmly to the view that the New Testament predicts the literal personal return of Christ to the earth, he maintains that the millenium, or a thousand years of perfect piety in the world, should as far as possible be eliminated from the discussion. He bases this statement on the fact that the Scriptures refer to the thousand years in only one place, the twentieth chapter

of Revelation, and that as this passage is symbolic or figurative, it is exceedingly difficult to construct a tenable theory upon it.

In the main, this reviewer agrees with the positions taken in the book, and has for a number of years taught a kindred view to his classes. It seems next to impossible to make out the case either for the premillenarian or the postmillenarian interpretation. The premillenarians, however, have the advantage, as the author of this volume clearly shows, in the many passages of Scripture which exhort believers constantly to watch for the coming of their Lord. The New Testament, beyond all question, gives as the normal attitude of the Christian that of expectation as to his Lord's return. This does not mean that Christ must necessarily return at any given time, but only that the attitude of expectation is the normal attitude of the believer. Postmillenarianism destroys the possibility of such an attitude, as this author shows. The postmillenarian or the premillenarian view, as an elaborate program worked out in detail, it is impossible to establish. Doubtless premillenarians will think that the author does not do justice to the argument of the two resurrections. There are numerous passages in the New Testament to which he does not allude which bear upon the subject of the two resurrections, as cited by premillenarians. The weak points in the postmillenarian view are clearly argued by the writer and in a convincing manner.

There is not much to criticise in the views set forth in this volume. There are, however, one or two points which need attention. The author holds that the resurrection referred to as the "first resurrection" in the twentieth chapter of Revelation is a literal resurrection of the bodies of a special class, as of martyrs or of those who suffered especially for Christ. In his general discussion he says that he proposes to omit "the doctrine of the millenium very largely from our consideration" It will be noted that he employs the phrase "very largely". The inconsistency in his representation lies in the attempt to permit the millenium to modify his general view to a certain extent. He says that any one who accepts his gen-

eral view and still desires to hold fast to the millenium can do even this, provided he modifies the extraordinary glories usually connected with the postmillennial conception of Christ's reign. It seems to the reviewer that the author would have done more wisely if he had omitted the millenium entirely from consideration, after having proposed to do so at the outset. The return to it, even in a modified way, is somewhat confusing. His view of the literal resurrection of the martyrs at the beginning of the thousand years, along with his view that some sort of a millenium is still possible under his general conception, would compel him to hold the view that the martyrs were raised from the dead and went to Christ in glory, and that something corresponding to a millenium took place on the earth during the thousand years. Thus the twentieth chapter of Revelation would refer to a reign of Christ in heaven, with the martyrs raised from the dead, over His Kingdom on earth, which was in the enjoyment of millennial blessings. This is not necessarily an impossible view. The author does not advocate it, nor even suggest it, but his general position would seem to require him logically to hold to some such position as to the millenium. However, he has little to say about the millenium, and only admits it in a tentative way. On the whole, this is an excellent discussion of the subject, and one that ought to exercise a wide influence in the direction of sanity and wisdom in interpreting the great doctrine of the second coming of Christ. E. Y. MULLINS.

Life's Tomorrows.

By Junius W. Millard, D.D., Philadelphia. American Baptist Publication Society. 1908.

This is a little volume of seven sermons on the ever-interesting theme, the future life. They indicate a good acquaintance not only with the Bible teaching but with the general literature of the subject. Dr. Millard has organized his thought well and presented it in a clear and attractive style. The sermons were not, it seems, originally written for publication but were published at the request of those who heard them and

felt the inspiration and comfort which they gave. Doubtless they will clarify and strengthen the faith of many who read them in the great and solemn realities of the after-life.

C. S. GARDNER.

Positive Preaching and Modern Mind.

By P. T. Forsyth, M.A., D.D. The Layman Beecher Lectures. A. C. Armstrong & Son. 1907.

We are accustomed to look to the Lyman Beecher lectureship for something fresh and strong, and in this instance certainly there is no disappointment. Dr. Forsyth seeks in these lectures to set forth the substance of a positive gospel which can be consistently preached by men who accept squarely the main contentions of modern science and Biblical criticism.

He comes early in his discussion to the question of authority in religion which is one of the strategic points in the religious life and thinking of the age. Our authority, he declares, must be both inward and objective. We come face to face with this objective authority in the depth of our spirit. "The more we retire to our inner castle the more we feel the pressure of the not-ourselves and the presence of our Overlord." "The adjudicating faculty which chooses our authority" is not the natural conscience, but the natural conscience redeemed, regenerated. "In the region of mere truth there is no authority. Mere truth is intellectual, and authority is a moral idea bearing not upon belief but upon will and faith, decision and committal." Christ, therefore, the redeemer, the crucified Savior, the atoner, dwelling within the man is the seat and source of authority. The cross is the throne of authority. "The last authority is God in His supreme, saving act of grace to mankind in Christ's cross."

As to the Bible, he does not believe in verbal inspiration. He concedes much to the critics. But he declares that "the true minister ought to find the words and phrases of the Bible to full of spiritual food and felicity that he has some difficulty in not believing in verbal inspiration." He believes that criticism has done much to give us the conception of the Bible as a real book with a real history and development; but

his attitude toward it is reverential and religious rather than scientific and rationalistic. The Bible is sermonic in character; it is "the great discourse" and "is to be interpreted as a sermon is interpreted, and not as a dogmatic nor as a protocol".

He declares that the church must reduce the bulk of its *creed*, i. e., must make the tests of orthodoxy and fellowship fewer than they once were, but that this reduction in the number of required beliefs must be accompanied by an intensification of *faith*. The area of faith, so to speak, must be contracted, but the intensity, positiveness, assurance of faith must be increased. The multiplicity of the tests of orthodoxy diminishes the aggressive, conquering power of Christianity in this age; but, if the church should reduce the number of her demands upon the belief of men, the increased firmness with which she could grasp the central truths and wield them as weapons against the godless world would add to her efficiency.

The "positiveness" upon which he insists with great earnestness and rare eloquence is exemplified chiefly in his contention concerning sin and atonement. Here he is dealing with what he evidently conceives to be the central thing in Christianity. Sin, moral failure, guilt, spiritual impotency and need, divine grace expressing itself in the atoning sacrifice of Jesus Christ, redemption through the acceptance of that sacrifice—these are the things which are of supreme moment in his eyes, and in insistence upon these truths he exhausts the power of his extraordinary eloquence. He believes in evolution, but rejects with all the emphasis of which he is capable the proposition that the evolutionary process renders unnecessary a special and extraordinary act of redeeming grace in the cross of Christ. It is here that he parts company with the "liberal theologians". He sums up the difference between the "liberals" and himself in this pregnant sentence. "The liberal theology finds Christ's center of gravity in what he has in common with us; a positive theology in that wherein he differs." Man's sin and consequent impotency, God's holiness and his great act of redeeming grace in the cross are the subject matter of the "positive preaching" which he contends is the supreme need of the "modern mind".

It would be interesting to discuss the influence upon Dr. Forsyth's thought of the pragmatic philosophy so ably championed by Professors James, Schiller and Dewy; but there is only space to call attention to the fact that he seems to have derived some suggestions and impulses from that source.

There are many who will feel that our author has gone entirely too far in his acceptance of the conclusions of Higher Criticism and of Modern Science in general. Others, of course, will think that he has not gone far enough, that in his main contention he is reactionary. Others, again, will think that he is inconsistent in what he accepts and rejects of the scientific religious theories of the time, that he cannot arrest "the modern mind" at just the point where he himself stands. But whatever one may think as to the merits of his contentions he must feel in this book the force of a vivile personality, a courageous and comprehensive mind, a robust and intelligent faith. It is well worth reading. C. S. GARDNER.

The Village and Country Sunday School.

By E. A. Fox, Secretary Kentucky Sunday School Association. The Franklin Printing Co., Louisville, Ky. Price 50 cents. Cloth.

The Difficulties, Advantages and Importance of the Country Sunday School as indicated in the first three chapters of the book are timely and interesting discussions. The entire volume of 160 pages and 29 brief pointed chapters is devoted to a sympathetic and intelligent consideration of the different phases of an up-to-date village and country Sunday school. It is an admirable book to put into the hands of a country pastor, Sunday school superintendent or teacher.

BYRON H. DEMENT.

The Pastor's Place of Privilege and Power in the Sunday School.

By E. A. Fox, Secretary Kentucky Sunday School Association. Publishing House M. E. Church, South, Nashville, Tenn. Price 75 cents.

The acute accent has been recently laid on the pastor's relation to the Sunday school agency as a factor of power in the Kingdom of God. Prof. Cox has rendered a valuable service

to pastors and churches by bringing into clear light the pastoral leadership of Sunday school forces: "What Some Leading Pastors Say", "The Pastor's Preparation for Leadership", "The Agencies Through Which the Pastor May Exercise His Leadership", "The Pastor and His Superintendent", "The Pastor and the Parents", and "The Pastor and the Lambs of the Fold", are some of the headings of chapters, which abound in clear and helpful suggestions to the pastor who earnestly desires to discharge his duties relating to the teaching function of the church.

The chapter on "The Origin and Development of the Sunday School" presents the subject in a logical as well as a chronological manner: I. "The Period of Germination", II. "Period of Extension", III. "Period of Organization", IV. "Period of Improvement", V. "Period of Training". The chapter on "Grading the Sunday School" is sane and concise. The last chapter of 30 pages is unusually suggestive and reveals the author's power of accurate analysis. Under the heading of "Studies in Human Nature by Departments" we have a helpful discussion of the periods of growth as indicated by the graded Sunday school: The Cradle Roll, The Primary, The Junior, The Intermediate, Senior or Early Adult, and the Later Adult. What the author says on "How Instincts Become Habits" is very briefly but very happily expressed.

BYRON H. DEMENT.

V. MISCELLANEOUS.

Die Griechische und Lateinische Literatur und Sprache.

Von N. V. Wilamowitz-Moellendorff, K. Krumbacher, J. Wackernagel, Fr. Leo. E. Norden, F. Skutsch. B. G. Teubner, Leipzig, Germany. 1907. S. 494. Pr. 2. Auflage. Pr. 10 M.

The new edition of this great work is considerably improved, but it was good before. The names of the authors guarantee work of the first grade. The book is Teil I. Abtheilung 8 of Die Kultur des Gegenwart herausgegeben von Paul Hinneberg. Wilamowitz-Moellendorff writes upon Die griechische Literatur des Alterthums and he is the modern master of this sub-

ject. There is all the fulness of knowledge that one would expect from him. I hardly think, however, that he does full justice to Paul's knowledge of Greek culture though he recognizes (S. 159) the brilliance and epoch-making character of his Epistles. Krumbacher discusses *Die griechische Literatur des Mittelalters* and no one is better qualified to write on Byzantine Greek affairs. Wackernagel has as his part *Die griechische Sprache*. In short compass he gives a wonderfully luminous presentation of the Greek language in the light of modern knowledge. In regular order Leo handles *Die Römische Literatur des Alterthums*, Norden *Die lateinische Literatur in Uebergang von Alterthum zum Mittelalter*, and Skutsch *Die lateinische Sprache*. The work is throughout thorough, convenient, up-to-date.

A. T. ROBERTSON.

The Article in Theocritus.

By Winfred George Lentner. J. H. Furst Company, Baltimore. 1907. Pages 81.

Dr. Lentner has a good introductory sketch of the beginning of the Greek article in Homer, Hesiod and Pindar. In Theocritus he recognizes an artificial situation to some extent under the influence of the Alexandrian scholars. But the increased use of the article in the Doric Theocritus is quite noticeable. The present book secured the doctorate from Johns Hopkins and it is a creditable piece of work.

A. T. ROBERTSON.

Elements of the Comparative Grammar of the Indo-Germanic Languages.

By Karl Brugmann. Translation from the German by Joseph Wright, Ph.D. 5 vol. Lemcke & Buechner, New York.

This translation of Brugmann's masterpiece was completed in 1895 and published by B. Westerman & Co., the predecessors of Lemcke & Buechner, of New York. It is too old to justify a review, but it is too valuable not to mention the fact that Lemcke & Buechner are selling at half price the copies that remain.

A. T. ROBERTSON.

Grammatik der Griechischen Papyri aus der Ptolemäerzeit.
Laut und Formenlehre.

Von Dr. Edwin Mayser, Professor am Karls-gymnasiums in Stuttgart. Druck and Verlag von B. G. Teubner, Leipzig, Germany. 1906. S. 538. To be had also of Lemcke and Buechner, New York.

I have waited till I have made full use of this valuable treatise, a book absolutely indispensable to the student of the *κοινωνία*. Any worker in the field of the Greek New Testament will find Mayser a necessity. Deissmann and Moulton are the pioneers in the application of the papyri to the New Testament Greek. Mayser makes such investigation much easier by the orderly treatment of the phenomena which we here possess. Dr. Mayser has all of the German's painstaking accuracy in detail and minute analysis. One is glad to know that Dr. Mayser is hard at work on the syntax of the papyri also. When this volume comes out, the task of using the papyri for the illumination of the New Testament will be much simplified. Moulton and Moulton are at work on *Lexical Notes on the Papyri* (now running in the *Expositor*) and Deissmann is busy with his *New Testament Lexicon*.

A. T. ROBERTSON.

North Italian Painters of the Renaissance.

By Bernhard Berenson, author of "Florentine Painters of the Renaissance," "Venetian Painters," "Central Italian Painters of the Renaissance," etc. G. P. Putnam's Sons, New York. 1907. Pp. 341. Price \$1.50 net.

The author of this book uses the pen of a master artist; He shows us clearly the failures and successes of the many artists of Northern Italy during the time of the Renaissance. This book gives a new insight into the development of paintings in this period. A desire is awakened to seek these masterpieces and behold them with our own eyes. The arrangement of the book is excellent. The artists are discussed chronologically. Not the least important part of the book is the list of the painters, their works and where they may be found at the present time. Following this is an Index of Places, giving first the name of the place and grouping under it the works

of art that are found in that city. This feature makes the book exceedingly valuable for students and travelers in that region.
M. B. W.

An Alphabetical Subject Index and Index Encyclopaedia to Periodical Articles on Religion, 1890-1899.

Compiled and edited by Ernest Cushing Richardson. Charles Scribner's Sons, New York. 1908. Pages 1,168. Price \$10.00.

This Index contains references to about 60,000 periodical articles from about 1,500 periodicals, together with a brief definition encyclopædia of about 15,000 subjects, giving references to one or more of the best and most accessible encyclopædia articles on each subject. It forms a book of about 1,300 pages printed on extra quality paper, substantially bound in cloth, and costs ten dollars.

The method of the work is the famous Poole index method with several of the more modern features added; (1) the brief definition now becoming familiar in the various "bio-bibliographical" and "topo-bibliographical" reference books; (2) the still further addition of some good encyclopædia reference, to which the user may readily turn for that general information which he needs to "orient" himself with reference to the subject; (3) the giving of author and title in its ordinary though abbreviated bibliographical form, articles being arranged under the subjects in the alphabetical order of authors; (4) the giving of date as well as volume; (5) the giving of first and last page references instead of first page only.

The work constitutes in effect a compact reference encyclopædia of religious life and thought at the opening of the twentieth century.

While the Index belongs to the order of those practical working bibliographies which necessarily put comprehensiveness above perfection in detail, a good deal of pains has been given to secure reasonable working accuracy. More than 90 per cent. of the articles have been taken, or verified, from the periodicals themselves, leaving, out of 25,000 topics gathered from bibliographical sources and out of a total of perhaps 60,000 references, only about 6,000 references which have been taken from

secondary sources. In this process many thousands of corrections have been made in the references taken from standard bibliographies. The direct references have been verified or twice compared with the original article by the cataloguer.

The Boy Geologist at School and in Camp.

By E. J. Houston, Ph.D. Henry Altemus Co., Philadelphia. 1907. Price \$1.00.

The facts of geology are told in the form of a story that ought to interest boys.

A. T. ROBERTSON.

Indices to Diatessarica.. With a Specimen of Research.

By Edwin A. Abbott. Adam & Charles Black, Soho Square, London, England. 1907. Pages LXIII, 152. Price 2s. 6d.

Dr. Abbott pushes on to the end of his gigantic task. These Indices will be very helpful to those who have the other volumes of Diatessarica. They were prepared by Dr. Abbott's daughter. The Specimen of Research is about the Sweetening of the Waters of Marah. It is amazing to see all the ramifications in Jewish literature that this subject undergoes. Dr. Abbott makes it all very interesting and luminous and you draw your conclusions out of it all.

A. T. ROBERTSON.

The Infinitive in Polybius Compared with the Infinitive in Biblical Greek.

By Hamilton Ford Allen, Ph.D. The University of Chicago Press, Chicago. 1907. Price 50 cents net, 54 cents postpaid.

The author gives a very useful bibliography in connection with his thesis for the doctorate. It is not exactly just to put as a subtitle "Biblical Greek" when he only uses Genesis, the Wisdom of Sirach, II. and IV. Maccabees in the comparison. The term "Biblical" is no longer distinctive anyhow in the linguistic realm. But the book furnishes interesting data about Polybius' use of the infinite in convenient form. Polybius is much more literary in his style than any of the New Testament writers as, for instance, is seen in the use of the infinitive with Greek and in many other ways. Still much is to be learned from him.

A. T. ROBERTSON.

The Old Dominion. Her Making and Her Manners.

By Thomas Nelson Page. Charles Scribner's Sons, New York. 1908. Pages 394. Price \$1.25.

Mr. Page loves Virginia with his whole heart. Who can blame him? He has a great theme and it is worthily treated in these essays. It is not a connected narrative, but the various essays blend well together. There is the same charm of style together with the elevation of tone that characterize all of Mr. Page's books. Some of these essays, like *An Old Neighborhood*, *An Old Virginia Sunday*, are very delightful indeed. The pictures of the civil war and the reconstruction period are only too vivid and realistic. The early portion of the volume deals with Jamestown and the beginning of American history in a very interesting fashion.

A. T. ROBERTSON.

The Appreciation of Literature.

By George E. Woodberry. (\$1.50 net.)

The Baker and Taylor Company are bringing out an attractive series of books on the appreciation of art—*Pictures*, *Sculpture*, *Architecture* and *new Literature*. Prof. Woodberry is exceptionally well fitted for this task, being a critic with an artistic as well as a scholarly mind. He emphasizes the necessity for imagination as well as sympathy in a critic, and the growing appreciation of literature as experience grows. He discusses lyrical, narrative and dramatic poetry, fiction and other prose forms, and closes with some admirable practical suggestions. He urges giving young people the world's great books, and for all the reading according to the natural and genuine growth of interest. "The value of a few authors well known and liked is greater to the mind than that of many authors imperfectly mastered; it is what friendship is to mere acquaintance in society."

E. B. ROBERTSON.

The Philosophy of Loyalty.

By Josiah Royce, Professor of the History of Philosophy in Harvard University. New York, The Macmillan Company, 1908. Pp. 409. Price \$1.50.

In this book Professor Royce lays his contemporaries under a fresh debt for the example and influence of strong, lofty

thinking, clearly and attractively expressed, and this time our debt is for sane and stimulating ethical teaching as well as for well-grounded philosophy. The title well suggests the substance of the book, except that it is a plea for loyalty as well as a discussion of it. The preliminary and tentative definition of loyalty is this: "*The willing and practical and thorough-going devotion of a person to a cause*" (p. 16), but the fuller expression of the author's thought is found at the end of his discussion, as follows: "*Loyalty is the Will to Believe in some eternal, and to express that life in the practical life of a human being*" (p. 357). Round this conception of devotion to a great ideal clusters much practical application of the thought to current needs and present dangers. The Self-Individualism, Conventional Morality, the Family, these are some of the themes which find extensive discussion in the light of the philosophy of loyalty, while twenty-five pages are devoted to a keen and seemingly conclusive criticism of Pragmatism. Unfortunately the author seems to fall short of the highest possibilities of his theme when he discusses loyalty in religion, for while he tells us that loyalty "appears to us not only as a guide of life but as a revelation of our relation to a realm which we have been obliged to define as one of an eternal and all-embracing unity of spiritual life" (p. 356), by which he seems clearly to mean personal religion, yet there is a vagueness and uncertainty of treatment which disappoints as we read. He even treats religion as loyalty to "a lost cause", and to this we cannot agree at all. But as a whole the book is remarkably tonic and bracing. It ought to help many, especially in these days when so many are content without ideals.

D. F. ESTES.

The Philosopher's Martyrdom. A Satire.

By Paul Carus. Open Court Publishing Co., Chicago. 1907. London: Kegan Paul, Trench, Treubner & Co. pp. 67.

Agnosticism continues with us in sufficiently formidable proportions to merit attack. The author, in this readable satire, attempts to show by means of a story the absurdity of the agnostic philosophy. It is a humorous and satirical tale,

and this is its moral. Mr. Agnosco, in the early part of the story, is a most aggressive propagandist of his views, regardless of apparent inconsistencies, basing his general ethical theory on the foundation of "the greatest happiness to the greatest number". In the end of the book the principle works itself out to an anti-climax for agnosticism. Mr. Agnosco falls among cannibals, who eat him. He dies a martyr to his convictions, and an exemplification of his ethical theory that a man should live with a view to "the greatest happiness to the greatest number". Agnosticism is transient, the author holds, and is a declaration of the bankruptcy of philosophy. The tale is well worth reading, and is successfully wrought out.

E. Y. MULLINS.

Health and Happiness. Or an Analogical Study of Disease and Sin.

By Robert Maxwell Harbin, A.B., M.D. The Griffith & Rowland Press, Philadelphia. 1908. Pages 183.

The wonderful progress made by the science of medicine has laid the basis for this study of the spiritual nature of man by analogy. The author, a resident of Rome, Ga., is at once an ardent student of the science of medicine and an earnest Christian. While it has required scientific medicine to rescue man from the influence of centuries of disease and restore him to the original intent of nature, yet the author believes the Christian religion is necessary to extricate him from the lower forms of happiness and point him to the highest ideal of human aspiration. Study of the nature of health and disease imbued the author's mind more and more with the idea of analogy between disease and sin, and the evolution of that thought has resulted in the attempt of this book—the first serious attempt, he believes, to utilize the realm of medical science for such a purpose. The summary of the recent investigation and findings of medical science in the second chapter is luminously informing and interesting, but to the student of religion the chief interest of the volume will center in the chapters on "The Physiology of the Soul", and "The Analogy of Diseases and Sin".

The physiology of the soul is defined as the "Science of spiritual phenomena of souls and their relation to divine laws", or, in other words, "a study of the processes of God in the spiritual nature of man". The soul is conceived of as "The highest faculty of man's immortal nature that enables him to choose right from wrong, the good from the evil; that is exalted by doing right, and suffers from doing wrong; the altruistic spirit of man that derives happiness from unselfish love; * * * the only realm wherein man may find true happiness, feel power beyond, hoping in a future existence, overcoming worldly obstacles", etc. The view presented is elaborately adverse to that of the materialists who argue that the so-called functions of the soul belong to the natural phenomena of man's physical nature. In tracing analogies between disease and sin the argument and appeal are such as to be appreciated less by the layman than by the medical reader, but the hope may be realized that some useful purpose may be served in the case of others who are interested enough in such questions to follow the author through his learned and labored, but not always lucid chapters. We can all, however, see his meaning, and I trust, be willing to take the advice of the preacher, as he suggests in the end: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole [duty] of man."

GEO. B. EAGER.

A Banker's Views on Religious and Other Important Subjects.

By Theodore Harris. Published by Theodore Harris, Louisville, Ky.

It is not often that we find high literary gifts combined with eminent business success. This volume by Mr. Theodore Harris, however, illustrates the two qualities in an eminent degree. The papers were, some of them, given on special occasions, some of them were written for a Sunday school class of which Mr. Harris was long a teacher, some of them are sketches written for the volume apparently. The collection is one of unusual interest. The first sketch on the subject, "On Visiting My Mother's Grave", is one of the most pathetic and beau-

tiful we have ever read. It is classic in literary expression and appeals to the heart irresistibly. The articles on Trusts is full of good sense, and is forcible and clearly written. The address to the Southern Baptist Theological Seminary is full of good advice to students for the ministry, and one of the wittiest and wisest and from a literary standpoint most successful lectures in the entire volume is that on "Success" delivered before the Louisville College of Pharmacy. This lecture literally bristles with sharp strong points and gleams everywhere with wit and humor. The volume contains articles also on Thanksgiving, Good Friday, Easter, Hope, Love, Prayer, Christmas, Jesus Risen, and various other interesting themes. Apparently Mr. Harris does not know how to write a dull sentence. He believes in Anglo-Saxon words. The sentences are crisp and snappy. His thoughts come in images. There is a spontaneity and flow in his style which is most engaging. This book is packed with wit and wisdom from beginning to end. We commend it most cordially. It is worthy of a most extensive circulation. It can be had from the Baptist World Publishing Company, Louisville, Ky.

E. Y. MULLINS.

Jesus. The World Teacher.

By James E. McGee. Jennings & Graham, Cincinnati. Eaton & Mains, New York. Price \$1.00 net.

In the writing of books about Jesus Christ there is no end but an ever increasing demand. To make a contribution to the able, varied and voluminous works on Jesus of Nazareth is a worthy achievement for the greatest intellect.

Mr. McGee, in an elegant volume of 300 pages has discussed in an able manner some of the fundamental characteristics that made Jesus the ideal, universal teacher. The volume shows comprehensive scholarship and while not suitable to the average Bible reader, it will nevertheless prove interesting and suggestive to a man of philosophical and sociological taste and training. The author has a firm grasp on the essential principles of Christ's teachings as they apply to science, philosophy, theology and life. His style is often terse, graphic

and vigorous, but is marred by an apparent effort to be unique and by the copious use of unusual words of Latin and Greek origin even where Anglo-Saxon terms might be more felicitously employed. Sentences like the following are neither infrequent nor justifiable: "No mental output dealing with thoughthood or thinghood is anything more than a phantasmagoric passage save as it is the iterance of Jesus' doctrine." The discussion appears in ten chapters with the following titles: "Practical Idealism", "Progressiveness", "Symbolism", "Religion", "Strategy", "Conservatism", "Ethics", "Innovation", "Modernness", "Epilogue".

"Idealism is Mental Salvation." It declares the primacy of spirit, the subordination of matter. "Abstract idealism renders itself impotent through its devotion to theory instead of life." Practical idealism is the union of thought and deed and finds its fullest expression in the Incarnation, for Jesus was not only a great thinker, but the supreme doer.

Christ's thinking was not stagnant but progressive; it was connected with the past, but had no prison walls. This may be granted and yet the author's assertion that "many of the prophets make God immoral" may be cordially denied. Christ's teaching was in advance of his age as to the primal facts of life, and the value of man.

"Jesus as a diviner of tendencies, a seer of all thought and action as imitation not finality, an appreciator of the past a utilizer of the present, a forelooker into the future, the world's brother man, the interpreter of the divine mind and heart, was pre-eminently progressive."

Christ as a *Symbolist* penetrated into the inmost heart of things, detecting the mystery of all life discovering an abiding unity in the midst of apparent detachment. By parables Jesus converted all life into a universal language. The author's interpretation of several of the parables is very stimulating and suggestive even though one may not agree with his views. As to *Religion* Jesus opposed the spectacular and the formal and emphasized the vital and the spiritual. He "established no lines of cleavage between the secular and the sacred, but gave to all thought and service a true unity."

As a *Strategist*, Christ adjusted all his plans with a view to the complete conquest of the race in mind, soul and life.

Our Lord's *conservatism* was not inert, but sane and progressive. He was open-minded, never holding to the past merely to be traditional, nor making a change simply to be novel.

Jesus considered Ethics as having a two-fold aim: "Individual worth and peace and a social happiness and fortune." He adopted neither the utilitarian nor intentional theory of ethics, but wedded a true theory of morals with a perfect life of practice.

As an *Innovator*, Jesus was a reformer, a maker of all things new, a champion of wholeness. "No thought system has to-day any repute that is worthy of mention exclusive of the view point of Jesus." He gave a new a permanent conception of the Fatherhood of God, the relation of man to his Maker and to his fellowmen, and the office of the Son of Man as the Spiritual Liberator of the race.

It is argued that Jesus in his spirit, methods and attitude was strictly and thoroughly modern. As a practical idealist he "enforced the value of the moral sentiment, the supremacy of spirit, the dynamism of personality, the homogeneity of humankind." His attitude toward dogmatism, his appreciation of moral wholeness, his subordination of the material and the temporal to the spiritual and eternal make the Son of Man independent of time, place and circumstance and entitle him to the unique distinction of *The World Teacher*.

BYRON H. DEMENT.

What Shall I Believe?

Addresses by the Faculty of the Auburn Theological Seminary, Philadelphia. The Presbyterian Board of Publication. 1908. Price \$1.00 net.

The need of a creed for men of thought and conviction can not be rationally questioned. That the Bible furnishes authoritative teaching concerning the great facts of God and man, duty and destiny is the purpose of this volume, of nine scholarly, well-balanced and untechnical addresses delivered by as many members of the faculty of the Auburn Theological Seminary.

In chapter I. Prof. Dullis discusses what we should believe *Concerning Faith*. He says faith is a persuasion based upon evidence as its cause, which has self-commitment to that which is believed *as its result*; or belief is the mental, emotional, volitional response which man makes to evidence concerning truth and reality." He justly criticises faith as mere *assumption* and its contents as a hypothesis adopted with the expectation of verification. It is not a willingness to venture on unproved grounds, but if rational it advances no further than evidence requires and warrants. "Indifference to evidence is the sin of unbelief." Doubt is the downward current of a river, while faith is the incoming ocean tide. Prof. Beecher in his discourse on *God* shows that the Theistic doctrine includes "the law of the persistence of energy" and that to the idea of infinite force exerting itself in all things we must add the idea that this force is spiritual in its nature, hence the doctrine of divine immanence. "I think that men were never more firmly convinced than now that the manifestation of force which we see every where is not merely mechanical, but is in some real sense intelligent and purposive."

Theism also includes the idea of God as transcendent over all things. So God is an infinite, spiritual, self-revealing power back of all things and above all things. The Energy that operates in natural law has intelligence and purpose and feeling and is therefore not its slave but its Master. God is universal Energy, Spirit, Love, Power—an infinite Person.

Prof. Riggs discourses on *Jesus Christ*. As *The Christ of History* the facts of the gospels are essential to Christianity, the church is in no danger of losing any of these facts by adverse attacks or otherwise, and the Christ of the gospels is now more clearly seen than ever before.

As the Christ of Experience, he is the fullest revelation of the character of God; the only way and vicarious means of God's forgiveness; the motive power of the Christian life and the surety of our final and complete redemption.

Pres. Stewart declines his message on *The Bible*. He says our belief about the Bible is affected by our early education and by our intellectual and religious environment. Intellec-

tual integrity and reverence for the Bible may be maintained in the presence of modern thought. Man's primary obligation is to get right with God, rather than with a book. The unity, variety, religious contents and design, creative force, and spiritual quality of the Bible show it to be the word of life. Christianity is not a religion of a book, but a religion with a book. He has no theory of inspiration but since the Bible finds men it proves itself to be a veritable candle of the Lord. Practically only those parts are inspired which are profitable—which reach the inner life. As a book of light it will stand all critical tests.

Prof. Dullis discusses *Man* as the most exalted part of creation and seems to favor Theistic evolution, and salvation by Christian culture. His style is charming, his thought generally vigorous, but occasionally indefinite.

Prof. Reed discourses in a sane and evangelical manner on what we are to believe concerning *Salvation*. Viewed from the past, salvation is forgiveness; *in the present*, a power and a life; *for the future*, an inheritance. An excellent evangelical sermon.

Prof. Miller treats of the *Church* in a thought-provoking manner, but we are inclined to think that the vast majority of Christian teachers will dissent from at least several of his positions. He lays special emphasis on the three characteristics of the Apostolic church—its democracy in government, variety in external features and unity of spirit. He thinks the apostolic churches differed about as widely from each other as one Protestant denomination differs from another Protestant denomination at the present time.

Prof. Riggs treats of the *Resurrection* in a two-fold aspect: "The Easter Message or the Actual Historic Resurrection of Christ" and "The Easter Faith or the Significance of the Resurrection of Christ to the Church". His doctrine has a clear scriptural ring that satisfies and rejoices the devout mind.

Prof. Hoyt presents the *Future Life* in a scholarly and comprehensive manner: "The Almost Universal Faith in a Future Life", "The Source of This Belief", "The Teaching of

the Bible on the Subject and the Influence of Such a Doctrine on the Present Life".

Perhaps the author does not claim as much for the doctrine from the Old Testament and from the teaching of Christ as the evidence in the case would warrant, but his discussion is one of the best in this admirable volume of timely, scholarly and conservative discourses.

B. H. DEMENT.

Bible Truths Through Eye and Ear.

By Rev. Gorge V. Reichel, A.M., Ph.D. Thos. Waittaker, New York. Price \$1.00 net.

Education by the use of the concrete is a well-established pedagogical law.

Dr. Reichel has carried out this principle in a timely volume of 50 chapters and 437 pages. While the selection and treatment of the topics are especially applicable to the young, still persons of maturity and culture will find ample reward in a careful perusal of the varied contents. Such topics are discussed as easily lend themselves to concrete treatment. At the beginning of each lecture the illustrative object is named, the best use of the blackboard is indicated and appropriate references to the "New International Encyclopedia" and other standard works are given, followed by a scriptural quotation.

A wide range of information is made tributary to the discussion of each topic and the moral and spiritual application is pointed out. The style is clear and strong and the graphic presentation of the themes suggestive and informing to teachers of Christian truth.

BYRON H. DEMENT.

Huck's Synopsis of the First Three Gospels Arranged for English Readers.

By Ross L. Finney. Jennings & Graham, Cincinnati, 1907. Price \$1.00 net.

If one cannot manage Huck's Greek Synopsis, this volume will be handy. The agreement between the Synoptic Gospels is thus brought out more sharply. But one cannot justly set

aside John's Gospel in a Harmony save tentatively, for John has to be reckoned with, whatever some critics may say. But this book has a real service and is useful for its purpose.

Gospel.

A. T. ROBERTSON.

The Messages of Jesus According to the Gospel of John.

By J. S. Riggs, D. D., Professor of Biblical Criticisms in Auburn Theological Seminary, New York. Chas. Scribner's Sons, 1907. Pages 374.

We have here Vol. X in the Messages of the Bible Series of Drs. Sanders and Kent. Dr. Riggs has given 71 pages to the many interesting problems that confront us in the Fourth Gospel. He speaks wisely and with comprehensive knowledge on these matters and in short space gives the average reader the main points necessary to the study of the book. Dr. Riggs holds to the Johannine authorship and has good reasons for his position. The bulk of the volume is devoted to outline and paraphrase. The volume is very timely just now as the Sunday school lessons have aroused fresh interest in John's Gospel.

A. T. ROBERTSON.