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## BOOK REVIEWS.

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### I. NEW TESTAMENT.

#### JESUS AND MODERN RELIGION.

By Edwin A. Rumball. The Open Court Publishing Co. Pages xi., 126. Price 75 cents net.

#### WHAT WE KNOW ABOUT JESUS.

By Charles F. Dole, D.D. The Open Court Publishing Co. Pages xiii., 89. Price 75 cents net.

#### LIFE AND MINISTRY OF JESUS.

Translated from the third unaltered edition by W. J. Whitty, D.D. The Open Court Publishing Co. Pages 85. Price 50 cents net.

The three books named above are the principal part of five small books put out under the title, "Christianity of To-day Series." The first of the series is "God—an inquiry into the nature of man's highest ideal," by Paul Carus, and the fifth and last is "Paralipomena. Remains of Gospels and Sayings of Christ," by Bernhard Pick, which presumably deals with the New Testament Apocrypha. The three named above give the thoughts of their respective authors as to the history and place of Jesus.

The temper of Mr. Rumball's work is to be commended. He says in his preface, "I have tried to dispute as little as possible. \* \* \* We are not here to call each other names," and his endeavor has been more successful than that of some who have had similar experiences. At the same time, however, he makes most positive statements of his own views, and of course it cannot be expected that, because he tries not to be offensive, his sayings should fail to be sifted, to be doubted, to be denied by those who differ. To this thinker Jesus has now, in a word, no important place in modern religion. To rearrange several chapter headings, Jesus was "An early Christian Symbol," is still

"A Bygone Leader." He says "It is the purpose here to show some of the reasons for denying to him the leadership of the *modern* good life. It will be seen that Jesus, apart from his not desiring to be the Bread of Life for all ages, is hindered from becoming such by his character, condition and ideals" (p. 14). With Jesus goes also the Bible: "We possess in ourselves all that was ever thus printed and more" (p. 82); with Jesus and the Bible goes, of course, all assurance of immortality: "Immortality is one of our natural dreams. \* \* \* The dream that nearly every one dreams can hardly fail us" (p. 154); and, in short, though ostensibly dealing with "Christianity of To-day," the author very properly gives up all claim to Christianity, saying frankly, "We cease to call ourselves Christians" (p. 60). That this is the standpoint of the author should be remembered in reading this book, so that it may be clearly and constantly appreciated that this book contains, not the confessions of a Christian, but the charges of one who went out from us because he was not of us, and, no less, to those who have dropped the significance and substance of Christianity and yet cling to name and place, Mr. Rumball's candor may well be commended.

Dr. Dole, who was a graduate of Andover in her better days, and whom the reviewer understands to have been a Trinitarian Congregationalist, but who for a generation has been the pastor of a Unitarian church, goes practically as far as does Mr. Rumball in rejection of Christ, though he does not join him in frankly and honestly repudiating the name of Christian. Instead, he assigns an unusual meaning to the name Christ, saying that Christ "has really come to be for millions of people another and more intimate name for God" (p. ix.), and that "This Christ, or God, was doubtless in Jesus, as he is in all true men" (p. x.). He holds that "we have arrived at such a point of uncertainty as to the relative value of different elements in the Synoptic Gospels, that every one may practically take what he likes, both of the narrative and teaching, and reject as unauthentic or improbable whatever seems to him incongruous or unworthy" (p. 8), and that no one can make anything but a vague and merely conjectural narrative of the life of Jesus" (p. 29). He tells us "To be perfectly frank \* \* \* the actual

and historical man Jesus is not and has long ceased to be, the one leader or Master in religious life, or in the progress of mankind" (p. 77), and again, "Use Jesus just as you would use any other grand figure of the distant past, precisely as it happens to impress you" (p. 88). What real right has such a thinker to set forth his views as "Christianity of To-day"?

The third of the books named above is by a German theologian, a Docent of the New Testament in the University of Göttingen. His work, conspicuously scholarly in contrast with that of his fellow authors in this series, may well serve somewhat as an antidote to their teachings. While not accepting the Fourth Gospel as historical, and while declaring that legend finds some place in the other Gospels, he yet finds that a large part of their contents is recognizably and unmistakably historical. From this material he reconstructs a portrait of Jesus which markedly resembles Jesus as seen by the Church in all ages, including "the mysterious gift of healing" and an undefined but positive acceptance of the "Resurrection." Dole says, "Paul had obviously only the slightest acquaintance with his teachings, which he hardly more than quotes once (sic), or of (sic) his historic life which he seems to slight in favor of a somewhat mystical theory of his personality" (p. 3). Otto is scholar enough to recognize that Paul's "references \* \* \* to the life, the words, and the actions of Jesus" "give with certainty the framework and the most general features of the life and the ministry of Jesus, they give us the deepest foundation for the historic image of the Savior" (p. 3). We have from Otto no denial of the sinlessness of Jesus (Dole says "The claim for any absolute perfection of character \* \* \* is quite gratuitous assumption (p. 33), but instead a constant recognition of his moral supremacy. The final conclusion of Dole is that in a democracy there is "no one Master or Leader or Savior" (p. 86), while Otto declares at the end of his work: "Truly the historical image loses none of the reverence which the disciples brought at all times to the Master, \* \* \* it leads \* \* \* to a fundamental and ever-growing 'hero-worship,' which breaks out anew with its freshness and joy into the ancient acclaims and confessions: *Christ our Lord, our Hero, our King.*"

Even the arrogant "liberalism" assumes to have banished our Jesus from the world of religious thought, yet true scholarship with bared head and bent knee presents him again to us.

D. F. ESTES.

## A SHORT GRAMMAR OF THE GREEK NEW TESTAMENT.

By A. T. Robertson, A.M., D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville Ky. A. C. Armstrong & Son, 3-5 West Eighteenth St., New York. Cloth. Pages 240. Price \$1.50.

This volume is calculated to fill a long-felt want in theological seminaries. The books available have been too elementary or too voluminous, or have dealt with only part of the subject. Moreover, for those who have had the privilege of studying under John A. Broadus, none of the existent grammars were quite satisfactory in dealing with certain parts of the subject, e. g., the Genitive case, the Aorist, and conditional sentences.

Professor Robertson recognizes his obligations to that great teacher in begetting within him a passion for the study of comparative grammar and starting him along right lines. The earnest study of the subject for the past twenty years has conditioned him to do thoroughly reliable work.

A few years ago he published a small syllabus and has also been busy on a large grammar of the proportions of Winer. This shorter grammar is intended specially for use in the last year of the college and the first of the seminary course. It might easily be made to do duty for the regular undergraduate course in the seminary. That would serve probably nine-tenths of the men. For specialists and those who enter the post-graduate courses the larger grammar would, of course, be necessary. For those this will form an excellent preparation.

The work is scholarly and up to date. The author is thoroughly conversant with all the recent advances in the field. The bibliography given is a general indication of that fact, but the evidence of it is found on almost every page. There is nothing stale in the book. For a grammar it is remarkably fresh,

interesting, unconventional. From the standpoint of style there may be room for criticism, but one is ready to forgive that when he finds it so easy. Everything is put briefly and suggestively. This will whet the student's appetite for more and make it the more valuable as a text-book from the teacher's standpoint. The book is divided into three parts. Part I. is introductory and deals with the modern method of linguistic study and the general character of the Greek of the New Testament. Part II. condenses much information on Forms into about fifty pages, eight of which are devoted to the principal parts of the most important verbs. Part III. covers Syntax. It is here that the largest contribution is made to the world's knowledge of the subject. Valuable additions to anything to be found in any other grammar may be found here in connection with case, tense and mood. This will make it of service to all teachers of Greek. For any man who desires to get to the roots of a subject the treatment of conditional sentences alone is worth many times the price of the book. A very full table of contents and lists of passages and important Greek words referred to or discussed make it easy to turn to any point on which one may desire to consult it.

In fullness and precision of statement and in the orderly classification and presentation of details to the eye the work is not equal to Burton's *Moods and Tenses*; but partly for that very reason it may form a more useful text-book, a better basis for the professor's work.

I have noted a few misprints: Page 20, line 8, read  $\nu$  for  $\alpha$  line 10,  $\text{ans}$  for  $\text{aus}$ ; line 31,  $\acute{\omicron}\delta\acute{\omicron}\varsigma$  unspaced; page 58,  $\Delta$  for  $\Lambda$  in  $\lambda\acute{\upsilon}\tau\rho\nu$

There are occasional obscurities: e. g., p. 26, (*d*), where to get the references of "these examples" one has to go back into the previous section. On p. 13, line 10, there seems to be some mistake. Where has this been "previously noted"?

I wish to congratulate Professor Robertson on the success he has here achieved and shall take pleasure in recommending the grammar for my classes next season. J. H. FARMER.

**DIE THESSALONISCHERBRIEFE.**

Von Lic. Theol. Dr. Gottlb Mayer, Pfarrer in Jterbog. Druck und Verlag von. C. Bertelsmann, Gtersloh, Germany, 1908. S. 264. Price M. 3.60; geb. 4.20.

Pastor Mayer has been true to his promise to present the actual meaning of the Epistles for the spiritual needs of the present day. It is real expository work, full of glow and warmth. One imagines that he has been preaching to his people from these books and has thus tested his exposition on the people. His language is simple and strong and he gives the heart of a passage and turns it to meet modern problems. This book is Volume X. of the Mayer series of practical exposition of the New Testament. It is a wholesome change from mere criticism, however good that often is. A. T. ROBERTSON.

**PARILIPOMENA. Remains of Gospels and Sayings of Christ.**

By Bernhard Pick, D.D. The Open Court Publishing Co., Chicago, 1908. Pages 158. Price 75 cents net.

Dr. Pick has gathered here in an English translation all the known non-biblical sayings of Christ, including the recent Logia from Egypt. He gives introductory discussions and an extensive bibliography so that the little volume gives in handy and popular form the needed information about these supposed Sayings of Christ. Some interest will always be manifested about them, and this is a good book to go to. A. T. ROBERTSON.

**THE TRUTH OF THE GOSPELS DEMONSTRATED BY NEW TESTS. A Challenge to Agnostics and Sceptics.**

By Lieut.-Col. G. Mackinlay, late Royal Artillery. Truelove & Bray, West Norwood, S. E., London, England, 1908. Price 2d.

In this brochure Col. Mackinlay sees in the Sermon on the Mount indirect references to the Sabbatical Year and argues from that the writing of the Gospels of Matthew and Luke before the destruction of Jerusalem. There is something in the point though one would not wish to press it too far.

A. T. ROBERTSON.

## JUDISCHE APOLOGETIK IM NEUTESTAMENTLICHEN ZEITALTER.

Von Dr. J. Bergmann, Rabbiner in Frankfurt A.O. Druck and Verlag von George Reimer, Berlin, Germany, 1908. S. 168. Price M. 3.50.

Here we have a serious and able piece of work by a Jewish Rabbi to present an exposition of Palestinian Judaism. There are obvious reasons why there is room for this presentation. The world is familiar with the Grecized Judaism of Philo and more or less with the later Palestinian and Babylonian Judaism of the Talmud. A number of books have set forth with ability the oral teaching that lay behind the Talmud, but most of these have come from Christian scholars. One must allow, to be sure, for the standpoint of a modern Jewish scholar, but there is an obvious bond of sympathy between the modern rabbi and Hillel and Shammai. Rabbi Bergmann discusses carefully the bitter conflict that the Jews of Palestine had with the Hellenizers and their partial victory over them. One of the most interesting phases of Jewish history is the issue precipitated by Jason, Menelaus and Antiochus Epiphanes. One result was the hardening process of scribism and the flowering of the Pharisees. Dr. Bergmann gives numerous instances of the rabbinical exegesis of legal points raised by the new issues. The Bible, the Law, Belief, God, Belief in the Resurrection are some of the themes which he treats. The tone is not hostile to Christianity, though he stands up for the modern Jewish interpretation of their history and law.

A. T. ROBERTSON.

ZUR SYNOPSE. Untersuchung über die Arbeitsweise des Lk. and Mt. und ihre Quellen, namentlich die Spruchquelle, im Anschluss an eine Synopse Mk. Lk. Mt.

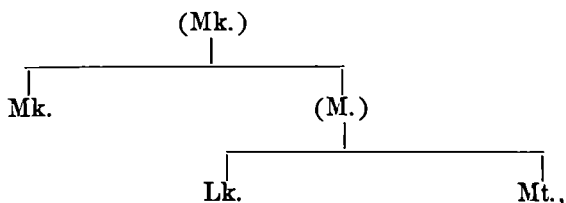
Von G. H. Müller, Göttingen. Vanderhök and Ruprecht, Göttingen; Lemcke & Buechner, 11 E. Seventeenth St., New York. Pages 60.

This pamphlet belongs to the series which is being edited by Bousset and Gunkel under the general title "Forschungen zur Religion und Literatur des Alten and Neuen Testaments."

The first forty pages deal with the method in which Luke and Matthew use their sources; the last twenty form an appendix



in which a harmony of the synoptics is given, combined with an indication of sources, the latter in six columns M. Q. S. Lk., S. Mt. Lk. and Mt. M. represents not our Mark, but a sister to it. The relationship would be expressed thus:



the bracketed forms being last. S. Lk. and S. Mk. represent the special sources of Lk. and Mt. and furnish about one-half of the former and about one-third of the latter. Q. roughly corresponds to the Logia. Lk. and Mt. indicate reductions or original compositions. This table is remarkably convenient. Simple devices also indicate sections of related content but different sources, sections from mixed sources, and interpolations. The author contends that in the main Luke follows the order of his sources and that Mt. regularly does the same thing in his use of Mk.

Dr. Müller regards as his most important contribution to the solution of the Synoptic problem the determination of the text-order of Q., of which he gives a table on pp. 29f.

The general discussion is interesting and helpful, and the appendix should prove extremely useful

J. H. FARMER.

## THE JOHANNINE WRITINGS.

By Paul W. Schmiedel, Professor of Theology at Zürich; translated by Maurice A. Canney, M.A. London: Adam and Charles Black, 1908. To be had also of the Macmillan Company, 66 Fifth Ave., New York. Cloth. Pages 280. Price \$1.50 net.

The general character of Schmiedel's work is well known. He is usually interesting, sometimes illuminating, and not infrequently provoking. He combines remarkable scepticism with equally remarkable credulity. Doubt about many matters commonly believed among us and dogmatism about matters com-

monly denied, meet together here. A single word is sufficient to prove or disprove a point, as where the use of *ἄμνος* in the Gospel and *ἀρνίον* in Revelation is strong proof of difference of authorship; yet again and again the author feels free to cut out whole verses or passages that do not fit in with his theories. It becomes a tax on patience. Yet the discussions are so breezy, and stimulating, that one goes on reading the smoothly-flowing sentences with pleasure. Of course much is ruled out not exactly as impossible, but as exceedingly improbable, and altogether unproven. That carries with it, naturally enough, the denial of John's authorship of the Gospel. It was written, he supposes, about 135 A. D. by some person—perhaps a disciple of John the Elder—who had a very exalted idea of Jesus and can only think of him as divine. Even such touches as are commonly supposed to be recognitions of his real humanity are introduced in such a manner as to bring out his divine glory the more strikingly.

The gospel cannot be regarded as historical. The incidents are no more real than the grouping of persons in a painting in which an artist seeks to represent some great conception, and if the artist may use his imagination without being censurable, why not an author? Even the Apostle might have done that. But the attitude of Jesus toward the Jews makes Schmiedel feel that the gospel must be dated about the time of Bar-Cochba. By that time legends might have grown up which the author actually believed. Schmiedel gives several illustrations of how such stories may have grown out of words actually spoken by Jesus. Take a simple example: Jesus in Lk. 16 in the parable of Lazarus and Dives, says, "Neither would they be persuaded though one rose from the dead." Now suppose a preacher dealing with that passage should picture in his sermon that possibility and give the rein to his imagination, we may imagine one of his hearers understanding him to declare that Lazarus actually did rise from the dead, and reporting it as a true story of Jesus. Thus it gains currency and within a century is widely believed. Similarly his reference to the new wine in old wine skins gives rise to the Cana story, and that to the bread of life to the stories of feeding the multitudes. In all this Schmiedel is no

more acute and no more successful than Paylus and Strauss were in their day.

The fact is that all such attempts to eliminate the miraculous land one in a greater difficulty than the difficulty of accepting the miraculous. For miracle is a natural accompaniment of Jesus, but how to explain the impression Jesus made on men after striking out as much as Schmiedel does is impossibility indeed.

The reader may be interested to know that Schmiedel dates Luke's gospel, I. and II. Timothy, Titus, Jude, the Epistles of John and Peter all in the second century, II. Peter as late as 153. Parts of Revelation he places about 68, but the completion of the book in the time of Domitian.

## II. SERMONIC AND PRACTICAL.

### SERMONS THAT WON THE MASSES.

By Madison C. Peters. The Griffith & Rowland Press, Philadelphia, 1908.

### THURSDAY MORNINGS AT THE CITY TEMPLE.

By the Rev. R. J. Campbell, M.A., Minister of the City Temple, London. The Macmillan Co., New York, 1908.

### A COMFORTABLE FAITH.

By Malcolm James McLeod. Fleimng H. Revell Co., New York and Chicago, 1908.

### SUNDAY MORNINGS AT NORWOOD. Twenty-two Sermons and Twenty-two Prayers.

By the Rev. S. H. Tipple. Third edition. H. R. Allenson, London.

### OLD EVENTS AND MODERN MEANINGS, AND OTHER SERMONS.

By Charles F. Aked, D.D., Minister of the Fifth-Avenue Baptist Church, New York City.

It may be that the sermon is not a popular form of literature to-day, but volumes of sermons continue to pour from the press. Surely their authors must feel that there is a sermon-reading public sufficiently numerous to justify these many publications.

These five volumes all exemplify a high order of homiletical workmanship, but, of course, not equally high.

Dr. Peters' title would indicate that his collection is composed of tested sermons. They *won the masses*. To be sure, we have only his word for that, and it is possible that he is a somewhat prejudiced witness. A reading of the sermons, however, will tend to substantiate the claim implied in the title. They are brief, "breezy" or "snappy", sensible, practical, popular in diction, and not too weighty in matter to hold the attention of "the masses."

These samples of Mr. Campbell's Thursday morning sermons are thoroughly characteristic. They well exemplify his excellencies and faults. In their views of truth and their interpretation of scripture they are conceived from the standpoint of the New Theology; and they deal largely with the social question from the socialist's angle of vision. But it would be a mistake to suppose that they are deficient in moral earnestness, or lacking in applicability to the needs of present-day social life. Mr. Campbell is a sincere and earnest man and feels that he has a living message for men of to-day; and however one-sided or perverted he may be in his views, his sincerity, candor, intellectual vigor and high ideals of life entitle him to a hearing by those who are discriminating. Mr. Campbell does not seem to have a particularly happy homiletical style. It is clear and vigorous, and you feel the throb of his enthusiasm for his convictions—all excellent qualities—and yet it lacks something of being felicitous.

The felicity which is wanting in Mr. Campbell's style is a very prominent feature of that of Mr. McLeod. Fertile in apt illustration, pleasing in style, rich in spiritual thought, he is a delightful preacher, and as helpful as delightful. All of these sermons bear upon the general idea of the comfort our faith affords, and one could hardly read them without being inwardly strengthened, as the word comfort signifies.

These sermons of Mr. Tipple appear in the third edition. This itself is a rare testimony to their value. Unlike the sermons of Dr. Peters, they were not preached to "the masses," but to a small congregation. It must, however, have been a

select congregation. The style of the sermons is pure, chaste, Addisonian. The thought is strong and scholarly. The theology may not always be acceptable, but in general these sermons not only gratify a fastidious homiletical taste, but have in them an exceptionally fine spiritual flavor and present important truth in a very edifying way.

Dr. Aked's volume teems with the intellectual and spiritual vitality for which he is notable. He is not so chaste in style as Tipple, nor so felicitous in illustration as McLeod; but as you read he arouses in you the sense of a vigorous personality grappling with your own, as neither of the others does. Whether you agree with him or not, and at times you probably would not, you are kindled and stirred by him.

On the whole these five volumes would be a valuable addition to any library, and particularly to every preacher's library. It is rare, indeed, that there come from the press simultaneously so many excellent specimens of homiletical work.

C. S. GARDNER.

### JOHN JASPER. The Unmatched Negro Philosopher and Preacher.

By William E. Hatcher, LL.D. Fleming H. Revell Co., New York and Chicago.

Dr. Hatcher has a gift for characterization that amounts to real genius. In John Jasper he has a human phenomenon that is worthy of a gifted pen. The author does not propose to give us a systematically written biography, a consecutive detailing of the events of a life. His aim is rather to place upon canvas for us a most remarkable personality, and his success is so great that one feels, after reading this volume, as if he had been personally acquainted with Jasper and had heard him in those most extraordinary sermons, some of which are reported for us by the author in a negro dialect that recalls "Uncle Remus" or "Marse Chan." One service which the book performs, in behalf of Jasper and in the interest of many readers, is to dispel the notion that the only notable thing that the negro genius ever did was to preach the notorious sermon, "De Sun Do Move."

His other sermons, as reported by Dr. Hatcher, show a sane and vital grasp of truth which he presented with extraordinary power. As one reads the book he falls under the spell of a truly wonderful personality. And the study of it is a healthful homiletical exercise; for while the negro probably never heard of Homiletics he nevertheless exemplified many of the most important principles of Homiletics in a most unconventional way. Dr. Hatcher has done a good service in giving us this book.

C. S. GARDNER.

### QUIET TALKS WITH WORLD WINNERS.

By S. D. Gordon, author of *Quiet Talks About Jesus*, *Quiet Talks on Power*, *Quiet Talks on Personal Problems*. A. C. Armstrong & Son, New York, 1908. Pages 280. Price 75 cents net.

Mr. Gordon's "Talks," as those who have heard or read them know, lose nothing by being "quiet." They have the force of sunshine and always reach mind and heart. "World Winners," in a warm, fresh, luminous way, gives a birdseye view of the world as a vast mission field, with the aim of making world-winning the thrilling purpose of every follower of Jesus, to make even the humblest man in the humblest place feel that he can do something, even as he goes about his daily, commonplace rounds, to help bring the world back to God. The book, while addressing itself specially to those interested in missions, is vitally full of material relating to the personal life and the Christian service in general, and, like all Mr. Gordon's "Quiet Talks," will attract and repay a large circle of readers.

GEO. B. EAGER.

### ABBA FATHER, or The Religion of Everyday Life.

By William De Witt Hyde. Fleming H. Revell Co., New York, 1908. Pages 71. Price 50 cents net.

Religion itself, not criticism of it, commenting upon it, controversy over it, philosophy about it, or exhortation to it, is what this book offers, "just as one would offer a picture, a story

or a song." It is a choice booklet of essay-meditations, or sermon-prayers, which, the author tells us, are the outcome of a year of enforced rest, when he was cut off from ordinary work on one hand and attendance upon public worship on the other. They were conceived in the gardens and chapels of Oxford, but written, he says, in Switzerland, on Lake Thun. "If they shall reveal to any the simplicity and comprehensiveness, the modesty and grandeur, the peace and power, of the Christian life, my period of life will not have been unfruitful, \* \* \* and Eiger, Monk and Jungfrau will not have reflected to my castle-site the Alpine glow in vain." This reviewer can testify that he has found something beyond the Alpine glow—"a light that ne'er was on land or sea"—reflected in these "sermon-prayers."

GEO. B. EAGER.

### TALKS TO THE KING'S CHILDREN.

By Sylvanus Stall, D.D. New edition; silk finished cloth; gold top. Vir Publishing Co., 200-214 N. Fifteenth St., Philadelphia. Price \$1.00 net.

This second series of short object talks to little folks will be welcomed by some grown folks as well, parents and teachers, pastors and Sunday school superintendents. Dr. Stall's method has become well known. He takes familiar objects, a shell, a palm-leaf fan, a smooth pebble or a camera, for instance, and deduces a lesson in a bright, crisp way, suited to the child mind; he approaches through eye-gate *and* ear-gate into the City of Child-Soul. Formerly pastor of the Second English Lutheran Church, Baltimore, he is now a pastor in Philadelphia. His little sermons are always very orthodox, and sometimes rather stiffly expressed, but it seems that they have commanded a most appreciative hearing and a wide reading.

GEO. B. EAGER.

### THE FUTURE LEADERSHIP OF THE CHURCH.

By John R. Mott, M.A., General Secretary of the World's Student Christian Federation. New York: Student Department Young Men's Christian Association, 1908.

By the testimony of leaders in all Christian denominations, one of the most pressing problems in the work of the kingdom

of God is the supply of laborers and leaders in sufficient numbers and quality. It was to be expected that Mr. Mott, who has probably had a wider acquaintance with Christian workers in all lands and of all denominations than any other living man, should turn his attention to the solution of this problem. After years of work with young men, as well as with Christian leaders, in all parts of the world, and extensive investigation of the question by reading, correspondence and interviews in the way of special preparation, Mr. Mott last winter delivered several lectures on the subject in Canada and the United States. These lectures, carefully revised, now appear in book form under the above title, and constitute a book well worthy of the attention of Christian men.

Mr. Mott declares that there has been a serious decline in the number of men studying for the ministry among all denominations throughout almost every part of the world. For this decline he assigns many reasons. The chief among these causes are the lack of effort to lead young men into the ministry, the secular and utilitarian spirit of the age, the attraction of secular pursuits together with the increasing opportunities of Christian service offered to laymen in these pursuits, the fact that the scientific and practical trend of early studies unfit young men to take up theological studies in manhood; many other minor causes have weight in the problem (p. 98). The main factors of the solution are a deeper piety in the home and in the churches, a more earnest effort to bring young men into the ministry, and continual importunate prayer to God, who alone can call men into the ministry. Mr. Mott has said little, if anything, that is new, but he has brought material together in a new and striking way.

W. J. MCGLOTHLIN.

## PREACHER AND PRAYER.

By E. M. Bounds. Publishing House M. E. Church, South, Nashville, Tenn., 1907. Price 30 cents.

“If you do not pray God will probably lay you aside from your ministry, as he did me, to teach you to pray.” These



words of the saintly Mr. Cheyne, found on the title page, strike the keynote of this rich booklet. "God does not anoint plans, but men—men of prayer." "The Holy Ghost does not flow through methods, but through men." Surely this is a message we all need to give heed to.

Geo. B. EAGER.

### III. OLD TESTAMENT.

#### A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF ECCLESIASTES.

By George A. Barton, Ph.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. New York: Charles Scribner's Sons, 1908. Octavo. Pages 212. Price \$2.25 net.

#### A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF ESTHER.

By Lewis B. Paton, Ph.D., D.D., Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary. New York: Charles Scribner's Sons, 1908. Octavo. Pages 339. Price \$2.25 net.

The International Critical Commentary, under the editorship of Drs. Briggs, Driver and Plummer, begins to cover the greater part of the Bible. Practical and homiletical exegesis is expressly omitted from the series. The treatment is severely critical, many of the contributors seeming to take special pleasure in discovering and accentuating discrepancies in the original documents. The worst that can be said against the different authors or compilers of the various books of the Bible finds full and free expression in many volumes of the series. This statement applies to the volumes on the Old Testament oftener than to those on the New Testament books. As the Commentary was "designed chiefly for students and clergymen," it was deemed proper to make it vigorously critical. It certainly seems in no danger of being pronounced conservative or apologetic.

Of the two volumes under review, that by Professor Paton on Esther is far more voluminous, and represents more first-hand study of the text and the versions. Indeed, Professor Paton is to be congratulated on having made the best presentation of the

Textual Criticism of Esther that has yet appeared in print. The student will wish to have, as a companion to the Commentary, Dr. Paton's article, "A Text-Critical Apparatus to the Book of Esther," which is contained in *Old Testament and Semitic Studies in Memory of W. R. Harper* (1908), Vol. II., pp. 1-52. One could not have a better guide than Professor Paton in the study of the text of Esther. The variations in the different versions are given with care and completeness, and the Introduction puts the student in possession of all that is known concerning the early translations of Esther. The author has not been content to glean from the published works of his predecessors, but has made much painstaking original research, and shows himself to be a master of the principles of Textual Criticism.

Professor Barton's treatment of the text of Ecclesiastes indicates little original research, but displays sound judgment in the discussion of questions raised by other investigators in this field.

In the department of Higher Criticism, the Commentary of Professor Paton is more complete than that of Professor Barton, though the latter treats in a sane and scholarly way most of the problems connected with Ecclesiastes. No fault can be found with the outline of the book by Professor Paton, and his identification of Ahasuerus with Xerxes is accepted by almost all modern scholars. "The purpose of the Book of Esther is to commend the observance of the feast of Purim by an account of the way in which the feast originated," says Professor Paton, and all must agree that the author of Esther must have desired that his people should celebrate the feast commemorative of the great deliverance through Queen Esther. He may have had other ends in view in addition to this.

Higher Criticism has cast doubt on the genuineness of no considerable portion of the Hebrew text of Esther. The section at the close of the Book (Esther 9:20—10:3) has been called in question. Paton thinks that the section 9:20—10:1 was quoted by the author of Esther from the Chronicle mentioned in 10:2, from which he also derived the ideas that he has worked up in an independent fashion in the rest of the Book.

As to the age of Esther, opinion varies all the way from Mor-

decai's time to the close of the second century B. C. Dr. Paton thinks that Esther was written "in the period of worldliness and self-complacency that followed the attainment of national independence in 135 B. C." The strongest argument, perhaps, in favor of this view is the silence of the son of Sirach (c. 170 B. C.) as to Esther in the long catalogue of Hebrew worthies named in Ecclesiasticus 44—49. "The absence of Esther and Daniel from this list can be explained in no other way than that the books telling about them were not yet written." But is not the argument from silence exceedingly precarious? Granted that no pre-Christian writer quotes from Esther; shall we conclude that the Book was not in existence then? The New Testament also is silent as to Esther, and yet Dr. Paton believes the Book was in existence long before Paul and John and Luke wrote.

On the question of authorship, Professor Paton remarks: "It is a plausible conjecture that the author was a Persian Jew who had come to live in Judæa, and wished to commend the observance of Purim to the people of that land."

After a complete examination of the arguments for and against the historicity of Esther, the author says: "In view of these facts the conclusion seems inevitable that the Book of Est. is not historical, and that it is doubtful whether even a historical kernel underlies its narrative. It comes from the same age and belongs to the same class of literature as the Jewish romances Daniel, Tobit, Judith, 3 Ezra (1 Esdras) and the story of Ahikar."

Having thus denied the historical character of the narrative on which the feast of Purim rests, the author examines the various theories advanced to explain the origin of Purim among the Jews. His incisive criticism of the views of his critical predecessors leaves him little to stand on, and his lame conclusion is thus expressed: "As a result of the survey of theories just given it appears that, while the feast of Purim is probably borrowed either directly from Babylonia, or indirectly by way of Persia, no certainty has yet been reached as to the precise Babylonian feast from which it is derived."

We do not wonder that an author holding such views as Dr. Paton advances should wish to exclude Esther from the Canon of Scripture. "There is not one noble character in this book." "Morally Est. falls far below the general level of the O. T., and even of the Apocrypha. The verdict of Luther is not too severe: 'I am so hostile to this book that I wish it did not exist, for it Judaizes too much, and has too much heathen naughtiness.'" The marvel is that a scholar holding Esther in such contempt should have spent so much labor in the preparation of a truly great Commentary on the Book. In ages to come it will be perfectly clear that the admirable work of a ripe and reverent Christian scholar fell into the hands of a hypercritical glossator who despised Esther, and owing to the interpolation and emendation of this editor a great Commentary has been marred and perverted.

The notes on Hebrew words and phrases show that the author is a ripe scholar. He has read widely in the copious Jewish and Christian literature on Esther, and has put into good English almost everything that has been written in Hebrew, Aramaic, Greek, Latin, German, Dutch and French on Esther. It would be a privilege to read a Commentary on some portion of Scripture in which the author really believed.

Professor Barton, in his briefer treatment of Ecclesiastes, has put much that is valuable and helpful. He can not follow the extreme analytic critics, though he takes away from the original Book a good deal that conservative scholars will continue to regard as genuine. He rejects many vagaries of modern critics, but accepts views that do not commend themselves to more conservative students. He is firmly convinced that Ecclesiastes was in the hands of Ben Sira, the author of Ecclesiasticus. Hence Ecclesiastes must have been composed not later than the early years of the second century B. C. He rejects the notion that the author was largely influenced by the Stoics and the Epicureans. He cannot believe that the author encouraged sensuality. He was a theistic agnostic who taught men to enjoy the pleasures of life in a sane manner. Dr. Barton agrees with most mod-

ern critics in rejecting many short passages as interpolations. The closing verses of Ecclesiastes are regarded as a later addition to the Book.

JOHN R. SAMPEY.

## LIGHT FROM EGYPTIAN POPYRI ON JEWISH HISTORY BEFORE CHRIST.

By the Rev. Charles H. H. Wright, D.D. Williams & Norgate, London, 1908. Pages 123. Price 3 shillings net.

Professor Wright has been unable to follow modern radical critics in their theory that the Book of Daniel was composed during the early years of the Maccabean revolt against the religious liberalism championed by Antiochus Epiphanes. He has presented his own views in two valuable books—*Daniel and His Prophecies*, and *Daniel and Its Critics*. Those who have read these volumes will find the book under review interesting for the additional light on Jewish history from the days of Nehemiah to the close of the interbiblical period.

It has been said by critics arguing for a late date for Daniel, that the Aramaic found in Daniel could not have been used in Babylon in the period of the Babylonian Exile. The Aramaic papyri recently discovered in Egypt, emanating from 471 B. C. to 411 B. C., prove that a type of Aramaic substantially identical with the Aramaic of Daniel and Ezra was already in use in the fifth century B. C.

Professor Wright presents the translation of three Aramaic documents concerning the burning of the temple of Yahu (Jehovah) at Yeb (Elephantine) in Upper Egypt. In this temple Jews worshipped and offered sacrifices prior to its destruction in 411 B. C.

The greater part of Dr. Wright's book is devoted to topics connected with the date of Daniel. It is gratifying that the learned author has published so much in favor of a book that is now almost everywhere spoken against by modern critics.

JOHN R. SAMPEY.

## IV. MISSIONS.

## THE WHY AND HOW OF FOREIGN MISSIONS.

By Arthur Judson Brown, author of *The New Era in the Philippines*, *New Forces in Old China*, *The Foreign Missionary*. Pages xii.—286. Illustrated.

## SUGGESTIONS TO LEADERS OF CLASSES IN THE WHY AND HOW OF FOREIGN MISSIONS.

Pamphlet.

## THE UPLIFT OF CHINA.

By Arthur H. Smith, thirty-five years a missionary in China. Seventy-sixth thousand. Pages xv.—274. Illustrations and maps.

## SUGGESTIONS TO LEADERS FOR THE CLASS SESSION ON THE UPLIFT OF CHINA.

Pamphlet. Pages 57.

## SOUTHERN BAPTIST MISSIONS IN CHINA.

By S. J. Porter. Pamphlet. Pages 64.

## DAYBREAK IN THE DARK CONTINENT.

By Wilson S. Naylor, Beach Professor of Biblical Literature Laurence University. Pages xiv.—315. Illustrations and maps.

## SUGGESTIONS FOR THE CLASS HOUR ON DAYBREAK IN THE DARK CONTINENT.

Pamphlet. Pages 32.

## THE MOSLEM WORLD.

By Samuel M. Zwemer, F.R.G.S. Sixteen years a missionary in Arabia. Pages xlii.—239. Illustrations and map.

## ALIENS OR AMERICANS?

By Howard B. Grose, with introduction by Josiah Strong. Pages 337. Illustrations, maps and charts.

## THE CHALLENGE OF THE CITY.

By Josiah Strong. Twenty-eighth thousand. Pages xiv—300. Chart and illustrations.

## MISSION STUDY CLASS MANUAL. How to Organize and Conduct a Class.

By B. Carter Milliken. Paper. Pages 34.

These volumes and the pamphlets that accompany them constitute the text-books for Mission Study Classes under the auspices of the Foreign Mission Board of the Southern Baptist Convention. The volumes are all selected from the longer list of "Forward Mission Study Courses prepared under the direction of the Young People's Missionary Movement of the United States and Canada." They are "published by mutual agreement among the home and foreign mission boards, to whom all orders should be addressed. They are bound uniformly, and sold for 50 cents in cloth, and 35 cents in paper, postage extra."

They are remarkably cheap at the prices charged, as is fitting where the end is not at all to make money, but to promote study of the great cause of missions.

Southern Baptists came tardily to participation in this new "movement" for mission study, but have made truly remarkable and gratifying progress in the period of less than two years since it was undertaken under the direction of Dr. T. B. Ray as Educational Secretary of the Foreign Mission Board. He has brought to the work a skill in method, an energy in execution, and an enthusiasm in propaganda that have produced results beyond the expectations of the friends of the undertaking. Thus far only half the twelve text-books have been needed for the work under Dr. Ray's superintendence. Some supplemental lessons are needed for setting forth the position and work of our own boards, as is the case with other boards. This need is supplied in one case by the supplemental pamphlet by Secretary S. J. Porter on Southern Baptist Missions in China. Other similar booklets will be prepared. The ideal method here would be an edition for each board, with a chapter or chapters added to the main body of the volume. This is in contemplation.

It is to be observed that the whole field of missions is to be studied and not alone the foreign fields. Of the six books now in the course of this board two are home mission volumes. The aim is to provide in all our churches as speedily as possible a few people who have an intelligent and informed interest in this greatest of all enterprises. These few are to be the basis of a progressive extension of missionary education to include

all the members of the churches. The work of missions is too great and too manifold longer to rest on the foundations of holy sentiment or spasmodic enthusiasm. There must be a grappling with the task as a great business, and for this education is essential. Pastors should everywhere hail this opportunity, and every church should speedily have one or more classes in this subject. It is not necessary that the classes should be large. They would better be small. Even where no class can be formed at once a single person may pursue the course and prepare for teaching. The aim has been kept steadily and insistently in view that these courses shall be put within the range of the students who know least but want to learn much. The helps and instructions have been made so direct and clear as to make the classes independent of superior skill in a teacher. It is emphatically to be urged that an effective class may be conducted in the most difficult and unpropitious place. The reviewer urges this because it is known to be the mind of those in charge of the work, and because he himself deeply feels the need and value of such work. No community with an interested Christian need hesitate to undertake the study, and the Secretary, Richmond, Va., stands ready to answer all inquiries. One of the most fruitful fields for such class study is, of course, in the colleges and secondary schools.

Of the works themselves there is little space and little need to speak. The writers have been chosen with the utmost care. The works are prepared by those best qualified in each case so far as this could be known and secured, and they have been prepared for this specific purpose. Pedagogical principles have guided the committee in editing and publishing, as well as the authors in producing the books. The names of the authors will not all be known at once to all prospective students, but all experienced students of the mission work and fields will immediately recognize that the name is a guarantee of the highest excellence in each case.

The class of students in view and the ends sought are met in the best possible selections. If the pastors and leaders will but take advantage of the opportunity now presented and urged, in a few years the whole enterprise of missions will be upon a new basis.

W. O. CARVER.



MISSIONARY ACHIEVEMENT. A Survey of World-wide Evangelization, Based on the Gay Lectures, 1907.

By W. T. Whitley, M.A., LL.D., F. R. Hist. S. New York: Fleming H. Revell Co., 1908. Pages xvi.-1-248. Price \$1.00 net.

In 1907 Dr. Whitley delivered in the Southern Baptist Theological Seminary the Gay Lectures under the title "The Story of Missions in Five Continents." The lectures, carefully revised, are now presented under the above title. The titles for the individual lectures remain practically unchanged and will indicate well the plan and scope of the work: I. Failure in Asia; II. Success in Europe; III. The Struggle for Africa; IV. Expansion in America; V. Replanting in Asia. It is in the last chapter that the greatest changes and the most new material are found. These lectures do not constitute a history of missions. That would be impossible in so brief a space. Nor do they constitute at all a definite and full outline of missions. That might be possible, but was not the aim of the author. Rather has he undertaken a study of the results of Christianity as it was planted in the different soils of varying environment, from which studies he undertakes to discover and expose the causes of success or failure or partial success and failure. These causes are sought in the character and history of the peoples to whom the Gospel was brought and in the methods and contents of the Gospel as it was introduced into various lands. Such a study should be of marked value in defining the method of modern missionary conquest when most Christians think the final campaign is on for making Christianity the faith of the world.

Of course the study is historical, but it is more. It is an interpretation of history for the sake of determining destiny. One need not always approve the selection of historical facts, nor fully agree with their interpretation in order to see and appropriate the value of such studies. For the most part the author will be found to have exercised great care and sound judgment in his use of materials and his deductions and inductions. It is likely that he has been a bit too credulous of some traditions concerning the early conquests of Christianity in Asia. Nor are we to understand that Asia was wholly lost to Christianity

any more than was Africa, and "the struggle for Africa" has certainly not been more persistent or successful than for Asia. While organized, orthodox, "Protestant" Christianity failed in Asia, so it did also in Africa, while the social and sociological influence of Christianity was far more pervasive and permanent in Asia than in Africa through the period of "failure" in both continents. This our author does not fail to see, even though his lecture titles might indicate that he did.

Dr. Whitley is a scholar and student with a penchant for details and an unlimited capacity for taking pains, but withal so practical and so much alive to all the life of man and of God in man that he can never lose himself in details nor be a mere investigator. He has made a book of fascinating interest and of high value. He has done the sort of work of which we need much at a time when Christian men are beginning to take seriously the task of evangelizing the world and making the faith of Jesus universal. We commend the work to every student of the missionary enterprise.

W. O. CARVER.

### THE LITTLE BROWN BROTHER.

By Stanley Portal Hyatt. New York: Henry Holt & Co., 1908. Pages ix.-1-329.

The author is an Englishman who fought in the Philippines during the American war there, and whose brother died from the effects of exposure during that war. He assures us in a prefatory note "to the American people" that no political or ulterior motive is behind the book and that in the main it is historical. One wonders whether the real cause of the writing is not suggested in a pledge made by the hero of the story to the heroine to write a book setting forth certain objectionable features of the American management in the islands. Whatever may have been the author's motive, the book is a propagandist novel bristling with hate for "the little brown brother" and all men with colored skin; speaking with contempt of American politics and policies and voicing a bitter quarrel of soldiers against civilians in the Philippines. If the author draws true pictures and tells a true story several Americans who

now hold high positions in our country ought to be dangling from the limbs of some of the forests of the Philippines; even our newly-chosen President ought to be in an asylum for feeble-minded folk or else to have been slain long ago for base sacrifice of men and women to political party ends.

One can hardly agree with all the ideas of this soldier of fortune writer, who is very manly with all his prejudices, but one must sympathize with him in what he has suffered at the hands of our benevolently assimilated Eastern subjects. He certainly knows the weaknesses of our political system and of our colonial policy, but it is equally certain that he has very inadequate information concerning our people.

In any case he has written a thrilling story that makes very vivid and real for the reader some phases of the Philippine situation and country and that stirs deeply the soul over the romance that dominates the story. In spite of inconsistencies and prejudices the book is a strong one.

W. O. CARVER.

### THE KINGDOM IN INDIA: ITS PROGRESS AND ITS PROMISE.

By Jacob Chamberlain, author of "In the Tiger Jungle," "The Cobra's Den," etc., with a Biographical Sketch by Henry Mitchell Cobb. Fleming H. Revell Co., New York, 1908. Pages 1.-301. Fifteen illustrations. Price \$1.50 net.

Dr. Chamberlain has long been known in the first rank of missionaries to India, and no writer on India has been more popular and few more useful. His recent death closed a long career of faithful, efficient and hopeful service.

"This volume," as he tells us in his preface, "consists of addresses, sketches and stories, \* \* \* all gathering about the theme: The Religions of the Orient: Can and Will They Be Supplanted? They constitute a progressive treatment of this theme, illustrating the process, the obstacles, the encouragements and the signs of victory in the attempt to supplant the Vedas with the Bible, and Hinduism by Christianity throughout the Land of the Vedas."

In eighteen chapters the author deals in his striking way with the various phases of the Christian effort at the conquest

of India; the defects and the beauties of the religions of India are set forth; the testing of the Bible in India is shown, the method and success in presenting Christ to Hindus is outlined; medical missions, women's work and educational successes are discussed; the hindrances to winning converts are shown; the proofs of the power of Christianity in India are adduced from many sources. It is an optimistic picture of missionary work with faithful seeing and presenting of actual situations.

The biographical sketch, all too brief, is a fine presentation of an unostentatious hero of the great cause of human redemption. It will inspire every sympathetic reader and quicken his purpose to share in the work.

Dr. Chamberlain was a clear, profound student of conditions and the master of a most effective style in presenting his subject. This book will help very many to more distinct knowledge of India and the progress of Christ's work in that land.

W. O. CARVER.

### THE SIFTING OF PHILIP.

By Everett T. Tomlinson. Philadelphia: The Griffith & Rowland Press, 1908. Pages 297. Price \$1.25.

This is a story of home mission life in the Northwestern States, such as Dr. Tomlinson has written for various phases of religious work. It is vigorous, full of action, sometimes intense in interest. It presents well the normal life of a frontier missionary in the earlier days of the development of any section. The struggles, the manly devotion, the effective service of the missionary and the experiences of his family are faithfully presented. There is also the cowboy, the health seeker, the life of the plains, with the man running away from an undesirable past. And there is the necessary love story. Such works can seldom rise to the first rank as literature, and must always sacrifice something of accuracy for the sake of the romantic element. But many will read such a story of the spiritual "winning of the West" who would not give time for the more direct narrative. This is a good book.

W. O. CARVER.

**THE LIFE OF JOHN WILKINSON, The Jewish Missionary.**

By his youngest son, Samuel Hinds Wilkinson. London: Morgan & Scott, Ltd., 1908. Pages xi—355. Price 6 shillings.

Every lover of heroic sacrifice, every student of Jewish missions, every lover of Israel, every lover of a noble life, will want to know John Wilkinson, the great London missionary to the Jews. The Mildmay Mission to the Jews has long been known as one of the truly important movements of this sort. No fitter biographer could be imagined than this son, who is at once the affectionate son, the efficient successor, and the powerful extender of the father's work.

The biography is made up of narrative, letters and extracts from letters and diaries. The subject is presented to view, rather than discussed. This means that we have a vital biography, the sort you sit up with and that stirs the blood and quickens the impulse. It will serve a great purpose, too, to the student of work among the Jews.

The son is himself a great personality, admirable and lovable for his own sake and for his widely extended work.

A number of illustrations add to the value of the book.

W. O. CARVER.

**MISSIONS STRIKING HOME. A Group of Addresses on a Phase of the Missionary Enterprise.**

By Joseph Ernest McAfee. New York: The Fleming H. Revell Co., 1908. Pages 127.

Here are seven addresses that are fresh, original, vigorous, thrilling. The author has succeeded in most unusual degree in bringing into the printed page the style, the inspiration, the charm of spoken address; and that, too, of a speaker who must be most engaging and fascinating. Moreover, the lectures constitute a vigorous and timely message to American Christians. The subjects are "The Call of the Homeland," "The Spiritual Conquest of the West," "The Latest in the Immigration Business," "The Gospel for an Age of Prosperity," "The Home Principle in Missions," "The Reflex of Missions," "The Amer-

ican 'E Pluribus Unum' of Grace." The general theme is the Christianizing of America, and it is presented in these lectures in compelling fashion. The work will be a rich source of suggestion to home mission secretaries, general and state, and would prove of great value to any earnest pastor. The style is terse, epigrammatic, brilliant.

W. O. CARVER.

## V. CHURCH HISTORY.

### ATLAS DE GEOGRAPHIE MODERNE.

Par F. Schrader, F. Prudent et E. Antoine. Nouvelle Edition Corrigee et mise a Jour. Paris: Librairie Hachette et Cie., 1908.

This splendid atlas of modern geography is the work of the above editors, assisted by twenty-six other eminent collaborators. It has sixty-four large, accurate and beautifully colored double-page maps, and about six hundred detail maps of small territories, plans of cities, charts showing the rainfall, density of population, character of the earth's surface, geological formations, size and character of lakes, etc. These maps and charts are accompanied by a mass of the most interesting and important information concerning each country, expressed in the briefest and most compact form possible. It includes such subjects as the location of the country, its surface, geological formation, rainfall, temperature, fertility, productions, etc.; races and density of population, form of government and administration, the literacy or illiteracy of the people, schools, religion, etc. It is truly remarkable how much information is packed into this one volume, and most of it is brought down almost to the date of publication.

If a criticism can be made upon so excellent a work it is that the maps contain too much, making it somewhat trying on the eyes to discover the object sought. Even in this respect the labor is relieved, however, by an index containing about 50,000 names. We have in English some very good modern atlases, notably the atlas volume of the Century Dictionary. But we have nothing that compares with the present work in the extent and volume of the information presented. Having once used it one can not do without it.

W. J. MCGLOTHLIN.

## ATLAS DE GEOGRAPHIE HISTORIQUE.

Par une Reunion de Professeurs et de Savants sous la Direction Géographique de F. Schrader. Nouvelle Edition Revue, Paris. Librairie Hachette et Cie., 1907.

We are still without any adequate historical atlas in English. It is a reproach to English and American scholarship that students acquainted with the English language only are almost wholly deprived of the use of these invaluable aids to the study of history. It is remarkable that no publisher has undertaken to supply this demand, which is felt in colleges, universities and seminaries alike. Our great want is emphasized by the excellent works of this kind which we have in both French and German.

The work under review is provided with fifty large double-page charts and a great number of smaller and more detailed maps, figures and diagrams, illustrating in colors the progress of the world's history. Numerous plans of cities, battlefields and small regions of great historical moment make detailed study of important themes possible. The whole is accompanied by a carefully prepared text, brief, but clear and full, serving admirably as an outline history of the world. The maps are accurate and beautifully colored. Possibly the authors attempted to show too much, as some of the maps are somewhat crowded with color, rendering it a little difficult to find names that are sought. The maps are not altogether as clear as Droysen's great work, for example, but they are more complete. Nor do they give so much space to France as Droysen gives to Germany. Space is much more justly distributed. The work is provided with an index of some 30,000 names, which greatly adds to its value as a tool of the study. One does not need to strain the eyes searching for some place whose location is not well known. The index locates every name within very narrow limits. The work has been done by some twenty collaborators and represents the best historic and geographic scholarship of France. It is, all things considered, the most satisfactory historical atlas with which the reviewer is acquainted. W. J. MCGLOTHLIN.

## THE ROMAN EMPIRE B. C. 29—A. D. 476.

By H. Stuart Jones, M.A. New York: G. P. Putnam's Sons, 1908. Pages 476. Price \$1.50.

The series of brief popular histories known as "The Story of the Nations" has been known to the public through some of its volumes for two or three years. The present volume belongs to that series and is marked by the general characteristics of the other volumes. The effort has been made to set forth in story form the leading events, characteristics and tendencies of imperial Rome from its rise to its downfall in the West in 476 A. D. The volume is, of course, inadequate for any thorough knowledge of the empire's history. In the last half century some of the world's greatest minds have labored upon periods or departments of the subject without feeling that they had exhausted the field. Nor is the object of this volume to give detailed information. But for the purpose of acquiring a vivid, life-like conception of the emperors and other men who led, and of the life of the masses of the people, this work is admirable. The author has made use of the special studies of the great masters. He has a clear and interesting style, he treats all phases of the life of the people and of the state. Numerous excellent cuts of statues, reliefs, public buildings and other objects of interest to the story assist through the eye to a better understanding of the subject. The volume is also provided with some clear and good historical maps, some genealogical and chronological tables and a satisfactory index which materially increases its value.

W. J. MCGLOTHLIN.

## A GUIDE TO THE STUDY OF CHURCH HISTORY.

By W. J. McGlothlin, Ph.D., D.D., Professor of Church History in the Southern Baptist Theological Seminary, Louisville, Ky. Baptist World Publishing Co., 1908. Pages 264.

If this book is to be judged according to its author's purpose, it must be pronounced admirable. It does not profess to be a History of the Christian Church, but a "guide" to the study of Christian history. And a guide is what a student needs above all things, for most books give him very inadequate help to-



wards the appreciation of the relative values of things. To get the true historical perspective is the most difficult, as it is the most important, thing for the beginner; and that is exactly what this Guide will enable him to do. While it is an outline, it is much more than an outline; for the facts are so grouped and interpreted as to make their significance much clearer than is usually done in much more extensive and elaborate works. It is indeed a marvel that Dr. McGlothlin has been able to compress so much into so small a compass; many a more pretentious manual tells three times more without telling half so much. The philosophic insight into the meaning of events, shown by their grouping and hinted interpretation—often of necessity no more than a hint could be given; the candor with which facts are told and the fairness of the deductions drawn; the clearness of statement in spite of extreme brevity and condensation—these are conspicuous features of the book. Intended primarily for students of theological seminaries, as an introduction to the literature and a basis for lectures, the Guide will be a helpful book to many others, ministers and laymen, who would like to make some acquaintance with Christian history, but have not known how to begin.

The author has wisely avoided in such a book the introduction of controverted matters, and the expression of his own opinion about things in doubt. Hence there is hardly anything to which exception is likely to be taken by a reader or student. The one defect of the book—if one may so name a feature that it shares with every manual on the subject—is the inadequate treatment of the last century, the most wonderful century in the history of Christianity since the first. But it must be admitted that it is far easier to point this out than it would be to provide a cure; the difficulties in the way of adequate treatment of this part of the subject are well-nigh insuperable.

HENRY C. VEDDER.

## INNOCENT III., LES ROYAUTES VASSALES DU SAINT-SIEGE.

Par Achille Luchaire, Membre de L'Institute. Paris: Librairie Hachette et Cie., 1908. Pages 279.

Three volumes of this great work have already been reviewed in these columns. The general characteristics of the whole were then set forth. This volume continues and completes the biography on the same high plane of historical and literary excellence attained in the former volumes. In this volume the author treats of Innocent III. and the vassal kingdoms of the Holy See. There are four divisions of the subject. Chapter I. is devoted to the states of the Spanish peninsula, Chapter II. to the Magyars and the Slavs, among whom Innocent played a great role. The next two chapters treat of the Catholic Church in England, Chapter III. dealing with the Church of England and Richard Cœur de Lion, and Chapter IV. with John Lackland and the Papacy. In the final chapter the author takes up the history of the relation between Innocent and his own country in the person of the great Philip Augustus. The rich historical materials are handled in a masterful way from both the historic and literary standpoints, and the work as a whole will undoubtedly take its place among the great biographies.

W. J. MCGLOTHLIN.

## SOUTH AMERICA ON THE EVE OF EMANCIPATION.

The Southern Spanish Colonies in the Last Half-Century of Their Dependence.

By Bernard Moses, Ph.D., LL.D., Professor in the University of California. G. P. Putnam's Sons, New York, 1908.

We are poorly informed concerning the history of our sister republics of South America. They are almost a *terra incognita*. We have come in contact with Mexico and know something of its history and present conditions, but south of it we know little more than names. This is due to the fact that these countries have not made much history, and what they have made is told

almost exclusively by Spanish and Portuguese historians. There have appeared few books for English readers. More recently this has been changed. Closer political and commercial relations with these countries is awakening among us an interest which is showing itself, among other ways, by an increasing number of books on the history and condition of South America. In 1898 there appeared from the pen of Professor Moses a volume on *The Establishment of Spanish Rule in America*. The present volume is in a way a continuation of that work. It deals with the political, social, economic, commercial and religious history of the more southern colonies just before their freedom from Spanish rule. It contains a great deal of interesting and valuable information, especially in its treatment of the social, religious and economic conditions. But the style is not particularly lucid, and the whole book makes no definite and consistent impression. The author leans heavily upon Spanish and other historians, from whom he quotes frequently and copiously. The material has not been well digested. The touch of a master's hand is absent. It is rather a compilation than an independent history. But even thus it is quite readable and very useful.

W. J. MCGLOTHLIN.

## THE CHRISTMAS BOOK.

By Jane A. Stewart. The Griffith & Rowland Press, Philadelphia, 1908. Price 75 cents.

This is an excellent book for old and young. Along with the origin and history of Christmas customs in many lands, told in a most interesting way, there are suggestions and instructions for Christmas games and entertainments, for dressing the Christmas tree and doing many other things to make the day happy and gay. The possession and use of this book would keep Christmas from being dull on the one side and from being a season of debauchery and revelling on the other. It can be recommended heartily.

W. J. M.

## THE MEN OF THE KINGDOM.

Published by Jennings & Graham, Cincinnati. Price \$1.00 per volume.

JOHN CALVIN, THE STATESMAN, by R. T. Stevenson.

FENELON, THE MYSTIC, by James Mudge.

WYCLIFFE, THE MORNING STAR, by George S. Innis.

LUTHER, THE LEADER, by John Louis Nuelsen.

AUGUSTINE, THE THINKER, by George W. Osman.

PETER, THE HERMIT, by Daniel A. Goodsell.

ATHANASIUS, THE HERO, by Lynn Harold Hough.

CHRYSOSTOM, THE ORATOR, by John Heston Willey.

JOHN HUSS, THE WITNESS, by Oscar Kuhns.

JOHN KNOX, THE REFORMER, by Isaac Crook.

SAVONAROLA, THE PROPHET, by W. H. Crawford.

This series of popular biographies, some of which have already been reviewed in these columns, are not intended primarily for scholars and clergymen, but for busy men, preachers and laymen who have but little time to devote to biography and at the same time desire to get some conception of the life, times and work of some of the leading "Men of the Kingdom." The underlying principle upon which the selection of subjects was made does not appear, but all the characters treated were men of note and influence. The biographies are all brief, varying from 100 to about 260 rather open pages. The distribution of space would seem to be defective, since 260 pages are given to Savonarola and his abortive attempt to reform Florence, while only 255 pages are assigned to Luther and 203 to Calvin, founders of great Protestant churches and types of theology and Christian life. It would seem that even the exigencies of a series could have been made to yield a better result. The various volumes were written by different Methodist scholars and divines, and the length and character of the treatment, it would seem, were left largely to the predilections of the individual. It is difficult to see the reason for the sub-titles of some of the volumes. For example, why should we have "Calvin: the Statesman," "Luther: the Leader," and "John Knox: the Reformer"? Luther was pre-eminently the reformer, and *leader* is absolutely colorless. But according to the plan there must be sub-titles, and of course these must differ. This illustrates some of the limitations and difficulties of any series. And for the purpose of this series it matters little.

The volumes naturally differ in value, judged from every

standpoint, but a somewhat cursory examination leaves the impression that all of them possess decided interest and value as a popular presentation of the lives of some of God's great men. The volume on Calvin deals only with the disciplinary and administrative side of his work, almost entirely omitting his great contribution to the history of theology. It must be said, however, that the statesmanship side of Calvin's career is well handled. The volume on Luther is excellent, treating the subject under the three general heads, "The Making of the Leader," "Pulling Down the Old" and "Building Up the New." The author is himself a German by birth and cherishes an enthusiasm for Luther and an insight into his aims, ideals, difficulties and achievements that is difficult, if not impossible, for a foreigner. This fact has enabled him to write a very interesting and instructive popular life of Luther. The volume on Wycliffe is valuable not only for the life of the man, but also for the vivid picture of England in the later Middle Ages. Other important volumes are those on Augustine, Savonarola and Huss, but there is no space to notice these and the others in detail. Pastors will find this a valuable and helpful series of biographies.

W. J. MCGLOTHLIN.

## VI. PALESTINE GEOGRAPHY.

**JERUSALEM:** The Topography, Economics and History from the Earliest Times to A. D. 70.

By George Adam Smith, author of "Historical Geography of the Holy Land," etc. A. C. Armstrong & Son, New York, 1908. Two vols., royal octavo. Price \$7.50 net.

### ANCIENT JERUSALEM.

By Selah Merrill, for sixteen years American Consul at Jerusalem. Fleming H. Revell Co., New York, 1908. Pages 419. Price \$6.00 net.

### JERUSALEM IN BIBLE TIMES.

By Lewis B. Paton, Ph.D., D.D., Director of American School of Oriental Study of Research in Palestine, 1903-04. The University of Chicago Press, 1908. Pages 167. Price \$1.09 net, postpaid.

These books mark a new epoch in research and book production on the great subject with which they deal. Let us consider

them in the order of their appearance and importance. Among English writers who deal with this order of subjects George Adam Smith is easily first. No other has so luminously and convincingly exhibited the interdependence of Palestinian history and Syrian geography as he has in his world-famous work, "The Historical Geography of the Holy Land," now in its thirteenth edition. Indeed, as a critic of criticism, as a synoptist of the historians, as a summarist of the works of geographers, and as a literary exponent of the comparative opinions of the leading explorers among mounds, tombs, foundations, rocks, walls, and monuments, it has well been said, this Scottish preacher and professor is without a peer, and is exercising immense and valuable influence over the student mind of the age. This monumental work will cause him to stand in relation to the Holy City as Belzoni does to the Pyramids, Layard to Nineveh, Flinders Petrie to Sinai, and Sayce to Hittite Land. It will take a high and permanent place in that vast literature which constitutes Palestinian bibliography. At one and the same time he stimulates and gratifies by his graphic style, and begets and sustains confidence by his ample learning and his critical caution. He has never been accused of erring on the side of critical conversatism; his articles in the *Encyclopaedia Biblica* have been cited as favorable to the radical side. The equilibrium of judgment exhibited throughout these volumes, therefore, will all the more favorably impress the serious student. Certainly he becomes here one of the safest guides in a region that bristles with controversial problems—the topography of Jerusalem. Where he feels called upon to make a decision or expound an opinion, he never fails to support his plea with all the power which exact scholarship gives him. To this reviewer no part of the work has proved more attractive than the introductory section entitled, "The Essential City." Nowhere else do his powers of condensation and vivid word-painting show themselves more strikingly. A splendid example of his power of description and interpretation is seen when he paints the varying views of the city as seen from hillside and housetop by starlight, by moonlight, and by the light of breaking day. We

are impressed not only with the beauty of the author's style, but also with his originality. He breaks fresh ground in an elaborate delineation of ancient Jerusalem in relation to industry, trade, commerce and natural resources. He makes the city and its environment live before us, teeming with a strenuous population, whose economic conditions we are made to realize as under the spell of a magician. Dr. Smith takes up the debated points of topography in such a way that the reader feels that each one is treated exhaustively. If he is not convinced in every case that the author is right, he is sure that he has a reason for the faith that is in him. For instance, he seeks to settle the question of the identification of the situation of Zion. He finally arrives at the decision that Zion was located, not as tradition so long had it, on the western hill, but on the eastern. Equally important, if not so conclusive, is the consideration devoted to the site of the City of David. Though admitting some uncertainty here, he is quite disposed to locate the City of David also on the eastern hill, to the south of the Temple Mount, just above Gihon. As to the temple area, while perplexed like others by certain discrepancies between Josephus and the Bible, he is convinced that the rock Es-Sakra, under the dome of the Mosque of Omar, marks the site of the ancient altar of burnt offering.

His caution comes out strongly in the discussion of the ancient walls. His conclusion in one respect will disappoint many. "We do not know," he says, "how the second wall ran from the first to the Tyropæon; we do not know whether it ran inside or outside the site of the Church of the Holy Sepulcher." Our appetite is both whetted and disappointed to find Dr. Smith ending his labors in this field abruptly with the Jerusalem of the Gospels. He leads one up to within four decades of the great tragedy, the destruction of the city, so lamentingly predicted by Jesus, but here he halts. Surely it will be the devout wish of the student world that Dr. Smith resume his work here so as to depict with equal fidelity and graphic power the fortunes of the Holy City during the Christian era.

Dr. Smith's second volume is entirely historical—a history of Jerusalem from the earliest times down to its destruction by

Titus. He illustrates here splendidly what true history is; he essays to give the philosophy of the history of the chosen people. It is hardly too much to say that this is one of the most complete and satisfying critical histories of the Kingdom of Judah that has ever been written. The chapter entitled, "The Ideal City and the Real" affords an excellent sample of his treatment. Here an attempt is made to realize the point of view of the prophets after the exile—to show how the prophetic pictures with regard to the city are double and contradictory, and this dualism is accounted for after a manner which every preacher will do well to study. Especially suggestive, too, are the dissertations, filling nearly eight chapters, on "The Jew and the Greek"—a veritable gold mine to the preacher. Not the preacher only, but the student of politics and society as well may find much to stimulate and repay special study in what Dr. Smith has given us in his treatment of the democratic element in the Jewish community. The concluding chapters on Jerusalem in the time of Christ are of kindling interest, from both the literary and the historical point of view. Here the author surpasses himself in the vividness and beauty of his word-pictures. Everywhere he shows himself master of the literature of the subject, ancient and modern, and handles his ample and multiform material with the soundness of scholarship and the keenness of critical judgment for which his earlier writings have made him famous.

Dr. Selah Merrill, the author of the second book of this series, widely known as author of "Explorations East of the Jordan," "Galilee in the Time of Christ," etc., American Consul in Jerusalem, and representative of the American Palestine Exploration Society, will henceforth enjoy as his chief distinction the honor of being author of this scholarly and comprehensive work on Ancient Jerusalem. In many respects it is worthy to be put along side of the works of Burckhardt, Stanley, Barclay, Thomson, Porter, Ritter, Conder and George Adam Smith. Taking 70 A. D., the year of the Siege of Titus, as a starting point, and Josephus as chief guide, he has searched the ruins and excavated the grounds so as to lay before us here as the result of over



thirty-five years of exploration and study about all that may be known about the site and arrangement of the Ancient City. His collection of Palestinian coins, utensils, birds, mammals, etc., is exceptionally rich. He supplements George Adam Smith at many points. For instance he claims to have discovered and excavated the Second Wall, and to have shown that it was outside of this that Christ was crucified. He omits, what fortunately the other two authors supply, bibliographical details. He claims, however, to have carefully examined everything of real value in the literature of the subject, and to have maintained close and helpful relations with excavators and engineers whose labors have added materially to our knowledge of Ancient Jerusalem. It is not the most hopeful sign to find a writer avowing that he has done everything in his power to avoid giving offense to the reader (bibliographical details are omitted because they would necessitate the expression of opinions—not always a pleasant task), but it is reassuring to find he has done everything to insure accuracy of statement and detail. Surely he has given us additional reason to be thankful for what has been accomplished in the "recovery of Jerusalem," that so much progress has been made in the solution of problems that once seemed to baffle the insight and skill of scholars and archæologists. We reserve for a future article the comparison of these masterpieces in detail.

The admirable handbook, "Jerusalem in Bible Times," by Dr. Lewis Bayles Paton, Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary, is a capital supplement to these very elaborate and costly books—bringing the assured results of the latest archæological researches in easy reach of the ordinary student or tourist. Of this, too, more at another time.

GEORGE B. EAGER.

#### DIS AUSGRABUNGEN IN PALAESTINA UND DAS ALTE TESTAMENT.

Von Professor Lic. Dr. Hugo Gressman. J. C. B. Mohr, Tuebingen, 1908. Pages 48. Price in paper, 70 pfgs.; bound, 1 m.

A very interesting and informing pamphlet. Full account of the discoveries of tablets and other ancient inscriptions brought to light in recent years in Palestine. J. R. SAMPEY.

## VII. PHILOSOPHY AND RELIGION.

THE PSYCHOLOGY OF JESUS. A Study of the Development of His Self-Consciousness.

By Albert Wellman Hitchcock, Ph.D. Boston and Chicago: The Pilgrim Press. Pages xvii.—279.

This is a thoroughly modern work on a most fascinating subject. The spirit is reverent, the attitude critical, the style vigorous, but epigrammatic and decidedly marked by all the faults of such a style. The author is fond of contrasts, and in order to make the most striking it is necessary sometimes partially to misstate one or both sides in the contrast. Epigram is always to be observed closely lest it be a half-statement of truth or fact. The author has also numerous examples of a statement of truth striking and even shocking, a pedagogical method in which the Lord Jesus himself was a master. Altogether the style is highly attractive and engaging. The matter is the main thing, and here again we find it very fine with serious faults. Part I. presents in four chapters the environment of Jesus, a field in which there is little new to be said, but in which our author has made an excellent summary in an independent way. One can hardly give him credit for close discrimination or just perspective in his use of the Apocryphal writings. He makes entirely too much of these as an element in the influencing environment of Jesus, and he does not sufficiently guard against treating some of the post-Christian writings as if belonging to the environment of Jesus. This apocryphal field is so fascinating that it seems a common fault of those who use it to overdo it.

Part II. gives us in eight chapters the study of Jesus in his soul development. Nothing more incisive, more sympathetic, and more calculated to assist in understanding Jesus' inner life has appeared, provided it be read with care, for it is only fair to say that the work is intensely subjective. Any work of this nature must be subjective, but there are safeguards against the errors of this method. Like so many others of to-day, the author deals with the history in a thoroughly free, subjective manner. What appeals to him as veracious he accepts; what appeals to him as literal is taken so, and what seems to him fig-

urative, or mythical, or spurious, or exaggerated, is accepted and stated so without hesitation and with utter disregard of evidence. It modifies the results, but does not justify the method, that this author accepts as historical the main features of the Synoptic Narrative and the Evangelists' records. It cannot escape us, however, that such subjective dealing with history will not likely leave two men with the same facts of history, nor the same man at two stages of his thinking, with the same facts of history. No doubt our author would readily have owned this charge against his method and accepted its consequences cheerfully. Yet there ought to be at least some tests for historicity that lie outside the man who deals with the facts of history.

One assumption of the author (Preface X.) is a common plea of many writers who deal freely with Jesus in his relation to modern critical notions. "He would not acquire knowledge otherwise than as his fellows do, nor would he become an authority upon matters he never studied." So we read and agree, but the inference drawn, and drawn upon constantly, by writers is that outside the sphere, or spheres, in which Jesus was a "specialist," or an "expert," the modern critic is free to detect and correct the mistakes of the Master. It needs hardly to be pointed out that there is no definite agreement as to the field in which Jesus may be allowed to be the chief expert, and so of the matters where he may speak with authority. It must be a serious question, too, what we shall think of Jesus if we must admit either that he did not know his limitations, or that knowing them he dared speak outside his limitations; and that in either case he fell into the fault common to any other man. Our author adds, in his next sentence, that "His mind would be keen, and his intuitions acute and accurate," etc.

In dealing with the Youth of Jesus the author says (p. 92): "In accordance with what I take to be the widest and earliest tradition, then, I assume that Jesus was born of a mother named Mary, in the home of Joseph, the carpenter of Nazareth, his father, who died while Jesus was still young." He does not begin with this assumption, however, until after three pages of argument against "the Virgin Birth," in which he handles the material with remarkable lack of logical insight. Of the inci-

dent recorded of Jesus at the age of twelve we read: "The normal, universal change which we call conversion had come to him, and with fullest effect, because it was in no way hampered or resisted." What he means by this may be true enough, but is in no way made clear.

After laying a thoroughly sound and complete basis for the miracles of Jesus the author proceeds to explain the miracles so that none are left. The Resurrection is treated very unsatisfactorily, and there seems to be a multiplication of words without knowledge. His own position is not at all apparent. In an introduction to the work by Dr. G. Stanley Hall we read: "The historicity of the three resurrections which the Gospels report Jesus to have effected, the author could possibly resign with no sense of essential loss," and so far as we can gather the statement would apply equally to the bodily resurrection of the Lord himself.

In the last chapter, "The Psychological Approach to Jesus," the author begins by saying, "Unless our study has brought us to a new and richer appreciation of Jesus Christ, it has failed in its purpose and its possibilities." There speaks a noble lover of the Son of Man and truly does he help us to appreciate Jesus as also the Son of God, for in spite of a critical attitude that logically would leave Jesus far less than the author found him, like so many others he evidently knew Jesus first and approached him from a false, critical attitude afterward.

Although "suddenly removed by an untimely death," the author may in this volume speak helpful words to many who would see Jesus and to more who are held back by current scientific doubts. The discussion of "the Messianic titles as used by Jesus" is particularly helpful and gratifying at a time when so much nonsense is being written on this subject under the guise of learned investigation. The ignorance of much of the current argument on this point is keenly exposed here. The author knew Jesus well, however faulty may be his explanations of our Lord's relation to God.

W. O. CARVER.

GOD. An Enquiry Into the Nature of Man's Highest Ideal and a Solution of the Problem from the Standpoint of Science.

By Paul Carus. Chicago: The Open Court Publishing Co. Pages 249. Price \$1.00 net.

This author is always entertaining, and he has here undertaken the highest task, viz., to tell us what God is. He does not propose to tell us what we may believe about him, but what he actually is in his ultimate nature in the final deliverance of perfect knowledge. "I do not believe, I know. Belief of any kind is excluded from this scientific formulation of the God idea." There are three chapters, called "Parts": I. A New Conception of God; II. Theology as a Science; III. Further Elucidation in Discussion and Controversy.

Not the least interesting thing in this work is its declaration of the author's personal history in religion and the attitude it assumes toward orthodox faith. He has been known as a rather vigorous opponent of, at times supercilious scoffer at, all that presented itself to his mind as orthodox Christianity. In this volume his attitude is as friendly as can be conceived in a man of Dr. Carus's temperament. Indeed he has come to the point where he is ready, even rather anxious it would seem, to employ as far as possible the phraseology of orthodoxy and to treat with Christian theologians. To be sure he has gone a good way in advance of these laggards lingering still over stupid materialistic concepts of spiritual matters, men "still in the period of mental infancy for which the milk of mythology is alone the proper food," since they "cannot yet digest the meat or scientific accuracy." But on the whole his spirit is now decidedly irenic. This marks his transition from the stage of violent antagonism to that of teacher of mankind. He will now invite the orthodox to become his pupils and learn the higher wisdom, and he can now see how all our "symbolical" thinking has been good and true relatively and needs only that we shall sit at the feet of exact science until she can deliver us from all the folly of the notion of substantial reality. In all this he himself is the accomplished interpreter for Madam Exact Science. In it all, however, one is not quite able ever to feel that the author is not

finding the struggle a bit strenuous to keep himself deceived with the notion that abstractions are the only realities. The "super-real" and the "super-personal" require a deal of dogmatic affirmation to keep them standing upright in the chambers of actuality. "In one sense," or "in some sense," or in "a sense," the author finds it possible and desirable to agree with the creeds and definitions of orthodoxy.

There is interest, too, in seeing how Agnosticism, Buddhism, and Positivism, all of which have engaged the author's attention at various times, enter into the process by which he now comes out into the clear light of exact knowledge. He goes too far in generalizing his own experience when he affirms that "honest atheism and honest doubt" "are the indispensable stepping stones to a clear and scientific comprehension of the truth." He might well enough omit "*the indispensable.*"

But what is the "New Conception of God"? As nearly as one can state it in a sentence it is that God is the unity and uniformity of the entire world order in all its forms and phases, conceived of as logically prior to, and nominative of, all the concrete manifestations of the universe. Only we must be persistently careful not to think into this generalization of all names of existence any *substantial essence* at all. God is abstract, wholly and necessarily so. If this seems difficult to comprehend and a bit vague we are told that there must be in religion an esoteric and an exoteric element, the former for those who are able to think without "allegorical" and "mythical" symbolizing and the latter for the babes who must have *material* notions for building up their thoughts. Thus it is that atheism leaves us all we need for building up our true God conception which will satisfy even all the orthodox so soon as they learn how to think. Our author will thus "construct a conception of God which rests on an irreversible foundation, on the rock of ages. It will prove tenable not only before the most critical tribunal of science, but even the atheist will be unable to refute or reject it." If we can really get such a conception of God it is mightily worth while. Sooth to say we are unable to find in the conception presented to us here anything new or anything different from what the theologians are teaching us save only that

we are called to take up again the old Aristotelian and Platonic controversy concerning the actuality of "ideas" and "categories." If this actuality is actual then the author's denial of personality in God and "ego-existence" in God, or in man permanently, is unnecessary. One really wonders what theologians Dr. Carus is familiar with when he undertakes to tell us what they teach about the material quality of God.

When the author undertakes from Buddhism to show the possibility of a religion without a personal God he forgets that the Buddha had no God, while Buddhism speedily made itself Gods by personifying in the ordinary sense, too, the Buddha, the Law and the Order, and that this process has subsequently been extended indefinitely.

There is in the work much that may be very valuable in clarifying the conception of God. The work is all highly interesting. But we are bound to say that the author's God is, in spite of all his asseveration, only the Apotheosis of an abstraction. Once he rights himself on "the reality of the Ideal," Dr. Carus will have made the whole journey from childish faith through deepest doubt into assured belief.

W. O. CARVER.

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