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## BOOK REVIEWS.

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### I. NEW TESTAMENT.

**Our New Testament: How Did We Get It?** By Henry C. Vedder, D.D., Professor of Church History in Crozer Theological Seminary. Cloth. 388 pp. 1909. The Griffith & Rowland Press, Philadelphia. \$1.00 net.

The author of this volume demurs to the announcement which had gained currency and credence that his work is "an answer" to "The Formation of the New Testament" by Dr. George H. Ferris, of Philadelphia. It professes to be a historical investigation and not a work of apologetics or polemics. Still, as the author admits, it reaches a totally different conclusion as the result of the inquiry. "To tell the story of the Canon with an accuracy that will deserve the approval of scholars, yet with an element of interest that will gain the attention of busy men," is the avowed purpose of the book. We are constrained at first blush to say that the author has achieved his twofold purpose—he has written what seems to be a severely accurate and yet an interesting book. In a few cases only has he singled out Dr. Ferris' book for comment, where errors as to fact seemed to demand it; but in this respect he has treated it only as he has treated the writings of Harnack and Jülicher and even Westcott and Gregory, each of whom he shows has erred at times, in fact or in inference.

One of the chief merits of the book, indeed, is that the author has the insight and the courage to go his own way, even at the cost of taking issue with the greatest of New Testament scholars and church historians. In opposition, not to Dr. Ferris only, but to some of the most noted of recent investigators in this field of research, who emphasize the authority and influence of the bishops in the formation of the canon, Professor

Vedder argues convincingly that the laymen must have played no unimportant part in the matter. They "were a force that had to be reckoned with" (p. 249), and "we should make a great mistake to assume hastily that the laymen, the great silent host of believers, had no influence in these matters" (p. 257). Here he tends to side with Zahn rather than with Harnack in the controversy. He assumes nowhere the air of infallibility, but bespeaks the friendly severity of the reader in dealing with his errors. "Only by repeated investigation, and as frequent comparison of conclusions, can the facts and their interpretation be ultimately established." And he modestly adds, "It is glory enough for any of us to have contributed even one small stone to the temple of truth."

The author may be classed with the "conservatives," but there are some positions taken by him that will be as surprising to some readers as any in Dr. Ferris' sensation-making volume: for example, that in the formal sense there was no such thing as a "closed" canon; that it was gradually and apparently rather uncertainly formed, the sub-consciousness of the church or churches deciding on certain books and rejecting others, this finding only declarative and not authoritative voice in the church councils; in short, that the New Testament, like other organisms and institutions, illustrates the law of the survival of the fittest (pp. 209, 351). The books won their unique place as "canonical" only because in actual use they were found to deserve it. The capacity of a book to edify was certainly the first accepted test of canonicity (p. 317 cf. 2 Tim. 3:16). Unanimity in the churches was not produced, as some would still have us think, by ecclesiastical authority. If Episcopal agency were much more in evidence than it is, we should still be compelled to view it as only the orderly way in which the inward conviction of the people found formal expression. "The decided factor, in the long run, in the case of every book that claimed to be Scripture, was the concensus of Christian experience in the whole church, and for more than a single generation; that it possessed an exceptional divine quality which fitted it 'for teaching, for reproof, for correction, for instruction which is in righteousness.'" "The canon never was

'closed,' except in the sense that a time came when production ceased of books that the Christian consciousness recognized as belonging in the class with those that constitute the canon."

The author anticipates objection and argues that "the subjective test" is not "dangerous," for "the only convincing evidence for the inspiration of any book is the character of the book, the appeal that it makes to the spiritually-minded reader." After all the true foundation of a Christian's faith is not a book, but a person. Not the New Testament, but Jesus Christ, is the corner-stone upon which we are built.

GEO. B. EAGER.

**Epochs in the Life of Paul.** A Study of Development in Paul's Career. By A. T. Robertson, A. M., D. D., Professor in the Southern Baptist Theological Seminary, Louisville, Ky. New York. Charles Scribner's Sons. 1909. Pages 337. Price, \$1.25; postpaid, \$1.39.

"The Charm of Paul" was never more powerful in the Christian Church. Jesus excepted, none of its founders retains quite so strong a hold upon the church. Men are striving to sound the depths of his character and the significance of his works with more science and earnestness, perhaps, than in any preceding age. Splendid minds are employed upon this task in every section of the Christian world. It is a laudable ambition that has induced Professor Robertson to enter such a difficult and engaging field. I applaud alike the daring and the success of his enterprise.

He belongs to the theologians of a new age and type. He possesses ample stores of learning, clear vision, keen criticism and right poise of judgment. He is a member of the republic of letters. What he shall put forth will be received with respect in America and England and Germany, and the position of our Baptist people will likely be judged, to a considerable extent, from the nature of the work which he has done. This is a large responsibility; a responsibility that does not belong to many of our leaders. The

author is, therefore, duly solicitous to be on the safe side; to practice constructive and to avoid destructive criticism. But he has looked the difficulties of the subject squarely in the face. "One must not fall into the error of thinking that no difficulties exist about the narratives of the more common miracles" (p. 182), is an utterance that casts a flood of light upon the daily labors of the study table. "Do we have in the New Testament the Christ of dogma or the Christ of fact? One cannot complain at questions like these" (p. 86). Neither does he ignore them. "The battle will never cease to rage around the question of Saul's conversion so long as Christianity has a voice raised against it" (p. 50).

Sir W. M. Ramsay is far and away the foremost leader in Pauline studies. His researches are based chiefly upon history, and very slightly upon philosophy. That is eminently a British trait. It has also been the foundation of many another British success. If Ramsay had lived in Germany he would have studied first to invent a philosophy, and upon the basis of this philosophy he would have reconstructed the life and works of Paul. The achievement of Sir W. M. Ramsay reminds one of the advances that have lately been made in Mathematics beyond the learning of Euclid, and in Logic beyond the learning of Aristotle. That way lies in the East. Go thou and do likewise. But it seems almost impossible for feats of that kind to be performed outside of Great Britain.

I seem to be most enamored with the chapter on "Saul Learning Christianity". If I am any judge the author has done his finest work in Chapter IV. At least he appeals to me most successfully in that place. It is here that the scientific theologian appears to the best advantage. Here is fineness of learning and dignity of consideration. Next to Chapter IV. I have been attracted by the Chapter on "Paul the Teacher of the Churches" (Ch. IX.). The treatment of the "Statesmanship of Paul" in his struggle with the forces arrayed against him at Corinth is very engaging, to say nothing of the careful discussion of the question of a "lost letter".

"I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city" (Acts 22:3). The

criticism of the Acts is so elusive and so difficult that I fear to take a hand in it. However, I must lay more stress on the above passage than Professor Robertson. If Paul was brought up in Jerusalem, it appears to me likely that he was brought up by his father and mother. Did the entire family to which he belonged depart from Tarsus and settle in Jerusalem? That was likely true of the father and mother and of one sister. Possibly there may have been other sisters and brothers in Jerusalem. How old was Paul when he quitted Tarsus? Could he have been a child in the nurse's arms?

May not that be the reason why "the life at Tarsus still remains obscure to us", and why he was "loyal to the traditions of Palestine?" But one is surprised at the small amount of Latin culture that Paul obtained in Jerusalem. It made a poor show beside the Greek culture that he possessed. Did he write the Epistle to the Romans in Greek because he had but little Latin? or because the persons to whom it was addressed had but little Latin?

"In the mind of Paul a universalized Hellenism coalesced with a universalized Hebraism." This is a suggestion of Ramsay which Prof. Robertson cites on two occasions (p. 22 and p. 72). It opens wide vistas of development. It has a suggestion of cosmopolitanism, and the deep religiosity which Paul displayed could have flourished only with difficulty in an atmosphere of cosmopolitanism.

There were no apostles in the church at Antioch at the time when Paul and Barnabas were separated to the work of missions. The only officers mentioned were prophets and teachers (Acts 13:1). Paul and Barnabas were first called apostles at Iconium, and later at Lystra (Acts 14:4 and Acts 14:14). Could it be possible that both of these were Apostles in one and the same sense, and that both arose to that dignity only after the triumphs of their first missionary journey?

When I read Hausrath's "Viercapitel Brief des Paulus an die Corinthier", many years ago, I became attached to the view that 2 Cor. Chs. 10-13 must be the so-called "lost letter", and that Titus bore that letter from him to the Corinthians. I have gone over the question again with Professor Robertson, and with en-

tire respect to better judgments I yet incline to that opinion. There are difficulties in any position that may be assumed, but the view of Hausrath still commends itself to my mind.

Following the authority of the Index, I count forty-two references to Ramsay, twelve to Findlay, twelve to Sabatier and eight to Stalker. These indicate the authorities upon which the author has chiefly leaned. They are all modern and eminent men. No scholar among us is better endowed and equipped to stand in the company of these and other fine authorities, or is more entitled to speak his judgment before them. He has reflected credit upon himself and upon us all. Let us hope that his work will be received with the favor that it deserves in our own country and in other lands. The supreme lesson of it: "No word about Paul is complete that does not lay stress upon his mysticism," is repeated upon the closing page so that all may discover it; and on many other pages. It was that which gave Paul fame and usefulness. It made him the greatest interpreter of the life and teachings of Jesus. It has made the fortune of many another man.

The volume is an admirable specimen of the book-maker's art, but some errors have been overlooked in the printing. On page 116, five lines from the bottom, the word "off" has been omitted; on page 136, five lines from the bottom, the word Galatians has been misspelled; on page 145, line seven from the top, the word Epistles is in the plural when it should be in the singular number, and in the Index, page 329, Findlay is written Findley.

The book is a monument "To the Memory of John D. Robertson, Brother Beloved and Servant of Christ". It would afford some compensation for untimely decease if one could but have his name and worth perpetuated by such a tribute.

WILLIAM H. WHITSITT.

**The Beginnings of Gospel Story**, a Historico-critical Inquiry into the Sources and Structure of the Gospel according to Mark, with expository notes upon the Text for English Readers. By Benjamin Wisner Bacon, D.D., LL.D., Buckingham Professor of New Testament Criticism and Exegesis in Yale University. New Haven, Connecticut. Yale University Press.

The general character of this work may be judged from the following from the preface: "The real interest of our time lies no longer in the exact apprehension of the sense the writer of 70-90 A. D. may have given to the evangelistic tradition. We no longer attempt to say, Thus the sacred writer conceived the event to have been, therefore thus it was; for we have four sacred historians, no two of whom conceive the event in just the same way. The point of real interest for our time is at least a generation earlier. What was the event which gave rise to the story? Through what phases has the tradition passed to acquire its canonical form? Such have been the burning questions of modern scholars in respect to the historic origins of the Christian faith, and the intelligent layman is entitled to expect that he shall not be put off with mere exegesis. He will not be satisfied to be told, Such and such is the sacred writer's meaning. He demands an opinion on the question, Was it so, or was it not so? What was the common starting point from which the varying forms of the tradition diverge?"

It has been the endeavor of the present commentary to give an answer to such questions with absolute frankness, without mental reservation, in terms intelligible even to the student unfamiliar with Greek and ignorant of the course of technical discussion, leaving it to the reader himself to decide whether the discussion of such questions is serviceable to religious faith."

The method applied, that of "pragmatic values," is thus explained: "The key to all genuinely scientific appreciation of biblical narrative, whether in Old Testament or New, is the recognition of motive. The motive of the biblical writers in reporting the tradition current around them is never strictly historical, but always aetiological, and frequently apologetic. . . . It follows that a judgment of the modifications which the tradition, or any part of it, may have undergone, to have any



value, must take account of the actual conditions, the environment, under which the tradition developed to its present form. Herein lies the occasion for applying to the criticism of the Gospels the same principle which the great Graf-Kuenen school applied to the historical tradition of the Old Testament."

This means, of course, that this particular type of criticism has now come over to the New Testament, as has long been seen to be inevitable. Wellhausen himself entered the New Testament field some years ago and Professor Bacon follows jauntily in his steps. And with what result?

Well, we have long been familiar with the symbols E, J, P, D, R, etc., in Old Testament discussions. Here we are introduced to P (an early Petrine narrative), Q (a document not necessarily the Logia, combining some narrative with a type of teaching which gives a strongly humanitarian view of Jesus), Q<sup>MT</sup> and Q<sup>LK</sup> (sources used independently by Matthew and Luke), X (an unknown source), and R (the actual author of our second Gospel, a man of the radical Pauline type). To such symbols there can be no possible objections. They are convenient and enable one to state in clear and simple fashion his opinion of the sources and purpose of the book. Professor Bacon's general view of this Gospel is that it was produced between 70 and 75 A. D., and that the author, a thorough-going Paulinist, used the current common source of Matthew and Luke (Q) to embellish and supplement an earlier and simpler narrative which, not from tradition only, but from its intrinsic characteristics, may be appropriately designated as Petrine (P).

This the Professor holds in substantial harmony with the now common synoptic theory that Mark forms the literary groundwork of Matthew and Luke, who however independently of each other added to it other material borrowed from Q. Matthew he would date soon after Mark.

And how about the historical reliability of the book? We have become familiar with the terms legend, myth, error, etc., in Old Testament discussions. Does Mark fare any better? A few brief quotations will suffice for answer:

"The account given by R of the Baptist's fate is in the highest degree inaccurate and legendary"—"the very pattern of

legend." Evidence of this appears "in the flagrant historical errors." "A more complete tissue of absurdities would be hard to frame than the story thus interjected by Mark." So much for the historicity of Mark's account of the Baptist's death. Similar quotation might be made touching the experiences of Jesus on the cross. The cry 'My God, my God, why hast thou forsaken me' "has no real place in history. "It is an interpretation in terms of Ps. 22:1 of v. 37" following—"And Jesus uttered a loud voice, and gave up the ghost." This, of course, is the kind of thing that Strauss indulged in so fully. They believed that Jesus was Messiah and began to credit to him all the things that in their judgment the Scriptures predicted of the Messiah. The account of the resurrection fares little better. In this gospel the early Petrine narrative "is becoming less spiritual and more crassly material."

It is unnecessary to indicate more fully the author's attitude on the historical reliability of this gospel. According to him, the gospel is written by an ardent Paulinist, who, in defence of Paulinism, feels free to ascribe to Jesus words and deeds that have no real historical foundation, to lay hold on any floating story, embellish it to suit his purpose especially with Old Testament psalm or story and incorporate it in the life of Jesus.

Of course, if these things are true, we must accept them, whatever the consequences may be. But are they proved? Not here, certainly. Assertions are made, but no demonstrations are given. Professor Bacon, however, does not profess to give processes and reasons, but only results. That, strange to say, is uncommonly common, with the result that it is not easy to get into one's hands a clear simple statement of the reasons. One cannot but think that it is mostly assertion. It is time that the actual reasons were stated in such a way that the ordinary man can see and weigh them. It is surprising to find how flimsy the reasons often prove to be.

For example: anachronisms are here freely charged. One is that Mark places the title "Son of Man" in the mouth of Jesus in the story of the paralytic. The author believes that the significance attached to the title in this passage is the one understood by Christians forty years later, and that it could not

have been understood by the bystanders at the time. But suppose we grant that the bystanders did not so understand; does that prove that Jesus could not have used it? Certainly not if the gospels themselves are of any weight in such a matter, for they represent him again and again as saying things which were not understood at the time. Moreover, what is there impossible or improbable in the idea that Jesus uttered words that would stir enquiry, as this very term evidently did, or that would have light thrown on them by the very action he was about to perform? Neither Professor Bacon nor anyone else is justified in charging any reputable author with anachronism, unless he can support it with clearer proof than this. Mark has a right to protest against that kind of treatment, and none of the cases of anachronism here alleged are any better supported than this.

It is quite understood that Professor Bacon regards historical accuracy as unnecessary to the conveyance of a religious message. But there are cases here where even the religious message is represented as distorted. Surely the atonement comes very near the heart of religion. Commonly these days Paul is represented as the one who has switched us off the track of the clear ethics of Jesus. Professor Bacon finds in Mark (or rather R, for he may or may not be Mark), one who outdoes Paul in this. Take this quotation, for example: "Paul never employs this Isaian 'Scripture' (Isaiah 53) and avoids the immoral crudity of the preposition 'instead of' (anti) by which the view is expressed." Is that quite ingenuous? Nay, is it true? In 1 Tim. 2:6 Paul uses the expression *ἀντίλυτρον ὑπὲρ πάντων*. Moreover, does not the logic of 1 Cor. 5:14f require the substitutionary thought as being at least involved in *ὑπέρ*. On the same page (149) we are told that "contrary to a widespread impression the comparison implied in the word here rendered ransom is unknown to Paul," that "the stem occurs nowhere in the Pauline Epistles but Tit. 2:14." But what about 1 Tim. 2:6 already referred to? There is a compound of this very word. And has the Professor never read Col. 1:14, Eph. 1:7, nor the great classical passage Rom. 3:24f? Assertions like that are simply amazing.

Further, any unsophisticated reader would surely be sur-

prised, after reading the author's criticism of Mark here, to be informed that Matthew uses the very same preposition in 20:28.

The learned Professor is flatly wrong here. He becomes absurd when on p. 156 he represents Matthew, so misrepresenting the facts as to make Jesus ride two animals because, forsooth, he uses the words "an ass, and a colt the foal of an ass."

The fact is like too many critics of the day, Professor Bacon sees mistakes altogether too easily. He is entirely too dogmatic in many places. He illustrates repeatedly how extremes meet, for he becomes wildly allegorical in his interpretations. His work would make disappointing reading for an intelligent Sunday school teacher who might come to it seeking help for his class. And it will be out of date very shortly. Otherwise it would be worth while to point out the misprint of 4 for 5 at the top of page 61. Yet one cannot but admire the industry which is shown on every page and regret that it is not more wisely directed.

J. H. FARMER.

**The Participle in the Book of Acts.** By Charles Bray Williams. The University of Chicago Press, Chicago. Pp. 80. Paper. Price, postpaid, \$0.54.

The work is divided into two nearly equal parts, the one carefully collating and clearly presenting the facts concerning the use of the participle in the book, the other giving the inferences to be deduced from these facts. The author shows excellent scholarship and his inferences are drawn with good judgment. The result is a creditable and valuable piece of work which must be reckoned with by anyone who deals with the authorship and sources of the book.

Touching authorship, Mr. Williams reaches the following conclusions: "The similarity between the participial usage of the two books (the Third Gospel and Acts) is so great, notwithstanding different kinds of sources in the two, as to point unmistakably to one author for the two books." "The participial usage seems to substantiate, in a collateral way, the conclusion

that the original author of the 'We' sections is also the final author of the Book of Acts." "If Luke the physician and missionary companion of Paul be the author of the Third Gospel, then it is very likely from the participial usage, that he is the author of the 'We' sections and of the Book of Acts."

As to sources, the author accepts four main sources as in harmony with the participial usage. These are: The Jewish-Christian written source, the Hellenistic-Christian written source, the 'We' document, and unwritten Jewish-Christian tradition.

The author adopts the three-fold classification of participles—the ascriptive, adverbial, and complementary. Personally, I should prefer, since the participle is a verbal-adjective, to make simply the two-fold division adjectival and verbal and classify the complementary under the latter. There is no addition made to our knowledge of grammar here. Professor Williams rightly accepts the view that the participle in itself denotes only the state of the action and that the time must be judged from the context. In six passages he regards the present participle as referring to future action. He does not commit himself on the question as to whether the aorist ever refers to subsequent action except in 25:13, which he regards however as a false reading for the future. That, however, is easily explainable as identical action.

On the whole this is a thorough and satisfactory dissertation, and is sure to find a place in the library of every one who wishes access to important facts touching the language of the New Testament.

J. H. FARMER.

**Jesus of Nazareth—A Life.** By S. C. Bradley. Boston, Sherman, French & Co. Pp. 575. Price, \$2.00.

It is first to be noted that this is not a "life," in a proper sense of the word. It is merely a romance of such a sort of that to any reverent reader the effect cannot but be painful, and to the uninstructed or unthinking it may be dangerously misleading. The facts as to Jesus which the Gospels furnish are either ignored entirely or are presented in such a fashion as to make a

wholly erroneous impression. It can only be said that, great as may sometimes seem, the difficulties which the Problem of Jesus presents according to the view of him which the ages have held, they are incomparably less than would be presented, did we think that such an one as we are shown in this book had been the founder of Christianity and the Master of apostles, martyrs and saints.

DAVID FOSTER ESTES.

**At Jesus' Feet.** By J. R. Gunn, author of "Redemption of Destitute Childhood." 1908. The Anderson Printing Co., Macon, Ga. Pp. 183.

In this book the young and earnest pastor of the Baptist Church of Madison, Ga., gives to the world sixteen discourses, the book taking its title from the first, which fairly suggests the preacher's temper throughout. He has chosen important topics, in worthy contrast to the merely novel, or at best unimportant subjects often chosen by preachers in these days. "Divine Authority and Power of Jesus," "Discipleship," "The Child's Saviour," "The Immortality of the Soul," are sample themes, and these really important subjects are treated in a simple, direct, earnest manner and style which cannot but be attractive and helpful to many. The author says of these discourses in his preface: "The blessing of God was upon them in their delivery, and many of my congregation have testified of the help received. I am sending them forth with the hope and prayer that He whom they seek to honor will continue to use them in a wider sphere." Doubtless this hope will be gratified.

DAVID FOSTER ESTES.

**The Teaching of Jesus About the Future According to the Synoptic Gospels.** By Henry Burton Sharman, Ph.D., Instructor in New Testament History and Literature in the University of Chicago. University of Chicago Press. 1909. Pp. xiv., 382. Price, \$3.26 postpaid.

The object of the author is to ascertain the exact teaching of Jesus in reference to the events "subsequent to the final sever-

ance of relations between Jesus and his disciples." The method is painstaking in the extreme. Holding that it is possible to identify the documents used in the composition of the Synoptic Gospels, the author first identifies as such documents: (1) a document identical in large part with our Gospel of Mark; (2) a Galilean document used by both Matthew and Luke, and containing the material standing in Luke 3:7-15, 17, 18; 4:2b-13 (14, 15), 16-30; 5:1-11; 6:20-49; 7:1-8:3; (3) a document called the Perea document, also used by both Matthew and Luke, and in whole or part identical with Luke 9:51-18:14 and 19:1-28; (4) a document used by Matthew but not by Luke, presumably the Logia of Matthew; and (5) additional sources used by the first and third evangelists.

These various documents are compared with each other, and the materials not found in our Gospels are compared with the documents in a first chapter occupying a hundred pages. Then on the basis of this comparison, the alleged teachings of Jesus are considered in minute detail in reference to the Destruction of Jerusalem, the Rise of Messianic Claimants and the Son of Man, the Final Discourse of Jesus on the Future, the Day of Judgment, Life after Death, the Kingdom of God and The Church and its Institutions. The result of this prolonged and detailed comparison of passage with passage is to show that the author of this book fails to accept as really the teaching of Jesus much which is given as such in the Gospels.

The chief criticism to be made on this work relates to its extreme subjectivity. There is no possible way in which the conclusions of the author can be proved true or untrue either as to the extent of the documents or as to their character in general or in detail. Using the same material and method another scholar might come to markedly different conclusions. While the book is admirably printed, and is valuable as an illustration of the methods which it employs, any readers other than trained and independent students may easily overestimate the finality and consequently the value of the results which it attains. To very many the probability of error on the part of a modern student would seem immensely greater than on the part of an

ancient investigator working with the carefulness which Luke claimed for himself.

DAVID FOSTER ESTES.

**Among the Gospels and Acts.** Being Notes and Comments Covering the Life of Christ in the Flesh and the First Thirty Years' History of His Church. By Peter Ainslie. Baltimore, Temple Seminary Press, 1908. Pp. 405. Price, \$1.50.

The author of this book has for seventeen years been minister of the Christian Temple, Baltimore, and is widely known as an earnest and effective worker. In this book he attempts "to make a practical classification of the material in the Gospels and the Acts," and accompanies this classification with various geographical, historical and theological notes and comments. The work makes no pretence at learning or originality, but is simple, almost commonplace and superficial in character. Yet from this very fact it may be helpful to a greater number of persons than if it were more formal, fresh and thorough.

The author begins his book with a quotation from a private letter of the late President Grover Cleveland, which deserves to be widely read and marked. He wrote: "I very much hope that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and the Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of this study. I do not believe as a people that we can afford to allow our interest in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship, and a true apprehension of the power and wisdom and mercy of God."

DAVID FOSTER ESTES.

**The Acts of the Apostles.** An Exposition by Richard Belward Rackham, M.A., of the Community of the Resurrection. Fourth Edition. 1909. Pages cxvi., 524. Methuen & Co., 36 Essex Street, London, England; Edwin S. Gorham, Fourth Avenue and Twentieth Street, New York.

The first edition came out in 1901 and now a fourth is de-



manded. The book has proven itself to be useful. It is particularly timely, this new edition, since the Sunday school lessons for 1909 concern themselves largely with Acts. The plan of the book makes it specially serviceable to Sunday school teachers since it is in the nature of a flowing narrative rather than of detailed comment on separate points. The style is clear and the scholarship unquestioned. The volume belongs to the Westminster Series of Commentaries edited by Dr. Walter Locke, Warden of Keble College, Oxford. The introduction itself covers a hundred pages and is very satisfactory indeed. He argues for the early date of Acts while Luke was with Paul in Rome about A. D., 63. This has always seemed to me the most sensible view, and even Harnack considers it possible. Rackham divides the book into two parts, the Acts of Peter (I.—XII.) and the Acts of Paul (XIII.—XXVIII.). There is some justification for this, though, of course, Peter is not the leading figure in all twelve chapters. I do not agree to the view (p. 246) that Paul circumcised Titus, but Rackham is not alone in that view. The beautiful map of the Eastern Mediterranean is secured from Ramsay's *St. Paul the Traveller*. The book is a worthy treatment of a great subject and will edify anyone who is interested in the Acts of the Apostles. That ought to mean every reader of this notice.

A. T. ROBERTSON.

**High Priesthood and Sacrifice.** An Exposition of the Epistle to the Hebrews. By William Porcher DuBose, M. A., S. T. D., Professor of Exegesis in the University of the South. Longmans, Green & Co., New York. 1908. Pages 248.

Dr. DuBose has made an international reputation as an exponent of the theology of the New Testament. His previous books (*Soteriology of the New Testament*, *The Gospel in the Gospels*, *The Gospel According to Saint Paul*), have attracted wide attention by reason of the independence of treatment, the grasp and power manifest, the spiritual insight shown. Dr. DuBose is not merely a great scholar in the technical sense. He has his own point of view and is able to go over familiar ground and see what is plain enough, but what most scholars

pass by. He is at his very best in the exposition of Hebrews, a very congenial task. "The New Testament too far transcends the possible meaning of the Old to be ever a mere interpretation of it" (p. 12). "There is nothing more reassuring upon the point of the deep spiritual unity and inspiration of the New Testament than the unanimity with which its writers stand upon the supreme significance and necessity of the death of Jesus Christ" (p. 15). "We cannot overestimate, we cannot sufficiently value, the supreme importance of the Old Testament for the proper understanding of the New" (p. 49). Let those extracts serve as samples of the spirit and temper of a really great book. It will repay any man's careful study.

A. T. ROBERTSON.

**Fellowship in the Life Eternal.** An Exposition of the Epistles of St. John. By George G. Findlay, D. D. Hodder & Stoughton, London and New York. The Geo. H. Doran Co., New York. Pages 431. Price, \$2.50 net.

Prof. Findlay is well known as a writer on Paul and the author of various excellent commentaries in the Expositors' Bible, and other books. He is able, careful, well-balanced. The very best qualities of his work are manifest in the present splendid interpretation of the Epistle of John. Westcott is supreme for the Greek text, though Rothe and Lücke are still valuable. But the student of the English and Greek has a treasure in Prof. Findlay's new contribution. It is beautifully printed and a pleasure to read. Dr. Findlay thinks that 2 John was addressed to a church and that 3 John, though to Gaius, really went to the same church. This fact, if a fact, would throw some light on the jealous hostility of Diotrephes. It is a delightful volume.

A. T. ROBERTSON.

**St. Paul's Epistles to Colossae and Laodicea.** The Epistle to the Colossians viewed in relation to the Epistles to the Ephesians. With Introduction and Notes by John Rutherford, B. D., Renfrew. Edinburg, T. & T. Clark; New York. Chas. Scribner's Sons. 1908. Pp. 207.

We have here a fresh and striking treatment of two of Paul's

most interesting Epistles. There is a good introduction. The Greek text of both Epistles is printed in parallel columns, as is the English translation. The comments are very suggestive. The new linguistic knowledge is drawn on to good purpose. The sketch of the Colossian heresy is well done. On the whole one has only praise for the volume.

A. T. ROBERTSON.

**Paulus, der Apostel der Heiden.** Von Dr. K. F. Noesgen. Verlag von C. Bertelsmann, Gütersloh, Germany. 1908. S. 83. Pr. 60 Pf.

This excellent title book belongs to a series of *Biblische Volksbücher* called "Für Gottes Wort und Luther's Lehr." It is under the editorship of Dr. Johann Rump, of Breslau. The title indicates that it is a protest against the *Volksbücher* of the German radicals. The battle rages in Germany and the real Protestantism is not without loyal exponents. The present volume is an able piece of work by the well known scholar, Dr. Noesgen, of Rostock. He does not discuss Paul's life as a whole, but rather the call as Apostle to the Heathen. This phase of his career is handled with clearness and force. The concluding section is devoted to the Gospel which Paul took to the heathen and the power of that Gospel in the succeeding centuries.

A. T. ROBERTSON.

**The Cross in Christian Experience.** By Rev. W. M. Clow, B. D., Glasgow, Scotland. Hodder & Stoughton, London; Geo. H. Doran Co., New York. 1908. Pages 323.

The Cross of Christ is here set forth in a wonderful manner. It is a series of sermons delivered on the occasion of the celebration of the Lord's Supper. They relate the atonement to the facts of life. The discourses are fresh and forceful. The reader is borne along with interest and his assent goes with the story presentation of the evangelical faith. The book has met with a fine reception and it deserves it. It feeds the soul.

A. T. ROBERTSON.

**A Commentary on the Holy Bible.** By various writers. Edited by the Rev. J. R. Dummelow, M. A., Queen's College, Cambridge. Complete in one volume, with general articles and maps. The Macmillan Co., New York. 1909. Pages cliii., 1092. Price, \$2.50 net.

A great undertaking is here successfully accomplished. The general articles give the new facts of modern scholarship. Various denominations are represented, but the Baptist position on baptism is avoided. The critical position is on the whole conservative with some variations. Much space is saved by not printing the Scripture text.

A. T. ROBERTSON.

**Jesus and the Gospel.** Christianity Justified in the Mind of Christ. By James Denney, D. D., Professor of New Testament Language, Literature and Theology, United Free Church College, Glasgow; author of "The Death of Christ." New York. A. C. Armstrong & Son. 1909. Pages 368. Price, \$2.00 net.

Here is a serious, candid, able confronting of the real problems of modern thought in relation to Christianity. Each age has its own problems in addition to some inherited from the past. Time settles much. Dr. Denney knows what is vital, what is pertinent, what is worth while. If we can make sure of Jesus and his mission and message, all the rest follows that is worth holding on to. It is to this central problem of Christ and his own interpretation of himself that Dr. Denney addresses himself. He comes to his task with a complete mastery of the modern attacks upon Christ and the New Testament as the interpretation of Jesus. That is shown at every turn. Dr. Denney takes nothing for granted. He undertakes on purely critical and rational grounds to justify the Gospel as set forth in the New Testament. Any one familiar with modern Biblical criticism will understand at once that a very formidable task is before the author. But he does not flinch. He moves with sure foot through the mazes of synoptic criticism, through the Acts and the Epistles. He finds solid ground. He convinces the reader not merely of his sincerity, of his competency, but also of his success in his great undertaking. This is the book to

put into the hands of a man who has been shaken by skeptical criticism. This is the book for the minister who wishes a modern arsenal for modern critical warfare. The book is not to be read in a hurry. It is too packed with solid thought for that. It will repay slow, leisurely reading and will bear fruit for many days. What a contribution Dr. Denney has made to the heart of the Gospel by "The Death of Christ" and now by "Jesus and the Gospel"! It is a joy to know that the new volume is selling well. It will bless every reader.

A. T. ROBERTSON.

**The Philology of the Greek Bible. Its Present and Future.** By Adolph Deissmann, D. Theol., D. D., Professor of New Testament Exegesis in the University of Berlin. Hodder & Stoughton, London. Geo. H. Doran Co., New York. 1908. Pages 147.

Prof. Deissmann made a series of lectures to the Cambridge Summer School of the Free Churches (July and August, 1907). These lectures were first printed in *The Expositor* and were afterwards put into book form. The book is one of great interest to all students of the Greek Bible and gives in the handiest and clearest form the chief facts about the new knowledge concerning the Greek of the New Testament. The discussion of the literature of the subject is a specially valuable feature. The volume will serve as stimulus and also guide to many students.

A. T. ROBERTSON.

**Zum Verstandnis des Apostel Paulus.** Von K. Kohler. Verlag von Priebe's Buchhandlung, Breslau, Germany. 1908. S. 20. Pr. 30 Pf.

This pamphlet gives a very just and well-balanced survey of the elements that went into the making of Paul. Dr. Kohler treats Paul's Jewish Inheritance, his Greek Inheritance, his Original Christian Inheritance, and then discusses the relation between Paul and Jesus. It is really astonishing to find so much of value in such a small paper.

A. T. ROBERTSON.

**Vollständiges Griechisch—Deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur.** Von D. Dr. Erwin Preuschen. Dritte Lieferung, S. 322—480; Vierte Lieferung, S. 481—640. Verlag von Alfred Töpelmann, Giessen, Germany. 1909. Pr. 1 M. 80 Pf. für eine Lieferung.

It is a pleasure to note how rapidly Dr. Preuschen is getting on with his New Testament Lexicon. He is now as far as *κυριακός*. Some of the most interesting words come in this section like *ἐπί, ἵνα, κατά*. One is only anxious for the time when the entire book will be complete. It is to be noted that the columns (two to a page) are numbered, not the pages. This method makes the reference more exact.

A. T. ROBERTSON.

**Einführung in das Griechische Neue Testament.** Von Eberhard Nestle. Dritte, umgearbeitete Auflage. Mit 12 Handschriften Tafeln. Vandenhoeck und Ruprecht, Goettingen, Germany. Lemcke and Buechner, New York. 1909. S. 298. Pr. M. 4.80, geb. M. 5.80.

The continued demand for Nestle's excellent "Introduction" is attested by the third edition, now published. It is indeed a most complete and satisfactory treatment of the subject of textual criticism. There is a full presentation of all the salient facts, with a satisfactory bibliography on every important point. Dr. Nestle is master of detail, and the present volume shows well his good points of exact and painstaking scholarship. The first edition was translated into English, as the third one probably will be. The book will be welcomed by many students.

A. T. ROBERTSON.

**Studies in the Gospel of John Prepared For Readers of the English New Testament.** Designed for Use in Bible Classes, Prayer Meetings and Private Study. By George P. Eckman, D. D., Cincinnati. 1907. Jennings and Graham, New York. Eaton and Mains. First Series. Chapters I—XII. Pp. xvi.+303. \$1.00 net.

This volume contains twenty-six "studies" as used by the

author in his own work. One can easily understand that their success encouraged their publication. They will be full of suggestion to many a pastor for similar work with his own congregation. They will provide some material for prayer meeting addresses and for sermons. Of exposition in the strict sense not much will be found, and in no degree will this book serve as a critical commentary. It is practical and is more in the nature of adaptation and application than of exposition. There is, however, full recognition of the progress of the thought and good analyses of this thought.

The style of treatment is rigidly uniform. Each "study" has a summary statement of the "argument;" an outline of circumstances and thought of the passage with notes of extempore comments and elaboration; citation of a hymn with one stanza quoted; "Personal Questions," usually two, sometimes three; a "homily" on some subject and text drawn from the passage. This "homily" consists in remarks, illustrations, quotations, application.

On the whole the work is splendidly done, and those who care for this sort of thing will be greatly pleased with this work.

W. O. CARVER.

**Expositions of Holy Scripture.** Fourth Series (six volumes). Psalms (two vols.), Ezekiel and Daniel and the Minor Prophets, Luke (two vols.), Romans. By Alexander Maclaren, D. D., Litt. D. New York. A. C. Armstrong & Son. 1909. Price, \$7.50 for the set of six volumes.

One hardly knows what to say in the presence of this magnificent collection of volumes from the pen of Dr. Maclaren. Every volume is pure wheat. There is no chaff. They are expository sermons of the highest order. The main feeling that I have is that of gratitude to God for the gift of Dr. Maclaren to the world and for the carrying to completion of this noble enterprise.

A. T. ROBERTSON.

## II. COMPARATIVE RELIGION AND MISSIONS.

**Science and Immortality.** By Sir Oliver Lodge, F. R. S. New York, Moffatt, Yard & Co. 1909. 300 pp. Price, \$2.00 net.

This volume is suggestive, highly useful and—very disappointing. The disappointment is partly in the discursive and disconnected character of the discussions; for the author deceives himself when he fancies that he has been able “to develop a continuous treatment” by revising, rewriting, adding to, and amending articles written for the *Hibbert Journal* and the *Contemporary Review*. These articles were not originally intended to constitute parts of a whole, and it is impossible not to see only a mechanical connection now—there is no real unity.

But the disappointment is even deeper. Sir Oliver Lodge's name with such a title as is assigned this work awakens great expectations. In the superficial but very real and very important conflict between theology and science the approaches toward reconciliation usually have been made by the theologians and have been met with the sneer that they did not know science. Now when one of the foremost authorities in the scientific world makes an approach toward theology from the scientific side and proposes to enter the most sacred precinct of immortality, those most deeply interested in religion wait with expectant joy. In this work we soon find that our scientist does not know theology any better, surely, than the theologians know science, and that he does not, after all, build any firm passageway from the region of scientific thought into the land of the spirit. He uses an airship of speculative faith, as the rest of us have done, and we are unable to see that his machine is any more strongly built, any more dirigible, any more proof against the storm winds of “scientific” doubt than those we have been employing since the land of science became so important a little while ago.

The work has four “sections.” Section I. deals with “Science



and Faith." Here our author has done his best work, treating in three chapters "The Outstanding Controversy," "The Reconciliation," and "Religion, Science and Miracle." It is much to have so eminent a scientist define for us "orthodox science" and declare for us that this "orthodox modern science shows us a self-contained and self-sufficient universe, not in touch with anything beyond or above itself—the general trend and outline of it known—nothing supernatural or miraculous, no intervention of beings other than ourselves, being conceived possible." And when we are told that science has transcended its limits when it denies the reality of the spiritual and mocks at the validity of prayer, we are glad to have a sane scientist corroborate what we have charged all along. The dogmatic negation of a science that is so shifting that it boasts that no book treating scientific subjects is worth anything if ten years old would be amusing if it were not serious in its effects on religious valuations. Sir Oliver's line of reconciliation offers little that is new and nothing that is not speculative, but he rightly sees that "the region of true Religion and the region of completer Science are one;" that is, if one projects this ideal far enough. But science as at present conceived must ever be short of religion. When our author tells us that "the business of Science \* \* is with foundation; the business of Religion is with superstructure," he may have a meaning that will leave truth in the words, but he certainly speaks very loosely. What he seems to mean is that facts furnish the foundation and that religion is theory. But no such distinction is tenable in accurate thinking.

Particularly suggestive and helpful is the treatment of miracle and prayer. Section II. deals with "Corporate Worship and Service" in four chapters. "The indifference of laymen to religion" is explained by the scholastic theology, the archaic phraseology, the rigid formality and the manifest insincerity of the service of the English Church. The conflict between "the Church and Dissent" is dealt with under the heading "Union and Breadth," and the effort is made to find a scientific explanation of the "intrinsically deep-seated" dispute. The author deals iconoclastically with the Church's interpretations of the ordinances and its exclusive assumptions. All this would be

grateful enough to one who believes in the free church principle, if it were only a little more reverent and if it recognized more fundamentally the validity of the religious principle. But the author's "suggestions toward reform" show that he holds on to the idea of a State Church as inherently desirable, but that a religion of culture would be quite deep enough to satisfy his demands. The chapter on "the Church as an engine of progress" is not comprehensive, but is searching and in its central contention mighty.

Section III. is where we come upon the thing we got the book for, "The Immortality of the Soul." This we find discussed under two topics: "The transitory and the permanent," and "The permanence of personality." Here a negative and negating science receives its proper castigation, and on the positive side of constructive knowledge something is contributed. The author's well-known efforts to connect with non-incorporated spirits has some place here. One thinks Sir Oliver and those who agree with him seek in wrong directions for proofs of immortality when they would establish it by communications from departed souls. Certainly this cannot be our chief reliance. Our author does not here rely mainly on this argument, but argues largely from various abnormal manifestations. The reader will find the best statement of the scientific status as to immortality in Ladd's *Philosophy of Religion*, Vol. 4, in connection with which the present discussion will be valuable.

The last four chapters, Section IV., deal with "Science and Christianity," and constitute an effort at reconstruction of Christian Theology in its deepest and most vital doctrines. The unsympathetic and sometimes flippant spirit in which Sir Oliver deals with doctrines and beliefs that have stood the test of centuries of thought will not commend him as a good teacher of religious philosophy. His effort to draw the scientific test on the theologians is searching and should be taken under serious consideration. The attack on the physical resurrection of Jesus is peculiarly subtle and persuasive. The author himself, in other parts of his work, has unconsciously supplied, in part at least, materials for answering his arguments here. The worst feature of his discussion lies in the uncertainty in which the

whole realm of spiritual value is left. No criteria are given. All is left to the personal equation and one would seem to be left to believe what he will, or nothing if he will. The only certainties are that there surely is something real in the spirit realm, and we certainly do not know it as it has been understood or as it will be known.

All who are interested in the vital force of religion in an age that worships scientific achievement will need to consider carefully the contents of this volume for the weight of authority with which it is brought to the mind of our generation. It had three printings in four months and will have many more in four years.

W. O. CARVER.

**The Scope and Contents of the Science of Anthropology.** By June Diesernd, A. M., Chicago. The Open Court Publishing Co. 1908. 200 pp. Price, \$1.00 (?).

This work is sufficiently described in an amplifying note on the title page as being an "historical review, library classification and select, annotated bibliography; with a list of the chief publications of leading anthropological societies and museums." The author has had long experience under exceptional opportunities for mastering his subject, in the Field Columbian Museum Library, Chicago, and the Library of Congress, Washington.

For its purposes the work is invaluable.

W. O. CARVER.

**The Religious Attitude and Life in Islam.** Being the Haskell Lectures on Comparative Religion Delivered Before the University of Chicago in 1906. By Duncan Black MacDonald, M. A., B. D. Sometime Scholar and Fellow in the University of Glasgow; Professor of Semetic Languages in Hartford Theological Seminary; Author of *Development of Muslim Theology. Jurisprudence and Constitutional Theory, etc.* Chicago. The University of Chicago Press. 1909. Pp. xvii.+317. Price, \$1.75 net.

This work undertakes to tell us in ten lectures the various methods by which the Muslim undertakes to break through the

shell, separating corporeal beings here in this life from the spirit realm lying alongside of us. How the spirits there speak to us and how we secure messages from them. The value of the work consists not so much in its giving us new information as in its extensive citation and quotation of the Arabic sources and in the effort to explain psychologically the various beliefs and practices of the Mohammedans in the more spiritual and worshipful elements of their religion. Their faith and forms are put in comparison with those of other religions and peoples, and this comparative study is very useful.

Perhaps there should be a fuller recognition that much of what we find here belongs rather to primary religious impulse than to Islamic faith. If we take into account the peculiarities of Semitic religious expression perhaps most of what is here treated as Islamic will be found not so much a part of that religion as a persistence in that religion of what is common to a large section of the race. In the study of the inner life of any people we find much that is incorporated with the religion that does not belong essentially to the religious system.

Our author is leading the way here in a field that offers rich results for careful research.

W. O. CARVER.

**Daybreak in Turkey.** By James L. Barton, D. D., Secretary of the American Board, Author of "The Missionary and His Critics," "The Unfinished Task of the Christian Church," etc. Boston. 1908. The Pilgrim Press. Pp. 294. \$1.50 net.

Dr. Barton's book has come from the press at an opportune time and has very quickly passed into its second edition. But it represents no effort to make merchandise of current interest in political movements. Except one chapter the work was prepared before the revolution of last July and represents the careful study, comprehensive view and accurate statement that belong to a competent lecturer before theological seminaries.

The work is not rendered out of date by the new order in Turkey. The author could not foresee, any more than other students, that the sun would burst into full shining without

the usual period of twilight, but he correctly heralded the dawn. What he has here set down as marks of a new era will prove useful in understanding the day that burst upon the world in Turkey even while its prophet was announcing the "day-break."

Dr. Barton, by reason of his official relationship, was eminently fitted to see and interpret conditions in Turkey, and in the twenty-seven brief chapters of this work he gives us glimpses of all the main features of the Turkish people and conditions, and all phases of the religious awakening produced by Christian missions.

Such chapter titles as "Beginnings of Reform," "Leaders, Methods and Anathemas," "Intellectual Renaissance," "Religious Toleration," suggest how fully the author was acquainted with the forces that inaugurated the new era.

A number of very high-class illustrations complete the excellent mechanical appearance of the work. W. O. CARVER.

**The Mission Study Class Leader.** By T. H. P. Sailer. 1908. 140 pp. 35c paper, 50c cloth. To be had of any of the Foreign Mission Boards.

Every leader of study classes, every one who is contemplating leading such a class or who is willing to contemplate leading a class; every pastor who wants to organize classes ought to get this book and study it carefully. The growth of mission work depends upon growth of interest, and growth of interest depends upon study, and study depends upon leadership. This book contributes to leadership. W. O. CARVER.

**The Fact of Sin Viewed Historically and Doctrinally.** By Rev. N. Wallace Stroup, M. A., Author of "The New Switzerland." Cincinnati. Jennings and Graham; New York, Eaton and Mains. 1908. Pp. 312. \$1.00 net.

This work is timely. The world, especially the thinking, progressive world, needs frequently to be reminded of its sin.

Julius Müller long ago gave us the classic "Christian Doctrine of Sin," but many of us have forgotten his book and some of us have not yet seen it. We will more readily take up a smaller, fresher volume. Here it is.

Our author first *defines* the *Fact*. Then in three parts he treats the *Fact* in Poetry and Philosophy; in History and Religion; in Theology and Thought.

That outline is attractive and its analysis and development fascinate while a vigorous, lucid style draws on. The subject is one of supreme importance in religion, whether of thought or of life, and this discussion will serve to emphasize that importance, deepen conviction and promote redemption.

W. O. CARVER.

**My Father's Business, or a Brief Sketch of the Life and Work of Agnes Gibson.** By Marian H. Fishe, with Preface by Rev. J. Stuart Holden, M.A. China Inland Mission, London and Philadelphia. xi.+80 pages. Price, 1-6 net. (50c postpaid.)

A touching, instructive and inspiring account of one of the many comparatively unknown heroines of world conquest. Miss Gibson must have been a sort of genius, for she achieved remarkable results in the masterful direction of one of the C. I. M. stations. The biography does not emphasize this side of the life, but, as is characteristic of the Mission with which she worked, tells rather the spiritual biography. This simple story is worth study by any student of life or any lover of the "human."

W. O. CARVER.

### III. PRACTICAL.

**The Preacher: His Person, Message and Method.** By Arthur S. Hoyt. The Macmillan Co., New York. 1909. Cloth. 12 mo. \$1.50 net.

Should ministers know life, as well as the inside of books and theological seminaries, is a question that has been thrust into

the foreground of thought and discussion of late, and some would have us think it has been all to inadequately answered.

Well, that is one of the living questions that finds answer in this excellent book of Professor Hoyt of Auburn Theological Seminary, on "The Preacher." In his judgment the great theologians, the men who have written our commentaries and "Bible helps," and the men who have taught in our Seminaries, have been too exclusively men of the study, men of an intellectual and religious class, and not men who have lived in conditions of killing toil and social peril; and so they have not been prepared and driven to find a social remedy in the Gospel. At least that, as he sees it, is the most charitable way to account for the individualistic conception which has been so dominant in theology and in the churches.

This book, if we do not mistake, is one of the signs of a blessed change, of new ideals of the ministry, and of ministerial education replacing the old.

Two points made by the author in justification of a new book on the Preacher (Preface) shall concern us in this review: First, that because of the changed atmosphere of modern life the emphasis now is upon the personal element in preaching. His effort, therefore, is to portray the preacher as he ought to be in character and habit and to uncover the sources of his authority in personality.

Second, that, if the social consciousness of the age is to develop a finer sense of individuality and so a nobler responsibility, the preacher must present a Gospel that shall arouse and train the conscience and inspire and direct the new social forces that are trying to realize the Kingdom of God on earth. In other words, it is because the book has primarily to do with the personality of the preacher, and insists that his message to be authoritative and effective must be a living message, a social message, a message pertinent to the times, that this reviewer deals with it in these pages. In so far as it has to do specifically with the preparation of sermons, the different forms of sermons, etc., it is left for criticism to the Professor of Homiletics.

The volume is compact, not only with learning, but with life. The author has put into it the best things he himself has

thought, as well as many of the best things others have said, about the preacher. As a result it is a real contribution to an old, but ever new subject.

The pivotal themes dealt with are, as given in simplest form in the subtitle, the Person, the Message and the Method of the Minister. But the bare statement of these great themes can give no adequate idea of the richness and suggestiveness of the treatment of them in these seventeen well-filled chapters.

While evincing a mastery of the vast literature of the subject (each chapter has its special bibliography), the book is refreshingly free from scholasticism, singularly sensitive to the living demands of the present, and characterized throughout by a warmth of sympathy with all that is human, and a supreme and illuminating spiritual aim that lift it into the clear above the general level of such treatises. The work is really a notable treatment of the unequalled responsibilities and opportunities of the Christian minister of to-day.

To the rooted "stand-patter," no less than to the radical "progressist" in theological thinking, therefore, the book ought to prove interesting. It is a distinct sign of the times.

While not "original," of course, in all its facts and forms of teaching it is thoroughly modern in spirit and in point of view, timely in its conception of the Gospel in relation to society and the social forces, as well as its applications of the principles and truths of Christianity to present day problems. The author clearly knows the inside of Seminaries, as well as the outside world of struggling humanity, and perceives that there is truth in the charge of a Catholic writer that some Seminaries "have skylights, but no windows." But there is nowhere here any of the insane or inane passion for "the new" so characteristic of our times. The author clearly believes, as Professor Josiah Royce does, that what we most need is "not the new nor the old, but the eternal rightly applied." Concerning the Kingdom of God he realizes that, while its "centre of gravity" is still future, as Professor Sanday puts it, it is "in mid-process." It is a coming Kingdom in the sense that it is actually coming, though its consummation, its perfection, its full power and glory, lie far beyond us. Moreover, he is in



vital sympathy with all the great humanitarian movements that have at heart the demand for righteousness. Like President Faunce and others of this trend of thinking, he is ready to concede that the church has been too silent and inactive in the presence of great social wrongs, especially such as affect industrial and commercial life, and that the time has come when pastors and churches should aspire to and train for ethical leadership in the far-reaching ethical revival that is now on.

The gathered thought of the latter part of the book especially is that the minister ought to be a living and dominant factor in human society, to interpret its life, set forth its ideals, and direct its forces toward the realization of these ideals.

The book is sane and well-balanced throughout, but throbs with vitality, and embraces in the scope of its treatment and suggestion the whole reach of the minister's personality and life, in their relation to all the needs of human life and organized society. It will well repay earnest study.

GEO. B. EAGER.

**Principles of Successful Church Advertising.** By Charles Stelzle. Secretary, Department of Church and Labor, Board of Home Missions, Presbyterian Church, U. S. A. Fleming H. Revell Co., New York. 1909. Substantial cloth. \$1.25 net. Pp. 172.

The very thought of church advertising is as repugnant to many good people as self advertising is to the medical profession. Such people would do well to read this illuminative and convincing book by one who clearly knows what he is talking about and goes to the root of the matter. Certainly Mr. Stelzle makes a showing here that should go far to dispel unreasonable prejudices against the whole business of church advertising in the block. That there are right methods of advertising which not only may be adopted by the churches without lowering the dignity of religion, but which the very genius of Christianity requires us to adopt, is stoutly maintained here, and that, too, with a cogency of argument, and a point and wealth of illustration that are at once instructive, entertaining and convincing. Mr. Stelzle, as has been suggested, might

very fitly have quoted upon his title-page Jesus' words to the Galilean fishermen, "Come ye after me, and I will make you to become fishers of men;" for just that is the design of the book. Its treatment of advertising is so scientific and its practical suggestions so sane and wide-reaching, that the book is bound to prove valuable to all business men, though addressed especially to the churches who, the author thinks, have under false notions culpably neglected this branch of their own business.

GEO. B. EAGER.

**Life in the Word.** By Philip Mauro, author of "The World and Its God" and "Man's Day." Fleming H. Revell Co., New York. 1909. Cloth. Pp. 110.

Are the claims of the Bible to supreme authority over the consciences and actions of men in conflict with the democratic spirit and ideal of the times? The author of this lively booklet thinks so and argues accordingly. "The essence and marrow of democracy is the supreme authority of man." The object of all the great thought movements of our era is to make universal the principles of pure democracy. The Bible runs counter to this democratic movement, and is the supreme obstacle in the way of this coveted independence of humanity. Accordingly the mass of men and most of the leaders of the age are indifferent or hostile to the claims of the Bible. Upon these assumptions the author proceeds in his rather forceful defense of the supreme authority of the Scriptures. He does this, not as a theologian or minister, but as a lawyer, whose experience in legal practice may help to account for the form of his argument, and as one in some measure qualified for his task by his studies in the domain of the natural sciences. He avowedly limits his task by singling out for consideration one special attitude or characteristic of the Scriptures, namely, that signified by the word "living" ("the word of God which liveth." 1 Pet. 1:23). And his attempt is to so present the view of the Bible as a living book as to make clear its sufficiency, finality and completeness as the Revelation of God to men. The work is popular rather than scholarly in matter and form.

GEO. B. EAGER.

**Education and Industrial Evolution.** By Frank Tracy Carlton, Ph.D.  
The Macmillan Co., New York. 1908. Half leather. 12 mo.  
\$1.25 net.

We have here a real contribution to a great subject. The author, Professor of Economics and History in Albion College, writes like a master. The subject is one which John Stuart Mill has the credit among economists for first giving due recognition, viz., the value of education in the betterment of the masses and in the solution of the labor problem. Prof. Carlton is profoundly convinced that material modifications in education are demanded to-day on account of the industrial and social evolution that is going on the world over, but he addresses himself especially to the educational problems which are vitally and indivisibly connected with the social and industrial betterment of the people of the United States. The problem of the twentieth century, he thinks, is to make education an engine for social betterment. In early times industry was in a large measure left to slaves and serfs; and education was confined to a narrow field and to a restricted class. The sixteenth, seventeenth and eighteenth centuries, however, foreshadowed coming events. The history of modern education can be properly studied only from the point of view of industrial evolution. Early democracy was aristocratic, and early education for the elect; but the progress of democracy has been achieved by the admission of one class after another into the charmed circle from which the lowly were once so sternly excluded, so that now it rightly demands a corresponding broadening of the scope and enriching of the contents of education. The old political economy studied a fictitious, "economic man," the new economic thought studies the real man, the man of many and mixed motives and ever changing conditions. Man, not wealth, is now placed in the foreground. With the marvellous increase of machinery and wealth witnessed in our day, has come a new spirit of democracy, a spirit which could not come into being until science and invention had cleared the way. The worker now, in theory at least, is an end in himself. He is no longer conceived of as existing merely for the

benefit and profit of others; and culture, education, art and work are at last conceived to be the birthright of all, not merely of a favored few. Accordingly these revolutionary and evolutionary changes have pushed into the foreground new and unexpected problems of social science, and are forcing them to-day upon a reluctant society. Public education has for its goal the welfare of the individual in society and of society itself. Society must concern itself with the economic and social welfare of each and every individual member. Hence the school of to-day is distinctly a social institution. It aims at producing more than the intelligent citizen, it seeks also to produce the efficient worker, the morally and physically well-developed man or woman. So to vitalize education and to keep it abreast with the demands of our social and industrial life is the problem which now confronts us.

In Part I. the author states the multiform modern educational problem, in Part II. he deals with the actual or proposed additions to the educational system. The treatment of the complex problem is singularly sane and suggestive, but it raises a question for the serious consideration of our pastors and churches: In view of the absorbing interest of the day in the social aspects of education, the passion for social service and the dreams of a social revolution, is there not danger that under these allurements ministers and churches may be somewhat led astray? May they not divert us somewhat from the original and abiding purpose of Christianity of redeeming and sanctifying the individual soul? As Dr. Peabody suggests, "Are we not substituting clubs, gymnasiums and social allurements for prayers, conversions and revivals?" Shall the church as a religious shrine be supplanted by the church as a social laboratory, and the practice of the presence of God be forgotten in the practice of the service of man? In short, is the Christian church to be turned aside to the teaching of an industrial revolution as more important than a spiritual evolution?

GEO. B. EAGER.

**How to Develop Power and Personality in Speaking.** By Grenville Kleiser. Funk & Wagnalls Co., New York. 1909. 12 mo. 422 pp. \$1.25 net.

The purpose of this book is not simply to give practical suggestions and exercises for building the body, the voice and the vocabulary, and for training the memory and the imagination of the public speaker, but also to aid in what is still more important, the general development of power and personality in the speaker. There is well-grounded prejudice against certain methods of teaching "elocution" that are now, thanks to such sane and normal views as are here advocated by Professor Kleiser, obsolescent. We may agree with Professor Brastow, of Yale University, however, in the Introduction, that the author is right in his opinion that ministers have not yet come to realize to any adequate extent the value of thorough training in the art of expression. "It is not a credit to any man's intelligence, and much less to his moral purpose, that he treats with contempt so important an art as that which would train his personality as the organ of religion and would equip him for the expression of its great realities with dignity, grace and strength." Professor Kleiser has done well to direct attention once more, and in a most scientific, forceful and practical manner, to an art of which it is said he is at once the master and the servant, and the vital importance of which to ministers becomes more patent every day.

GEO. B. EAGER.

**Life and Letters of Rev. George Boardman Taylor, D. D.** By George Braxton Taylor. Lynchburg, Va. J. P. Bell Co. Pp. 413.

**Sheldon Jackson, Pathfinder and Prospector of the Missionary Vanguard in the Rocky Mountains and Alaska.** By Robert Laird Stewart, D. D. Fleming H. Revell Co., New York. Pp. 488.

These are two notable missionary biographies. The first is an account of the life of a foreign missionary of the Southern Baptists; the second that of a Home Missionary of the Presbyterians. Dr. Taylor sprang from a family who have rendered distinguished service to the Kingdom of God and the Baptist

denomination. He represented the best culture and refinement of the Old Dominion. It was his fortune, after effective pastoral service at home, to carry the good news of spiritual freedom to priest-ridden Italy shortly after the peninsula was unified and political freedom achieved. Under his direction and by his labor Baptist churches have been planted in many of the principal cities of Italy and the cause has slowly risen into its present status of progress. A seminary has been founded in Rome and the work seems to be on a secure if not very large foundation. Dr. Taylor took time to write letters and his son has incorporated many of them in the book. They give us delightful glimpses of a charming home life, many points of historical importance and withal breathe a deep, sane, religious spirit. The book is an important contribution to missionary biography and in particular to the history of the life and work of Southern Baptists.

Dr. Sheldon Jackson is one of the most notable figures in the whole range of contemporary Christianity. His services to the United States Government in Alaska have brought him into international notice. His earlier services as a missionary in the broadest sense to the Rocky Mountain region of our own country were no less notable. The biography brings the living, acting, powerful man before us in a living picture to a remarkable degree. As one reads, the services of Dr. Grenfel in Labrador are constantly brought to mind. But Dr. Jackson's labors were on a much broader scale. This stimulating biography should be read by every preacher.

W. J. MCGLOTHLIN.

**Levels of Living—Essays on Every Day Ideals.** By Henry Frederick Cope. Fleming H. Revell Co., New York. 1909. \$1.00 net.

In content, style and make-up this volume is attractive, and it is timely. The author is a man of culture and experience, and as Secretary of the Religious Education Society has had ample opportunity to come face to face with present-day problems, and to perceive the significance and bearings of present-day conditions. He writes lucidly, wisely and in a way that

will commend itself especially to the young, in these well-filled and beautifully printed pages. Especially worthy of study are the chapters on "The Curriculum of Character," "The Age Long Miracle" (The Personality and Power of Christ), "The Passion for Perfection," "The Price of Success," and "The Force of Faith." Preachers and teachers may find much here of meaty thought and apt illustration to help them in their work.

GEO. B. EAGER.

**A Valid Christianity For To-Day.** By Charles D. Williams, D. D., LL.D., Bishop of Michigan. The Macmillan Co., New York. 1909. \$1.50 net.

**The Gift of Influence.** University Sermons. By Hugh Black, Jesup Professor of Practical Theology, Union Theological Seminary, New York. Fleming H. Revell Co., New York.

**Redeeming Vision.** By J. Stuart Holden, M.A., author of "Suppositions and Certainties," "The Price of Power," etc. Fleming H. Revell Co., New York.

The first two of these volumes deserve to be put in the first rank of sermons recently published. Bishop Williams' discourses are strong, clear in style, with the throb of vital energy. They treat phases of Christianity that are needed "for to-day." He is alive to the spiritual problems of our time, and discusses them with true insight and with the power of a conviction that is born of an equally true insight into the heart of the Gospel.

Mr. Black's sermons were prepared for university audiences, and that fact is evident both in their matter and style. They are wanting in certain essential elements of popularity, but there is fine discrimination in thought and a sober and chaste eloquence. To the cultured audiences who heard them they must have been a spiritual feast, as they are to thoughtful readers.

Mr. Halden's volume is disappointing. Perhaps he is the most happy of the three in selecting fresh and suggestive themes; and in this way he will be helpful to thoughtful

preachers rather than by his discussions, which usually seem commonplace and tame after the expectations excited by felicitous subjects.

C. S. GARDNER.

**Famous Stories of Sam. P. Jones.** Reproduced in the Language in which Sam Jones Uttered Them. By George R. Stuart, for sixteen years his co-worker and associate. Fleming H. Revell Co., New York and Chicago.

Sam Jones is fast becoming a tradition; but he will ever be vividly remembered by those who heard him—the most picturesque preacher, perhaps, of modern times. This is a selection of his most effective stories; but what is better still, the last fourth of the volume contains a large collection of his “epigrams and pointed paragraphs.” In popular, telling epigram Sam Jones was a real genius. These pithy sayings of his are frequently “broad,” sometimes coarse; but they were always extremely effective with his audiences; and one cannot read them to-day without feeling the electric or psychic shock.

C. S. GARDNER.

**The Churches and the Wage-Earners.** A study of the cause and cure of their separation. By C. Bertrand Thompson. Charles Scribner's Sons, New York. 1909.

This is a stimulating and suggestive discussion of a very practical theme. It is better, it seems to this reviewer, in diagnosis than it is in prescription, although the suggestions as to what the churches ought to do are intelligent, if lacking in proper perspective and proportion. The central truth in the working-men's complaints against the church is “that the churches, no matter how deeply they may be interested in charity, even on a large scale, have not as a rule attacked the causes of poverty, and have in fact expressly said that such is not their business.” There is a modicum of truth in the statement, especially so far as the causes of poverty are found in social conditions. Of course, there would be differences of



opinion as to whether the primary causes of poverty are social. But from the point of view of the working-men who attack the church, the statement is quite true, because those working-men believe in the social origin of poverty. On the whole Mr. Thompson's criticism of the church is discriminating and balanced. He does not at all justify the extreme views of the complaining wage-earner; but he does find serious defects in the attitude and activities of the church. He is opposed very earnestly to socialism; and believes that it is the privilege and duty of the church, by sane and aggressive social activity, to save society from socialism, which otherwise seems to him sure to come. The church, he thinks, must modernize and socialize its preaching and all its methods and relate itself vitally to present-day conditions.

The picture which he draws of the preacher under this modernized program will make experienced pastors smile. "He must meet the demands of the populace; and those demands are numerous and exacting. He must have unlimited familiarity with all modern thought on all modern subjects; he must be able to discuss the ethics of employers' liability Sunday morning; socialism Sunday evening; industrial education at a teachers' meeting Monday; municipal government on Tuesday; Browning Wednesday afternoon and the efficacy of prayer Wednesday evening; talk to the woman's club Thursday afternoon on current topics, and to the High School Friday afternoon on the duties of citizenship; and Saturday he may be asked to conduct a Nature-study excursion, working out in the meantime his next sermon on the Roycian conception of immortality, which, of course, he must put into popularly intelligible form." It would be unfair to judge the book by the extravagance and one-sidedness of this paragraph, which is really the least judicious in it; and it is inserted simply as suggesting, though in extravagant form, the many-sidedness which is demanded in the modern pastor and the omnibus type of culture which it is necessary for him to have, if he undertakes to meet the calls which modern life increasingly makes upon him.

The book, despite a certain lack of balance, is quite worth reading.

C. S. GARDNER.

## IV. SYSTEMATIC THEOLOGY.

**Systematic Theology.** A Compendium and Commonplace Book Designed for the use of Theological Students. By Augustus Hopkins Strong, D. D., LL.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. Vol. III. The Griffith & Rowland Press, 1701 Chestnut St., Phil., Pa.

This is the last volume of the great work into which Dr. Strong has gathered the ripest fruits of the reading and of the earnest thought of a life-time. It is on the same general plan as that of the two preceding volumes which were reviewed in the REVIEW AND EXPOSITOR of April, 1908. This volume concludes the consideration of Sociology and discusses Ecclesiology and Eschatology.

The author's Ethical Monism gives little evidence of having modified his views on the subjects treated in this volume. The Scriptures are appealed to as final authority. His view is consistently that of a moderate Calvinism. There is an election by God to eternal life which is not on the ground of foreseen faith. Regeneration is by an instantaneous act of God beneath consciousness, in which man does not co-operate. This new birth is the ground of faith and repentance and not the reverse. Justification is a standing in Christ on the condition of faith, and not a righteousness inherent in man. Sanctification is a progress in purity until complete holiness is attained at death. There is no falling away from a saved condition. Death ends probation for all. The righteous and the wicked dead are raised at the coming of the Lord, and together with the living are judged and go to final destiny. The judgment is not to determine destiny, but to vindicate God's righteousness. Neither the resurrection nor the judgment is a pictorial description of what takes place for each man at death. Dr. Strong, however, hazards a conjecture as to the final condition of the wicked along the

line of the evolution law of reversion to type. Man who has been evolved from the brute condition, as Dr. Strong concedes, may, as a result of the degeneration through sin, go back again to the animal condition from which he sprang. But Dr. Strong holds that only man's body was derived from the lower orders of life. What about the soul? If the man sank to the level of the brute, the spirit would have to cease to exist, and moral life end. Would a being of this kind be immortal? But Dr. Strong doubtless does not put forward this idea very seriously.

The section on Ecclesiology has been raised and enlarged by the addition of the more recent concessions of scholarly writers. Whatever may be said about the Northern Baptist churches abandoning strict communion, Dr. Strong is as strenuous as ever in his defence of this view, and his argument for it and his showing up of the inconsistencies of Baptists adopting the loose practice are very conclusive.

Dr. Strong's *Theology* will take high rank among the great standard works on this grand subject. No work with which I am acquainted contains so much of the cream of thought on all the broad range of subjects treated. While he has accepted monism and evolution, it has been with reservations which have left them with small comparative influence upon his final conclusions. Through it all there is the ring of conviction, a love of truth and a disposition to give a fair statement of the views he rejects, which are especially wholesome at this time. Copious indices add to its value as a book of reference.

CALVIN GOODSPEED.

**A Working Theology.** By Alexander MacCall. Charles Scribner's Sons, New York. 1909.

This is an attempt to make a clear and simple statement of the theology which may be held in the light of modern knowledge and which is sufficient to equip earnest souls for religious work. It takes the evolutionary point of view, and concedes the main contentions of the Higher Critics; and claims that the great, primal religious truths are undisturbed: the fatherhood

of God; the divine providence; the efficacy of prayer; the reality of miracle, as results effected through laws of which man is ignorant; atonement of the cross, of which no satisfactory theory can now be given.

The book is written in a devout spirit. If it is too broad for many, there are doubtless other doubting and troubled minds who will find it helpful in their effort to maintain an attitude of positive faith in the midst of the theological confusion of our age, which has set them adrift from their moorings. The spirit of the little volume is excellent and its purpose manifestly is to reassure the disturbed.

C. S. GARDNER.

## V. OLD TESTAMENT.

**The Book of Genesis.** By Professor Calvin Goodspeed, D. D., Baylor University, and Professor D. M. Welton, D. D., McMaster University. American Baptist Publication Society, Philadelphia. 1909. Octavo. Pp. 253.

We have for a long time needed a thoroughly conservative modern commentary on Genesis. Radical and Mediating scholars have issued learned commentaries on Genesis, and have done much to elucidate and illustrate Genesis. The American Baptist Publication Society undertook, in 1892, the preparation of a Commentary on the Old Testament for English readers, as a companion to its excellent commentary on the New Testament. Dr. Alvah Hovey was selected as General Editor of the series, which was entitled "An American Commentary on the Old Testament." The Publication Society committed to Dr. Hovey the work of engaging the writers for the entire work. He assigned to Professor Daniel M. Welton, of McMaster University, Toronto, Genesis and Judges. Dr. Welton prepared the Commentary on Judges, and had almost completed the notes and comments on the text of Genesis when death called him hence. At his urgent request Dr. Calvin Goodspeed consented to revise the comments and to prepare the Introduction to Genesis. Professor Goodspeed devotes more than twenty-five pages of the

Introduction to the discussion of the date and authorship of the Pentateuch. He shows a good acquaintance with the literature of the subject, and is thoroughly sane in his method of argumentation. Both Dr. Welton and Dr. Goodspeed regard Genesis as thoroughly trustworthy in all its parts. Throughout the Commentary the treatment is sane and safe. Naturally, in a brief commentary many topics of interest are but lightly touched, and many questions in literary criticism are omitted. The student who wishes to go more deeply into questions of Higher Criticism is referred to some of the best literature in defence of the substantial Mosaic origin of the Pentateuch. Busy pastors and intelligent Sunday school teachers will find this Commentary exceedingly helpful. JOHN R. SAMPEY.

**Some Aspects of Rabbinic Theology.** By S. Schechter, M. A., Litt. D. (Cantab). The MacMillan Co., New York. 1909. Pp. 384, Octavo. Price, \$2.25.

Dr. Schechter is favorably known as a Jewish scholar of real learning and admirable spirit. He has read widely in Rabbinic literature, and knows how to put in good English the results of his research. He does not attempt a history of the development of Rabbinic theology. He quotes from Jewish authors covering a period of two thousand years, without following any chronological arrangement. As an apologist for Judaism, he naturally puts before his readers the teachings which most commend themselves to modern readers, whether Jewish or Christian. As a student of Jewish thought he was led to question many statements about the Rabbinic theology found in the works of Christian scholars. It seemed to him that outsiders did not properly interpret the sayings of Jewish scholars. As a loyal Israelite he undertook the task of interpreting the Rabbinic authors to men of the present time. "Having been brought up," he says, "among Jews who did live under the strict discipline of the Law and were almost exclusively nurtured on the spiritual food of the Talmud and Midrashim, and having had occasion thus to observe them for many years, both

in their religious joys and in their religious sorrows, I felt quite bewildered at the theological picture drawn of Rabbinic Judaism by so many writers. I could not but doubt their statements and question their conclusions. These doubts were expressed to friends, who were at once affected more or less by my skeptical attitude and urged me to write down my thoughts on the subject, which in the course of time took shape in essays and lectures." Dr. Schechter has not attempted an exhaustive discussion of Rabbinic theology. "The guiding motive in the choice of subjects," he says, "was in general a selection of those large and important principles in which Rabbinic thought and Israel's faith were most clearly represented and which I found were most in need of elucidation, because so often misunderstood and misinterpreted."

Dr. Schechter not only quotes largely from the Mishnah and the Gemara, but makes large use of the Jewish liturgy. He attempts to show that Judaism has in all ages met man's ethical and religious needs. He frankly says: "My attitude is a Jewish one. This does not, I hope, imply either an apology for the Rabbis, or a polemic tendency against their antagonists. Judaism does not give as its *raison d'être* the shortcomings of any of the other great creeds of the civilised world. Judaism, even Rabbinic Judaism, was there before either Christianity or Mohammedanism was called into existence. It need not, therefore, attack them, though it has occasionally been compelled to take protective measures when they have threatened it with destruction. But what I want to indicate and even to emphasize is, that my attitude toward Rabbinic theology is necessarily different from that taken by most commentators on the Pauline Epistles. I speak advisedly of the commentators on Paul; for the Apostle himself I do not profess to understand." Dr. Schechter, like most modern Jews, shows no love for Paul. He understands full well that Paul held views as to Judaism widely different from those entertained by non-Christian Jews. He remarks: "Either the theology of the Rabbis must be wrong, its conception of God debasing, its leading motives materialistic and coarse, and its teachers lacking in enthusiasm and spirituality, or the Apostle to the Gentiles is quite unintelli-

gible. I need not face this alternative, and may thus be able to arrive at results utterly at variance with those to be found in our theological manuals and introductions to the New Testament." Dr. Schechter's book will be valuable to Christian students as a skilful and sane presentation of an intelligent modern Hebrew's view of the religion of his fathers.

JOHN R. SAMPEY.

**Old Testament Theology and Modern Ideas.** By R. B. Girdlestone, M. A. Longmans, Green & Co., London. 1909. 12 mo. Pages 128. Price, 40 cents net.

Dr. Girdlestone has long been favorably known to Old Testament students as the author of "Old Synonyms," "The Student's Deuteronomy," etc. The manual under review is one of a series of Anglican Church Handbooks, edited by Rev. W. H. Griffith Thomas, D. D. The book is adapted to intelligent laymen and young people. There is some discussion of the characteristics of certain groups of Old Testament writings, such as the Prophets, the Psalms, the Historical Books, the Mosaic Books, etc. In Biblical criticism Canon Girdlestone is thoroughly conservative. The present reviewer has found the chapters on Theistic Monism, Good and Evil, Providence and Prayer, and Providence and Prophecy among the most interesting and helpful in the book. This manual is an excellent introduction to the teaching of the Old Testament.

JOHN R. SAMPEY.

**Old Testament History From Hezekiah to the End of the Canon.** By Rev. J. M. Hardwich, M. A., and Rev. H. Costley-White, M. A. John Murray, London. 1908. Octavo. Pp. 244. Price, 2s 6d.

The authors of this volume on the later Old Testament History are Assistant Masters at Rugby School. They have to keep in view the following aims: "The chronological sequence of events, the historical setting of the narrative, the use of the words of the Bible wherever possible, and

illustrations from the Prophets and other of the Scriptures. Brief footnotes have been added where it seemed necessary." The editors have relied chiefly on Hastings' Dictionary of the Bible and the various works of Canon Ottley, Dr. Kent, Dean Stanley and Canon Farrar. The book shows in all its parts the skilful work of trained teachers. The editors have followed in the wake of scholars of the Mediating school. Hence the reader who believes in the accuracy and trustworthiness of the biblical historians will meet with a goodly number of comments which he cannot accept.

JOHN R. SAMPEY.

**Artaxerxes III. Ochus and His Reign.** With Special Consideration of the Old Testament Sources Bearing Upon the Period. An Inaugural Dissertation Submitted to the Philosophical Faculty of the University of Bern in Candidacy for the Doctor's Degree. By Noah Calvin Hirschy. The University of Chicago Press. 1909. Pages 85. Price, 81 cents.

Dr. Hirschy, as a student under Dr. K. Marti of the University of Bern, has very naturally accepted the views of his preceptor as to the Old Testament history and literature. He shows skill in the arrangement of his material. He has also made careful research in the period of which he treats. He has carefully collated the views of Old Testament scholars as to the passages from the Old Testament which have been located by one or more scholars in the land of Ochus. Dr. Hirschy usually gives his vote in favor of the opinions advanced by Marti and other critics of the Radical school.

JOHN R. SAMPEY.

## VI. MISCELLANEOUS.

**Christian Science.** By Ray Clarkson Harker, D. D., Cincinnati; Jennings and Graham. New York, Eaton and Mains. 1908. 60 pp. 50 cents net.

Many books are now appearing to refute, expose, denounce, abuse Christian Science.



This one is dignified, thoughtful and forceful. It recognizes the truth in Christian Science, but aims to show that all the truth may be had without accepting the system. Freedom and relief from disease and from care so far as genuine ought to be appropriated in faith by the Christian.

The Christian Scientist's philosophy of cures is false and so he often fails tragically. Mrs. Eddy's use of words is erroneous and fantastic and her philosophy in vital matters in conflict with the Word of God. Christian Science tends to destroy sympathy and break down truthfulness. Mrs. Eddy's character and history are not commendable and yet her claims are such as to place her under the charge of blasphemy. The order and calmness of this little book commend it as useful for such as are troubled with the vagaries of Christian Science.

W. O. CARVER.

**The Rational Test; Bible Doctrine in the Light of Reason.** By Leander S. Keyser, D. D., Author of "In Bird Land," "Birds of the Rockies," "Our Bird Comrades," "The Only Way Out," etc. Philadelphia. Lutheran Publication Society. 1908. Pp. vii.+189. 75 cents.

This work may not inaccurately be described as a succinct, defensive statement of the fundamentals of dogmatic theology from the standpoint of the Augsburg Confession. Ten fundamental doctrines of that creed are stated with clearness and distinctness and defended from attacks made upon them in modern times. The work is from the strictly orthodox viewpoint and the methods of reasoning are those sanctioned by use since the days of the promulgation of the Lutheran Creed. The procedure in the case of each doctrine is to give a clear and exact statement of the dogma; then to explain its meaning if that is not already evident; next to adduce Scripture evidence; finally to show that it is reasonable. In showing the rational character of the doctrine recognition is taken of the objections commonly urged. That the author is fair must be admitted by most readers. That he is always logical some would not admit. Those who pride themselves on being "modern" will surely

not reckon this a "modern" book, but they will find it easier to scout it as "*traditional*" than to refute it as *weak*.

The work will serve admirably to confirm the faithful, but it hardly seems suited as a guide to faith. An apologist ought to make some concessions in style to the *forms* of modern thought. This work does not move in that realm.

W. O. CARVER.

**The Problem of Age, Growth, and Death:** A Study of Cyto-morphosis, Based on Lectures at the Lowell Institute, March, 1907. By Charles S. Minot, LL.D. (Yale, Toronto), D. Sc. (Oxford), James Stillman Professor of Comparative Anatomy in the Harvard Medical School, President of the Boston Society of Natural History. Illustrated. G. P. Putnam's Sons, New York and London. 1908. Pp. xxii.+280.

This is a volume of the "Science Series" of these enterprising publishers and represents the patient and skillful investigations of many years into the physical conditions of the growth and decay of the body of a living organism. The aim is, of course, to apply the knowledge to the life of man. The present work may be called popularly technical, but as it is strictly scientific no extended review of it is proper here.

W. O. CARVER.

**Geschichte der Klassischen Philologie.** Von Dr. Wilhelm Kroll. G. J. Göschen'sche Verlagsbuchhandlung, Leipzig, Germany. S 152. Pr. 80 Pf.

Dr. Kroll, of Muenster, has here given a most admirable outline of the history of Classical Philology. There cannot, of course, be much discussion in so brief a treatment, but the main points in the development from Plato to Rohde. One regrets that the volume stops at 1875. The great work of Brugmann and Delbrueck ought to come in this volume. The author has elsewhere discussed this later period.

A. T. ROBERTSON.

**An Introduction to Comparative Philology for Classical Students.** By J. M. Edmonds, M. A., Assistant Master at Repton School, England. The Cambridge University Press, Cambridge, England; G. P. Putnam's Sons, New York. P. 235. Price, 4s. net. 1906.

This Manual is brief, clear, and as easy as such a subject can be made. It is a good book to begin the subject with. Besides the usual matter in such works, the author has two excellent charts on pages 87 and 93 which show the relation of the Indo-Germanic tongues to each other. A. T. ROBERTSON.

**A Syntax of Attic Greek.** By F. E. Thompson, M. A. New edition, rewritten. Longmans, Green & Co., London and New York. 1907. Pages xxvi., 555.

Prof. Thompson's Syntax has many points of great merit. It is in sympathy with comparative philology and makes bolder use of this great science than does Goodwin or Hadley and Allen. The plan is independent and fresh. The examples are numerous, but the comments are acute. Teachers of Greek in America would find the volume very useful. One may not agree to every position taken, but there is so much that is good that I do not indicate these matters. Few grammarians see everything alike. One must never forget that the ancients managed somehow to write without our modern grammars. But Prof. Thompson's book deserves careful study by American scholars. A. T. ROBERTSON.

**A History of Classical Scholarship.** Vol. II. From the Revival of Learning to the End of the Eighteenth Century (In Italy, France, England and the Netherlands). Vol. III. The Eighteenth Century in Germany, and the Nineteenth Century in Europe and the United States of America. By James Edwin Sandys, Litt.D., Fellow of St. John's College, Cambridge. 1908. Price, 8s. 6d. a volume. Cambridge University Press, Cambridge, England; G. P. Putnam's Sons, New York. Pages 498, 523.

Vol. I. appeared in 1903 and has been reviewed in this quarterly. It would be difficult to speak too highly of these vol-

umes. They are at once indispensable to the library and to the scholar. They supply a mass of learning to be had nowhere else in such brief compass. I confess, however, that, more than the great scholarship here shown, the human interest of the volume seizes me. The numerous pictures of famous scholars make one linger over the pages. It is surprising how interesting are the details all along as one dips about in the volumes. One has the constant desire to read on. Some of these scholars were dry enough in their day, I dare say. But Prof. Sandys has made their memory green in his delightful History.

A. T. ROBERTSON.

**Hellenistic Greek and Hellenism in Our Universities.** By S. Angus, M. A., Ph.D., of Hartford Theological Seminary. Hartford Press, Hartford, Conn. 1909. P. 32.

This is a brilliant paper read before the classical club of Princeton University and forms a powerful plea for the study of Hellenistic Greek in American Universities. Certainly Americans cannot claim to be keeping up with the progress made in this mode in Germany and England.

A. T. ROBERTSON.

**Women, Etc.** By George Harvey. Some Leaves from an Editor's Diary. By George Harvey. Harper and Brothers, New York. 1908. P. 232. Price, \$1.00.

There is variety here in abundance. We have served up for us Casuistry, Greed, Ignorance, Spinsters, Second Wives, Frivolity, Jealousy, Loquacity, Woman Suffrage, Obstinacy, Osculation! That is not all, but is enough to make plain what the author knows of his subject. He is inevitably entertaining and instructive.

A. T. ROBERTSON.

**Browning's England.** A Study of English Influences in Browning. By Helen Archibald Clarke, author of *Browning's Italy*. The Baker & Taylor Co., New York. 1908. Pages 448. Price, \$2.00 net.

One's first impression of this book is its beauty. The twenty-four illustrations are very handsome. But it is also a serious

and solid contribution to the interpretations of Browning. The influences from the English side that entered into his life are well shown. The poetry, the religion, the society, the art of England all come in for treatment. Then the friends of Browning are discussed with sympathy. The book is withal a very human study and one gets closer to the great poet than he can always do. Copious quotations from his poems are made to illustrate the comments at various stages of his career. The book is one for all who love Browning.

ELLA B. ROBERTSON.

**Alaska the Great Country.** By Ella Higginson. The Macmillan Co., New York. 1908. Pages 537.

There is a wonderful charm about this rich far North land. I have not seen a book that told so much about the land and the people as does this volume by Mrs. Higginson. The pictures are many and fascinating. The snow, the gold, the rivers, the mountains, the costumes, the dogs all have a weird interest. The story of the winning and the development of this great country is all here in a most attractive form. E. B. R.

**Buried Herculaneum.** By Ethel Ross Barker. Adam and Charles Black, Soho Square, London, England. Macmillan Co., New York. Pages 253. Price, 7s. 6d. net. 1908.

The City of Herculaneum, save for a small portion, lies buried, unseen and unknown, beneath a hundred feet of lava. The present volume gives an account of the glories of that ancient Greek colony, of the terrible catastrophe that overthrew it in A. D. 79, and of the wonderful underground excavations of the eighteenth century. The writer describes how those early explorers stripped and destroyed the marvellous buildings they discovered, and reburied them. Then follows an attempt, by the help of ancient manuscripts, to reconstruct these buildings in all their ancient splendour. Five chapters at the end deal fully with the unique treasures of sculpture found there,

and with the frescoes; and the beautiful illustrations and the plans adequately elucidate the text. A catalogue of the sculptures, now in Naples Museum, and a valuable bibliography are appended for the help of the traveller and the specialist.

It is hard to express one's appreciation of the magnificent pictures in this volume which present the art treasures found in Herculaneum. The result is a wonderfully vivid picture of old Roman life. It is absolutely startling to have this section of that civilization reproduced to us. We have had excavations reported before from many parts of the world. Herculaneum comes fresh in spite of all the rest. A. T. ROBERTSON.

**The Aeneid for Boys and Girls.** Told from Virgil in Simple Language. By the Rev. Alfred J. Church, M. A. With twelve illustrations in color. The Macmillan Co., New York. 1908. Pr. \$1.50 net.

Mr. Church has won a great reputation as a teller of stories for boys and girls. The present volume is one of his very best. He knows the old classic life and knows how to simplify the golden dreams of the ancients. The type is beautiful, but the pictures are delightful. A child who does not like the Aeneid in this dress is dull indeed. A. T. ROBERTSON.

**Daniel Boone, Backwoodsman.** By C. H. Forbes-Lindsay. J. B. Lippincott Co., Philadelphia. Pages 320. Price, \$1.50.

There is no more dramatic figure in American pioneer life than that of Daniel Boone. He is the typical American backwoodsman. There is no "Jesse James" highway robber business here, but the really brave man who blazes the path of civilization through the forest in spite of Indians and wild beasts. This is a great book for boys who love the heroic and the daring. A. T. ROBERTSON.

**An English Honeymoon.** By Anne Hollingsworth Wharton. With illustrations. J. B. Lippincott Co., Philadelphia. 1908. Pages 306. Price, \$1.50.

England is the Garden of the World. There is no lovelier

land to visit and the romance of a honeymoon gives added charm to what is already beautiful. The illustrations are charming and are chosen with taste. The narrative is chatty, yet informing. All in all the volume is delightful and particularly so to one who loves England. ELLA B. ROBERTSON.

**The Wind in the Willows.** By Kenneth Grahame. Charles Scribner's Sons, New York. 1908. Pages 302. Price, \$1.50.

Every writer must have his say from the animal's point of view. Mr. Grahame writes with delicacy and insight about the life of the river bank, the road, the open wood. He touches with lightness the rat, the toad, the mole, the badger, and other denizens of the highways. It is as a philosopher also that he looks at the world with these new eyes. It is a restful and fresh book. A. T. ROBERTSON.

**The New Schaff-Herzog Encyclopedia of Religious Knowledge.** Vol. III. Range from "Chamier" to "Draendorf." Pages 516. Price, \$5.00. Edited by Prof. S. M. Jackson, D. D., University of New York. Funk & Wagnalls, New York. 1909.

There are 755 topics treated in this volume by 142 collaborators. This fact gives some idea of the scale on which this revision of the famous Schaff-Herzog is being carried out. The bibliographies are particularly full. A number of important topics come up for discussion in this volume such as Christology by Dr. D. S. Schaff, Comparative Religion by Prof. George Gilmore, Congregationalists by Rev. Morton Dexter, Constantinopolitan Creed by Dr. A. Harnack, Dante by Prof. M. R. Vincent, Didache by Dr. A. Harnack, Dogma and Dogmatics by Prof. A. H. Newman. One is interested in the case for the "Disciples of Christ" as put by Rev. F. D. Power, of St. Louis. He expressly denies "baptismal regeneration," but speaks of "baptism commanded in order to the remission of sins." The volume is one of much interest. A. T. ROBERTSON.

**The Art of the Netherland Galleries.** By David C. Preyer. Boston. L. C. Page & Co. 1908. P. 379. Price, \$2.00 net.

This volume belongs to one of a series, but it has a value of its own and all the charm of the Netherlands. It is profusely illustrated and contains a history of the Dutch school of painting that is very interesting and helpful. Much of the best art has religion as its theme and all high art with any noble theme is elevating and ennobling. The present volume will help the general reader as well as please the connoisseur.

A. T. ROBERTSON.

**A Standard Bible Dictionary.** Designed as a comprehensive guide to the Scriptures, embracing their languages, literature, history, biography, manners and customs, and their theology. Edited by Melancthon W. Jacobus, D. D., Professor of New Testament Exegesis in Hartford Theological Seminary; Edward E. Nourse, D. D., Professor of Biblical Theology in Hartford Theological Seminary, and Andrew C. Zenos, D. D., Professor of Ecclesiastical History in McCormick Theological Seminary. Funk & Wagnalls, New York and London. 1909. Pages 920. Price, \$6.00.

Dr. Jacobus has associated with himself some thirty scholars from America, England and Germany in this important work. The American scholars predominate and are chiefly from Chicago and Hartford, but they are of high quality, if few in number. The three editors indeed have done a very large part of the work themselves, especially the smaller articles, and many of the critical articles on the books of the Bible. They seem none the worse for that. The aim of the volume is to be simple, clear, handy, readable, and up-to-date. The critical position is intermediate, though more radical in the Old Testament than in the New. The pictures are many and excellent. Of special value are the articles of Dr. James Denney on Jesus Christ and Paul, Jerusalem by Dr. L. B. Paton, the New Testament books by Jacobus and Dods, etc. Prof. Samuel Dickey, of McCormick Theological Seminary, furnished photographs of many scenes in Palestine. The book lacks an index of



authors with subjects discussed by them and the bibliography is occasionally deficient. But it is a distinct success taken as a whole. In the article on Baptism Dr. Jacobus argues against the necessity of immersion!

A. T. ROBERTSON.

**Some New Literary Valuations.** By William Cleaver Wilkinson. Professor of Poetry and Criticism in the University of Chicago. Funk & Wagnalls, New York. 1909. Pages 411. Price, \$1.50 net.

Dr. Wilkinson appears at his best as a critic of style in this volume, and his best is equal to that of any modern critic. The subjects of the present criticism are Howells, Matthew Arnold, Tennyson, Stedman, Morley, Tolstoi. The interest is held right on through and many fresh views are advanced. The mind of Dr. Wilkinson is very keen. He can, however, see the good as well as the bad points of a writer.

A. T. ROBERTSON.

**Astronomy With the Naked Eye.** A New Geography of the Heavens. With Descriptions and Charts of Constellations, Stars and Planets. By Garrett P. Serviss. Harper and Brothers, New York. 1908. Pages 247. Price, \$1.40 net.

The average man knows little about the stars save in a general way. The stars tell us of God and so teach theology to one who can read the language. The present volume is a popular discussion of the heavenly bodies. The book is attractive and helpful.

A. T. ROBERTSON.

**Sir Walter Raleigh.** By Frederick A. Ober. Illustrated. Harper and Brothers, New York. 1909. Pages 302. Price, \$1.00 net.

The romantic story of Sir Walter Raleigh is here told with charm and power. It is one of the "Heroes of American History" series. The pathos of the unsuccessful attempt of Raleigh to gain a firm foothold for Englishmen in North America is well brought out.

A. T. ROBERTSON.

**The Tower of London.** Painted by John Fulleylove, R. I. Described by Arthur Poyser. The Macmillan Company, New York; A. and C. Black, London. 1908. Pages 220. Price, \$2.50.

The brush and pen combine to make this a volume of distinct interest to one who knows his London and to one who only reads about the wonderful city. The fascination of the Tower of London with its history of blood perhaps is nowhere better shown than in the present beautiful book. It is really a work of art as well as a book of instruction.

A. T. ROBERTSON.

**Dictionary of the Bible.** Edited by James Hastings, D.D. New York. Charles Scribner's Sons. 1909. Pages 992. Price, \$5.00.

Dr. Hastings, of Scotland, not only has dictionaries on the brain, he has put them on paper. The great five-volume dictionary of the Bible was achievement enough for an ordinary man, but not for Dr. Hastings. Then came the two-volume Dictionary of Christ and the Gospels, entering a somewhat new field. Close on the heels of this enterprise there followed the first volume of the Encyclopedia of Ethics and Religion to be finished on a grand scale. There was left one sort of dictionary, the one-volume kind. Dr. Hastings has filled up that gap by the present magnificent volume. It would be rash to say that Dr. Hastings is not planning some other dictionaries. The present volume is not a condensation of the five-volume Dictionary of the Bible, but an entirely independent work, the articles written for the most part by different men. The same themes, with a few additions, are treated, but more briefly. The great subjects have, after all, a good deal of space. I wonder why the subject of the Judaizers receives no discussion. The critical tone in general is mediating, more moderate in the New Testament than in the Old. Jesus Christ is discussed ably, though at times quite cautiously, in a great article by Prof. W. P. Patterson, of Edinburgh. In this dictionary, as in all Bible dictionaries, each article has to be considered on its

merits. The print is rather small, but, when all is said, the man of God will find much to help him here. I know of one man who sold his five-volume Hastings in order to get hold of this. Every man has his own habits in such matters. I am sorry that in the article on Baptism Prof. C. A. Scott considers it necessary to argue in favor of the sprinkling of infants. Dr. Hastings should have removed that part of the article.

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