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## BOOK REVIEWS

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### I. THEOLOGY AND PHILOSOPHY.

**The Great Assurance.** By George A. Gordon, D. D. The Pilgrim Press, Boston, 1911, 50 cents, net.

"The Great Assurance" is faith in the Gospel of the Risen Lord, so characteristic of a triumphant early Christianity. "The story of the risen Lord, the hardest to grasp for the disciple of Jesus today, was the clearest and surest to the Apostles," says the well-known Boston preacher, the author of this vital and reassuring little book. "Had there been no Gospel of the Risen Lord, there would have been no Gospel at all." It is good to read this re-telling of the story that many would set aside or explain away, today.

GEO. B. EAGER.

**The Value and Dignity of Human Life.** By Charles Gray Shaw, Ph. D., Richard G. Badger, The Gorham Press, Boston, 1911. \$2.50 net.

The learned author is Professor of Philosophy in New York University. He essays to find and show "the value and dignity of human life" "as shown in the striving and suffering of the individual."

The result as here given is of interest to the student especially for the full view given of the Classic Moralists from Socrates to Spinoza, from Kant to Nietzsche. It is valuable to literary people for its searching study of ethics as seen in the strivings of such masters as Wagner, Tolstoi, Sudermann, Gorki, and Anatole France.

It will prove helpful to the serious-minded in general, because it seeks honestly to show how happiness is to be attained and the true end of life achieved, and because it is written with a conviction that a radical change is taking place in our conception of human ideals and activities.

As the author sees it, it is necessary to ask for the first time, *What Is Man For?*. A new view of humanity is required. He aims "to elaborate a system of major morality based upon the totality of our human striving." He addresses himself "to the man who would comprehend humanity, in order that he may find his own place in the vast world." It is a serious grappling with a great subject. The material, he says, has been used with good results among students of New York University.

GEO. B. EAGER.

**Unitarian Thought.** By Ephraim Emerton, Professor of Church History in Harvard University. New York, 1911. Macmillan Co. Pages 309. Price, \$1.50 net.

This volume is not a history of Unitarian thought, as one might suppose from the title, but an exposition and commendation. Its purpose, as stated by the author, is missionary. "This little book is intended for three classes of readers: first, for those to whom Unitarianism is only a name; second, for those who have distinct, but unfavorable impressions of Unitarians; third, for Unitarians themselves, to remind them once again of the treasure they have received from their fathers, and their obligations to see that it be not diminished." (p. vii). It "cannot in any sense of the word be regarded as an official utterance," still the author gives "expression to what he believes to be, on the whole, the *consensus* of Unitarians on the main topics of religious discussion." (p. 6). The author repudiates the three most serious current criticisms of Unitarianism, viz.: that it "is merely a kind of religious philosophy," "that it is merely a system of morals," and "that it is a mere bundle of negatives—that it has nothing positive to offer, but must content itself with always being in the opposition." (pp. 7, 8). The author claims that Unitarianism is a real religion, that its morals grow out of its religious convictions, and finally, that it is negative in its attitude only because it is in the midst of a Christianity so overgrown with excrescences that its chief duty is necessarily critical. The book is written with these three criticisms constantly in mind, the author says, and evidently largely in the attempt to meet them.

Chapter I deals with "The Nature of Belief," and the author thinks "if there is anything peculiar in the mental attitude of Unitarians toward religious questions, it is to be found in their understanding of what constitutes belief." (p. 11). With this proposition readers of the book will probably agree. One's theory of knowledge is usually the determining factor in the formulation of his religious as well as other views. And by the testimony of this author Unitarianism is committed absolutely to unmitigated subjectivism. The position is stated thus: "Independence of all formal authority is the Unitarian's first demand as he approaches the subject of religious belief. The second is that religious truth shall not conflict with any other, or with all other forms of truth." (p. 20). What is meant by "formal authority" is not made clear, but in the course of the discussion it is made clear that the authority of the Scriptures and of the Church are repudiated, leaving the individual to his own unaided intuitions. The third characteristic of religious belief is that "it shall come to him with an imperative command resulting from the nature of the belief itself." (p. 21). The idea of "the will to believe" is abhorrent to the Unitarian; he must approach every subject with absolute indifference, with critical coldness. He must, indeed, have the will to be a believer, "but when it comes to specific beliefs, the belief in a certain definite proposition, then he cannot for a moment admit the right of the will to have anything to say in the matter." (p. 23). This is curious. The will, not the intellect, is to determine the whole bent and direction of thought, but on specific questions the intrusion of the will is an impertinence not to be tolerated! This is voluntarism in general and rationalism in particular. There are many other positions equally as inconsistent. After thus making the intellect the sole discoverer and arbiter of religious beliefs the author turns about and undoes his own work by claiming what everybody knows, that religion is made up of emotions and will far more than of thoughts. The treatment is thus utterly confused and confusing. The author finally reaches the purely pragmatic position in regard to religious beliefs. "The highest

sanction he can find for his beliefs is in the inner witness of his own enlightened reason and his own disciplined emotion." (27). "In the last resort, he must rely upon his own powers of spiritual perception to interpret to him the ways of God with men." (p. 28). This position makes religion purely individualistic, without social value or social significance. And the author does not hesitate to draw the final and inevitable conclusion in these words: "What comes to him in this way as true, is true to him, and beyond this he cannot go. It is not his concern whether it be true to some one else; for that he is not responsible. Neither is he answerable for the absolute truth as it exists in the mind of God." (p. 28). Such a position makes missionary effort on a religious basis an impertinence. Truth is not something to be propagated, or even sought in its essence. It is not strange that Unitarianism is so little missionary. And yet the Unitarians are not consistent. Why did the author write this book to commend Unitarianism, if what other men believe is no concern of his? He and his co-religionists are reasonably zealous in spreading these paralyzing dogmas which tend to destroy all the religious motives and activities of evangelical Christianity and reduce it to a system of thought. The only motive to service left to Unitarianism is humanitarian.

The author's view of "belief" determines all the rest. Of course he denies the fact and the possibility of miracle; he endows men, all men, with such powers of religious intuition and self-salvation as to make them prophets and seers (for themselves); the Bible is the product of a race of religious geniuses, Jesus was a mere man who "in all probability" "had his moments of opposition to the Divine will which constitute the attitude of 'sin.'" Even our meager and laudatory accounts of him give abundant support for this view." (p. 165). Redemption is a figment and the future life is probably a continuation of the present with all its imperfections, etc.

One rises from a perusal of this book with the distinct feeling that Unitarianism is not the consistent system of thought which he had regarded it, that it is almost only and solely

a system of thought, that it is and must continue negative in any and every Christian land, that it has no power but to paralyze and refrigerate, that it is dangerous not as an organization but only as a leaven in evangelical ranks.

The book is persuasive and well written, and one who wishes to know the fundamental beliefs of the Unitarians will find this work a valuable one.

W. J. MCGLOTHLIN.

**The Theology of Schleiermacher:** A Condensed Presentation of His Chief Work, "The Christian Faith." By George Cross. University of Chicago Press, Chicago. 344 Pages, \$1.65, postpaid.

No one can understand modern theological movements who is without a knowledge of Schleiermacher's system of teaching. Oman has given us a translation of Schleiermacher's "Speeches on Religion," in which one finds presented with much diffuseness, and yet in an engaging manner, Schleiermacher's fundamental religious and philosophic conceptions. Hitherto, however, Schleiermacher's development of his fundamental views into a dogmatic system in his monumental work, "The Christian Faith," has remained inaccessible to those unacquainted with the German language. Since Schleiermacher is today a very vital force in theology and influential in manifold ways Professor Cross has rendered a most timely and valuable service in giving to the general reader the translation in condensed form of Schleiermacher's system of theology.

There is first a sketch of Schleiermacher's life, covering 63 pages. This is followed by a section, from page 67 to page 113, on Schleiermacher's relation to earlier Protestantism. In the sketch of the life the influence of the Moravians upon Schleiermacher's development is quite properly emphasized. In fact, Schleiermacher drew from his Moravian teachers and environment during an important period, the most vital elements of his Christianity. In the section on Schleiermacher's relation to earlier Protestantism it is made clear that Schleiermacher does not belong among theologians to the line of succession produced by the prevalent scholastic Protestantism, but rather to that less conspicuous but far more significant and spiritual line which

arose out of the Pietistic and Anabaptist movement with its emphasis upon the direct relation of the soul to God and the inner life of the spirit.

Schleiermacher's relation to the thought of his time was very close, however, since his conception of religion as the feeling of absolute dependence was formulated in direct antithesis to the barren rationalism of the period. Protestantism in Germany had in large measure degenerated from its early spiritual energy into the unfruitful confessional state church in which the emphasis had been transferred from the spiritual life to the intellectual formulation of truth. At the same time the effort of reason to set up systems of natural religion had proven equally barren of practical results. Schleiermacher restored religion to the heart and showed its fundamental place in the life of man and reversed the conceptions of dogmatics. Henceforth doctrines are to be the expression of religion primarily and not systems to be imposed by institutional churches or other forms of ecclesiastical authority.

Schleiermacher was one of the greatest of systematic theologians if the consistent application in a large way of a single great conception may be taken as a criterion of greatness. His constructive power was remarkable, and his influence on theological thought has in large measure been due to the thorough-going manner in which he organized the material of theology around his fundamental conception. The type of thought which he represents found able advocates in the early centuries in Clement of Alexandria and other Greek theologians, but none of them dealt in so systematic a manner with the subject nor did any of them work with Schleiermacher's conception of religion. The Ritschlian school are the modern successors of Schleiermacher, broadly speaking. Yet his influence is felt in many ways apart from the Ritschlians.

Professor Cross in a closing section (pp. 297-334) gives an estimate of Schleiermacher which is suggestive and valuable. He points out the fragmentary and inadequate conception of religion set forth by Schleiermacher, and insists that religion includes, and must include, all the elements of our spiritual nature, thought

and will as well as feeling. Most of the replies which Professor Cross gives to the objections to Schleiermacher's views are forceful and strong although not always convincing. The charge of subjectivism which is made and justly made against Schleiermacher, Professor Cross seeks to meet by calling attention to Schleiermacher's insistence upon "the communion-forming power of the Christian faith." Through this it is held a normative character is given to faith which saves it from individualism and subjectivism. But this scarcely meets the objection from the Christian standpoint, although it helps so long as religion is conceived of quite generally and without particular regard to Christianity. And this suggests what, to the reviewer, is the fundamental criticism of Schleiermacher, viz., his vain attempt to combine Christianity with an essentially pantheistic fundamental conception. Schleiermacher's formal definition of religion as the feeling of absolute dependence, as well as his exposition of the definition in the "Speeches" and in "The Christian Faith," clearly show the pantheistic character of his thought. The denials of this character, when made, are all based on incongruous elements which Schleiermacher incorporated into his fundamental principle. Only by reconstructing his fundamental conception of religion could Schleiermacher have secured for Christianity a necessary and natural place in his scheme of thought. His Moravian training and deep spiritual life saved him from the intellectualism of his times and made him essentially Christian in his practical religious life. But in order to obtain a theoretical vindication of religion he resorted to an inherently non-Christian point of view. The result is that everywhere in his writings we observe a struggle between his Christianity and his pantheism. Schleiermacher, nevertheless, rendered a most signal service to the cause of religion and of Christianity in that he called the cultured classes of his day back from a barren intellectualism to a truly inward and essential conception of religion. We greatly rejoice in the publication of this translation and exposition of Schleiermacher by Professor Cross. His work has been admirably done and the volume will no doubt find a wide circle of readers among thoughtful ministers and laymen.

E. Y. MULLINS.



**Aspects of Authority in the Christian Religion.** By H. S. Robins. Griffith & Rowland Press, Philadelphia, 1911. 151 Pages, 75 Cents.

The writer of this little volume does not attempt an exhaustive discussion of the subject of authority but, as the title indicates, limits himself to Aspects of Authority in the Christian religion. Part I is historical and deals with authority in Judaism, the New Testament Church, the New Testament Scriptures, the Authority of Dogma, Early Protestantism and the Authority of the Bible. Part II discusses authority in relation to the Bible, Reason, Conscience, Christian Consciousness, Jesus, and closes with a section on The Rank of Authorities.

The author exhibits excellent appreciation of the central issues as to authority and discusses them with much ability. Jesus Christ is final as the revelation of God to us and the Bible is final for its purpose, which is to bring us to Christ. Due provision is made for the function of reason and for the Christian consciousness. Christianity not only admits but requires by its very nature the exercise of the reason. Our intellectual processes, however, yield varying results in successive generations, and thus our theological formulations do not become final. The Christian consciousness is witness to many vital and fundamental Christian truths, and possesses a certain kind of authoritativeness on undisputed points. It is not, however, final and cannot be, save where there is a quite general consensus. Jesus Christ mediates life to men, and in and through Him alone do we truly find God. The literary record of His life and work is the result of His action in human experience and is trustworthy. There are philosophic aspects of the subject of authority lying in the background which the author's plan did not require him to discuss. The subject of authority in religion is one which calls in a peculiar manner for clear treatment in our day. This volume is an excellent addition to the literature of the subject. E. Y. MULLINS.

**New Thought, Its Lights and Shadows.** An Appreciation and a Criticism. By John Benjamin Anderson, Professor in Colgate University. Boston, 1911. Sherman, French & Company. 153 pages. \$1.00 net.

The sub-titles accurately and admirably describe this work.

It takes "New Thought" very seriously as indeed it must be taken in certain parts of our country. The author sees very sympathetically the good in a system—or temper—that has in it enough of value to make it a hindrance to the deeper, truer faith of God. At the same time, he sees the defects, limitations and delusions of the New Thought teaching. There is an historical and expository outline of the "movement" and then a criticism of its main items in connection with the Christian truth as affected by each item. For those under the influence of New Thought, but not captives of its claims, this should prove a wholesome tonic. For those who know nothing directly of New Thought, but wish to learn of it in brief space, this book will serve the purpose better than any other. Of course for one who wants to get a full exposition of the teachings there are many volumes not only by Mr. Trine, but by other adherents of the new cult.

W. O. CARVER.

**The Ever-Coming Kingdom of God. A Discussion on Religious Progress.** By Bernhard Duhm, D.D., Professor of Old Testament Theology in the University of Basle, Switzerland. Translated by Dr. Archibald Duff of Bradford. London. 1911. Adam & Charles Black. The Macmillan Co., American Agents. 90 pages. 80 cents net.

The conception of this work is one of primary importance for any abiding faith in God or any true optimism concerning humanity. There are many passages in the discussion rich in suggestion and inspiring in thought. The plan of the work is mainly a tracing of the development of the idea of the Kingdom of God in the Hebrew prophets. The history of the Hebrews and the teaching of the prophets are conceived after the order of the radical criticism and it is the more remarkable that the learned author finds so encouraging and hopeful the growth of this fundamental idea in the progress of man under the leading of God.

**"Dem Volke Muss Die Religion Erhalten Werden."** Rede zur Feier des Geburtstages Sr. Majestät des Kaisers, am 27 Januar, 1911, in der Aula der Kaiser Wilhelms-Universität, Strassburg, Gehalten von Dr. Julius Smend, Ord. Professor der Theologie. Strassburg, 1911. J. H. Ed. Heitz. 32 Pages. Paper.

This address makes a plea for a proper place for religion in

the popular schools of Germany on the basis of the work and emphasis in this direction by Frederick the Great. It recounts the history and sets forth the present need. The spirit is liberal but evangelical and insistent.

**The Volitional Element in Knowledge and Belief, and Other Essays in Philosophy and Religion.** By Delo Corydon Grover, S.T.B., Dean of Scio College, Professor of Philosophy and Religion. Introduction by Francis J. McConnell, D.D., LL.D., President DePauw University. Boston, 1911. Sherman, French & Company. 178 Pages. \$1.20 Net.

There are sixteen essays and a poem, besides the Introduction, in this volume and they include a wide range of topics—philosophical, expository and practical. The most extensive is that entitled “A Group of Studies of the Life and Times of Jesus,” which are very good for young students. The first essay, from which the title for the book is taken, may possibly be described as a sort of pragmatic justification of philosophical apriorism with the theses of orthodox Christianity for premises. There are a number of eminently practical chapters dealing with subjects of vital interest to the minister, as well as to others, e. g. “Men and the Church.” “The Bible—What is claimed for it.” Other chapters deal with such important theological subjects as sin, retribution, prayer.

## II. RELIGION AND MISSIONS.

**The Boy from Hollow Hut.** By Isla May Mullins. New York. Fleming H. Revell Company. 213 Pages. 1911.

A sustained and inspiring story of the Kentucky mountains by one whose graceful and sympathetic pen has already avouched itself in verse and story. There is not a dull page in it, from the first, where Steve, “The Boy of Hollow Hut,” stands muttering with clenched teeth, “I’ll ketch you yit” to the “old cotton-tail” that had bounded away from him and was lost in the underbrush, down to the last page of the final chapter on “Fruition,” where the boy, now transformed into the educated, achieving man, is seen with the heroine and companion of his toils, Nancy,

the erstwhile sweetheart of his boyhood, having just opened a new school with well equipped, modern buildings crowning the old wooded mountain of his boyhood haunts, at a time when "The 'Still' has passed away" and "a new day has dawned for Hollow Hut." Indeed, it thrills and glows and grows in interest to the last. Its pictures of the mountains, their gloom and their glory, and of the mountain life with its dark vices and shining virtues, its life-like characters and characterizations, its sharply drawn contrasts between life in the mountains and life in the city, its charming double love story, never running smooth and at times approximating the tragic, all go to make up a story thoroughly true to life and racy of the soil, of alternating lights and shadows producing a genuine Rembrandt effect, full of the finest lessons and implications of true heroism and love of humanity, and with a sunset glow prophetic of a brighter day for the awakening, struggling mountain people. It will interest and enchain us all, young and old, if we give it half a chance, and, if there's any responsiveness in us, do us good.                   GEO. B. EAGER.

**The Growth of the Kingdom of God.** By S. L. and E. L. Gulick. 16mo. The Pilgrim Press, Boston. 1910. 50 cents net.

Outline studies based upon Mr. S. L. Gulick's meritorious earlier work, *The Growth of the Kingdom of God*. It is made even more valuable and useful by statistics brought up to date, new material added, and a full bibliography.

**The Unoccupied Mission Fields of Africa and Asia.** By Samuel M. Zwemer, F.R.G.S., Secretary Student Volunteer Movement, Missionary to Arabia. New York, 1911, Student Volunteer Movement for Foreign Missions. 280 Pages. Cloth \$1.00; Paper 50 Cents.

When Christian leaders are talking so seriously of giving the Gospel to the whole world it is eminently wise to have some one point out clearly what parts of the world remain unoccupied. No one is better fitted to do this than Dr. Zwemer, with his ripe scholarship, extensive knowledge, fervent spirit and determined will. All these he brings into play in presenting the "land that remains to be possessed" in Africa and in Asia, both on the continents and on the islands of the seas. It is not merely a geo-

graphical survey, but the social, religious and cultural conditions are presented. Nor is it merely an enthusiastic appeal. The causes for these lands not as yet having been occupied are carefully presented, the difficulties are canvassed and the strategic value of occupation shown. It is a good contribution to an understanding of the present world situation for Christian missions.

**Baptists Mobilized for Missions.** By A. L. Vail, author of "The Morning Hour of American Baptist Missions." Philadelphia, 1911. American Baptist Publication Society. 176 pages. 75 cents net.

This work is a study of the constitution of Baptist Missionary organization in the United States with special reference to the basis of representation in the various organizations.

The first seven chapters are historical, dealing with the main topic as seen in the general organizations and in a number of selected State Conventions and General Associations. Here one thinks he overlooked some items of importance in such States as Arkansas and Texas.

Chapter VIII deals at length with the doctrinal import and basis of organizations, while Chapter IX undertakes to discuss the "practical" questions involved. The work is a very valuable one for the study of this subject. The author's positions do not always comment themselves to the reader's judgment, but more often they do. The great advantage is in the bringing together within easy reach the historical facts as represented in the growth of organization.

### III. BIBLICAL LITERATURE.

#### I. INTRODUCTION.

**Introduction to the New Testament.** By Theodore Zahn. Translated from the Third German Edition. In Three Volumes. New York: Charles Scribner's Sons. 1909.

A skeptical reviewer of the first German edition of this monumental work ventured to conjecture that, owing to the great bulk of the work, the circulation would not be wide. In his preface to this first English edition Dr. Zahn notes, not without

pride, that the conjecture has not proved true. It met a demand that has required a third German edition, and now, in this English translation it is meeting a wide demand and gives promise of exerting a corresponding influence in the English-speaking world.

The great work goes out in every detail a worthy reproduction of the last German edition, and thus offers to the English reader the masterly results of sober, scientific research in a vast field of growing importance, the rich treasures of which are being more and more laid open to those whose research is patient and whose vision is unbiased and clear. The American editor, Dean Melancthon Williams Jacobus, of Hartford Theological Seminary, well says "The problems of New Testament study are too important to allow the results which this renowned scholar's years of scientific study had gathered into these volumes to be permanently locked up in a foreign language." How this work of translation was accomplished by certain fellows and scholar's years of scientific study had gathered into these volumes abroad, and in conference with Professor Zahn, is a story of deep interest, but too long to be retold here. It is enough for us that the work was done, from first to last, by these and other scholars, under the direction and supervision of Dean Jacobus, so that "the results are marked with accuracy and completeness." It is no small service, surely, that has thus been rendered to the English-reading scholarship of the world. The American publishers, too, are due their share of the recognition and praise for undertaking such a work, and putting it into so satisfactory a form. No contribution to the literature of the subject of New Testament Introduction of superior value has ever been made. There is nothing here that savors of the unhealthy eccentricities in criticism that have obtained in certain quarters. Only the sounder tendencies that mark the beginnings of a trend toward betterment are here found—as seen, for instance, in an appreciation of the tradition, without which it is impossible for any criticism to make an historical presentation of New Testament times and New Testament Christianity. An increasing distrust of *a priori* constructions of every kind and more trust and attention to material and personal details, which were inserted quite unconsciously on

the part of the New Testament writers, but which are of inestimable value to us, because they afford us often a better insight than do leading ideas, into the connection between literary remains and the circumstances and conditions under which they were produced, is a hopeful feature of present day criticism. "This development of the historical sense among theologians," says Zahn, "has redounded to the benefit of my Introduction." The work may be commended without stint to all students of Biblical Introduction.

GEO. B. EAGER.

**Present Day Conservatism and Liberalism Within Biblical Lines.**  
J. G. Butler. Sherman, French & Co. Boston. 1911. Pages 122. \$1.00.

Conservatism and Liberalism are words with much elasticity of meaning ordinarily. Here, however, the lines are drawn with the utmost sharpness and distinctness. The author describes Conservatism as that general view of things which is based on revealed and verified facts, and which points to "effective results" in the existing worldwide Christendom. It accepts the laws of thought and of reason, and sustains its conclusions by evidence and proof. It is a positive system stated in Bible terms and concerns the "redemptive agency of the Triune Godhead." Liberalism is defined as the exact antithesis of all these points which offers neither argument, nor proof, and sets up the finite reason of man against the infinite God.

In the author's view the underlying root of Liberalism is the theory of evolution, and its denial of the Supernatural along with other baneful tendencies culminating in the higher criticism and the new theology. The book is vigorously written, and says much that is timely and valuable in contrasting evangelical Christianity with extreme modern tendencies. It is doubtful, however, whether the method adopted by the author is the most useful one for the present time. The book will convince no skeptic, since it does not seem to be conceived with that end in view. It will, no doubt, confirm the views of those previously in agreement with those of the author. It is not wise or true or helpful, however, but quite the contrary, for a theological writer to assume that everything modern is bad. Discriminating adjustment, while con-

servicing truth, is the need of the hour, not the wholesale denunciation, in which this book too often indulges. There are numerous particular statements in the book with which we cannot at all agree. For example, on page 9 we read: "The accepted creed, with its immediate results of regeneration and conversion, is the beginning of the Christian life." In his controversy with President Brown of Union Seminary the author utters views as to creeds which scarcely square with New Testament Christianity. It is not the acceptance of a creed, but the acceptance of Christ which brings life to the soul.

E. Y. MULLINS.

**Vorschläge für eine Kritische Ausgabe des Griechischen Neuen Testaments.** Von Caspar René Gregory. J. C. Heinrich'sche Buchhandlung. Leipzig, Germany. 1911. S. 52. Pr. M. 1.50.

Professor Gregory is the acknowledged master in the realm of Textual Criticism of the New Testament. In this fact America can take special pride, for he is an American. He holds the professorship on this subject at Leipzig. His writings on the subject of Textual Criticism have carried his fame all over the world. He is now engaged in his *Magnum opus*, which is nothing less than a critical edition of the Greek New Testament to take the place of Tischendorf's *Novum Testamentum Graecum*.

To secure the best results he is seeking the co-operation of New Testament scholars all over the world. To facilitate this service he has prepared the "Vorschläge." Every New Testament scholar should secure a copy and thus see how he may be able to give Dr. Gregory the benefit of his ideas on various matters of importance. The points are technical, to be sure, but none the less interesting. For instance, should Dr. Gregory print an edited text at the top of the page? Should he take note of readings of the *Textus Receptus*? Should he make an entirely new apparatus or merely revise Tischendorf? The size of the page? Should he make such long quotations from the Patristic writers as Tischendorf does? It is a noble and notable task to which Dr. Gregory has set himself and he deserves the heartiest co-operation of all New Testament scholars. Among other things he desires a complete list of names and addresses of New Testa-



ment scholars. Dr. Gregory is at present in America and will be heard at various schools of learning, including the Southern Baptist Theological Seminary. But he can be addressed at the University of Leipzig with safety. This work will of necessity be slow in execution, but the whole world will be his debtor when it is done.

A. T. ROBERTSON.

**A Dictionary of the Bible.** By John D. Davis, Ph.D., LL.D., Professor of Oriental and Old Testament Literature in the Theological Seminary at Princeton, N. J., with many new and original maps and plans and amply illustrated. Third Edition. Revised throughout and enlarged. Philadelphia. 1911. The Westminster Press. 850 pages. \$2.50 net, postage 25c.

Author and publishers of this convenient single-volume Bible dictionary are to be congratulated on its popularity. For twelve years it has been in demand at the rate of more than a hundred copies a month.

Its articles are necessarily short, direct, concise. As a rule they represent good scholarship, summarize well the Scripture usage of terms, and give the information needed by the average Bible reader. On points open to controversy, the position is Presbyterian and, often, is dogmatic rather than critical, or historical.

On matters involving Biblical criticism the position is conservative, but the reader is usually given a fair intimation of other views. It is not greatly enlarged as compared with former editions.

W. O. CARVER.

**The Bible: Its Origin and Authority.** By W. F. Lofthouse, M. A., author of *Ezekiel* (*The Century Bible*). New York: Eaton & Mains. 1910. 50 cents, net.

A new book on an old subject that finds its merit and warrant in that it is a booklet (150 pages) designed and fashioned for popular use. To this purpose it is admirably adapted. It deals intelligently and clearly with the usual order of subjects in such treatises: "Manuscripts and Versions," "English Versions," "The Canon," "Origin of the Books," "Unity of the Bible," "The Bible and Other Sacred Books," "The Bible as Revelation," "The

Spirit and the Word." At the end is a helpful index to pertinent Scripture passages.

GEO. B. EAGER.

**A History of the English Bible.** By T. Brown. University Press, Cambridge, England. Pages 134. 1911. 40 cents, net.

The history of the Bible is great as a history apart from the contents. Here it is brought down in a scholarly, but popular way, from 670 A. D. to the present time—"a history of many famous things, as of things both ancient and modern." (Records of Bunyan's "House Beautiful"). It is particularly timely and pertinent in that portion of the story which has strictly to do with the English Bible, "from the Monk of Whitby to the Abbey of Westminster, where chosen scholars met in 1870 to revise the Scriptures"—results of which revision saw the light in 1881.

We owe to them, to ourselves, and to the generations yet to come, that the memory of these men who achieved this history shall not be forgotten. This will prove one of many helps to us—"lest we forget." It concludes with an excellent bibliography and index.

GEO. B. EAGER.

**Man and the Bible: A Review of the Place of the Bible in Human History.** By J. Allanson Picton. London, 1909. Williams & Norgate. Pages 334. 6s. net.

The title of this work led the reviewer to take it up with keen anticipations of pleasure and profit. No account of the actual effects of the Bible in the history of man had been written; it was an open field and the work was greatly needed. With what disappointment the book was laid down! The author is a follower of Spinoza, a pronounced pantheist. His whole religious and philosophical system is in direct contradiction to the fundamental assumptions of the Bible. At first it is difficult to see why such a man should have enough interest in the Bible to wish or attempt to write a history of its effects on mankind. A reading of the work reveals the animus of the whole, the purpose to discredit in a scientific way this greatest barrier to the progress of his own system.

The first chapter is a tirade against the work of the British

and Foreign Bible Society; all the weapons of ridicule, misrepresentation and innuendo are turned on this beneficent agent of religion and enlightenment. The author then proposes to trace the use and effects of the Bible backwards through history to its own formation. There are then three closing chapters on "The Bible and Religion", "The Bible and Morals" and "The Bible and Social Evolution", with an "Epilogue" stating the author's conclusions that man was evolved, that the Bible is a purely human book, that it has been apotheosized and made a fetish, that there are a few passages which add to the permanent riches of the race but that we should be better off without most of it.

The author has some learning, but it has not been used in any scientific way on this subject. The conclusion was determined before the investigation began, the facts and alleged facts were chosen and arranged to sustain that conclusion. The field is still clear for a real history of man and the Bible. The work under review renders just one service—it emphasizes the fact that the Bible has had little influence on much of the history of Christianity.

W. J. MCGLOTHLIN.

**The Chart Bible.** By Rev. James R. Kaye, Ph.D., LL.D. Fleming H. Revell Co.

The chief design of the Chart Bible is to make a vivid appeal to the mind through the eye. Since the significance of visual impressions is receiving strong emphasis in the pedagogical world, it is but natural that some one should present all the books of the Bible in a graphic way by the chart method.

There are forty-eight charts, consisting of straight lines and curve lines, in every rational combination with a succinct analysis printed in appropriate places on the chart, and followed by a chapter giving a fuller explanation of the graphic outline and accompanied by Bible references.

There are two introductory charts on "How We Got Our Bible," and "The Essential Character of the Bible."

Five charts illustrate the Pentateuch, seven, the Historical Material; six, the Poetical Books and seven, the Prophetical Works.

The history of the New Testament is illustrated by thirteen

charts, nine being devoted to the Gospels and four to the Acts of the Apostles, while six visualize the Epistles and one the Book of Revelation. The final chart presents a General Survey of the Bible. The charts are designed to relate the Bible facts and events in a condensed and comprehensive way. They will prove the most valuable part of the book to some types of mind while some students will derive a great benefit from the explanatory notes which are never prolix and are usually illuminating. The Chart Bible is a product of Bible teaching and is well adapted to drill and class work.

BYRON H. DEMENT.

**Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt.** Von Prof. Lic. Dr. Hugo Gressmann usw. Lieferung 6-10. Göttingen. Vandenhoeck und Ruprecht, 1911. May be had of Lemcke & Buecher, New York.

Dr. Gressmann contributes the Doppel-Lieferung, 6 and 7, on Israel's Oldest Historical Writing and Prophecy. The Eighth Lieferung is by Hermann Gunkel on the Earliest History and the Patriarchs with an Introduction to the Five Books of Moses and the Legends in Genesis. The ninth Lieferung contains the Lyric of the Old Testament by Prof. Stärk. In the tenth Lieferung, Hans Schmidt discusses the Major Prophets and their Time.

The translation of the Hebrew Scriptures into German is well done, and the introductions to various books and periods embody the newest views in literary and historical criticism. The translation and notes are designed for popular use. The present work is one fruit of the movement among German theological scholars to bring the latest results of research within reach of the average man.

JOHN R. SAMPEY.

**Biblical Geography and History.** By Charles Foster Kent, Ph. D. With Maps. New York. Charles Scribner's Sons, 1911. \$1.50 net.

Professor Kent and his publishers have placed students of the Bible under new obligations by the preparation and publication of this excellent manual. It is a fine companion volume for "The Historical Bible," by the same author. Geography has come to be rightly regarded as the foundation of all history. Moreover, geography has come to be defined as a description; not only of the earth and of its influences upon man's development, but also of the

solar, atmospheric and geological forces which throughout millions of years have given the earth its present form. "Hence," the author well says, "in its deeper meaning, geography is a description of the Divine character and purpose expressing itself through natural forces, in the physical contour of the earth, in the animate world, and, above all, in the life and activities of man." Biblical geography, then, may be said to be "the first and in many ways the most important chapter in that divine revelation, which was perfected through the Hebrew race and recorded in the Bible." No other commentary upon the Bible is so practical and luminous. It is not a study by itself, but the natural introduction to all other Biblical studies.

The work in no sense aspires to be a rival of such great works as the *Historical Geography of the Holy Land* and the two massive volumes on *Jerusalem* by George Adam Smith, but modestly essays to meet the demand for a more compact manual, better suited to the use of the Bible teacher, in the seminary class-room and in the Bible-class. It aims to furnish just the information that every teacher of the Bible should possess in order to do the most effective work—the geographical data with which every student must be familiar in order intelligently to interpret and fully to appreciate the ancient Scriptures. The author, accordingly, presents here, first, the physical geography of the Biblical lands and then traces in broad and luminous outlines the history of Isreal and of early Christianity in close conjunction with their geographical background. He acknowledges the debt he owes to "the valiant army of pioneers and explorers who have penetrated every part of the Biblical world and given us the results of their observations; but one of the shining merits of the volume is that it embodies the results of many months of travel and observation in the lands of the Eastern Mediterranean, and especially in Palestine, by the author himself, during 1892 and 1910. Additional value is added to the work by its fine maps, complete bibliography and index, and its arrangement in Appendix II, by which 140 stereographs, or stereoptican slides, are put at the disposal of the student, to illustrate the most important events of Biblical geography and history.

GEO. B. EAGER.

**The Exploration of Egypt and the Old Testament.** By J. Garrow Duncan, D.D. Revell Co., New York. Pages 248. 1911. \$2.50 net.

This volume may well be studied along side of the newer book by the eminent Egyptologist, Professor Flinders Petrie, *Egypt and Israel* (L. S. Gorham, New York, \$1.00). Many years of laborious exploration in Egypt under the direction of Dr. Petrie and joint authorship with him of "Hyksos and Israelite Cities" (1906) have helped greatly to qualify Dr. Duncan, Wilson Archaeological Fellow, Aberdeen, 1905-6, to write intelligently on this subject.

At the outset he gives us a vivid account of the work, methods and experiences of the excavator, with illustrations from his own camera. As a writer, he is at once pains-takingly accurate and yet popular. You see this particularly in his records of his work in Goshen during the winter of 1905-6, where he "had the privilege of excavating and recording five sites."

He speaks with the authority of an experienced explorer on Joseph's Granaries, the Route of the Exodus, the Treasure City of the Rameses, and discloses many singular facts about them. Then there are interesting additional chapters giving a succinct and popular account of Biblical Egyptology up to date, and others richly illustrated descriptive of modern Oriental life. Everywhere there are traces of a sane and reverent effort to show what bearing the results obtained by exploration have on the Old Testament. There are all told 100 illustrations, from photographs and sketch maps with identifications. GEO. B. EAGER.

**An Atlas of Textual Criticism.** An Attempt to Show the Mutual Relationship of the Authorities for the Text of the New Testament Up to About 1000 A. D. By Edward Ardron Hulston, M.A., Vicar of St. Michael's, Hargrave. The Cambridge University Press, Fetter Lane, London, England. G. P. Putnam's Sons, New York. 1911. Pages 125. Price 5s net.

Mr. Hulston is concerned not merely with the genealogy of the manuscripts, but with a map of the various readings in the New Testament. He takes up each book and by his atlas succeeds in making reasonably clear the changes, verse by verse, in the different centuries. This is done largely by symbols on the

atlas. He is a genuine enthusiast in Textual Criticism. It is, indeed, a fascinating subject.

**The New Sshaff-Herzog Encyclopedia of Religious Knowledge.** Edited by Samuel Macaulay Jackson. Vol. X. Reusch—Son of God. Funk & Wagnalls, New York and London. 1910. Price \$5.00 per volume.

The number of topics treated in this volume is 695 and the number of pages is 517. A number of live topics come in for discussion, such as "The Use of the Bible in Public Schools from the Roman Catholic Standpoint," "Roman Catholics," "Sacred Music," "Revivals of Religion," "Soial Service in the Church," "Chrstian Science," "Sacrament," "Sabbath," "Sin," "Socialism," "Salvation Army," "Scotland," "Semitic Languages," "Savonarola," etc.

The magnitude and worth of this great work grows on one as the volumes continue to come forth. It is a masterpiece and will serve the present generation in a variety of ways.

A. T. ROBERTSON.

**The 1911 Bible.** 1611-1911. The text carefully corrected and amended by American scholars. With a new System of References. Oxford University Press, 35 W. 32nd street, New York City. 1911.

This new edition of the King James Version, commemorative of the Tercentenary of the Authorized Version, is bound in various styles and prices including one on the famous India paper. The changes made are slight and chiefly in matters of text. There is a new system of references.

## 2. OLD TESTAMENT.

**The Bible for Home and School. Commentary on the Book of Deuteronomy.** By W. G. Jordan, B.A., D. D., Professor of Hebrew and Old Testament Literature in Queen's University, Kingston, Canada. New York: The Macmillan Company. 1911. Pages 263. 75 cents, net.

**The Book of the Prophecies of Isaiah.** By John Edgar McFadyen, D.D., Professor of Old Testament Language, Literature and Archeology, United Free Church College, Glasgow. New York: The Macmillan Company, 1910. Pages 423. 90 cents, net.

Professor Jordan follows Dr. Driver pretty closely through-

out, though he has made considerable use of all the books on Deuteronomy. "The main part of what we now possess in 6-26, 28," remarks Dr. Jordan, "probably formed what is called the Law-book of Josiah." He assigns the historical review in 1:1-4:8 to another author. Some small sections are thought to be of Exilic origin, and certain large sections are set down as of uncertain date. The current critical view that the author of the core of our present book lived about 621 B. C. is accepted.

The purpose of the book was to produce a religious reformation by centralizing the worship at the central sanctuary in Jerusalem. All other places of worship are set aside. In contrast with freedom of worship at various sacred places in all Israel's early history, in the days of Josiah, according to Dr. Jordan, "pious men have come to the conclusion that these rural sanctuaries are the source of all religious corruption, and that the worship of the One God, in pure, decent forms, can only be carried on with safety at one central, sacred place. They may learn afterwards that even this place may become a center of impure worship and narrow bigotry, but in the meantime they press forward to their goal with that hopefulness which God graciously gives to all reformers."

The central purpose of the author, or authors, then, was the substitution of one central sanctuary for the many altars throughout the land. It seems to this reviewer that the Wellhausen school make the mistake of exalting a subordinate topic into the great central aim of the book.

Dr. Jordan, like most of the recent writers on Deuteronomy, fails to give a satisfactory explanation of the fact that the addresses purport to come from Moses in the last month of his life. Perhaps it is requiring too much of our friends, the critics, to ask that they explain to our modern Occidental mind the process by which an Oriental reformer got his consent to ascribe to Moses long addresses that were first composed many centuries after the death of that great leader. We moderns are too inflexibly opposed to fraud, whether pious or not, ever to get it into our heads that it was right for a seventh century reformer to palm off his ideas as Mosaic.



Professor McFadyen writes on Isaiah with his usual skill and charm. He follows in the train of most recent critics in denying to Isaiah most of the prophecies that have commonly been ascribed to him. Apart from chapters 1-12 and 28-33, he assigns few prophecies to Isaiah, the son of Amoz. Dr. McFayden also falls in line with the current fashion of denying to a prophet such expressions as seem to interfere with the emphasis of the one message he is supposed to be presenting. Thus threat and promise cannot be freely mingled in one and the same discourse.

And so Isaiah 31:5 is regarded as a later addition to Isaiah's threat in 31:4. Dr. McFadyen raises the question, "Is it probable that Isaiah or any other speaker would have presented to his audience a message whose component parts were so conflicting as to cancel each other? That were perplexity, indeed."

I must confess that the prophetic writings in their traditional form appeal to me as a higher type of oratory and of written composition than the modern emendations of men who insist that a man must stand on only one foot. The true orator shifts from one foot to the other, sometimes quite rapidly. He pours forth his impassioned thought without asking whether his hearers will find it easy to weigh his ideas in the scales of cold reason.

Moreover, the prophets had two classes of hearers, and the warnings to the rebellious were accompanied by promises to the faithful. Jerusalem as the home of rebels was to be attacked by Jehovah as a fierce lion; Jerusalem as the home of the elect was to be protected by Jehovah as a mother bird.

Professor McFadyen accepts the recent critical view that there are three great authors rather than one or two in the roll of Isaiah: (1) *Primo-Isaiah* 740-701 B. C., (2) *Deutero-Isaiah* about 450 B. C., and (3) *Trito-Isaiah* about 540 B. C. To *Deutero-Isaiah* is ascribed the large section 40-55, while chapters 56-66 are assigned to *Trito-Isaiah*. The author thinks it not impossible that the last group may be composed of fragments from more hands than one.

The literary form of the Commentary on Deuteronomy as

well as that on Isaiah leaves little to be desired. Professors Jordan and McFadyen are masters of a pleasing style.

JOHN R. SAMPEY.

**The Beginning of Things in Nature and in Grace, Or a Brief Commentary on Genesis.** By Joseph K. Wright. Boston: Sherman, French & Company. 1911. Pages 181. \$1.20 net.

The venerable author tells us that his interest in Genesis led him, shortly after his arrival in China as a missionary in 1848, to translate the book into the local dialect. He says of his studies through the years, "The inclination has been not to look for the mistakes of Moses, but for the eternal virtues revealed through Moses." The book is reverent and constructive. There is frank recognition of difficulties in Genesis, but the discussion is quite helpful. The treatment is telescopic rather than microscopic. Slight notice is taken of the modern literary criticism, but there is much that is valuable in the treatment of the scientific aspects of Genesis.

JOHN R. SAMPEY.

### 3. NEW TESTAMENT.

**Handbuch zum Neuen Testament.** 17. Lieferung. Vierter Band, Zweite Abtheilung. Die Katholische Briefe Erklärt von Lic. Dr. Hans Windisch, Privatdozent an der Universität, Leipzig.

18. Lieferung. Erster Band, erstes Teil: Neutestamentliche Grammatik. Das Griechisch des Neuen Testaments im Zusammenhang mit der Volkssprache. Dargestellt von Dr. Ludwig Radermacher, O. Professor an der Universität, Wien. S. 80.

20. Lieferung. Bogen 6-13 (Schluss).

19. Lieferung. Dritter Band, Teil 2: Die Briefe des Apostels Paulus an die Thessalonicher I, II und an die Philipper, erklärt von Lic. Dr. Martin Dibelius, Privatdozent an der Universität, Berlin. S. 64.

Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany.

This notable series goes on with increasing rapidity. A special price is offered for subscribers to the whole series. It will pay prospective purchasers to write for the list price and prospectus. The high standard of the work is maintained by these fresh contributions. Windisch takes the brother of Jesus as the claimed author of the Epistle of James, though admitting that the subject has its difficulties. In all the books of this series the text is the

German translation, but the notes discuss the Greek text. The notes are rich in linguistic material and are strictly scientific in method. Full use is made of the New Testament Apocrypha and other current literature. Windisch thinks it entirely natural that Jude, as James, should have called Jesus "Lord", instead of "Brother", but he is not sure of the authorship. He is in equal doubt about the Petrine Epistles, and is certain that Second Peter is not genuine. Windisch holds that the same man wrote the Johannine Epistles and the Fourth Gospel, but is not certain who he was. There is a wealth of learning in the notes.

Rademacher's *Grammatik* is a very able performance. It is in truth rather a grammar of the vernacular — with incidental illustration from the New Testament. It is not a detailed and formal grammar of the New Testament in the usual sense of that term. For that very reason it will be found very useful as a help to the wider knowledge of the vernacular in which the New Testament was written. The illustrations from the papyri and the inscriptions are abundant and pertinent. In the "Vorwort" the author disclaims writing a grammar in the usual sense of that term. He treats rather "die sprachliche Vorgänge" of the New Testament. This is done very finely.

Dibelius handles ably the difficult problems connected with the Thessalonian Epistles and Philippians. He gives full weight to Harnack's new idea that Second Thessalonians was written at about the same time as the First Epistle, but had a narrower circle of readers. He has done an especially fine piece of work on Philippians.

**The Son of Man, or Contributions to the Study of the Thoughts of Jesus.** By Edwin A. Abbott. Cambridge University Press, Fetter Lane, London. G. P. Putnam's Sons, New York. 1910. Pages 873. Price 16s 6d (\$5.50 net). *Diatessarica* Part VIII.

Dr. Abbott has reserved the most extended discussions of all his books in the *Diatessarica* Series for the treatment of the phrase "The Son of Man." He has, indeed, devoted a hundred pages to it in his "Notes on New Testament Criticism," not to mention "The Message of the Son of Man." But here in great detail and with much complete exegetical discussion of every

passage in the Gospels where the phrase appears, the distinguished author sets himself to the task of solving the meaning of this favorite designation of Himself in the words of Jesus. Dr. Abbott refuses to take the idiom to be a Greek mistranslation of the Aramaic *barnasha* for "Man" or "any one." He does think (p. XXI.) that "the Greek appears to have gone wrong in an attempt to render literally some Aramaic expression that cannot be rendered rightly if literally." The Greek, he holds, can only mean "the son of the above mentioned man" or "the son of the creature called man." Neither of these ideas suits the Gospels according to Dr. Abbott. But the general or representative use of the article does give a probable sense in the Gospels. Jesus as "the Son of Mankind" (his human nature and relations emphasized) does give an adequate idea. Into this phrase Jesus probably poured a Messianic content though the people as a whole did not so understand him. Yet see John 12:34. And Dr. Abbott denies that the Book of Enoch had any influence on the expression. He confines its ideas to the Bible itself and in particular to Ezekiel. He holds that "Son of Adam" is often what the phrase means. One thing is certain. No one can afford to pass by this monumental treatment of a vital subject.

A. T. ROBINSON.

**The Heart of the Master.** By William Burnett Wright, D.D. Houghton, Mifflin & Co., Boston and New York. 1911. Pages 247. Price \$1.25.

This volume has received very high praise. There is genuine freshness of thought and charm of style. The author strains the idea that the Triumphal Entry was meant merely to teach the people that He was not the kind of a Messiah that they expected. That was true and the use of an ass instead of a horse would symbolize that idea. But none the less, this act did make public proclamation of His Messiahship, a thing that He had hitherto studiously avoided. It is true that Mary alone rightly understood Christ about His death. But all the same, it is more than probable that Jesus purposely defied the Pharisees and Sadducees by the Triumphant Entry. The matter was so inter-

preted by the Gospels and it is gratuitous to brand them as mistaken in the matter. But the book is a suggestive one.

A. T. ROBERTSON.

**Johannes der Täufer und Jesus Christus.** Von Dr. A. Pottgiesser, Rektor und Religionslehrer. Verlag und Druck von J. P. Bachem, Köln, Germany. 1911. S. 168. Pr. M.2.40. Geb. M. 3.20.

We have here the newest Roman Catholic discussion of John the Baptist. The author is familiar with many of the Protestant writings which he freely uses, but his position is frankly ecclesiastical. Indeed, the treatment throughout is more theological than Biblical though the author makes careful discussion of the important Scriptures, more subjective than historical. But the author cannot be classed as a blind reactionary. He steers fairly well between that position and Modernism. In many important matters the Catholic interpretation of John the Baptist does not differ from that of Protestant scholars. The author has scholarship and real grip on the chief facts and no little spiritual insight. Students of the life of the Baptist will find interest also in the standpoint of a Roman Catholic writer. A. T. ROBERTSON.

**St. Paul and His Friends.** By Carl Hernom Dudley, Richard C. Badger. The Gorham Press, Boston. 1911. Pages 287.

This book is well worth while. There is no other adequate treatment of Paul's friends and they deserve a book. The author is an ardent admirer of Paul and finds joy in setting forth the traits of the leading men who were gathered round the great Apostle. He has assimilated all the known facts and made the most of them without overstraining them. It is really surprising how much crops out in the Acts and the Epistles. One gets a definite picture of Barnabas, John Mark, Silas, Timothy, Titus, Apollos, Aquila and Priscilla. The lines are dimmer in the case of Luke, Aristarchus, Epaphras, Epaphroditus, Onesimus, Philemon, Tychicus, Onesiphorus, but even here we are not wholly in the dark. One wonders that no mention is made of Gamaliel, Ananias of Damascus, Sergius Paulus, Erastus, Lydia, Philip, Julius the Centurion, Stephanos, Chloe, Gaius, Phoebe, who are as prominent as some of those discussed. There are,

besides, a great cloud of witnesses whose names we know, like Eubulus, Linus, Pudeus, Trophimus, etc. But I like the book very much and it is stimulating and useful. A. T. ROBERTSON.

**The Historical Value of the Fourth Gospel.** By E. H. Arkwith, D.D., Vicar of Kirby Lonsdale. Hodder & Stoughton. London and New York. 1910. Pages 316. Price, \$1.50.

These chapters first appeared in *The Expositor* and attracted a great deal of attention then. They richly deserved preservation in book form. With painstaking care Dr. Arkwith has investigated the many details urged against the historical worth of the Fourth Gospel. He does not argue as a special pleader, but openly faces all the facts. He points out many items in this Gospel which throw light on the Synoptic account and others which have a very strong verisimilitude. On the whole Dr. Arkwith has a high opinion of the value of John's Gospel and does not hesitate to place it on a par with the Synoptic Gospels. I do not myself indorse all the interpretations of Dr. Arkwith, as, for instance, that on page 224ff about the eating of the passover meal. I fail to see any real conflict (see my notes in Broadus's *Harmony of the Gospels*) between the Synoptic Gospels and John on this point. But the book is one of great merit and will do good wherever read.

A. T. ROBERTSON.

**Die Abfassungszeit des lukanischen Geschichtswerkes.** Von Lic. theol. Heinrich Koch. A. Deichert'sche Verlagsbuchhandlung, Leipzig. 1911. ss. 102. M. 1.80.

It is significant that this able monograph on Luke's work in the Gospel and Acts should come out at nearly the same time as the book by Harnack on the Acts (*Neue Untersuchungen*). It is still more noteworthy that these two German scholars announce the same conclusion. They both accept the genuineness of Luke's two historical works. Koch concludes (s. 100) that the Gospel was written at Cæsarea during the two years there with Paul and may have received the last few finishing touches in Rome. The Acts, he argues (s. 101) was done during the two years in Rome though Luke probably

collected material while at Caesarea. He gives A. D. 61 as the probable date of the Gospel and 63 as that of Acts. The author could have strengthened his position by the use of the books of Ramsay and Hobart, but he seems confined to the German authorities (Blass, Harnack, Jülicher, B. Weiss, Zahn). But it is a fine piece of work and is distinctly reassuring. The force of Harnack's retreat is having its influence on the younger scholars in Germany.

A. T. ROBERTSON.

**The Great Texts of the Bible.** Genesis to Numbers. Pages 451. Price \$3.00. Acts and Romans. Pages 507. Price \$3.00.

Dr. Hastings is rapidly bringing out the volumes in this series. One must not look for a commentary in the usual sense of that term. There are only two texts in Leviticus that are discussed, for instance. But the texts that are treated have much that is luminous and pertinent. Current theological literature is drawn on for copious illustrations. The outlines are excellent and may be a temptation to some men, but the man who knows how to use these volumes will find them very helpful.

**The Acts of the Apostles with Introduction and Notes.** By H. C. O. Lanchester, M.A., Fellow and Dean of Pembroke College. Cambridge University Press, London. G. P. Putnam's Sons, New York. 1910. Pages 188. 30 cents, net.

**The Epistles of Peter, John and Jude.** Edited by Claude M. Blagden, M.A., Student and Tutor of Christ Church. Cambridge University Press, London. G. P. Putnam's Sons, New York. Pages 96. Price, 30 cents, net.

The first volume belongs to the smaller Cambridge Bible for schools. There is a good map of Paul's journeys, a brief and clear introduction and excellent notes. The text of the King James Version is given, but the Revised Version is also put in the notes. The book is scholarly and helpful and well adapted to its purpose.

The second volume belongs to the Revised Version Edited for the Use of Schools. The writer accepts all these Epistles as genuine except Second Peter. He places that in the second century.

The notes are scholarly and helpful and the introduction gives the salient facts.

**Die Evangelische Erzählungen von der Geburt und Kindheit Jesu Kritisch Untersucht.** Von Dr. Daniel Völter, Professor der Theologie in Amsterdam. J. H. Ed. Heitz (Heitz und Mündel), Strassburg. 1911. S. 136. Pr. 3 M. 50 pf.

As might be expected, Völter undertakes to show that for the birth and youth of Jesus we have no genuine historical evidence (S. 131). He puts the narratives in Matthew and Luke on a par with the legends in the Talmud, (S. 1) and the flattery of Augustus or the inscription at Priene (S. 136). It is radical and ruthless criticism, utterly unsympathetic and quite out of perspective.

#### IV. PRACTICAL THEOLOGY.

**The Glory of the Ministry: Paul's Exultation in Preaching.** By A. T. Robertson, D. D. New York, Fleming H. Revell Company. 243 pages. \$1.25 net.

We have in this delightful and helpful book a strong and captivating exposition of Paul's rhapsody on preaching in 2 Corinthians 2:12-6:10. The passage has ever made its tender and comforting appeal to the preacher of the Gospel. It was a favorite with my father, for he often read it at family prayers in the long ago, and its language has been familiar to me from my childhood. From one of its texts the beloved Dr. James C. Furman preached the sermon at my ordination in April, 1876. Thus to me the passage has very tender personal associations and has been often the subject of meditation and study. So much the more therefore does this verile and glowing exposition of my friend come home to my thought and feeling.

To those who have read Dr. Robertson's other books it is needless to say that the treatise is marked both by sound scholarship and a most engaging style. As in those other works, the scholarship is not obtruded but it is recognized by those who know, and felt by those who don't. To the crisp and brilliant manner of discourse there is in this book the added charm of a note of deeper feeling and a more manifest tenderness (as is quite natural) than is found in the author's other writings.



He gives us a heart-to-heart talk on the preacher's problems of today, as these are seen in the warm light of this outburst from the heart and brain of the mighty Apostle to the Gentiles. The book is tonic for discouragement and probe to the conscience all in one. And that is a combination not lightly to be disregarded in these days. Let every preacher get a copy and read it prayerfully.

E. C. Dargan.

**Educational Values.** By William Chandler Bagley, Professor of Education, University of Illinois, author of "The Educative Process," "Class-Room Management," etc. New York, The Macmillan Co. Price \$1.10 net.

We have found almost unalloyed pleasure as well as great profit in reading this little book. It seems to us to be an extremely valuable contribution to the science of education. It is divided into parts. It first treats of the inherited "Controls of Conduct," simple reflexes and instincts; aid of the acquired "controls," habits, ideas and principles, ideals and emotional standards, prejudices and tastes, attitudes and perspectives; and closes with a discussion of the limits of educative forces in modifying conduct. The second part treats of the application of the principles set forth to the actual work of education, what values are to be realized in the several educative functions of training, instruction, inspiration, discipline, recreation, interpretation; and closes with a discussion of the school environment as a source of educative materials.

This outline serves only to give an idea of the author's logical grasp of his subject. It gives but little indication of the clear insight and discrimination which characterize the discussion in detail. As an example take the following brief sentences: "In general, ideals are the prime, the basic, the fundamental controls of conduct. Ideas are the subordinate, the interpolated controls. Ideals determine purpose; ideas guide to the realization of purpose. Ideals dominate large experiences or large adjustments. Ideas control the smaller segments of experience, the adjustments that are incidental as means to the desired or idealized

end." The chapter on the inspirational function is of especial value to preachers, and not a single chapter would fail to give them helpful suggestions. We hope many of them will read it.

C. S. GARDNER.

**The Education of the Central Nervous System.** By R. P. Halleck, M. A., (Yale). The Macmillian Co., New York, 1910.

The author of "Psychology and Physic Culture" has brought students of the mind under additional obligation by writing a very sane, strong and stimulating treatise on "The Education of the Central Nervous System," which has passed through several editions. Professor Halleck, as principal of the Louisville Male High School, and teacher of psychology, has had ample opportunities for accurate insight into the problems of physical and psychical functioning. While thoroughly modern in his views of genetic psychology he effectively and skillfully refutes necessitarian and fatalistic views of physiological psychologists. The possible modifications of the brain, the relations of attention, nutrition and fatigue to the brain as the central neural organ; the significance of environment for training; the age limit and efficiency; the best time for developing the brain and personality; the scope of sensory stimulations; the right use of mental images, and the importance of motor training in the formation of character are outlined and amplified. He gives an illuminating presentation of the sensory images, visual auditory, etc., employed by Shakespeare and Milton, and discusses the training of Shakespeare's senses. He closes by showing the relation between the central nervous system and enjoyment in all gradations from the lower physical to the larger spiritual experiences.

BYRON H. DEMENT.

**Successful Teaching.** Frank & Wagnalls Co., New York, 1909. Price \$1.00.

This is a unique little volume of about two hundred pages, containing fifteen studies by as many practical teachers who were prize-winners in the National Educational Contest of 1905. A thoughtful introduction, correlating the following studies, is writ-

ten by Prof. James M. Greenwood, Superintendent of Schools in Kansas City, Mo.

The fact that nearly all the topics discussed are vital to Sunday School teachers reveals the underlying moral unity of the great army of teachers, whether they instruct in the schools of the Church or in the schools of the state. Character building is the ideal of all who rightly teach in any school. Of course in the Sunday School the Bible is central, not only in the inspiring spirit and atmosphere of instruction, but in the subject matter for exposition and application. The following themes make a strong appeal to religious teachers: Personality as a Factor in Teaching, The Value of Psychology in Teaching, How Best to Develop Character in Children, How Best to Gain and Keep Control of Pupils, How to Teach Children to Think, Advantages of Memory Work, How to Develop the Conversational Powers of Pupils, The Place of Biography in General Education, The Art of Story-Telling and its Uses in the School-room. "Success in Teaching" will be suggestive and helpful to those who desire a glimpse into the working methods of a goodly group of efficient teachers.

BYRON H. DEMENT.

**The Great Teachers of Judaism and Christianity.** By Charles Foster Kent. Eaton & Mains, New York, 1911. Price 75 cts.

Every religious teacher should be interested in the history of his calling. A study of the principles, aims, methods and achievements of those who have spoken for God in the different stages of the world's progress must prove informing and helpful to those who desire to make their teaching count for most in the establishment of the reign of truth in the earth.

"The Great Teachers of Judaism and Christianity" gives a glimpse into the work of the ancient prophets, priests and sages; the Scribes and Rabbi's, Jesus and the Early Christian Teachers.

The prophet spoke for God and was always a potent factor in Israel's history. Great prophets like Isaiah, exercised a combination of functions, and were at the same time "statesmen, social and moral reformers and theologians," their aims were to

counteract the evils of their day, to lead men to "act justly and love mercy," to make clear Jehovah's character and demands and to have God's will done on earth.

As to method of teaching they utilized history and familiar illustrations, or stories rich in suggestive power. The poetic form in which their thoughts were cast shows both deep emotion and careful preparation.

Their deliverances were characterized by invective, denunciation, argument, exhortation, monologues, dialogues, visions and rhapsodies.

Object lessons and dramatic illustrations are used with intense moral earnestness. The prophets were simple, direct and practical. "They were the great pioneers in the field of moral and religious truth whose teaching makes the Old Testament unique."

True to his critical views in the reconstruction of Israel's history, Dr. Kent introduces the priests as the successors to the prophets. The priests had a fourfold function: To guard the oracles of God, to judge in practical affairs, to teach the people and to offer sacrifices. By word and symbol they taught the masses the messages of the prophets, they appealed to the eye and the aesthetic sense by their ritual and to the intellect and will by their instructions. The oral decalogue, written law and stately ritual were by them indelibly written upon the popular mind. The author thinks that after the temple was destroyed the priests recorded the Jewish customs and ritual in written laws such as are found in the legal sections of Exodus, Numbers and Leviticus, the wise men or sages succeeded the priests and reached their zenith in the post-exilic period. Scant justice is done to Solomon, who is considered deficient in "the deeper qualities of wisdom," later sages far surpassed him and gave to the world the majority of the proverbs now found in the Old Testament.

Solomon was a "tyrannical, splendor-loving king who was chiefly famous for his disregard of the simple life and for the magnitude of his harem."

The wise sages were usually men of mature years who "laid emphasis upon instructing the individual, presenting the high ethical ideals of the pre-exilic prophets," they "were true lovers of men and winners of souls," their aims were to teach wisdom, form character and create a right attitude toward God. They employed the simile, riddles, paradox, parable, gnomic essay and philosophical drama in their earnest and persistent task of developing the whole man into a symmetric, God-honoring life. The Scribes were successors to the Sages. Their aim was to interpret and apply the truth and then train a nation into perfect obedience to all the details of the law, they were in the main good teachers but erred in laying too much emphasis on the letter and not enough on the spirit of the law, they employed a variety of methods in teaching, many of which are used today. But Jesus illustrated all that was best in his predecessors as to aim, spirit and methods of teaching and arranged as His program for the conquest of the world that those who knew Him should go everywhere and teach all men the way of life. The book is well written and will repay close, discriminating study though its fundamental assumption and critical standpoint be rejected.

BYRON H. DEMENT.

**The School of the Church: Its Preeminent Place and Purpose.**

By J. M. Frost, M. A., D. D., Secretary the Sunday School Board of the Southern Baptist Convention, Fleming H. Revell Co.

Of the writing of Sunday School books there seems to be no end but rather an ever-increasing tide of publications. One becomes gladly reconciled to the situation when such a clear and vital message is issued from the press as Dr. Frost has given an interested Sunday School world under the significant title: "The School of the Church."

The author writes because the fire burns within, and the consciousness of a noble purpose urges onward. Books born in such an atmosphere are sure to have a wide reading.

The church has not recognized the dignity, the glory and im-

perativeness of its teaching function but is rapidly coming into the consciousness of the power of the Sunday School.

In about two hundred well written pages Dr. Frost discusses fourteen phases of the School of the Church in an equal number of chapters. Note the subjects considered, their importance and correlation: The Three-fold Church Relation, The Function of Church Training, A Method of Church Instruction, Its Purpose to Teach the Scriptures, The Holy Spirit in the Church as Teacher, A Scriptural Pedagogy for this School, The Teacher's Vision of God, The Pastor and his College of Teachers, The Teacher as God's Interpreter, To Interpret Christ the Lord, The Teacher with his Message of Grace, The Teacher and his Doctrines, The Sunday School and Other Schools, The Propaganda of New Testament Principles.

The author is conscious of the many forces in operation in the Sunday School along the various lines of organization, psychology, child nature, salvation by education, ethical culture, etc., and, therefore, presents in a sane and inspiring way many of the great spiritual and practical fundamentals so essential to the growth of the Sunday School as a mighty agency for the advancement of the Kingdom of God. The book will give pastors and teachers a new and thrilling conception of the eternal significance of their work as interpreters of the wonderful words of life.

BYRON H. DEMENT.

**The Pupil and the Teacher.** By Luther A. Weigle, Ph. D., Prof. of Philosophy, Carleton College. Geo. H. Doran Co., New York. 217 pages. Price 50 cts.

The Lutheran Publication Society is fortunate in being able to secure Prof. Weigle to write one of their Teacher Training Text-books for their Sunday Schools.

Eleven chapters are devoted to the consideration of the pupil, His Physical Activity, Three Stages of Childhood, Two Stages of Adolescence, Instinct, Habit, The Will, Morality and Religion, all prefaced by a chapter on The Teacher's Work and Training. Dr. Weigle shows a thorough acquaintance with

Genetic Psychology, and has a fine faculty for clear and forceful expression, which can not be said of all who have recently entered upon this fruitful field of practical enquiry.

Part II, *The Teacher*, consists of ten chapters dealing with Grades, Methods of Teaching, The Plan of the Lesson, The Pupil at Work, The Principles and Methods of Attention and Application, Questions, The Class as a Social Institution, The Spiritual Goal, The Ideal Teacher: Jesus.

At the close of each chapter are appended a number of pertinent questions. This volume contains far more than is usually found in a teacher training text-book, and qualitatively it is unsurpassed by any book of its kind that it has been my pleasure to read. Though written primarily for Lutherans it is admirable material for all who desire to become better teachers.

BYRON H. DEMENT.

**A Text Book of Psychology.** By Edward Bradford Tichener. The Macmillian Co., New York, 1910. Price \$2.00 net.

This volume is one of the most important contributions made in recent years to this fascinating science. It was written, so the author tells us, to take the place of his "Outline of Psychology," and is written in the light of all the investigation that has taken place since the "Outline" was stereotyped.

Prof. Tichener has been called "the dean of experimental psychologists." He does not fail repeatedly to explain his doubt concerning almost every conclusion or statement which is not confirmed by experiment. In this he obviously goes to an extreme. The experimental method is of great importance; its contribution to psychological science is invaluable. But if man be wholly dependent upon it for a science of psychology, then the science—if a science it could be called—will always be so limited in its conclusions as to be of little value in the interpretation of the experience of life; for it is not practicable, except within narrow limits, to provide in the psychological laboratory a set of conditions which will parallel the situations of actual life, and it is unquestionable that the character of a reac-

tion is determined in large measure by the conditions—the situation—under which it is called forth.

Titchener's psychological method seems to be faulty in another respect. He is an "atomistic" psychologist, i. e., he looks upon the mind as a structure which is to be analyzed into its "elements." Now there may be, or there may not be, irreducible mental elements. But that method of psychological study can never, in our judgment, yield as valuable results as the out and out functional method.

But notwithstanding faults, this volume exhibits a profound and original insight into the processes and organization of the mind. We have found his discussion of sensation, memory and imagination especially suggestive and helpful. It is a book which no one who desires to keep abreast of the developments in this science can afford to neglect.

C. S. GARDNER.

**New Testament Evangelism.** By T. B. Kilpatrick, D. D., Knox College, Toronto, Canada.

Of the many excellent productions constantly issuing from the press, which show the keen interest in Evangelism, this book of Dr. Kilpatrick's is one of the very best.

The central idea of this work is the primacy of Evangelism in the ministry of the preacher, and in the work of the church. The author bases this upon a careful study and scholarly exposition of both the Old and New Testament; illustrates it from history; and applies it to the circumstances of the modern Christianity.

The book is divided into three parts: Evangelism in the New Testament; in History, and in the Modern Church. Perhaps the most valuable part of the book is part three; although it is all both interesting and instructive. Under this part, the scholarly author discusses the Power; the Spheres, and the Training for Evangelism.

All through this thoughtful and able production there are evidences of the quite up-to-date scholarship of the author. It is quite evident that the writer is speaking from his own experi-



ences; as well as from a warm love for the work of evangelism. The book is all the more valuable because it has grown so largely out of the experience of the writer, as well as of years of study and observation.

The author makes a distinction between "evangelism" and "revivalism," and ably discusses the relative value of each. The former he regards as the supremely important work of the minister and the layman; the latter may consist largely of adulterations and excitement, and its usefulness be commingled with many serious disadvantages.

The wide circulation and thoughtful perusal of this book cannot but result in a quickening interest in vital Christianity.

If this volume could have been put in the hands of the average pastor when he started out upon his life work as a minister of the Gospel, it would have been of incalculable value to himself and to the communities which he served.

P. T. HALE.

**In der Nachfolge Jesu.** Predigten nach dem Gang des Kirchenjahres. Von D. theol et phil. J. Rühling, Pfarrer an der Johanne's Kirche in Leipzig. Leipzig. A. Deichert'sche Verlagsbuchhandlung, 1911.

This series of short sermons, following the course of the "Church year," is written in a simple, clear, beautiful style. They exhibit excellent literary taste. In the arrangement of the thought they adhere rigidly to the approved homiletical standards—introduction, statement of the theme, statement of the divisions in advance, discussion leading up to the conclusion. This makes a pleasant impression at first, but certainly to American taste, soon becomes monotonous and unpleasant. One longs for a breath of freedom and variety.

In subject matter the discourses are, for the most part, thoroughly evangelical both in doctrine and tone. But freshness is wanting. There is little suggestiveness. The author usually travels the accustomed and obvious route, and rarely seeks to penetrate to the broader suggestions and deeper meanings of the passages of Scripture used as texts.

C. S. GARDNER.

**The Re-appearing (Il est Ressuscité!)** A Vision of Christ in Paris. By Charles Morice, Translated by John N. Raphael, with an Introduction by Coningsby Dawson. Hodder & Stoughton—George H. Doran Company, New York, 1911. 211 pages. \$1.20 net.

Nothing more engaging, more searching, really more startling, has appeared recently than this book. On its literary side it commands admiration for its life, movement, force and elegance. But the main thing is its moral insight and earnestness from which there is no escape. Its satire upon current ideals, institutions and conduct is biting and burning and expresses a pessimism that leaves a sense of dejection bordering on despair of humanity and human society. The publishers claim that it has made a great sensation in Paris and all France. It is easy to accept this without too great discount, for if there is any moral earnestness left in France it must be aroused by such a picture of degeneracy as is here drawn under the brilliant whiteness of a vision of the Christ spending eleven days in Paris, culminating on Christmas day, 1910, with a formal request from the President of the Republic, conveyed by the Prefect of Police, that Christ will at once leave Paris and France.

All along one feels that essentially what the author portrays is what would occur under the distinct realization of the presence of the Christ. The effect is traced in newspapers, social salons, the Bourse and trade generally, marriage, and among the scientists and philosophers. Singularly enough, to the churches as such and the priests there is no distinct appearance but the explanation is clearly suggested. This work is not at all to be put in the class of "In His Steps," and similar productions, but moves in a realm at once deeper and more vital.

W. O. CARVER.

**Real Religion.** By Howard Allen Bridgman. The Pilgrim Press, Boston, 1910. 75 cts. net.

The sub-title is suggestive of the specific nature and purpose of this little book, "Friendly Talks on Clean and Useful Living." It is a book addressed avowedly to the man and the woman in the thick of the moral struggle, under the stress of the exposure to the prevailing materialism and pessimism of the age, by one

who would have them regard him "as their fellow soldier and friend." It is distinctly inspirational, wisely practical and ought to prove helpful to any honest, struggling man or woman, especially to those who have heretofore failed to make their religion "real."

**Making the Best of Both Worlds.** By R. F. Horton, D. D. The Union Press, Philadelphia, 1910. 50 cts. net.

A report in the author's best vein of "a talk overheard between Mr. Worldly Wiseman and Mrs. Other-Worldliness," with some very significant expressions and reflections, full of keen wit, sound philosophy and breezy pleasantry, making, as a literary product, an exquisite tract, beautifully printed on fine paper and most daintily bound in white. It would be a beautiful birthday gift.

**My Religion in Every Day Life.** By Josiah Strong, D. D. The Baker & Taylor Co., N. Y., 1910. 50 cts. net.

The sane, vigorous and manly Christianity of the well-known author of "Our Country," "The New Era," etc., finds fit and felicitous expression in this admirable booklet. The experience and message it voices may confidently be counted on to arouse thought, deepen reflection and inspire a hopeful view of the future of religion in our great republic in this crowning century—this "age on ages telling."

**The Passion for Reality.** By Doremus Scudder, D. D. Revell Co., Boston and New York, 1910. 50 cts. net.

A vital and suggestive discussion of the growing and urgent demand for sincerity in every department and walk of life, evincing keen insight and broad culture, wide reading and varied experience. The questions considered, which are dealt with in the practical rather than the theoretical aspects, are "The Reality of Jesus," "Faith a Real Experience," "How to Make Prayers Real," "The Church a Real Factor in Life," and "Realizing Immortality." It is a book that will repay reading by the believing, no less than by the skeptical.

**Pastor's Hand-book With Communion Helps.** By O. E. Malory, A. M., Worcester, Mass. American Baptist Publication Society, Philadelphia, 1911. 75 cts. net.

This new candidate for the favor and patronage of pastors is an admirable hand-book, containing all that is essential to such a work. The twenty-four lesson helps for Communion Services form a unique feature, designed "to help the pastor turn quickly to some fitting theme for leading the thoughts of God's people at the Lord's table." It contains the usual "Rules of Order," a full table of contents to facilitate quick reference, etc., is printed on good paper and bound in the Publication Society's best style.

**Some Outdoor Prayers.** By George A. Miller, New York City, T. Y. Crowell Company, 1911. Pages 30. Price 35 cts. net.

The object of this booklet is to give devotional reading in unconventional form for those who like what is not ecclesiastical. It ought to be helpful.

## V. CHURCH HISTORY.

**The Church Universal. Vol. IV. The Church and the Empire.** By D. J. Medley, M. A. New York, 1910. Macmillan. Pages 300.

This is the fourth in the series of small volumes on "The Universal Church", edited by Rev. W. H. Hutton, dealing with the period from 1003 A. D. to 1304 A. D., that is from the beginning of the great reform to the beginning of the Babylonian captivity. It was written by a layman and, probably for this reason, is not so pronouncedly "High Church" in sentiment as some of the other volumes. The purpose was to produce a handy volume for reading by intelligent laymen and others who might be interested in the subject. Its purpose was well carried out. Its pages are not overloaded with detail, thus reserving space for the great movements and important matters. These are treated in a pleasing style, with sufficient fulness to make them both clear and interesting. The period treated is the heart of the Middle Ages, the period in which most of the peculiarities which differentiate the Catholic

Church from other Christian bodies, were developed. It is, therefore, both interesting and important, and it is to be hoped that the volume will accomplish its purpose by obtaining a reading from many intelligent people who are not technical scholars.

W. J. MCGLOTHLIN.

**A History of Education During the Middle Ages and the Transition to Modern Times.** By F. P. Graves, Ph.D. New York. 1910. Macmillan Co. Pages 328. Price \$1.10, net.

In many respects the roots of our modern world lie deep in the Middle Ages. It was the period in which the Teutonic nations of today were finding themselves, absorbing Christianity and the civilization that had preceded them, passing from barbarism to a civilized and cultured state. The history of education in such a period is naturally of absorbing interest and importance.

The author of the present volume begins his survey of the educational history of the period with a view of the monastic schools which were almost the only conservators of learning in the earlier part of the Middle Ages. This is followed by a discussion of the work of Charlemagne in Germany, Alfred the Great in England and the Moors in Spain, a notable effort for the spread of education from the governmental side of society.

Turning back to the people, he studies the educational effects of mysticism, scholasticism, feudalism and chivalry, each of which while not specifically an educational movement, nevertheless made a deep impression upon the character of the people and upon such education as then existed. This naturally eventuates in the work of the friars in the thirteenth and fourteenth centuries.

An interesting chapter is given to the rise, character and work of the universities—their origin, organization, control, curricula, methods, students, professors, etc. Toward the end of the Middle Ages educational methods and ideals are profoundly influenced by the rise of cities, city and guild schools, and the other social phenomena that marked the end of the period.

The second part of the book is devoted to the transition

to modern times in the period of the Renaissance and Reformation. The educational upheaval was equally as striking as that in religion, and indeed preceded and prepared the way for the religious reform. This educational revolution, which consisted not only in the revival of the study of the classics, but also in marked changes of method and educational ideal, is clearly set forth as are also the further changes and developments occasioned by the Reformation itself. The great educational worker Luther, Melancthon, Sturm and other reformers, in Germany and other lands, generally overshadowed by the fame of their religious reforms, here receives due recognition and emphasis. The author then points out how their reforms, as did that of the Jesuits and other Catholic educational societies, gradually crystalized, became artificial and lifeless until they lost all their vitality and effectiveness for life. The work closes with an account of the beginnings of modern educational reform in Commenius, Locke and other scholars in all lands. Each chapter is furnished with a brief but excellent bibliography of sources and authorities which greatly enhances the value of the book for the average reader. It is well done, and must be of great value to preachers and teachers alike.

W. J. MCGLOTHLIN.

**Die Handauflegung im Urchristentum nach Verwendung.** Herkunft und Bedeutung in Religionsgeschichtlichem Zusammenhang Untersucht von Lic. Johannes Behm, Repetent der Theologie an der Univ. Erlangen. Leipzig, A. Deichert'sche Verlagsbuchhandlung Nachf, 1911. Preis M. 4.50.

The imposition of hands has played an important part in the history of Christianity, especially with regard to the significance of baptism and the nature and office of the ministry, particularly the bishop. All works on the history of Christianity, and in particular those dealing with worship and the liturgy, have treated the subject as a matter of course. Monographs have appeared and still the subject is not exhausted. Another monograph of two hundred pages lies before us. It offers little that is new except in standpoint and treatment, and reaches no conclusion

which differs from that held by one or another of the investigators who have gone before.

The author treats the subject from the strictly historical standpoint under the three divisions of its use, its origin and its significance.

He finds that imposition of hands was practiced by Jesus in healing and in blessing (especially children). In the apostolic age the practice was continued in healing, and came to be used usually if not uniformly, on the newly baptised for the impartation of the Spirit, and was occasionally, if not always, used in inducting into office (ordination). The last two usages, the author admits are nowhere imposed by command in the New Testament and in fact, cannot be proven to have been the universal, or even the usual practice, of the Christians of the first century.

In the practice of the second and following centuries the ceremony played a part of ever increasing importance. Healing by the imposition of hands continued and in exorcism became a fixed feature of the catechumenate. Imposition of hands in blessing continued, while the act as a part of the ceremony employed in the ordination of bishops and presbyters, failing of all evidence of its existence in the second century, is the fixed practice of the third and following centuries. Imposition of hands after baptism for the gift of the Spirit, confirmation as it is now called, is also found to be general in the second and third centuries, and the practice of restoring penitent excommunicated persons, and the reception of heretics to the fellowship of the church without re-baptism by the imposition of hands, becomes general.

So much for the practice as used. With regard to its origin the author maintains that it has parallels in many other religions, and in some respects was almost certainly the continuation of already existing customs. This statement is true, especially as to imposition of hands in healing and blessing, which was widespread among many ancient peoples; the act in ordination was probably a continuation of Jewish custom in the induction

of men into the Sanhedrin or eldership, while the act in connection with baptism seems to be entirely new.

As to its significance the author finds that it was always regarded as a means of communicating something to the recipient, not merely a symbol of something communicated in a super-sensible way. In the imposition of the hand in healing, the physical health and strength of the stronger was thought to be communicated to the weaker. In other cases it was thought that the Holy Spirit was actually imparted by the imposition of hands, i. e., after baptism, in ordination and in the restoration of excluded members to church fellowship.

This book is an excellent study of this interesting phenomenon in Christian history. Conclusions with regard to New Testament practice may not receive universal assent, but the author has rendered a valuable service in throwing light backwards upon New Testament practice.

W. J. MCGLOTHLIN.

**William Dell's Program** einer "lutherischen" Gemeinschaftsbewegung von Theodor Siffell, Pfarrer zu Schweinsberg. J. C. B. Mohr, Tübingen, 1911. pp. 120. Preis M. 2.80.

William Dell was one of the most interesting characters in the first half of the seventeenth century in England. Having graduated from Cambridge he became private secretary to Laud in 1631 and held that position for several years. At the outbreak of the Revolution he espoused the Parliamentary cause and became chaplain in the Parliamentary armies. At the close of the war he became Master of Caius College, Cambridge, a position which he held until the restoration in 1660. Here he exercised large influence on the religious and educational life of those troublous and chaotic times. In the meantime he had reached religious convictions which led him to classify himself with the Independents, but which seem to have been much nearer those of the Quakers, who were just beginning their spectacular career.

The author has given us, in this pamphlet, an illuminating introductory chapter upon the ferment of religious opinions pre-



vailing in England at that time. This is followed by a sketch of Dell and an extensive exposition of his religious and educational views. The points of agreement and of difference with the Congregationalists are then set forth, and finally an estimate of Dell's debt to Luther, which the author makes large of course. Dell's works are not easily accessible, and therefore this brochure of a German pastor is welcome.

W. J. MCGLOTHLIN.

## VI. MISCELLANEOUS.

**Lord Chatham, His Early Life and Connections.** By Lord Roseberry, Author of "Napoleon, the Last Phase." Harper & Bros., New York and London, 1910. Pages 481. Price \$3.00.

Many consider this noble volume to be the greatest literary achievement of Lord Roseberry. It is just the early life of Pitt that is so little known. Lord Roseberry thinks that Pitt will continue an enigma, but certainly he is less so now than he was before this important contribution made by the present book. The genius, power and tragedy of Chatham have a fascination for all lovers of human greatness. Lord Roseberry has a distinction of style that shows at its best in this book. Chatham calls out the best in Lord Roseberry's nature. He shows his best side here and the work has met with a chorus of praise. No student of Pitt and his times can do without the fresh light thrown on that period by Lord Roseberry. All in all the book is a princely one.

W. J. MCGLOTHLIN.

**Theological Encyclopedia and Methodology.** By Revere Franklin Weidner, D. D., LL. D.. Vol. II, Chicago. Wartburg Publishing House, 1910. Pages 306. \$1.50.

Dr. Weidner is a voluminous writer of books in all departments of theological study. In the present volume he discusses Historical, Systematic and Practical Theology. Dr. Weidner is a conservative Lutheran scholar who can be relied upon to guide his readers to books that minister to faith. Pastors and students

will find much to edify them in the second revised edition of his *Theological Encyclopedia*.

**Life and Letters of Alexander Macmillan.** By C. L. Graves. With portraits. New York and London. 1910. Macmillan and Company. Pages 418. \$3.50 net.

This is, forsooth, a most charming book with its intimate and delightful gossip with many of the most brilliant men in English life since the fifties. Mr. Alexander Macmillan was a Scotch Baptist who came to Cambridge as a publisher and by grit and grace won a place for himself. Gradually he forged to the front and became the publisher of many of the great spirits of the time, Maurice, Kingsley, Hughes, Lightfoot, Westcott, Hort, John Morley, Seeley, etc. He left the Baptists under the influence of Arch-deacon Hare and was a devoted admirer of Maurice and followed his Broad Church views. The business prospered greatly and finally Mr. Macmillan moved to London and made the Cambridge house a branch office. He also became the official publisher for Oxford University. The letters of Mr. Macmillan form the larger part of the book and they are exceedingly interesting and reveal a man of great ability, wide sympathy, and immense resource. His house has now covered the whole earth and the name of Macmillan is known wherever good books are read. The volume is a worthy memorial of a really able and gifted man. English life is here seen at its best.

A. T. ROBERTSON.

**Hungary in the Eighteenth Century.** By Henry Marczall. With an *Introductory Essay on the Earlier History of Hungary*, by H. W. V. Temperley, M.A. Cambridge. 1910. University Press. Pages 377.

The period dealt with chiefly in this handsome volume is the reign of Joseph II. and the years immediately preceding. In order to prepare the reader for a more intelligent perusal of these pages a sketch of the earlier history is given in the *Introductory Essay* of sixty-four pages. The history of Hungary in the eighteenth century is treated with some fulness. More-

over it is not simply the story of the wars, the political struggles and changes from which Hungary has greatly suffered, but rather the inner life of the people is set forth in comprehensive view and interesting detail. An introductory chapter sketches the history from 1711 to 1740, while the following chapters describe conditions about 1780. The titles of the following lengthy chapters sufficiently indicate their contents. They are "Economic Conditions," "The Social System," "Nationality," "The Church," and "The Royal Power and the Government of the State." The author claims that these chapters were written from the sources, and the general tone gives confidence to the reader.

**Annual of the Northern Baptist Convention, 1911.** Philadelphia American Baptist Publishing Society. 50 cts. net.

This annual, in paper, makes a hefty volume of nearly seven hundred pages, including minutes of the Northern Baptist Convention for 1911, and complete reports of the various societies connected with the Convention as its agencies. The mission board reports are very detailed and complete.