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BOOK REVIEWS.**APOLOGETICS.****The Church's One Foundation.**

By Rev. W. Robertson Nicoll, M. A., LL. D. A. C. Armstrong & Son, New York.

This book is issued as a "popular edition." Our readers will recall the first edition which appeared three or four years ago. The work was reviewed quite generally at the time and has been rendering admirable service in the interest of the evangelical faith ever since. Indeed it is one of the most clear and convincing of the briefer works which have appeared in recent years on its chosen subject. It deals with the heart of Christianity, Jesus Christ himself, and with critical theories relating to the Gospel records. Criticism has during the last generation attempted from so many individual points of view to undermine these records that it is a considerable task even to enumerate the attempts. With criticism as such Dr. Nicoll has no quarrel. As he says in his introduction "The church cannot without disloyalty and cowardice quarrel with criticism as such." But, as Dr. Nicoll shows, when the claims of criticism are subjected to careful scrutiny it is found not only that there is no unanimity in the conclusions reached but also that criticism is without canons of judgment and critical methods for reaching conclusions on many of the problems with which it assumes to deal. It would be a great gain if criticism could define its function and limits, and then adhere to both. The scholastics never dogmatized about the unknown in a wilder manner than many of the modern critics. The inductive method which limits assertions to known facts has had a curious reversal in this particular sphere of investigation.

Dr. Nicoll points out the real issues raised by the

destructive critical process as applied to the New Testament, and shows their significance for faith. He writes in a style most lucid and interesting and exhibits a familiarity with his subject which reassures the reader from the outset. There are few of the technicalities which, in the hands of so capable a scholar, it would be natural to expect. We do not know of any book which we would recommend more heartily to the mass of thoughtful men and women, younger as well as older, who in our day have been disturbed in their faith by the claims of criticism.

E. Y. MULLINS.

The Crown of Science, the Incarnation of God in Mankind.

By A. Morris Stewart, M. A. Fourth edition. London. Andrew Melrose. 1904. pp. xvi, 223. Price 3s 6d.

In the enlargement of knowledge and the elaboration of theories in this new day of scientific discovery, research and outreach very divergent attitudes toward religion, especially toward the Christian religion, have been all along evident. That the present temper of thinking men is increasingly reverent and religious is beyond question and cause for fresh hope in the onward and upward advance of man. Our larger learning sought out for itself new forms of interpretation and theories of content. The new wine must need have its new skins. Many there were who cared little for saving either the old or the new and with reckless hands poured the new wine into old skins only to exult in seeing them burst and to revel in the abundance of the new wine little concerned for saving it.

Maturer thought has changed much of this and is changing more. The new skins are good also for the old wine and will themselves grow old. A large school has arisen to make use of the conceptions and theories of the larger learning not only to conserve but to expand and enforce these fundamental facts and truths that are as old as man is old, because they set forth the relations of man and God.

No one has done better service in this way than Mr. Stewart. No one has seen more deeply and reflected more profoundly nor written with more of vigor and suggestiveness. "The endeavor * * is to state * * the unity of the energy and life and understanding and will which are in all Nature and especially in Man *; the convergence, showing and communication of these in the Son of God *; their operation in the Higher Life which He brought * * and corresponding to which S. Paul indicates a marvelous biology *; the consummation of this process in an Ultimate Incarnation of God in Mankind."

This author sees clearly that the slavery to Moral Law against which Paul labored has its counterpart in our time in Natural Law which is "a new bondage oppressing human life." Hence "we need somewhat that is more than natural, and stronger than nature" and we find that "God Himself, who made the laws that threaten men, has come within their circle to meet them there." "We must not fail to see in the Christ Himself, 'the Power of God,' and in His Religion, the Crown of Science." This is a masterful little work. W. O. CARVER.

The Final Preservation of the Saints Versus The Perseverance of the Saints.

By Rev. R. Venting. Published by Alfred Houless, London, and R. L. Allen & Son, Glasgow. 1903. 74 pp. 4 x 3½.

A brief, but comprehensive, scriptural discussion of this doctrine and its implications. There is also an effort to meet the objections so far as they are based in the Scriptures. The work is dogmatic in form and spirit but its interpretations are usually correct and its purpose is deeply earnest. W. O. CARVER.

Christian Belief Interpreted by Christian Experience. The Barrows Lectures 1902-3.

By Charles Cuthbert Hall D. D. The University of Chicago Press 1895.

These world-famous lectures now appear in this au-

thorized edition precisely in the form in which they were delivered in India. The lecturer wisely decided to retain the forms of local delivery so as to set before Western readers the manner and style of the work done in India, for Indians. It is evident, as Dr. Mackican, the Vice-Chancellor of the University of Bombay, says in the Introduction, that, though these lectures mark Dr. Hall's first actual contact with the people of India, his mental contact with them is of much older standing; and we may believe, what he further says, that they are the fruit, not only of a deep spiritual realization and masterful philosophic grasp of the essence of Christianity, but of a careful, sympathetic study of the ancient things of India, and of a very extensive knowledge of the present movements of Indian religious thought. The author appeals to his Western readers to remember that there is a Christian essence, which, like a disembodied spirit, may subsist without the corporal vesture of theological definition sanctioned by Western usage; to transport themselves in imagination into the pantheistic atmosphere of the East, where religion is the chief business of life, while the validity of personal religious experience is discarded by many as illusion; to recall that the religion of Jesus Christ, and its Semitic antecedents and cognates, were primarily Oriental; and that the East to-day, not without reason, prefers the primitive type, with its accentuation of Oriental features, to the widely divergent type of modern Christianity in Europe and America. He believes that at the present stage in the Christianization of the East the most urgent and vital things to be done are these: to give moral content to the Idea of God; to differentiate the Incarnation of the Son of God from the incarnations of Hinduism; to *ethicise* religion in the thought and practice of the individual. This, he well says, requires a preparation of spirit, as well as of mind, a chastened and humbled temper, as well as intellectual research, indeed, and above all, a heart of unflinching faith and all-embracing love. Surely, whatever

the lectures lack, they show remarkable breadth of conception, deftness of touch and eloquence of expression, and a profound and glowing sympathy with the religious strivings of all who in any age or clime have been seekers after God. Indeed, it would be difficult to find a better example of a Christian approach to the non-Christian mind than that here made; and we are not surprised to learn of the impression produced in the various centers where educated Indians gathered to hear the lectures, or of the appreciative response which they awakened. It may be not unreasonably objected that the lecturer shut his eyes to the sadness of the degeneracy and spiritual failure of which the best Indian minds are profoundly conscious, and dealt only with the ideal side of Indian thought and aspiration; but it was better, perhaps, to have addressed himself to the supreme, positive aim of his mission—to exhibit Christ as the Fulfiller, and His religion as the ultimate realization of that Ideal toward which humanity has been feeling its uncertain way through all the ages. At any rate, the secret of the inadequacy of even the highest non-Christian thought to explain God and man, and to lead man up to his truer, fuller life in God, is here expounded by him with philosophic thoroughness, and yet with rare tact and tenderness; while the adequacy and completeness of the revelation of God in Christ are set forth and illustrated in the light that comes from religious experience the world over.

GEO. B. EAGEB.

Paul Judson.

By Edward Bagby Pollard, Ph. D. *The Baptist Argus*, Louisville Ky. 1905. Price \$1.00.

This is the best story of Baptist principle and conquest that I know. It is the career of a boy from the Kentucky mountains who fought his way to success and to the Baptist position. Dr. Pollard has written with genuine skill and puts the Baptist case in the modern spirit of conciliation without sacrifice of essential truth. It is a

book to circulate by the thousand and ought to be in demand for a generation at least. A. T. ROBERTSON.

Die Religiösen Bewegungen innerhalb des Judenthums im Zeitalter Jesu.

Von M. Friedländer. Georg Reimer's Druck, Berlin, Germany. 1905. S. 380. To be had of Lemcke, Buechner & Co, New York.

Friedländer is well known as the author of *Sittengeschichte Soms* and *Griechische Philosophie in Alten Testament*. This is a very able and important work which no New Testament scholar can afford to ignore. It is more even than the title implies. The book not only gives a masterly survey of Palestinian and Hellenistic Judaism in the first and second centuries before Christ, as well as the first Christian century, but it attempts briefly and very skilfully to set the career and teaching of Jesus in proper relation to the current Judaism. But the book goes still further and seeks to show how Paul as both Pharisee and Hellenist became the congenial interpreter of Jesus.

It would be hard to find a volume that hits more exactly the vital problems in New Testament teaching of today. Friedlaender sketches briefly the rise of the Pharisees, Sadducees, Essenes, and Therapeutæ. He shows how the Apocalyptic writers were the popular prophets of the time. He contrasts clearly the Pharisees and the Am-ha-aretz. The Minim in the Talmud are shown not to be the Christians, but in origin a pre-Christian sect opposed by both Pharisee and Christians. The influence of Greek philosophy and the Sybilline oracle upon Hellenistic Judaism is unfolded. The volume emphasizes anew the importance of a knowledge of current Jewish theology in order to get the proper background for the teaching of Jesus and Paul. Friedlaender makes a constructive effort, and a not wholly unsuccessful one, to fit that teaching into the time and show its relation to the Old Testament. He presses too far the correspondence between the divine claims of Jesus and the phrases in Philo and the Apocalyptic books. But he has done a

notable service for New Testament learning. Jesus is no less divine because he used the language of his time.

A. T. ROBERTSON.

Modern Mysticism; or the Covenants of the Spirit, their Scope and Limitations.

By Rev. J. B. Shearer, D. D., LL. D., Professor of Biblical Introduction, Davidson College, N. C. Published by Presbyterian Committee of Publication, Richmond, Va. pp 116. Price 75 cents net.

This volume is the third series of "Davidson College Divinity Lectures, Ott's Foundation," 1905. The lectures present an interesting combination—"Modern "Mysticism" discussed after the manner of Mediæval Scholasticism, only wanting the thoroughness of that out-grown method.

We have often heard of "salvation by logic." Here we have an exposition of religion by logic. No one who has given thoughtful attention to the movements of mysticism can question that they are chargeable with many faults and these our lecturer has hit upon with tolerable accuracy and dealt with in a thoroughly unsympathetic spirit and with little recognition of the vital energy of these movements.

The fundamental positions of the lectures are a fairly accurate and profound analysis of Scripture doctrines but if we must compare the author's deductions from his principles with the mystic's divergence from them it will be hard to locate the honors. Whether it is worse to make crude and unwarranted claims of the vital workings of the Holy Spirit or by the forms of logic nullify His manifestation in practical consciousness one need hardly seek to say.

W. O. CARVER.

God's Choice of Men. A Study of Scripture.

By Wm. R. Richards. Charles Scribner's Sons, New York. 1905.

The author of these stirring chapters is an independent thinker—a veritable free lance among Presbyterians. His appeal is not confessional but to Scripture. "It is hardly to be supposed," he says, "that my effort would

receive the unqualified approval of those who profess to speak for the traditional positions." "I myself do not profess to speak for traditional positions, or any other, but *simply to open the Word of God and let that speak for itself.*" He may well announce the result as "a new-fashioned treatment of the old-fashioned doctrine of God's election of men." He regards "election to service," quoting Dr. Henry van Dyke, as "the supreme saving truth." He believes that this old faith in a divine election still offers men the right sort of courage for worthy living and for good hope in dying." He divides the material, for convenience and clearness into two parts. In the first he gives from Scripture various examples of God's choice of men, and some significant examples of human response to the divine call. In the second he vigorously investigates the purpose of the election, raising the inquiry what God chooses men for. The chapters appear substantially in the original form of discourses preached in the Brick Church, New York City. "The provoking occasion" of the book is explained in the opening sentences of the second chapter—a sweeping editorial charge in a leading New York daily that Presbyterian clergymen of to-day are guilty of hypocrisy and need to "vindicate their sincerity"—the question in the popular mind being how a man can be outwardly faithful to a creed which it is thought he has inwardly rejected. The answer given is straightforward and without evasions. Touching the confessional treatment of God's Eternal Decree, he "confesses," with "innumerable loyal Presbyterians," "that our fathers tried to settle too many things about these high mysteries." To believe the confession perfect is forbidden the Presbyterian minister by the very terms of his reception of the confession, in which he is made to say that the Scripture is the only infallible rule. Touching the present Revised Confession, however, he avows, "I am willing to take my stand before the world, and call God to witness that I have no apologies to offer for it, and employ no mental reservations in sub-

scribing to it." The book may be placed in DeQuincy's category of "the literature of power," and will abundantly repay reading.

GEO. B. EAGER.

The Finality of the Christian Religion.

By George Burman Foster, Professor of the Philosophy of Religion. The Decennial Publications, second series, Vol. XVI. The University Press, Chicago. Pp. xv and 518. Price \$4.00 net, \$4.22 postpaid.

Two things make demand here for more extended notice of this work than its attitude and contents could claim on merit; the relation of the publication and the author to the University of Chicago, and the deep note of humanity in the entire work. Its place in the Decennial Publications with the imprint of the University serves to emphasize the institutional character that must in any case belong to a work issuing from the occupant of a University chair. The *preface* touches the vital cord of sympathy that binds men of earnestness however far they may differ. When one knows that "the book is a mirror of the development of the author's own experience," one must take interest in it and the interest grows as one shares or even appreciates, though he may not share, the author's belief "that a greater multitude will travel, with bleeding feet, the same *via dolorosa* . . ."

Yet this work has received more attention than it deserves. Its radical positions, its iconoclastic contentions and the vital issues involved have caused radicals to leap for joy and herald a new gun in their batteries while some of the "traditionals" have been terrified afresh, and the "heresy hunter" has judged from the noise and commotion that he is on the trail of big game.

The author of this work is a deeply pious, scholarly, sincere teacher who wants to believe the truth, if he cannot know it. As we see him in this book he is not so much the teacher as the student, even though of negative dogmatism there is quite a deal. He is thinking and toiling toward some goal. It seems a pity he could not have waited until he were a little farther on the road before

calling quite so much attention to his uncertain track. For the work is chiefly destructive. Again there is want of unity, originality, independence. Nothing is more true of the scientific, critical and philosophic situation of the day than its variety. It is full of differences, inconsistencies, uncertainties.

It is interesting, too, that when we are seeing all the ancient authorities flayed, drawn and quartered before our eyes, when even Jesus himself is unworthy when he is authoritative, that at the same moment the great names of "experts" in the various fields of investigation must so terrify and intimidate us that we dare not have an opinion of our own. Religion must no longer have any "authority," for that would conflict with "assured results" of modern research.

Our author must needs use for this volume philosophy, history, science, criticism and, be it said in fullest appreciation, faith. In all the realms of knowledge he has chosen his masters, Dutch and German they are, in the main, and the highest stars in their respective constellations. But Dr. Foster has not been able to unify the teaching from these sources, and with all his own vigor of thought he seems not yet to have found any position which is assured.

On the faith side of his materials he draws on his own experience and insight, and here we find strength, comfort, inspiration. This reviewer has nowhere seen an estimate of the Master that for incisiveness, vigor, sympathy, spiritual insight, surpasses that of page 467. In fifteen pages preceding this section there is as gross and unscientific a misrepresentation of Jesus as one will likely find. Here, however, one finds a true interpretation of Jesus, as far as it goes. In most of his discussion of Jesus Dr. Foster yields himself the interpreter of Hermann, Wernle, Wrede, Bossuet, without being able to reach a unified result, but in the pages referred to he breaks away and interprets the Christ whom he has seen

and loved and worshipped in another temple than that of rationalistic culture.

A phase of development in modern religious thought under the influence of current scientific and critical presuppositions and methods, a phase psychologically interesting and religiously significant, is manifest in a considerable number of scholars, devout in spirit, sincere in purpose and conviction, and godly in life, who, after having built up such a character in the foundations of an orthodox faith and having reached a stage of spiritual discernment and fellowship which can dispense with authority, can even find little need of it, give themselves up to views, methods and results that would have been utterly inadequate to production of their own religious experience and which are not only powerless to initiate and foster such experience in others but stand directly in the way of such experience. Having built on accepted foundations a good structure of experience and life they undermine these foundations, forgetting that others will need them.

“The Church’s Theological Christ” has long been in disfavor, and is now well nigh demolished. At first we were to pursue this method to reach the historical Jesus, who was the real Christ of God. But now we find that the historical Jesus is as unknown and undiscoverable as all other essential things. So far as we may know Jesus historically, he was so controlled in his own self-consciousness by the type of religious and scientific culture of his time and place, or so limited by the naïveté of the thought of the day; and, furthermore, was so subject to the misrepresentations of the intellectual media of his followers that we can put no reliance on the forms in which he appears in the unhistorical presentations that have come down to us. We are shut up to the acceptance of the utterly unworthy Christ of dogma, or the little less satisfactory Jesus of the remnant of reliable tradition, or to the creation of our own Christ. Come to look at it, the relativity

of all knowledge shuts us up to the self-credited Christ any how, and so we must extricate the eternal principles from the life and words of Jesus and in the light of our larger learning make such a Christ as we must have. So the reasoning goes, and this work is a rather bold and frank statement of it.

It is a gratification to the reader and a credit to the author that Dr. Foster deals frankly with us; "that the reader will find no orthodoxy in this book under the mask of liberalism, and no liberalism under the mask of orthodoxy; but yea is yea and nay is nay," for otherwise we could not "know when he was telling what he believed to be the truth, and when he was holding the truth back for reasons of policy." One could wish that all the writers of this school of thought were equally frank and unequivocal.

There are two attitudes toward the historical data of Jesus. One seeks to find all that it can of fact and is over credulous, while the other wants to find little and is cautious with abandon of the true principles of caution. A third attitude will be more reliable in its results.

Dr. Foster has been dragged into the rationalistic attitude and at length is seeking to walk in its leadership. He has even reached the stage of dogmatic ridicule. "An intelligent man who now affirms his faith in such stories [as the miraculous narratives of the Bible] as actual facts can hardly know what *intellectual* honesty means."

Such is the lash of contempt which the scholastic tyranny of the hour holds for all who fail to submit. One had hardly looked to see it wielded by Dr. Foster.

The nine chapters of the work give a good survey of the historical, philosophical and critical relations of the form of Christianity here advocated, and of the view of Jesus—one was about to say lying at its base; but this view of Jesus does not so much lie at the base of this Christianity as it is created for the purpose of being put under the Christianity to give it a semblance of support

in the Christ. We have come already into discussions of "the Christianity of Christ," and the phase of rationalism of which this work is perhaps the best American exponent is frank to admit that it by no means agrees with Jesus's interpretation of himself; it thinks that it values him and knows him far more truly than he knew and esteemed himself. In all sincerity such views and such a system ought not to insist on naming itself after the Christ. It may make what claims it will as a religion and give what credit it will to Jesus for his suggestiveness, but it ought not to call itself Christianity. Christ is Greek for Messiah, and this book ridicules the Messianic idea and ideal.

Our view touches chiefly the discussion of Jesus because that is the matter of chief concern. The philosophic foundations of the discussion belong to that phase of speculation now coming into more distinct form, and which may be described as *personalized pantheism*. Its best exponent is Prof. Borden P. Bowne. Constructive philosophy is now headed in this direction, and its constructive principle is at once true, vigorous and important. It errs in incompleteness, and in its declared and implied negatives. Dr. Foster accepts and uses this philosophy.

W. O. CARVER.

Evolution, the Master Key. A Discussion of the Principles of Evolution as Illustrated in Atoms, Stars, Organic Species, Mind, Society and Morals.

By O. W. Saleeby, M. D. (Edin.), Author of "The Cycle of Life." Published by Harper & Bros., London and New York, 1906. Pp. viii. and 364.

This is a considerable volume by one who has been at pains to keep informed of all the progress in scientific research and speculation. That he is also acquainted with metaphysical and religious thought the evidence is wanting. The author is a writer of the *smart* sort that seem ever to be writing between the lines. "Here is wisdom, heed it well." Yet there is a real store of knowledge,

grasp of thought, and insight which do not properly belong to the *smart* writers. The explanation of this combination is not far to seek; he is a devotee of Herbert Spencer. He has imbibed the great philosopher's spirit, exceeds his learning, imitates his comprehensiveness of statement, and pursues after his insight.

He analyzes theories, discusses such as he can, and ridicules the rest. One may think that "henceforth he who doubts that man and the chimpanzee have a common ancestor must be congratulated on his inviolate mind. Facts have no terrors for him," but it is hardly a finality of science when said, especially when the next paragraph must write down Mr. Alfred Russel Wallace as one of the "inviolates." Nor again is he as wise as smart, to speak of "the stupendous impertinence that 'God made man in his own image.'"

The author's reasoning is of that easy sort that follows the laws of logic where this is convenient, but cuts across them or leaps them entirely where this is easier. And yet, for all the strictures, the book is quite readable, and will be very instructive to the man who is not informed of the progress of science along various lines. A glance at the sub-title will partly reveal the comprehensiveness of the view. The short chapters, averaging eleven pages, make the reading easy, even though the style is not free from error.

The main value of the book is its emphasis on the facts that evolution is not self-explanatory; is not progressive toward a perfect goal, and so is dependent on voluntary direction.

W. O. CARVER.

The Philosophy of Religion. A Critical and Speculative Treatise of Man's Religious Experience and Development in the Light of Modern Science and Reflective Thinking.

By George Trumbull Ladd, LL.D., formerly Professor of Philosophy in Yale University. Two Vols. Pp. xx and 616 and xii and 590. Published by Charles Scribner's Sons, New York, 1905. Price \$7.00 net.

"Truth results from the application of reflective think-

ing to experience facts." As one meditates on that emphatic sentence of the *preface* one finds a description of this *magnum opus*.

The extensive sub-title is unassuming enough, but modestly describes in bold terms the author's work. Its subject, note, is "Man's Religious Experience." By this the author means man's actual experience as contained in multiform and manifold experiences; only experience and all religious experience is to be taken into account. That is not the method of the hour, for science cannot take account of the "supernatural" and remain scientific. But if man has religious experiences that relate themselves, and man, to the supernatural a genuine science, and not its more pretentious pseudonymous shadow, will reckon with even these, and as they are.

But observe the descriptions of the treatise: "Critical and Speculative." *Critical* not in the popular sense of the day, destructively analytical; nor *speculative* in the sense of that guessing so much of which is in circulation under the stamp of "assured results of scholarship." No, here is a man who believes in the value of the mind, and the reliability of its powers and processes. No mere tabulator of phenomena is here, but a thinker who trusts his thought. He does not cut himself off from his age nor ignore, quite, its clamorous spirit for he speaks "in the Light of Modern Science" truly, and no man can charge him with ignorance of modern psychology, history, social science, comparative religion, or Biblical criticism. But he hastens to add "and reflective thinking," a quality by no means essential in the spirit of the learning of the day.

One reviewer has called attention to Dr. Ladd's fearlessness of the *Zeitgeist* before which so many tremble in awe and bow in subjection. Indeed, the doctor was a man of recognized learning before this *Zeitgeist* of "Historical Criticism" transferred the seat of his throne from Germany to America. His ground is so sure, his learning so large, his love of truth so great that Dr. Ladd not only

stands forth a man unafraid, but he see nothing to fear. He dismisses the whole "critical" contention that Jesus made no claim to be "Son of Man," and that "Messiahship" was a transient form of thought, in a brief footnote. And the refreshing fact is the "critics" will not poke fun at Dr. Ladd, however they may marvel at his disloyalty. "Reflective thinking" recalls Jonathan Edwards, Noah Porter, Hodge, Locke, Hamilton. And reading this book will carry one deep into fellowship with the reflective thought of the day when that activity was popular.

But of the contents. Volume I may, in a general way, be said to collect the material "in the light of modern science," while Volume II sets forth the "reflective thought." An *Introduction* (82 pp.) gives us the problem, difficulties, presuppositions.

Part I (to p. 258) treats of religion as an historical development. The author denies the popular theories of the origin of religion in magic or mythology, or in "any one lower form of religion," least of all in "irreligious practices." There is no fixed law, and one must recognize the facts as he finds them. The effort is made to fix the laws of development culminating in "obligation to an Ideal."

Part II (pp. 259-481) deals with man as a religious being, showing this in his religious consciousness, relating him, as rational and free, to a god some way the author of his being. Then appears the religious relation to all man's physical and social environment.

Religion: A Life, is the thesis of *Part III* (completing Volume I). The chapters deal successively with faith and dogma, the cult of religion, the way of salvation, the religious community, the individuality of religion, the problem restated.

We are now ready for the reflective speculation. Three topics divide the theme.

Part IV presents God as the object of religious faith. Here is the conception of primary importance. What at-

titude shall one take? Three are possible, "indifferentism, syncretism, agnosticism." Knowledge and faith must be distinguished and related. The customary "proofs" for God are examined and the argument restated. The problem of evil is faced in the light of the moral holiness and perfection of God.

Thus we have been brought already to the test of *Part V*, to consider God in his relation to the world. This calls for consideration of the subject of Pantheism. Then it becomes necessary to discuss the supernatural, and to seek to reconcile the immanency and transcendency of God in the return to the conception of the personal absolute, so strong a note of the rising philosophic thought. Of course evolution must be reckoned with, and all God's relations to men, culminating in the relation of Redeemer. "It is, indeed, no superficial work which suggests the division of all religions into 'religions of salvation, and those that are not. * * * What, then, will remain to humanity? It may try to console itself, and to quench its insatiable thirst for the ideal, with socialistic dreams, imperialistic plans, or selfish strivings for the place of the 'Overman' among the common herd of men. A few may comfort themselves with imaginary constructions of a universal but non-religious altruism. * * * The alternative for a religion is either itself to perish or else actually, but progressively, to effect the redemption of mankind." Sin is fundamental in man's consciousness and calls for redemption. Redemption involves revelation, including inspiration, which must be taken serious account of inasmuch as they constitute notes of all religions." For the history of man's religious evolution is not antithetic to the rational doctrine of a divine self-revealing. On the contrary, the historical view of religion * * * *demand*s a doctrine of revelation which shall be so framed as to accord with the historical facts."

Part VI gives the philosopher's answer to the query after the destiny of man. Considering the "permanence

of essentials," the "universality and absoluteness of Christianity" in the light of progress of race culture one cannot anticipate the predicted 'irreligion of the future,' but must look for a final testing of the rival religions when Christianity must appear as the real 'psychic uplift' not of the race alone but of the individual, also issuing in 'the triumph of the divine kingdom' wherein the individual believer will realize his present legitimate 'certainty of immortal life, which admits no doubt, and which feels no lack of joyful assurance.'

A noble service, nobly rendered will meet grateful thanks in thinking and believing men. "Science and religion, and philosophy and religion, cannot long refuse to take account of each other's truths. They are all aiming at the One Truth; and this truth must base itself upon, and be understood in the light of, the totality of human experience." "Religion itself is an ever-developing experience. Its object of faith is essentially an ever-expanding Ideal-Real. Therefore any attempt to treat the truths of the religious experience of humanity by the method of philosophy can only terminate in a still imperfect condition of knowledge although in an improved condition of rational faith." *An improved condition of rational faith.*

W. O. CARVER.

ΛΟΓΙΑ ΙΗCΟΥ. Sayings of Our Lord from an Early Greek Papyrus.

By B. P. Grenfell, M. A., and A. S. Hunt, M. A. Published by Henry Frowde, Amen Corner, London, E. C., England. 1897.

The Oxyrhynchus Logia and the Apocryphal Gospels.

By the Rev. Charles Taylor, D. D., Master of St. John's College, Cambridge, England. The Clarendon Press, Oxford, England. 1899.

New Sayings of Jesus and Fragment of a Lost Gospel from Oxyrhynchus.

By B. P. Grenfell, D. Litt., M. A. and A. S. Hunt, D. Litt., N. A. Oxford University Press, American Branch, New York, 1904.

The Oxyrhynchus Sayings of Jesus Found in 1903 with the Sayings called Logia Found in 1897.

By the Rev. Chas. Taylor, D. D., L. L. D., Master of St. John's College, Cambridge. The Clarendon Press, Oxford and New York, 1905.

These four books give the facts concerning the famous

discoveries of Drs. Grenfell and Hunt at Oxyrhynchus. In each instance Dr. Charles Taylor, of Cambridge, has issued a little book concerning the discovery, which is one of the sensations of modern New Testament scholarship. Too much credit cannot be given the patience and fidelity of Drs. Grenfell and Hunt who are still editing the Papyri in fast following volumes. More Logia may yet be found. It is now certain that there was a book called Logia of Jesus, though it is not yet settled whether it existed before our Synoptic Gospels or not. Some of these new Sayings have a Gnostic flavor and seem to belong to the second century. The present popular view is that Matthew besides Mark used such a book of Sayings. That is possible though it would not follow that it was the one a few pages of which we now possess. One of the Logia uses ἐντός ὑμῶν in a connection where Dr. Taylor says it "must mean that the Kingdom of God is not external but within a man, in his heart." This throws light on Luke 17:21. In simple truth no example of ἐντός in the sense of "among" is known. Let us hope that Drs. Grenfell and Hunt will find yet other leaves of these interesting Logia of Jesus.

A. T. ROBERTSON.

The Divine Tragedy. A Drama of the Christ.

By Peyton H. Hoge. Published by the Fleming H. Revell Company New York. Pages 146. Price \$1.00 net.

"The Divine Tragedy" tells in blank verse the story of the Christ from the anointing in Bethany to the ascension. The undertaking is such a difficult one that it is easy for a feeling of prejudice to spring up against the author for his presumption—but if so, the frankness and good sense of his "foreword" dispels that and prepares as to read dispassionately and with the reading impression grows that Mr. Hoge has succeeded remarkably well. He has put himself under a proper self-restraint, kept close to the record, and taken pains to maintain historical truth in the details of the various scenes.

It is no small achievement to throw the harmonized

gospel narratives into dramatic form without sacrificing their simplicity and strength, lowering their never-failing dignity or doing violence to our Christian feeling. Rather one feels afresh the power of that old old story to touch the heart and to deepen one's sense of the wickedness of the Jews and the divineness of Jesus, the horror of the cross and the gladness of the resurrection, the sinfulness of one's own heart and the sweetness of the divine forgiveness. Thus the book becomes a benediction, and the author has our thanks. We cordially commend it to all who would see Jesus more clearly and who welcome all that sticks to reverent love and devotion.

J. H. FARMER.

Neutestamentliche Bibelstunden.

Von Dr. H. Hoffman. A. Deichert'sche Verlagsbuchhandlung. Leipzig, Germany. Band I (1903). Band II (1904). Band III (1904). Band IV (1903). Band V (1904). To be had also from Lemcke & Buechner, New York.

These five volumes cover the Acts, all of Paul's Epistles, 1 and 2 Peter, and 1 John. There are other volumes to follow. They give the German text with brief comment. The exposition is practical rather than critical. It is a good sample of the work of a scholarly German pastor. Dr. Hoffmann is pastor at Halle. He accepts all of Paul's Epistles as well as 2 Peter. The radical criticism has not carried all before it in Germany when in a great university town like Halle a vigorous pastor can write so firmly and sanely about the books of the New Testament. Ministers who have difficulty with the abstract theological German would find Dr. Hoffmann's style not hard to manage. They would find also many fresh ideas that would be helpful.

A. T. ROBERTSON.

Literary Illustrations of the Bible. The Epistle to the Romans.

By Rev. James Moffatt, D. D. New York, A. C. Armstrong & Son London, Hodder & Stoughton. 1905.

This is a new kind of commentary and a very helpful

one to the busy preacher. There is no analysis, no introduction, no comment by Dr. Moffatt. But to many a verse he adds a lucid saying that illustrates the profound words of Paul. There are also comments on various verses by great writers of the past. Dr. Moffatt has read an amazing amount and to a good purpose. He is himself rather radical in his critical views of the New Testament, as is shown in *The Historical New Testament*. But he does not show such a bias in his quotations here. The little book will bring real refreshment to many a student.

A. T. ROBERTSON.

Jesus Christ and the Christian Character.

By Francis Greenwood Peabody, Professor of Christian Morals in Harvard University. The Macmillan Co., New York. 1905.

This volume contains the Lyman Beecher Lectures at Yale University in 1904. The author begins his discussion by insisting upon the social mission of Jesus Christ. It is true the regeneration of the social order was to be a by-product of his work rather than the immediate aim of Jesus. Nevertheless the urgent question to be faced by the Christianity of to-day is the Social Question. How then, shall society be saved? The Socialist offers his program; he says change the surroundings and thus improve the individual. Jesus is primarily concerned with the person rather than with the social machinery, though he aims to create characters which will remake the machinery.

The prime consideration is the character of Jesus itself. The author claims that the imitation of Christ is the basis of Christian character. What of the character of Jesus. The ascetic ideal and the aesthetic are both declared inadequate as interpretations of that character. Power is the distinguishing mark of Jesus, intellectual and moral. His vast sympathy and his isolation are the tokens of his power. He communicates in prodigal measure; he is in his inner life in constant relations with the eternal sources of strength.

Next, what is the type of moral character produced by Jesus? The sin he condemned most strongly was spiritual satiety and self-sufficiency. The Pharisee was its living embodiment. The quality he approved most was that of the child, teachableness, docility. Herein lie the roots of Christian character. A conviction for sin, and turning from it is a necessary element in a complete conversion. Here the will, and not merely the emotions or intellect, is chiefly concerned. The teachable spirit and susceptibility to growth, with a consciousness of shortcoming and sin lie at the threshold of Christian character.

Three great words serve to indicate the growth of Christian character according to the teaching of Jesus. The first is righteousness, into which he imported a deeper and richer meaning than it had known. The second word is love, to which Christ gave a new ethical quality. Not the emotions but the will chiefly determines the development of love. Love expresses itself towards individuals, not merely to men in the mass. The other word, more comprehensive than either righteousness or love, embracing both, and particularly emphasized in the fourth Gospel is life. These qualities combine in the character of the Christian to produce power, moral energy, which is capable of enduring suffering, imparting tranquility and peace to others, overcoming circumstances and redeeming the world. It is the supreme need of society to-day.

The author asks next what are the personal consequences of the Christian character? What sort of a person should the Christian be? Tolstoi's view ignores a large part of our Christian social obligation, and Nietzsche in his doctrine of the superman fails to understand Christian ideals or the present age. The mark of Christian character is moral power. The body is not to be overcome by asceticism. It must be subdued. The body is not an enemy but an instrument of character. The mind holds not the primacy in moral attainment, our author asserts, but the will. Belief, doctrine, grows out of an

obedient will. The emotions have no moral quality in themselves. The three leading elements of personal Christian character are Poise, which unites various traits; Simplicity, which refers not to the contents but to the direction of the Christian life; Peace, which implies not that the life is sheltered or free from struggle but that it is inwardly tranquil; and Grace which combines the other qualities into a higher unity.

The author sums up the social consequences of the Christian character in three great paradoxes in the teachings of Jesus. First the paradox of self-realization through self-surrender. Second the paradox of service. He who would be first of all and greatest of all must become servant of all. Third the paradox of idealism. The impossible becomes possible, the ideal is the truly real. In these paradoxes Jesus uncovered a new continent of moral values and forces. Society as a whole inevitably comes under their sway when they are embodied in individual character.

The two closing chapters have as their titles "The Ascent of Ethics" and "The Descent of Faith." Under the first head Professor Peabody points out the necessary completion of ethics in religion. Ethics and religion are concentric circles. The frontiers of ethics touch the borders of the large realm of the religious life. Ethics are only relatively complete in themselves. Under the discussion of "the Descent of Faith" the position is maintained that religion of the sane and sound type can never be content with dwelling on the mountain top. It will inevitably descend into the valley of service and practical life. Religion as mere ecclesiasticism, or mysticism, or intellectualism is but fragmentary. Ethics and religion complete each other. The two together constitute a living whole. Particularly in modern life is there need of a return to the ethical side of religion. The principles of Christianity are needed in the home, and in the political and commercial world. The church is guilty of gross neglect if timidly or hesitatingly it faces the ethical issues

and demands forced to the front in our complex and rapidly growing modern life.

In conclusion it may be said that Professor Peabody has given us a fresh and stimulating discussion of a vitally important theme. It is highly important that the ethical teachings of Jesus be understood and applied to the life of to-day and that religion be called back to this part of her sublime task wherever she tends to forget it. And there can be no question that she does too often forget it.

Many will take issue with Professor Peabody on the question of the relation of ethics to religion. These will say we do not come to religion through ethics, but to ethics through religion. They would restate the titles of his closing chapters. Instead of "The Ascent of Ethics" and "The Descent of Faith" they would say "The Ascent of Faith" and "The Descent of Ethics." Christian ethics, in other words, do not blossom into religion, but Christian faith blossoms and points in ethics. And this suggests that Professor Peabody scarcely assigns to Christ his true place and function in relation to ethics. Christ is more than a teacher of ethics. He is an object of faith, and as such creates as well as defines the ethical ideal and life. Every reader, however, will be stimulated and inspired by Professor Peabody's moral earnestness and the strength of his convictions, and will rejoice that he has given us so suggestive and helpful a discussion of a theme of such vast importance. E. Y. MULLINS.

II. NEW TESTAMENT.

Jesus.

By W. Bousset. G. P. Putnam's Sons, New York, 1906. Pages 211. Price \$1.25.

This is another volume in the Crown Theological Library. It is the radical view of Jesus presented with great ability and confidence. The dogmatism of Bousset is refreshing, not in its rarity, for radical and conservative are often dogmatic, but in its vigor and boldness. There is no hesitation with Bousset. He knows all about it. He knows, for instance, that the birth accounts are pure legend, that John the Baptist did not indicate Jesus as the Messiah, that Jesus did not know that he was to die till the very end, that we must "forego all attempts at a formal life or history of Jesus;" (p. 19) that Jesus' mission "was not in any sense expressly Messianic (p. 21), though he thought himself the Messiah (p. 67), that Mark is "preposterous" in making Jesus use parables because the people rejected him (p. 42), that Jesus did not gather a formal band of disciples, that he never gave a "command to carry the Gospel to the Gentiles" (p. 51), that he did not preach a kingdom of the newer life (p. 78), and was mistaken in his ideas about the end (p. 75), that the use of the name at baptism ("actual immersion") "was intended as a protection against the evil spirits working in the world" (p. 109), that Jesus did not institute the Lord's Supper (p. 109), that Jesus did not teach what we have in Matthew 25 about the judgment day (p. 121), etc. In fact, Jesus was a good man and a good teacher, indeed a wonderful teacher, but evidently he missed much—not having Bousset's help! It is pitiful how poorly the Gospels are put together! If they had only had Bousset's redactorial skill! As it is, Bousset can tell what we do not know about the history of Jesus in eighteen short pages. "Only a few scanty data can be established with certainty" (p. 12). For the pure, un-

adulterated article commend us to Bousset. Foster and Schmidt are only disciples, for Bousset is their master. This is the new evangel of ignorance which is to save the people.

Bousset knows finally that Jesus never used the term Son of God about himself (p. 182), that he did call himself Son of Man a few times only (p. 193 f.), that he "never overstepped the limits of the purely human" (p. 202), and "did not thereby place himself on a level with God" (p. 203). Bousset admits that these are "tortuous paths" (p. 195), but he becomes positively offensive when he speaks of the "broodings" of Jesus (p. 195).

A. T. ROBERTSON.

The Book of the Revelation.

By C. Anderson Scott. New York, A. C. Armstrong & Son, 1906. Price \$1.25.

Mr. Scott edited the volume on Revelation in the Century Bible, and it was one of the best of the series. The same thing is true of this volume in the Practical Commentary. He is an alert scholar, with a wholesome sanity of outlook. Mr. Scott accepts at most points Prof. Ramsay's view in the Letters to the Seven Churches, but thinks the second beast is not the Provincial Power, but the Priestly Cult. He sees the legend of Nero redivivus in the beast that was, is not, and is to come—a matter by no means certain. The book has many sensible observations, and at once ranks with the best of the commentaries on Revelation.

A. T. ROBERTSON.

The Making of the Gospels. Six Lectures Delivered During Lent, 1905, in Manchester Cathedral.

By Rev. J. J. Scott, M. A., Canon of Manchester. London, John Murray, Albmarle St. West. Pp. 112, paper \$1.00 net.

These lectures profess to give a summary of the best English Biblical Criticism. From the facts concerning the four oldest Bibles—the Old Greek Text, the Old Latin and Syriac Versions, and the Diatesseron—the author con-

cludes (1) that the Gospels were written within the period when their reputed authors lived; (2) that the Church was inspired to include all four in her volume of Gospels, and that the authors were inspired what to include in their several works. He dates Mark 63, Matthew and Luke 70, John 96. Mark is accepted as the basis of Matthew and Luke. Their portrait of Christ is his, and his is Peter's. We have only two portraits; the other is John's. Peter's is the Human side; John's the Divine.

The last four lectures deal with the sources, object and characteristics of each of the Gospels. It is refreshing to find Textual Criticism given its proper authority—that is the author's guiding principle. Early true interpretations are referred to the school founded by John at Ephesus. Very interesting is Canon Scott's conjecture of Luke's connection with, and indebtedness to John. More can be said for it than for most of the conjectures one meets with.

The book is popular, very racy and readable, fresh and interesting, and, barring a bit of its churchiness, judicious. One could wish it wide circulation. For it is sane and scholarly, holds close to facts, and confirms faith in the Bible as the Word of God.

J. H. FARMER.

Johannine Grammar.

By Edwin A. Abbott. Adam & Charles Black, Soho Square, London, England, 1906. Pages 687. Price 16s. 6d.

This is the most valuable of the six parts of Diatessarica. It is in fact a grammatical commentary of a very high order, and far more helpful than many of the perfunctory commentaries. Here an effort is made to understand the language of the writer. There are many significant things in John's Gospel such as his use of terms, his repetitions, his use of the pronouns, his prepositions, his use of *καί*, so often and to mean "and yet," his use of *ἵνα*, etc. In this volume also Dr. Abbott's rich scholarship comes out with fine originality. He has not simply read widely, he has ideas in abundance on a multitude

of interesting points, and they are always worth considering. This volume can be cordially commended to any scholarly man who is anxious to go deeply into the Gospel of John. It is indispensable to the trained student who wishes to get all the fresh knowledge from linguistic research. We may have a Pauline Grammar next, but, if it is as good a piece of work as this Johannine Grammar, it will be cordially welcomed. One is astonished again at the virility in turning out so many books of such excellent quality in so short a time. No student of Gospel problems can neglect Diatessarica.

A. T. ROBERTSON.

Johannine Vocabulary.

By Edwin A. Abbott. Adam & Charles Black, Soho Square, London, England, 1905. Price 13s, 6d. Pages 353.

This volume is Volume V in Diatessarica, a series of six books on Gospel problems. The four preceding ones are Clue, The Corrections of Mark, From Letter to Spirit, Paradosis. It is positively amazing to me the amount of detail that Dr. Abbott has so accurately put together in this volume. He has done original thinking at every turn. The words of the Fourth Gospel are compared with those of the Synoptic Gospels. As examples of his careful work one notes the discussion of *πιστεύω* and *ἐξουσία*. "Believe" in John has several senses. The chapter on Johannine Synonyms is especially suggestive and helpful. Dr. Abbott has a spirited style and maintains the interest right through. The book will be useful to all students of John's Gospel. Dr. Abbott's Diatessarica will make a thesaurus for technical students of the Gospels.

A. T. ROBERTSON.

The History of Early Christian Literature. The Writings of the New Testament.

By Baron Herman Von Soden, D. D. Translated by the Rev. J. R. Wilkinson, M. A. New York, G. P. Putnam's Sons, 1905. Pages 476. Price \$1.25.

This book belongs to the Crown Theological Library. The series is a set of handbooks that expound the liberal

and even radical view of Christianity. This work by Von Soden is very ably done. The style is clear, and he has a vigorous grasp of his theme. He is best in his discussion of Paul. He rejects the Pastoral Epistles and the Gospel of John and other N. T. books. He conceives that the Revelation of John (early date) incorporates a Jewish Apocalypse. His criticism is keen, direct and frank. There is no mistaking the position that he takes. Certainly this reviewer disagrees with him at a great many points, but he has been glad to read this able statement of the views of the radical school of criticism. He hits hard, but he has a right to do that.

A. T. ROBERTSON.

Christian Origins.

By Otto Pfeiderer, D. D. New York, B. W. Huebach, 1906. Pp. 296

This book is translated by Rev. D. A. Huebsch. It is Pfeiderer's characteristic style. He is cock-sure about everything, and can lightly set aside any passage of Scripture which conflicts with his theories. Pfeiderer rules out the supernatural and endeavors to explain Christianity purely as a natural development. He has great mental force, but is so unscrupulous in the use of the sources that one can have little confidence in him.

A. T. ROBERTSON.

Nagel, Der Wortschatz der Apostels Paulus.

Vandenhoeck & Ruprecht, Goettingen, Germany. To be had also through Lemcke & Buechner, New York, 1905.

This book is part of a lexicon to Paul, which it is hoped the author will finish. We have now a Johannine Grammar, why not a Pauline Lexicon, if not grammar? Nageli only uses the letters α — ϵ , but he has given us a very careful and helpful study. He has made use of the inscriptions and the papyri to fine effect. Some day Thayer must be revised, and this work will help it on.

A. T. ROBERTSON.

Jesus und die Rabbinen.

Von Dr. Erich Bischoff. J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany, 1905. M. 2. 20. Gebunden M. 3. S. 114. To be had also of Lemcke & Buechner, New York.

This is a very careful comparison between the teaching of Jesus in the Sermon on the Mount and that of the Rabbis as reported in the Talmud. So far from proving the dependence of Christ on the Rabbis for his distinctive ideas, Dr. Bischoff insists that the Rabbis made use of the New Testament. Besides in the mouth of Jesus kingdom of heaven had a far deeper sense than in the Old Testament or the Talmud. This scholarly study of the words of the Sermon on the Mount will repay any earnest student of the teaching of Jesus.

A. T. ROBERTSON.

An Analysis of the Gospel of John, with Notes.

By Frederick L. Anderson, D. D., Professor of New Testament Interpretation, Newton Theological Institution, Newton Centre, Mass. Pages 23.

The cover page states in addition that this was prepared for the Rhode Island Committee of Pastors. In it Professor Anderson has done a helpful work for others than the Rhode Island pastors. In a concluding note he asserts his increased confidence in the trustworthiness of the Fourth Gospel as history. But he regards it as primarily a philosophical work, "the results of reflection on the character and words of Jesus." The inner thought of this philosophical work he traces "by certain characteristic and typical words," Glory, Light, Father, Son, Believe, World, Truth, Testify, Life, Judgment, etc., and the analysis is stated in relation to these words. To have followed "their lead" is what the author claims as his own contribution to his subject. To have shown the importance of these words as clues to the *thought* must be helpful to the student of this Gospel; and, even if later discussions shall show that they are controlling in discovering the writer's thought, this analysis must still be helpful to any diligent student. It is to be hoped that it may be widely used.

D. F. ESTES.

A Grammar of New Testament Greek.

By James Hope Moulton. Vol. I. *Prolegomena*. T. & T. Clark, Edinburgh; Chas. Scribner's Sons, New York, 1906. Pages 274.

This volume marks a new era in the study of New Testament Greek. The era had come before and produced this Grammar. The two chief characteristics of the new grammatical study of the New Testament are the use of the papyri and inscriptions and the application of comparative philology to the New Testament language. Dr. Moulton has long been a specialist in comparative grammar at Cambridge University, and along with Deissmann has done most to investigate the bearing of the newly discovered papyri vernacular on the New Testament Greek. He is the son of Dr. W. F. Moulton, the English translator and editor of Winer. The Winer-Moulton has for over a generation been the standard New Testament grammar in Britain as the Winer-Thayer is in this country. This brilliant work of Prof. J. Hope Moulton will at once supplant the Winer-Moulton, and will be a necessity for the scholarly student of the New Testament. This volume gives the bulk of the new light of an introductory nature that Prof. Moulton has to offer, and it makes fascinating reading. But let no one think that because it is interesting, it is not scholarly. There is a wealth of the best modern scholarship with all a scholar's painstaking accuracy. Dr. Moulton is now Tutor of New Testament Greek at Didsbury College, Manchester, and is pushing ahead the second and main volume of the grammar. When that appears he will commemorate a magnificent achievement. As it is, I propose to use the *Prolegomena* of Moulton next session instead of Winer. If I had known several years ago what Dr. Moulton was doing I probably should not myself have undertaken the task of making a New Testament grammar. As it is, I can only go on to the end. But I rejoice heartily that, whatever fate awaits my humble performance, the world has already a New Testament Greek grammar that is up-to-date and adequate for modern needs. Vandenhoeck and Ruprecht

tell me that they have engaged Prof. Schwyzer to join hands with Prof. Schmiedel in the completion of the Winer-Schmiedel revision. Schwyzer is an expert in the *κωνή* and will add distinctly to the value of the Schmiedel revision.

But I cannot close this brief review without expressing again the enthusiasm that I feel for Moulton's Prolegomena. It fairly bristles with life and interest. Get it and read it, and go at your Greek New Testament with fresh energy.

A. T. ROBERTSON.

Histoire des livres du Nouveau Testament.

Par M. l'abbé E. Jacquier, professeur d'Écriture sainte aux Facultés catholiques de Lyon. Tome Premier. 1 vol. in 12, de ix-495 pages de la *Bibliothèque de l'enseignement de l'histoire ecclésiastique*. Prix: 3 fr. 50. Librairie Victor Lecoffre, rue Bonaparte, 90, Paris.

Histoire des livres du Nouveau Testament.

Par M. l'abbé E. Jacquier, professeur d'Écriture Sainte aux Facultés catholiques de Lyon. Tome second: *Les évangiles synoptiques*. 1 vol. in-12 de 511 pages: Prix: 3 fr 50. Librairie Victor Lecoffre, rue Bonaparte, 90, Paris.

These are both new editions of the excellent volumes of Abbe Jacquier. He is a scholarly Roman Catholic, and, while conservative, is fully abreast of the new scholarship. He has the best ideas from every source in order to make these manuals helpful. There is an excellent spirit in the author. He is not always pugnacious, but is constantly constructive and aims to give a positive picture of the New Testament books. These volumes are not studies in the New Testament Canon, but rather historical and exegetical expositions of the various books with copious critical comments on numerous matters of interest. There is much of the characteristic French alertness and lightness of touch. These volumes serve as a good illustration of the conservative element in modern French Romanism in contrast to Abbe Loisy. Abbe Jacquier is not merely traditional. He gives a good account for his loyalty to the New Testament books, and his volumes are full of rich suggestions. He writes with vividness and force.

A. T. ROBERTSON.

III. SERMONS.

The Unlighted Lustre. Addresses from a Glasgow Pulpit.

By the Rev. S. H. Morison, M. A. Pages, 278. New York, A. C. Armstrong & Son.

There are thirty sermons in this collection, each good and fit for its place. One thing to note is that they are really sermons, personal and persuasive. The subjects are fresh and freshly stated, "The Unlighted Lustre," "The Intrusiveness of Christ," "The League with the Stones," "Hands Beautiful." As a rule, too, they are markedly Scriptural. The acquaintance with literature displayed is wide and varied, but the Bible is more to the author than other books, and he has read it for himself with his own eyes, and not another's. To be sure, these are not great sermons. They do not set forth the profoundest truths of the Book, nor search the depths of the soul, nor grapple with the greatest problems of life to-day; but they might well stimulate many a preacher to emulation by their almost breezy freshness, their directness and simplicity, their wealth of allusion, their variety and fertility, and their consequent attractiveness.

D. F. ESTES.

The Essentials of Spirituality.

By Felix Adler. Pages 92. New York. James Pott & Co.

This volume, made up of four addresses before the Ethical Culture Society of New York City, of which Dr. Adler has been the leader from the beginning, deserves wide and thoughtful reading. We may not agree that his definition of spirituality, "always keeping in view this supreme end" of moral completeness, of perfection, exactly expresses our idea of spirituality; but it were to be hoped that we all agreed with the author in devotion to this purpose. What he says as to living in view of death and as to our attitude toward our fellow men deserves not

reading only, but re-reading and repetition. Of course, the teachings of Dr. Adler must be limited by his failure to accept Christianity, but it is also to be recognized that he feels and says some things which many who have the Christian faith are neglecting. This little book of ethical culture addresses may well evoke and enrich many Christian sermons.

D. F. ESTES.

The Certainty of the Kingdom, and other Sermons.

By Heber D. Ketcham, D. D., Pages 152. Cincinnati, Jennings & Rat. 50 cents net.

The preacher of these sermons publishes them "that the ways of God in the heart of man may be made plain." Doubtless by the preaching of them souls were helped, and it is to be hoped that the same result may attend them as printed; but this is not certain. The author laments the confusion of the definitions which state "the processes of grace in Christian experience." It can hardly be said that he has escaped a similar confusion. These discourses are earnest in tone, not specially simple in style, indeed sometimes almost turgid, rather forceful than clear, showing no keen discrimination either in acceptance of historical statements or in analysis of human emotions, but demonstrating the author's loyalty to Christ, and also his soundness in Wesleyan doctrine, as befits a Methodist preacher.

D. F. ESTES.

The Christ of Today. What? Whence? Whither?

By G. Campbell Morgan. Pages 64. Fleming H. Revell Co.

In this little book, presumably the printing of an address, the "Problem of Jesus" is stated once more, and once more in a way that ought to be effective. The author argues on the basis of four "facts of the hour, embedded in the consciousness of enlightened people." "Christ is the Revealer of the highest type of human life . . . the Redeemer of all types of human failure . . . Ruler over the most remarkable empire that man has ever seen . . . the Restorer of lost order wherever he is

obeyed." "If you grant me the Christ who is Revealer, Redeemer, Ruler, Restorer, I claim that he is the Christ of the virgin birth, the virtuous life, the vicarious dying, the victorious resurrection," "the Christ of history . . . and the Christ of the New Testament writers." All this is helpfully developed, and then the question "Whither?" is briefly discussed in the fullest assurance that the Christ of to-day who is the Christ of yesterday shall to-morrow fully triumph. It is a pity that two pages are marred by the blunder "Vie de Jesu" as the title of Renan's book, for nowhere is absolute accuracy, even in proof reading, more important than in apologetic works. D. F. ESTES.

The Church and the Times. Sermons.

By the Rev. Robert Francis Coyle, D. D., Moderator of the 115th General Assembly of the Presbyterian Church in the U. S. A. A. C. Armstrong & Son, New York. 1905. Price \$1.50.

This collection of fifteen sermons takes its name from the first, but the name is appropriate to the entire collection. They are a product of the large city and have no vision beyond its soot and grime. The diagnosis of society is the diagnosis of city society, and is, therefore, decidedly too somber for American society at large. It is one of the faults of most of the literature, both religious and secular, of our time. The great world beyond the city is almost forgotten. The author pleads for evangelism but shows little of it himself in these sermons. The Bible is little used except as a quarry for texts, and one could very well label some of these sermons, "Lectures on Sociology." They lack fervor and spiritual power. The style is simple, matter of fact, but devoid of grace and beauty.

W. J. MCGLOTHLIN.

IV. MISSIONS.

Buddhist and Christian Gospels, Being Gospel Parallels from Pali Texts, Now First Compared from the Originals.

By Albert J. Edmunds. Third and complete edition, edited with parallels and notes from the Chinese Buddhist Tripitaka, by M. Anesaki, Professor of the Science of Religion in the Imperial University of Tokyo. Published in Tokyo by the Yuhokwan Publishing House, 1905. For sale in America by the Open Court Publishing Company, Chicago. Pp. XIII, IV, 230. Price \$1.50.

The author, in ways explained in the prefaces, became enamored of studies of the *Sacred Books of the East* and of *New Testament sources*, for which he seems not to have had sufficient preparation, adequate skill, nor ample opportunity. He has made the most of his chance and deserves recognition for his results; a recognition which he complains came tardily, for in prefacing the *second edition* he said: "The publication of historical works is very difficult in this age of ephemera. The only genuine publishers are governments, universities and learned societies, together with a very few commercial firms that have men of learning at their head. Not having any influence with the first three, and having sought in vain to find the last * * * I am compelled, etc." He adds: "But while the commercial world ignores a work of research, scholars accord it recognition." We are thus prepared for the buoyant hilarity with which Mr. Edmunds at last finds full and appreciative sympathy in Professor Anesaki, and brings out this *complete edition* with happy gratitude to "all those who have helped me, not forgetting the fair wielders of that convenient instrument, the typewriter."

"The present work is part of a larger one, viz.: *Cyclopaedia Evangelica; an English Documentary Introduction to the Four Gospels*," of which the author feels he "may truly say it is my life work."

The author avers that "no borrowing is alleged on either side—Christian or Buddhist—in these parallels.

We offer no theory but present them as facts. They at least belong to a world of thought which the whole East had in common." This language already betrays rather distinct theory. It speedily becomes evident, and the evidence multiplies, that the author does attribute borrowing. Besides numerous other marks of a theory we find on p. 48 a list of seven "incidents * peculiar or original to Luke, * * nearly all demonstrably fiction," and on p. 49 we read: "Luke then, who aimed to make the Gospel universal, as Paul had done, was influence [d] by the Buddhist epic, but did not slavishly copy it."

Comparing Christ and Buddha, pp. 51-2, the author makes one the apostle of the heart, the other of the head and refers to the efforts "to fill up the deficiencies of the Master's." "All is so far imperfect." Both these must be taken into account while we await "the Christ-Metteyyo * * the prophet of a perfect balance between mind and heart * * * for whom the ages wait."

Theoretically, Mr. Edwards, recognizes the crude and uncritical state of the Buddhist literature telling us: "After a hundred years of hard work by Pali scholars, Chinese, Tibetan and Singhalese, we may hope to arrive at a scientific understanding of the Buddhist Holy Writ such as we are now arriving at as regards the Christian," but practically this significant fact puts no check or modification on the methods and little on the conclusions of the work. The actual Parallels are classified under the several "Parts:" Infancy Legends; Initiation and Commencement; Ministry and Ethics; The Lord; Closing Scenes, the Future of the Church, Eschatology. The editor has added the Chinese text wherever it is found to correspond and by various notes and marks thrown light on the process. Some interesting conclusions are suggested by the variations between the Pali and Chinese texts but neither the American nor the Japanese contributor has taken note of them.

The work is of interest to any student of this subject.

A number of errors will doubtless find correction in the next edition.

W. O. CARVER.

The Moslem Doctrine of God. An Essay on the Character and Attributes of Allah according to the Koran and Orthodox Tradition.

By Samuel M. Zwemer, Author of "Arabia, the Cradle of Islam," "Raymond Lull," etc. Published by American Tract Society. Pp. 120.

This "essay" shows that breadth of scholarship, profound thought, accurate discrimination and moral earnestness which all who have read this author's works have learned to expect of him. His thirteen years of missionary service in Arabia have been sufficient to place him in the forefront of devoted and scholarly missionaries.

This little volume sets forth with convincing clearness the poverty and lack of morality in the Moslem conception of Allah. He agrees with the view now growing in form that Mohammed willfully neglected and misrepresented the Christian theology.

Mr. Zwemer does not allow himself to be deceived by superficially reading Christian concepts into Mohammedan terms and phraseology, but by a thoroughly scientific method arrives at the Moslem concept in the theological term, a concept barren and disappointing enough. Only thus can we understand the faith of Islam.

A summary chart, giving an "Analysis of Islam as a system developed from its creed," is interesting and valuable.

W. O. CARVER.

Jesus und Buddha.

Vortrag, gehalten von Prof. D. Fritz Barth an einem akademischen diskussionsabend in Bern den 4 Juli, 1905. Preis M. 35 Pf. 12 pages.

A brief, clear summary outline of the correspondence in history, person and teaching of Jesus and Buddha, and a vigorous presentation of the exalted superiority of Jesus and the influence of his divine personality.

W. O. CARVER.

Der Koran.

Eine Apologie des Evangelinismus, von Abr. Amirchanjouz, Missionar in Vorna (Bulgarien). Gutersloh, Druck und Verlag von C. Bertlesmann. 1905.

This tractate, 45 pages, "carries the war into Africa." It is a vigorous attack on the morality and religious worth of the Koran. It proceeds in a scholarly way, the author seeming to be familiar not only with the Koran but with the critical discussions of it. He supports his charges by actual quotations and incisive interpretation. Too long, perhaps, has Carlisle's lead been followed in flattering interpretations of Mohammedanism. A reaction has come not among missionaries alone, or primarily, but among scholars as well. Let it not go too far.

W. O. CARVER.

Wissenschaftliche und Religiöse Weltansicht.

Ein Vortrag von Marcel T. Djuvara Gottengen. Vanderboeck & Ruprecht, 1906. Received through Lemcke & Buechner, 11 East 17th St New York.

This discourse of 39 pages is an interesting and suggestive effort to point the way of reconciliation between scientific and religious knowledge. The author sees as the one way the Kantian method of reconciling the *pure reason* and the *practical reason* through *logic*. Religious knowledge represents transcendental truth, scientific knowledge *empirical truth*. Faith when properly understood is independent of science. If now one shall avoid the errors of phenomenalism, and abstraction and will recognize the relativity and actuality of knowledge at the same time the conflict can be harmonized.

All of which might be theoretically true, but is practically useless, even as Kant's critiques never quite met the demand of practical thinking and acting, to say the least.

W. O. CARVER.

V. OLD TESTAMENT.

The Higher Criticism Cross-Examined. An Appeal and a Warning.

By F. D. Storey. The Griffith & Rowland Press, Philadelphia, 1905. Price \$1.25, postpaid \$1.35.

Every Bible student who has been disturbed by the growth of radical criticism would find this book interesting and informing. A sane and reverent layman who has taken the time to inform himself in a general way as to the history and methods of modern Higher Criticism, tests the critical processes by which the books of the Bible have been dismembered, and shows that such logical processes would not be tolerated in a court of justice.

“The assumption of the critic to act in so many diverse, not to say incompatible capacities, is one which is surely open to serious question, if not to absolute ridicule. He is, first of all, an expert, a specialist in his own line—usually a man with a theory to support. His place is the witness box, and it is his to testify to the facts; and those who have been in any degree familiar with the course of legal procedure in recent years will know that of all classes of evidence expert testimony is regarded by the courts as least trustworthy, as most open to suspicion, and as calling for the severest scrutiny. Indeed, the cases are rare in which standing alone the opinions of experts (and their testimony seldom amounts to more), would be regarded as a sufficient basis for judicial action. The critic is then a witness; or, if you would stretch his functions to the utmost limit of legitimacy, he is also an advocate to press by argument his theory as to the facts upon the court. But he is not satisfied even with this double role. He must ascend the bench, and by his charge as judge throw the weight of the court’s authority into the scale in his own favor; then as jury render a verdict in accordance with his original testimony; and finally, as sheriff, execute the sentence of dismemberment im-

posed by the court. A most convenient, short-cut method this, and one calculated to discourage overmuch controversy. In the ordinary walks of life such all-embracing pretensions are rarely encountered, and when they are the pretender is naturally overwhelmed with deserved ridicule. To find an exact parallel one would have to resort to the pages of comic opera, where Pooch Rah was not only the Mikado's prime minister, but also held every other office in sight that was worth having."

The literary and historical canons of the divisive critics are subjected to tests that a plain man can understand. It becomes manifest to the reader that the modern critical positions have been attained, not so much through a revival of Hebrew learning, as through the application of philosophical assumptions which the Christian scholars of the past could not accept. The effort to bolster up these anti-supernaturalistic assumptions by literary and historical arguments is subjected by Mr. Storey to the most rigorous and outspoken criticism. The author, even when tempted to apply the lash to men using unequal critical balances, always observes the courtesies of debate. The sane, vigorous, timely discussion ought to have a wide reading. It is the kind of book the advocates of destructive criticism never try to answer; they will simply ignore it.

JOHN R. SAMPEY.

The Bible and Modern Criticism.

By Sir Robert Anderson. Hodder & Stoughton, London, Fifth Edition, 1905. Pages 281.

Sir Robert Anderson is a free lance in Biblical Criticism. He applies epithets that sting wherever they are deserved. Of course he is not in this respect introducing a new attitude into the discussion of critical questions, for the divisive critics have often applied opprobrious epithets to their more conservative associates in the field of Biblical research. With Sir R. Anderson's advance criticism of the Greek text adopted by the Canterbury revisers this reviewer has no sympathy; and the author's

views of the prophetic future seem open to criticism. But, as a challenge to the divisive critics to submit their processes and results to the tests applied by men in courts of law and in the business world, this book has a mission. One reviewer found the book so interesting that he read it through at one sitting.

JOHN R. SAMPEY.

The Codes of Hammurabi and Moses.

By W. W. Davies, Ph. D. Jennings & Graham, Cincinnati. Pages 125. Price 75 cents net.

This is easily the most convenient manual on the Code of Hammurabi. The text of the Code is given in Small Pica type, the parallels from the Old Testament in Long Primer, while the author's notes are printed in Brevier type. The book is thus a delight to the eye. Dr. Davies has made good use of the best work of the specialists in Assyriology. He has appended indices that greatly increase the usefulness of the manual. Bible students everywhere ought to have the book.

JOHN R. SAMPEY.

Bible History [Old Testament] after the Results of Historical Criticism. Arranged for Students of Different Ages.

By Pastor X. Koenig. Translated from the French by Mary Louise Hendee. 1905, McClure, Phillips & Co., New York.

In the introduction the author says: "It is the aim of this little book, which we confidently offer to Bible students and teachers, to help restore the Bible to the unique place it ought to hold in every Protestant family; and it is also its aim to testify to the fact, that historical criticism, far from having 'demolished' the Bible, has, by subjecting it to tests used in establishing the validity of other documents of antiquity, eliminated a great part of the difficulties it presents in the face of modern thought, and made it yield up more of its grandeur and significance, as the priceless document of the progressive revelation of God for the salvation of suffering men." In an-

other connection he remarks: "We recognize the fact that there are myths and legends in the Bible, and we do not fear to acknowledge that it is sometimes difficult, if not impossible, to disengage the true history from the legends in which it is buried. Before this frank avowal, Voltaire is disarmed." The question arises in the mind of the reader whether Voltaire, if he were alive, would care to take up arms against such a naturalistic view of the Bible as this little book presents. Thus the author holds that the narratives of the lives of the patriarchs are absolutely legendary. He would draw moral and spiritual lessons from legendary material, and would explain the presence of such legends in the Old Testament on the ground that our Lord himself used fiction in his remarkable parabolic teachings.

The book contains selections from all parts of the Old Testament Scriptures. In circles in which the Bible is no longer read this little manual might call attention to the charm and beauty of the Scriptures; in circles where the Bible is studied as the priceless Word of God such a book would be absolutely worthless.

JOHN R. SAMPEY.

An Introduction to the Old Testament.

By John Edgar McFadyen, M. A. Octo., cloth. Pages 356. A. C. Armstrong & Son, New York, 1905.

For a reasonably brief and attractive presentation of the so-called advanced criticism of the Old Testament we know of no volume that is superior to this work by Prof. McFadyen. The author avows his chief purpose in the discussion to make an interesting book. In this he seems to have succeeded. On almost every page we have encountered statements which were either questionable or from our point of view manifestly untrue. With the philosophical assumptions at the bases of the book we have little sympathy. It seems to us that for the young minister to begin his study of the Old Testament with this manual as a guide would be exceedingly unfortunate.

He would almost inevitably take a lower view of the Old Testament revelation than the Biblical writers took. The author tries to reassure himself and his readers by remarking: "Traditional opinions on questions of date and authorship may have been shaken or overthrown, but other and greater things abide; and not the least precious is that confidence, which can now justify itself at the bar of the most rigorous scientific investigation, that, in a sense altogether unique, the religion of Israel is touched by the finger of God." It has always seemed to some of us who have for many years studied the Old Testament that on many occasions in the sacred history Jehovah made bare his mighty arm. Even the magicians of Egypt reluctantly admitted in connection with the third plague that this was the finger of God. Surely the devout Christian scholar ought to be able to go further than this.

The fondness for discovering discrepancies and contradictions in the text of Scripture leads Prof. McFayden and others of his school to manufacture difficulties where the ordinary intelligent reader would never suspect them. Thus, in the account of the capture of Jericho our author remarks: "In one version Israel marches six days silently around the city and on the seventh they shout at the word of Joshua; in the other, they march around seven times in one day and the seventh time they shout at the blast of the trumpet." To the reader not looking for discrepancies it would seem that the account marches straightforward with perfect consistency. Our author can be sufficiently liberal upon occasion. Thus he quotes a statement in Joshua 27:11, "the men of Jericho *fought* against you," to show that the account in the earlier part of Joshua is a poetical narrative, omitting all details of the struggle which must have taken place at the capture of the city.

Our author accepts the newest phase of the radical criticism, which would convert J, E, D, and P of Hexateuchal criticism into schools of writers and editors.

Thus he says: "The documents J, E and P, which, for convenience, we have treated as if each were the product of a single pen, represent in reality movements which extended over decades and even centuries." Thus each of these alphabetical symbols comes to stand for a number of individuals living in different generations and centuries. The author's sober judgment asserts itself in the remark that "though they stand for undoubted literary facts, it is altogether futile to attempt, on this basis, an analysis of the entire document into its component parts." Nearly every book in the Old Testament, according to Prof. McFadyen, has received accretion from the hands of post-exilic redactors. Whenever there is need of a new editor he is immediately forthcoming. If conservative scholars could summon spirits from the vasty deep with equal success, we might leave it to disembodied spirits to fight the battles of criticism to a finish.

Our author is exceedingly fond of identifying similar events as duplicate accounts of the same event. If difficulties confront him in the identification, he falls back upon the fact that there are many other unmistakable duplicates as justifying the fusing of two separate narratives into one. He has attempted to make the Amalekite's story of Saul's death another version of that event differing from the one given by the author of I. Samuel 31. In some instances widely different conceptions are taken as a mark of widely different ages, while in others the fact of difference is not pressed.

We have found the author's treatment of the Prophets engaging in style, but exceedingly unsatisfactory in its minimizing of the predictive element in the Old Testament. Most of the great Messianic prophecies are transported bodily to the exilic and post-exilic periods, though they often seem to be firmly imbedded in their present context in the roll of the Prophets. Prof. McFadyen takes a rather low view of the author of Isaiah,

chapters 40 to 55. "Isaiah mounts upon wings as an eagle; the later prophet neither mounts nor runs, he walks—XL.: 31. He has not the older prophet's majesty; he has a quiet dignity, and his tone is more tender." Having referred to the prophet's doctrine of approaching fulfillment of the words of ancient prophecy, our author adds: "This very attitude to prophecy marks the book as late; it would not be possible in a pre-exilic prophet." In view of the great extent of time between Samuel and the early prophets and the period of Isaiah, this remark would seem to be a rather bold assertion. The disposition to dump into the late exilic and the post-exilic periods all the noblest literature of Israel has always seemed to the present reviewer exceedingly uncritical. It is quite convenient, of course, for those who wish to eliminate supernatural prediction from the prophetic rolls, but for one who can with perfect intellectual self-respect think of the Old Testament as Jesus and the Apostles did such a view seems to mix in inextricable confusion the entire Old Testament. Prof. McFadyen is skillful in sugar-coating the drastic critical medicine which he hopes to dispense among the theological students of our day. We would respectfully recommend to these young ministers a very careful study of the Old Testament as we have it in the American Standard Revision before they undertake to swallow large doses of the patent medicine of radical criticism.

The Prophets and the Promise.

By Willis Judson Beecher. D. D. Thomas Y. Crowell & Co., New York, 1905. Pages 427. Price \$2.00 net.

This book is for substance the lectures for 1902-3 on the L. P. Stone foundation in the Princeton Theological Seminary. "The presentation it makes is essentially a restatement of the Christian tradition that was supreme fifty years ago, but a restatement with differences so numerous and important that it will probably be regarded, by men who do not think things through, as an at-

tack on that tradition." Dr. Beecher goes on to say: "I have tried to make my search a search for the truth, without undue solicitude as to whether its results are orthodox; but it seems to me that my conclusions are simply the old orthodoxy, and with some new elements introduced by widening the field of the induction."

Dr. Beecher makes several valuable preliminary statements as to the right method of approach to the subject. He insists on a careful study of the Old Testament itself. "In Old Testament studies, the thing now more needed than anything else is a more correct knowledge of what the Old Testament says." He holds that the proper method is to begin with a direct examination, and not with a cross-examination. The statements of the sacred writers, apart from any acceptance of the doctrine of inspiration, ought to be previously adopted. "We shall surely test the dates as we advance. If they are not trustworthy, we shall find it out. If they are trustworthy, we shall see them to be so, and shall thus transform our provisional results into final results."

Eisegesis, whether of ideas imported from the New Testament on the one hand or from theories of Comparative Religion on the other, is to be sedulously avoided. "We are to go to the Old Testament to find what is there, and not to find what we suppose ought to be there." Dr. Beecher reminds us that many modern scholars are so afraid of reading into the Old Testament more recent truth that does not belong there that they actually expel from it, in their interpretations, some of its simplest and most evident teachings. The author thinks that the true method is to come to any given Old Testament passage with the question, What did this mean to an intelligent, devout, uninspired Israelite of the time to which it belongs? "The givers of the message claim to be inspired, but it was to uninspired though thoughtful men that the message was immediately directed."

In the first part of his book Professor Beecher treats

of the Prophets, and in the second part he discusses the Messianic Promise. We thus learn much about the men through whom the Promise was given before following the author in a careful study of the elements that enter into the Messianic doctrine.

The terms for prophet, seer, prophecy, burden, vision, etc., are set forth according to the usage of the sacred writers. The author remarks, "Follow what critical theory you please, there is a somewhat extensive vocabulary of prophetic terms from a time as early as the earliest surviving records of the earliest times in Israelitish history." Dr. Beecher does not believe that the different Hebrew terms for prophet were sharply differentiated; for Samuel was both a *roeh* and a *nabhi*, and Gad was both a *hhozeh* and a *nabhi*. "With perhaps some limitation in the case of *roeh* and *hhozeh*, a person who was regarded as having certain supernatural gifts was called indifferently man of God, prophet, seer, beholder. One term may have been at certain times current, rather than another, the term *roeh*, for example, just before the prophetic revival under Samuel, but all four of the terms were current from very early times."

Dr. Beecher, in tracing the external history of the Old Testament prophets, makes the first period close with the death of Eli; the second period extending from Samuel to the close of the Old Testament. He finds in the first great period prior to the death of Eli the words "prophet" and "prophesy" employed not less than twenty-four times. There are also other words indicating the reception of supernatural revelation from Jehovah. As to these early organs of revelation the author uses a convenient term to separate them from Samuel and the succession of prophets to the close of the Old Testament. He remarks, "If we distinguish between prophets and prophetic men, applying the latter term to men who had prophetic gifts, but are better known in some other capacity, the great names before Samuel are of prophetic men only." Dr. Beecher rightly opposes

the notion that I. Samuel 9:9 affirms that the word "prophet" was new in Israel when this narrative was written, and that neither the word nor the fact had ever before been known. "The writer contemplates prophecy, both the word and the fact, as a gift to Israel which had been interrupted but was now restored, and not at all as a new gift which had never till now been bestowed. In this he agrees with the writers of the earlier history, who speak of prophets as existing at least from the times of Abraham."

Dr. Beecher conceives of the prophet as a citizen with a message. He thinks there was no regular prophetic costume; the man is everything, and his dress nothing. Nor were the prophetic companies bands of whirling dervishes. The prophet did not as a rule receive any anointing at the hands of men, but became a prophet through the call of God. Jehovah chose true and brave men for the prophetic office. "A distinguishing thing in the religion of Israel is its proclamation *that a man is the truest channel of communication between man and God.*"

Professor Beecher divides the functions of a prophet into those which require distinctly supernatural gifts, and those which do not require such gifts. Under the head of naturalistic functions he would include the work of the prophets as statesmen, always opposed to all entangling alliances with foreign powers; as reformers, rebuking injustice and immorality; as evangelistic preachers and organizers, preaching the cardinal duties of repentance and faith; and as literary men preserving all sorts of valuable information. Other gifted men in all ages and countries have shown kinship to the prophets in these departments of exalted endeavor. But the prophets also exercised distinctly supernatural powers: "the working of miracles, the disclosing of secrets, the fortelling of events, the revealing of Yahweh's law, the teaching of the doctrine of the Messiah."

Dr. Beecher believes that the prophets received their

message from the inspiring Spirit. "In fine, this Spirit that inspires the prophets is presented to us as a unique being, having personal characteristics, effluent from Yahweh the Supreme Spirit of the Universe, at once identical with and different from Yahweh." As to the modes of revelation to the prophets, he prefers a new classification: "first, dreams; second, picture-visions; third, visions of insight; fourth, theophanies."

What was the relation of the prophet to the law? The Hebrew noun *torah* and its verb *horah*, according to our author, "are never used of teaching or instruction merely in the sense of giving information. Always they denote authoritative teaching," thus corresponding very nearly with the current idea of divine revelation. Professor Beecher opposes the view that there was a priestly *torah* and a prophetic *torah*. "They were both teachers of *torah*, but the prophet was, in addition, the revealing agent through whom the *torah* was given." The prophetic *torah* was a growing aggregate, a body of literature that continually enlarged its boundaries while revelation lasted. The *torah* is thus wider than the Pentateuch, and Ezra 6: 18 shows that the additions to the Levitical law that were made in the days of David were grouped with the regulations of the Sinaitic legislation as forming part of the book of Moses. The later rabbinical exaltation of the Pentateuch above the other Old Testament writings is unknown in Old Testament times. "The books of Moses, as treating of the oldest events, and as containing the received directory for worship, had the place of honor and were mentioned first. But the most obscure scriptural book was regarded as the prophetic word of God."

The second half of the book under review treats of the Promise. Emphasis is laid upon the statement that "Messianic prophecy is doctrine rather than prediction." "As the biography of Jesus is really doctrine rather than biography, and is the heart of the apostolic Christian doctrine, so the prophetic forecast of the Messiah is doctrine

rather than prediction, and is the heart of the religious teachings of the prophets. Certainly we should treat their utterances as predictive; but this by itself is inadequate. They teach a doctrine concerning God's purposes with Israel, intelligible in each stage of Israel's history, so as to be the basis of religious and moral appeal for that age, but growing in fulness from age to age until it becomes the completed doctrine of the Messiah." Dr. Beecher thus formulates his thesis: "God gave a promise to Abraham, and through him to mankind; a promise eternally fulfilled and fulfilling in the history of Israel; and chiefly fulfilled in Jesus Christ, he being that which is principal in the history of Israel." The men of the New Testament, as our author shows, find the Messianic doctrine pervading every part of the Old Testament. "In their minds it takes the form of the one promise. They identify it as the promise made to Abraham for the nations. They recognize the particulars included in it as 'the promise.' They trace it throughout the Old Testament. They appropriate the phraseology in which the Old Testament speaks of it. Further, they preach this promise as the one great thing they have to preach; emphasizing its irrevocability; claiming that Jesus Christ is the culminating fulfillment of it, basing upon it the hope of salvation for the gentiles, connecting it with the whole body of the doctrine of the Gospel."

Already in the book of Genesis the promise to Abraham was the central and commanding article of theological belief. "Its earliest student found in it a great religious fact, holding the same place in his theology that the fact of Christ holds in ours, something to be believed and taught and practiced for purposes of current living; a doctrine that could be preached, and made pivotal in all attempts at religious persuasions."

Dr. Beecher traces the removal of the Messianic promise to Isaac, to Israel and to David. The prophets enlarge upon the various aspects of the promise. "This is their gospel, as the same promise at a more advanced

stage of fulfillment is the gospel that we preach in the twentieth century."

The author makes a careful study of certain Messianic terms, such as Servant, Messianic King and Yahweh's Ahasidh. "Who is the Servant spoken of in these Isaiah chapters? A certain interpretation replies that the Servant is the people of Israel, and therefore is not Jesus of Nazareth." This interpretation is contradicted by another which affirms that the Servant is Jesus Christ, and therefore is not Israel." "The truth is, that both interpretations are correct in what they affirm, and incorrect in what they deny." Dr. Beecher adds further on, "If the New Testament writers are correct in regarding Jesus as pre-eminently the representative Israelite, as the antitype of all types, then they are correct in applying directly to him what the prophets say concerning Israel the Servant."

In his closing chapter, Professor Beecher shows that his substitution of the conception of one promise for that of many foretold events, adds immensely to the apologetic value of prophecy.

This book, while containing a good deal that one ought to think through for himself, is one of the most suggestive and helpful of the new books on prophecy. Ministers and Sunday school teachers ought to give it a careful reading.

JOHN R. SAMPEY.

Expositions of Holy Scripture—Genesis, Isaiah and Jeremiah. 3 vols. Octo.

By Alexander Maclaren, D. D. A. C. Armstrong & Son, New York, 1906.

Dr. Maclaren seems equally at home in either Testament, being an accomplished Hebrew and Greek scholar and an expositor of the first rank. He is reasonably familiar with the critical questions in the realm of biblical scholarship, and his insight into the meaning of Scripture is marvelous. He also has a very happy method of developing and presenting his message. He combines with

profound thought and careful research an almost faultless English style. While enjoying each of the three volumes in the Old Testament field, we have been particularly impressed with his expositions of Isaiah. We heartily commend the series to ministers and Bible students everywhere.

JOHN R. SAMPEY.

The Psalms. Vol. II. [LXXIII-CL).

By Rev. T. Wilton Davies, B. A., Ph. D. The Century Bible. Edinburgh, T. C. & E. C. Jack.

It is a slight disadvantage that the whole of the Psalms could not have been annotated by the same commentator, but the volume before us is second to none in the series for first-class workmanship. Only one who has toiled in the same field can at all estimate the vast amount of reading and patient research which every page of this commentary unostentatiously discloses. No modern writer on the Psalms has escaped the perusal of Dr. Davies, and the best works have been consulted, not spasmodically, but constantly, verse by verse. The strongest point of the work is, as it should be, the Exegesis. The comments are invariably terse, pithy, and really helpful in removing difficulties. One regrets sometimes that the exigencies of space prevent the author from giving other views than his own for the selection of the student, but this was impracticable—indeed the immense amount of matter that is crowded into this small volume is astonishing. Still one would like to know, e. g., what grounds Dr. Davies has for asserting in the 119th Psalm that “it is not so much the written as the orally handed down Word of God which forms the theme of this long Psalm.” Dr. Davies seems unnecessarily cautious as to the admission of Messianic elements in the Psalms: as e. g., when in Ps. 110 he asks: “Is the Psalm Messianic?” and gives the reply: “Looking at it by itself, and without prepossession, one would not say that it is.” His eschatological position, in which he deserts Dillman, Smend, Charles and Cheyne, renders necessarily sundry

emendations, which would be uncalled for, we venture to think, on a sounder induction. There are, however, points on which there is abundance of room for difference of view. On the whole the work is very ably done, and Dr. Davies has at once stepped into the front rank of Biblical experts.

J. T. MARSHALL.

The Book of Ecclesiastes. A New Metrical Translation with an Introduction and Explanatory Notes.

By Paul Haupt, LL.D. 50 pages, bound in cloth, price 50 cents net. The Johns Hopkins Press, Baltimore, Md.

The author's position may best be expressed in his own words; "I believe that the genuine portions of Ecclesiastes were written by a prominent Sadducean physician in Jerusalem, who was born at the beginning of the reign of Antiochus Epiphanes (175-164) and died in the first decade of the reign of Alexander Jannæus (104-78 B. C.). Ecclesiastes may have been a son of David; he may have been a king in Jerusalem, if we take *king* to mean head of a school." Professor Haupt thinks the author may have worked on the book for more than forty years. "Nietzsche would have called it *eins der erlebtesten Buecher*. The three or four interpolations suggesting that this pessimistic poem was a work of the wise King of Israel, Solomon ben — David (about 950 B. C.) may be due to the friends of the author, who edited the book. On the other hand, there are a great many Pharisaic interpolations directly opposing the Epicurean teaching set forth in the poem. The genuine portions of Ecclesiastes are Sadducean and Epicurean; Stoic doctrines are found almost exclusively in the Pharisaic interpolation."

The plain reader wonders how the learned editor discovered so much that is definite as to composite authorship. He is curious to know how the original author could be located with such accuracy in time, party affiliation, professional life, etc. Here are the author's arguments to prove his thesis: "Ecclesiastes must have been a Sadducee; for he doubts the immortality of the soul and the resurrection of the body (3, 21). He must have been

a physician; otherwise he could not have given the enumeration of the symptoms of senile decay in the beautiful allegorical description at the end of the book. He must have been born under the reign of Antiochus Epiphanes (175-164); for in 4, 13-16 he says that he saw the general enthusiasm for the *poor* but wise youth (i. e., Alexander Balas) who succeeded (150 B. C.) to the throne of the *old* and foolish king (i. e., Antiochus Epiphanes). Ecclesiastes also states, at the end of c. 9, that he saw the successful defense of the small place (Gethsura) against the great king (Antiochus Eupator, 163 B. C.)."

After such categorical affirmations as to the author's date and theological affinities, we are almost surprised to read the confession on p. 4: "We have, of course, no mathematical evidence, and I do not claim to have been present when the editorial changes were made, but my theory explains all the features of this remarkable book."

Professor Haupt vindicates the originality of his views as to Ecclesiastes, since his theory, though published recently, had already been elaborated before his classes fourteen years earlier than the appearance of his book. One of the axioms of the modern critical school is that the ancients cared nothing for literary originality and proprietorship. Might not their modern critics learn a lesson of modesty in this regard? Siegfried divides Haupt's pessimistic, Epicurean Sadducee into two parts; the original author being a rank pessimist without any remaining faith, the second contributor to the composite not known as the Book of Ecclesiastes being a Sadducee who glorifies the pleasures of eating and drinking.

If Professor Haupt's views of the composition of Ecclesiastes are correct, then he would be right in the conclusion stated on the opening page of his Introduction, "The genuine portions of Ecclesiastes are out of place in the Canon."

The author's learning is ample, and one who wishes to acquaint himself with the latest critical views as to the difficult Book of Ecclesiastes will find in this treatise a

cheap and convenient manual. The new translation is often felicitous.

JOHN R. SAMPEY.

Ausgewählte Psalmen uebersetzt und erklärt.

Von Hermann Gunkel Zweite, verbesserte und vermehrte Auflage. Preis 3 M. 20 Pf. Vandenhoeck und Ruprecht, Goettingen, 1905. May be had of Lemcke & Buechuer, New York.

Gunkel is famous both for a charming German style, easy for foreign students to understand, and also for a good degree of independence and originality in his critical views. He has given to the public a fresh translation and exposition of a goodly number of the most popular poems in the Hebrew Psalter. The translation has life and movement, and often gives a felicitous rendering of the Hebrew. The author also shows skill in interpreting the psychological experiences of the psalmists. He follows the radical school in his dates.

JOHN R. SAMPEY.

Literary Illustrations of the Bible.

Edited by James Moffatt, D. D. The Book of Daniel. A. C. Armstrong & Son, New York, 1905.

These brief illustrations are drawn from a wide range of both prose and poetry. Many of them throw light on the text, though others are of the nature of literary padding.

JOHN R. SAMPEY.

VI. CHURCH HISTORY.

Baptist and Congregational Pioneers.

By J. H. Shakespeare, M. A. The Kingsgate Press, London, England, 40c.

This little volume of 196 pages contains the fruits of more original research than many larger books, and no student of the origins of English Congregationalists and Baptists can dispense with it. Americans will be surprised to see how these two denominations were originally intertwined in England, till they see that Congregationalists there are simply Baptists arrested in their evolution. The connection has been maintained, owing to the hostile pressure of the Established Church, and therefore the free churches find it natural to emphasize the points wherein they agree, and to combine for much work. Indeed it is to the National Council of Evangelical free churches that this book is due, the best of a series of thirteen to cover Free Church History. If it is a pity that Baptists alone did not demand such a story, it is fortunate that a true—and largely new—account of Baptist origins is now likely to circulate widely among other readers. Henceforth no one can excuse himself if he confounds the semi-socialistic, semi-orthodox Anabaptists of the continent with Baptists. And some may be glad of a reference to an early English Anabaptist work of Robert Cooke, strangely neglected now though it elicited replies from two champions. Particularly fine is the hint that in the evolution of Jacob's church from State Puritanism to strict Baptist principles, the whole times are epitomised, and that it shows the logical issue to which all must at last conform. Of little touches in the book, specially admirable are the sketches of Ainsworth living on his "boiled roots"—Irish potatoes?—and producing commentaries or metrical psalms; of John Smythe the ring-leader of the separation rising up and following the beckoning hand of a properly constructed syllogism.

Has any Virginian enquired what happened to the section of the Ancient Church of 1592 which started the religious emigration in 1619 under Elder Blackwell, and prompted the better-known expedition of the Pilgrim fathers next year? If occasionally Mr. Shakespeare thus leaves a thread unknotted, he gives a splendid specimen of what he can do in his leisure hours when the cares of the Baptist World Congress are added to his usual work. What could not be accomplished to elucidate our history by such a man if he devoted himself to the matter? The story here is chiefly of Holland and London; but there are one or two English districts besides Gainsborough and Scrooby which claim to have produced other pioneers, and a competent investigator might soon enrich our annals and set our early story in new perspective. W. T. WHITLEY.

The History and Life of the Rev. Dr. John Tauler, of Strasbourg; With Twenty-five of his sermons, translated from the German, with Additional Notices of Tauler's Life and Times.

By Susanna Winkworth and a Preface by Charles Kingsley. Published by H. R. Allenson, London. Price 6 shillings.

This is a reprint of an earlier edition but is none the less valuable for that reason. Tauler was one of the greatest preachers of the middle ages and his sermons are of perennial interest. Of course many of them are for Protestant readers marred by Catholic superstitions and errors as well as other faults of the age and church in which he lived. But the principle upon which these twenty-five were selected has almost completely eliminated these objectionable features. They were chosen for their bearing upon practical life and will be found exceedingly stimulating and helpful. Tauler was one of the greatest of the mystics, but little of his metaphysical subtleties appears in these sermons. These sermons are given without emendation and give a fair presentation of Tauler's best preaching. The work of translation was well done, while the notes by the translator are valuable.

Any pastor would find this volume a valuable addition to his library.

W. J. MCGLOTHLIN.

Rev. John Myles and the Founding of the First Baptist Church in Massachusetts.

By Henry Melville King, Pastor of the First Baptist Church in Providence. Preston & Round, Providence, R. I. 1905.

This neat little book of 112 pages consists of an historical address delivered at the dedication, on June 17, 1905, at Barrington, R. I., of a monument to Myles, together with several important historical documents in the form of appendices. The address is a very interesting account of the life and work of Myles, who in some respects is unique among American Baptists. It throws important light upon the struggle for religious liberty in England and America. To his former monographs the author has here added another of equal, perhaps even greater value.

W. J. MCGLOTHLIN.

The Life Story of Henry Clay Trumbull; Missionary, Army Chaplain, Editor and Author.

By Philip E. Howard. The Sunday School Times Co., Philadelphia. 1905. pp. 525. Price \$1.75 net.

Henry Clay Trumbull, for years the editor of the Sunday School Times, was one of the best-known and most influential Sunday school workers in America. It is doubtful if any other single man has done so much for the elevation and efficiency of the work done in the Sunday schools. For years under his editorial direction the Sunday School Times was an essential help to good teaching.

But he was a man of distinction in many other directions. As an author he produced several books of permanent value; as a traveler he made important contributions to our knowledge of the Holy Land; as a preacher he was effective in the army and elsewhere. The remarkably interesting story of his rich and varied life is admirably told in this work. The author is his son-in-law and was

for several years his business associate. He knew Dr. Trumbull intimately during the later years of his life, and has diligently studied the sources for the earlier years. This is one of the most important of recent biographies.

W. J. MCGLOTHLIN.

Readings in European History. A Collection of Extracts from the Sources chosen with the purpose of illustrating the progress of culture in Western Europe since the German Invasions.

By James Harvey Robinson, Professor of History in Columbia University. Vol. 1. From the Breaking up of the Roman Empire to the Protestant Revolt. Ginn & Company, Boston, New York, Chicago, London.

The title of this collection of mediæval documents is sufficiently descriptive. The documents are well chosen and seem to be carefully translated. The collection is intended primarily as a handbook of materials to accompany the editor's "Introduction to the History of Western Europe." It may be used with advantage in connection with courses of lectures on mediæval history, being as well adapted for the Church Historian as for the teacher of secular history. It would be easy, of course, for any teacher of mediæval history to point out the omission of documents that would have enriched the collection and the inclusion of some that might have given way to others of more importance. But the present collection will prove eminently satisfactory to the average teacher.

ALBERT HENRY NEWMAN.

Baylor Theological Seminary.

The New Reformation. Recent Evangelical Movements in the Roman Catholic Church.

By John A. Bain, M. A. T. & T. Clark, Edingburgh, 1906. Imported by Chas. Scribner's Sons, New York. Pp. 283. Price \$1.50 net.

As its name indicates, this work is an account, compiled from the latest sources of the progress of Protestantism among Roman Catholics in all the principal countries of Europe and America. To one who has not kept pace with

these movements or this movement, for it is well nigh universal, the contents will be surprising. For the last six or seven years it has been specially strong and widespread and really deserves the title of a New Reformation. If the movement continues to gather momentum it will certainly accomplish as much in fifty years as was accomplished by the Lutheran Reformation in that period. At present it is strongest in Austria, and in this country alone some 50,000 people have left the Catholic Church since 1898. As children under fourteen are not counted it is probable that as many as one hundred thousand have left the Church. A similar but even more religious secession is in progress in France and Germany. The story is one to make Protestants thank God and take courage. The book is the best account of the whole movement known to me.

W. J. MCGLOTHLIN.

Sankey's Story of the Gospel Hymns, and of Sacred Songs and Solos.

By Ira. D. Sankey, with an Introduction by Theodore L. Cuyler. The Sunday School Times Co., Philadelphia, 1906. Pp. 272. Price 75 cents net, postage 10 cents.

This little book contains an interesting sketch of the life of Mr. Sankey as a gospel singer and associate of Mr. Moody for many years. There are many thrilling stories of the power of song in bringing men to accept Christ. The body of the book is given to accounts of the origin of many of the best known Gospel Hymns of recent years, and to incidents of the power of these and many of the older hymns as they have been sung by Mr. Sankey and others. Some of these stories were already known, but many of them are new. Pastors would find it full of interesting and helpful incidents and illustrations.

W. J. MCGLOTHLIN.

The Life of John Wesley.

By O. T. Winchester, Professor of English Literature in Wesleyan University. Pp. 301. The Macmillan Co., New York, 1906.

The many and valuable lives of John Wesley already

before the public do not make this one superfluous. The subject is of perennial interest. John Wesley is confessedly one of the great characters of Christian history. The revival which he with others started has subsequently given color to the Christianity of the English speaking world and its power is not yet exhausted. This new Life of Wesley is the result of a fresh and thorough study of the sources. It is not written "by a Methodist for the Methodists," nor does it deal with Wesley primarily as the religious reformer. The attempt is made to set forth the man, with all his varied interests and marvellous activities, before the general reader rather than for the student of religious history. The work loses nothing in value or popular interest in this attempt. In fact, Prof. Winchester has done his work admirably. There is not a dull page in the book. If it induces the ministry of his own and other denominations to study afresh the life of the great reformer, it will render a good service to the kingdom of God.

W. J. MCGLOTHLIN.

Proceedings of the Baptist Congress for 1905.

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

These papers are always live and interesting and serve to accent the diversity of opinion among Baptists on current questions.

A. T. R.

First Two Decades of the Student Volunteer Movement.

The Student Volunteer Movement, 3 West 29th Street, New York.

The rapid growth of this movement is well set forth in this report.

A. T. R.

A History of the Inquisition of Spain.

By Henry Charles Lea, LL. D. In four volumes. Vol. I, pp. 620. The Macmillan Co., New York, 1906.

Henry Charles Lea is perhaps better known in Europe than any other American historian. His works on the "Inquisition of the Middle Ages," "Auricular Confession and Indulgences," "Sacerdotal Celibacy," etc., are

quoted as authorities in the lecture rooms of the German universities. Liesure, wealth and native ability have made it possible for him to obtain and utilize the published and unpublished sources to a rare degree that gives him a unique place among American historians.

The present work, of which only the first volume has as yet appeared, is to be an exhaustive treatment of that terrible engine of oppression and destruction known as the Spanish Inquisition. It is in a sense a continuation of his "History of the Inquisition of the Middle Ages." As was to be expected this first volume manifests the same exhaustive and painstaking work we have learned to look for in Dr. Lea's productions. The conclusions are based almost wholly on original sources, some of which had never been utilized before. It falls into two broad divisions, first the "Origin and Establishment" of the Inquisition, and second, its "Relations with the State." After sketching in a masterful manner the disorders that prevailed at the beginning of the reigns of Ferdinand and Isabella, he sets forth the gradual development of the persecuting spirit in Spain under the fostering care of the church. It was directed against the Jews and Moors and finally resulted in the expulsion from Spain or the forced conversion of all of both races. The genuineness of these *conversas* or "new Christians" was doubtful, and the Spanish Inquisition was set up primarily to hunt out and destroy these suspected Christians. Its establishment began at Seville in 1480 and it was gradually extended over all Spain. It differed from the Inquisition elsewhere and also from the previous Inquisition in Spain in that it was controlled neither by the bishops nor by the Dominicans, but by the pope and the crown and at times was largely independent of both these powers. It was the exercise of irresponsible power that made it so terrible.

The work is too detailed for popular reading, but for those who wish to really understand the Spanish Inquisition it will prove to be indispensable.

W. J. MCGLOTHLIN.

Primitive Christian Education.

By Geraldine Hodgson. T. & T. Clark, Edinburgh, 1906. Imported by Chas. Scribner's Sons, N. Y. Price \$1.50. Pp. 1, 287.

In this volume the author discusses the schools of Roman Empire in the first four Christian centuries, the attitude of the Christians toward these heathen schools and toward education in general and the methods and aims of the great Christian teachers down to Jerome. The work has a good deal of irrelevant matter which does not bear directly on Christian education and the author is too desirous of making out a favorable case for Christian schools and teaching; but it contains much useful information on a very interesting and important subject which has not received sufficient attention. Christianity and learning early became friends and true Christianity and true learning have gone hand in hand ever since. The work is replete with quotations bearing upon the subject in hand and cannot be omitted by any student of the history of education or any one interested in early Christian education.

W. J. MCGLOTHLIN.

IX. MISCELLANEOUS.

Ausführliche Grammatik der Griechischen Sprache.

Von Dr. Raphael Kühner. II Teil Zweiter Band, Besorgt von Dr. Bernhard Gerth. 1904. Hahnsche Buchhandlung, Hannover und Leipzig, Germany. To be had also of Lemcke & Buechner, New York.

This able volume completes the revision in four large volumes of Kühner's famous Greek Grammar. It greatly needed revision in the light of modern comparative grammar. The first two volumes are the work of Prof. Blass, of Halle, who treated the forms. The two concluding volumes are the work of Prof. Gerth, of Leipzig, and discuss the syntax. Without any doubt they form the greatest grammar of the Greek language now in existence. They can, of course, even to German students, be only works of reference because of their great size, but the Greek scholars all over the world are to be congratulated on the successful completion of this great task.

A. T. ROBERTSON.

Essays in Application.

By Henry Van Dyke, Charles Scribner's Sons. 1905. Pp. X, 282.

In this volume of essays we are not to look for "a defense, or even a statement, of a complete system of philosophy or faith" but characteristically lucid and lurking expositions of principles of philosophy and faith by a man who believes that "life is the test of thought, rather than thought the test of life" and that, therefore, "we should be able to get light on the real worth of a man's theories, ideals, beliefs, by looking at the shape they would give to human existence if they were faithfully applied." There are twelve of these studies in real life, social, religious and personal. Some of the most striking are: "Is the World Growing Better?" "Ruling Classes in a Democracy," "The Heritage of American Ideals,"

“The Church in the City,” “The Creative Ideal in Education,” “The School of Life.” It needs only to be said that Dr. Van Dyke has given us in this volume some of his best work.

W. O. CARVER.

Great Pedagogical Essays.

By F. V. N. Painter, A. M., D. D., Professor in Roanoke College. Author of “A History of Education,” etc. Oloth, 12mo, 426 pages. Price \$1.25. American Book Company, New York, Cincinnati, and Chicago.

Here we have a compilation of selections from twenty-six of the greatest theorists and workers in education from Plato to Spencer. The design is to place before the student of the history of education the chief sources of that history. A brief biographical sketch, usually two pages, introduces the selections from each author. This sketch states in each instance the service to education rendered by the author and the extent of his writings on the subject of education. The compiler has done well a service which he naturally wonders no one has undertaken before.

W. O. CARVER.

Friedrich Schiller. A Sketch of his Life and an Appreciation of his Poetry.

By Paul Carus. The Open Court Publishing Co., Chicago. 1905.

The centennial of the death of Schiller was fitly celebrated last year in Germany and this volume is a beautiful memorial of the great poet. There are a large number of handsome illustrations and copious selections from his writings are made in the German and with a metrical translation. The facts of his life are briefly told and then discriminating discussions of his philosophy and poetry follow. Schiller was devout in spirit though a free lance in his religious views. He was an eclectic in his philosophy and religion. But it is a pleasure to read this estimate of one of the most original spirits of the eighteenth century. His poems are admired not only in Ger-

many, but all over the world. His life was far nobler than that of Goethe, his great contemporary.

A. T. ROBERTSON.

The Essays of Elia.

By Charles Lamb. The MacMillan Co., New York. 1905. 16mo, cloth, 25 cents.

A charming volume of Macmillan's Pocket American and English Classics, with an appreciative and delightful Introduction and illuminative notes by Helen J. Robins, teacher of English in Miss Baldwin's school, Bryn Mawr. Miss Robins tells us in a fresh and pathetic way of the one tragic happening in Lamb's life which determined his career for him—the only fact of his life which never found its way into his writings, and which was even unknown to many of his friends during his lifetime, but which pointed out to him the path which he followed, "courageous and faithful to the end." It was in the year of that happening and touching that experience, that Coleridge wrote: "I look upon you as a man called by sorrow and anguish and a strange desolation of hope into quietness, and a soul set apart and made peculiar to God." The story of the life thus "set apart," and the cream of the writings of "one of the rarest and most delicate of the humorists of England" are here put within the easy reach of all.

GEO. B. EAGER.

The Changing Order.

By Oscar Lovell Triggs, Ph. D. Oscar L. Triggs Publishing Co., Chicago, 1905.

The author accepts the term Democracy as broadly indicative of a new order of ideas, an attitude of mind opposed to the monarchic and aristocratic, a new spirit of life, an old order changing, yielding place to new, or viewed in the concrete, as the uprising of the people and their complete utterance and exercise in politics, art, education, religion and all other forms of human activity. Because the foundations of the existing social order are

largely aristocratic, the new ideas are obscured and their effects neutralized or destroyed by the stream of traditional tendency. His avowed purpose in these chapters, which he calls *Series I.*, is to separate, as far as he may, the new order from the old, to gather materials for a definition, leaving the final formulation of it to those who shall live within the new world yet to be; dealing, in the meantime, with certain phenomena of the present that seem to be the effects of the new spirit and the new order now in its incipiency. He attempts no elaborate description of democratic polity in the sphere of government, deals with what he regards as the more vital and subtle effects of democracy—its radiation in art, industry, education and religion. He finds in Carlyle, “the Apostle of work;” Maeterlinck, “the prophet of the humble;” William Morris, “the laureate of sweating men,” indeed in Chaucer, who gave the miller and the plowman a place among his “pilgrims;” in Burns, “who sang the glories of home and field,” and in Wordsworth, “who depicted with all sincerity, the dignity of the commonplace,” “the historic tokens of democracy.” He finds in the world of art, and of education, and, last of all, of religion, “the turmoil of transition”—the spirit of democracy penetrating into all realms of thought and life—“prophets arising upon whose lips the word king is never heard, and in whose minds the conception of kingship is never formed, even concerning God—prophets, that is, of cosmic democracy,”—“even the doctrine of immortality, once aristocratic, is now all-inclusive and democratic!”

These are the types of phenomena the author deals with in the freest, most engaging, though not always the most convincing way. “What is needed at this hour, he says, is not to establish free government in Church or State, but to develop free men—“not,” as William Morris once said, “to establish socialism, but to educate socialists.” He turns for illustration of what may be done in formulating a new and modernized theology to Walt Whit-

man's "Leaves of Grass," and quotes with utter approval his words: "The time has certainly come to begin to discharge the idea of religion from mere ecclesiasticism, from Sundays and churches and church-going, and to assign it to that general position, chiefest, most indispensable, most exhilarating, to which the others are to be adjusted, inside of all human character, and education and affairs. The people, especially the young men and women of America, must begin to learn that religion is something far, far different from what they supposed. It is indeed, too important to the power and perpetuity of the new world to be consigned any longer to the churches, old or new, Catholic or Protestant—Saint this, or Saint that. It must be consigned to democracy en masse, and to literature."

GEO. B. EAGER.

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BOOKS REVIEWED IN THIS NUMBER:

The Development of Palestine Exploration, by Frederick Jones Bliss, Ph.D. The Works of Josephus, translated by William Whiston and newly edited by D. S. Margoliouth, D.Litt. Die Entstehung des Neuen Testaments, von Prof. Lic. Dr. Carl Clemen. The New Testament, a Chronological Arrangement, by Principal Lindsay. Η Καινή Διαθήκη, Novum Testamentum Textus Stephanici A.D. 1550, cum variis lectionibus, etc., curante F. H. A. Scrivener. The Prophet of Nazareth, by Nathaniel Schmidt. The Letters of Christ, by Charles Brown. What Is the Lord's Coming, by Fred Erdman. The Sychar Revival, by S. D. Gordon. Bible Outlines, or the Second Coming, by C. O. C. The Gospel of Matthew, by Alexander Maclaren, D.D., Litt.D. Jesus, An Unfinished Portrait, by Charles Van Norden, D.D. The Gospel According to St. Luke, edited by W. Williamson, B.A. Addresses on the Gospel of St. John. The Gospel of the Rejection, by Wilfred Richmond. Die Reden Unseres Herrn Nach Johannes im Grundtext Ausgelegt, von Dr. Siegfried Goebel. The Economics of Jesus, Or Work and Wages in the Kingdom of God; a Study of the Money Parables; by E. Griffith Jones, B.A. Keywords in the Teaching of Jesus, by A. T. Robertson, D.D. Our Lord's Resurrection, by the Rev. W. J. Sparrow Simpson. The Last Message of Jesus Christ, Or the Apocalypse in a New Light, by John Hamilton Timbrell. The Gift of Tongues and Other Essays, by the Rev. Dawson Walker, M.A., D.D. Hebrews, James, I. and II. Peter, a Commentary, by O. P. Eaches, D.D. James the Lord's Brother, by William Patrick, D.D. The Epistles of Peter, by the Rev. J. H. Jowett, M.A. The Bible and Christian Life, by Walter Lock, D.D. Die Inschriften von Magnesia am Mäander und das Neue Testament; eine sprachgeschichtliche Studie, von Lic. Therl Gottfried Thieme. The Disciple and His Lord, or Twenty-six Days with Jesus, by Rev. J. S. Kirtley, D.D. Homiletics and Preaching, by Walter Rhodes; Lectures on Homiletics, by Henry C. Graves, D.D. Bread and Salt from the Word of God, Sixteen Sermons, by Theodore Zahn. The Ministry

of the Eternal Life, by William C. Bitting, D.D. Literary Illustrations of the Bible, edited by James Moffatt, D.D. Students and the Modern Missionary Crusade. Missions from the Modern View, by Robert A. Hume. On the Borders of Pigmy Land, by Ruth B. Fisher. A Propos de la Separation des Églises et de l'État, par Paul Sabatier. Papst Stephan I, und der Ketzertaufstreit, von Dr. Johann Ernst. The True Story of Robert Browne, by Champlin Burrage, M.A. Nero, by Stephen Phillips. How to Conduct a Sunday-School, or Twenty-eight Years a Superintendent, by Marion Lawrence. The Making of a Teacher, by Martin G. Brumbaugh, Ph.D., LL.D. Reform in Sunday-school Teaching, by A. S. Peake, M.A., B.D. The Development of the Sunday-school. A Century of Bibles, by a Sunday-school Teacher. The Country Sunday-school, by Rev. Hight C. Moore. Moral Education, by Edward Howard Griggs. Religious Education, by Prof. Albert E. Garvie, D.D. Method in Soul Winning on Home and Foreign Fields, by Henry C. Mabie, D.D. A Text-Book in the History of Education, by Paul Monroe. The Christian Doctrine of Salvation, by George Barker Stevens, Ph.D., D.D., LL.D. Gottes Sohn und Gottes Geist Vortrage zur Christologie und zur Lehre vom Geiste Gottes, by Von Wilhelm Lütgert. The Witness of Sin, by Rev. Nathan Robinson Wood. The Gospel in the Gospels, by William Porcher Dubose, M.A., S.T.D. Religion und Religionen, von D. Otto Pfeiderer. The Philosophy of Religion, by Dr. Harald Höffding. Greece from the Coming of the Hellenes to A.D. 14, by E. S. Schuckburgh, D.Litt. The Silver Age of the Greek World, by J. P. Mahaffy, D.D., D.C.L. Memories of Life at Oxford, and Experiences in Italy, Greece, Turkey, Germany, Spain and Elsewhere, by Frederick Meyrick. Sir Walter Scott, by Andrew Lang. Walter Pater, by A. C. Benson. The New Far East, by Thomas F. Millard. The Negro and the Nation, by George S. Merriam.