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"THE NEW THEOLOGY."

BY PROF. DOUGLAS C. MACINTOSH, BRANDON, CANADA.

It has been frequently said by those who dissent from the chief positions taken in the recent book by the Rev. R. J. Campbell, under the above caption, that it is not worthy of serious consideration. This opinion is some times justified on the ground that there is little or nothing new in the book. In a certain sense this is largely true. There is indeed very little in it that is absolutely new. On this point the author says: "The fundamental principal of the New Theology is as old as religion, but I am quite willing to admit that in its all-round application to the conditions of modern life it is new."* But even this seems to be granting too much. With the exception of one or two points of minor importance, the philosopher or theologian will not find anything in the book but what in essence has appeared over and over again in the literature of the last twenty-five or thirty years. Still, while the book is not of any particular significance so far as any contribution to philosophy or to scientific theology is concerned, its production and the reception which has been given it make it peculiarly interesting and significant. What has long been smouldering in philosophy has at last flared out in popular theology. The eloquent successor of Joseph Parker in the City Temple has absorbed some of the elements of what has been on the whole the dominant philosophy in probably a majority of the colleges and universities of English-speaking countries for the passing generation, and, having worked out with considerable thoroughness the theological implications of this philosophical position, he has presented them so clearly and forcibly in sermon and book that the Anglo-Saxon world has, much more than formerly, been brought face to face with some of the

**The New Theology*, pp. vi, vii.

fundamental issues of modern liberal theology. When one reflects upon the large number of institutions of higher education in which this philosophy has been for decades dominant and the still larger number in which it has been very influential; when one remembers that a very large percentage of the younger men in the ministry of the Protestant churches of Great Britain, the United States and Canada have had their thinking more or less deeply influenced by this philosophy; and when one considers the fact that when the theology involved has been put plainly before the people it has aroused such general and vigorous protest, the situation is, to say the least, decidedly interesting. When one reflects further and considers that modern philosophy has developed in comparative independence of theology, and that a philosophy which becomes at all prevalent always represents a systematization of tendencies at work in the social consciousness, the seriousness of the situation begins to appear. The question is suggested, Is the religion of the future to be thoroughly or only partially Christian?

Even a superficial acquaintance with Mr. Campbell's book will reveal the fact that in the motives that underlie the author's work there is much that is commendable. The vividness of his consciousness of the presence of God at work in the world to-day, and the intensity of his devotion to what he feels to be the true welfare of men, are unmistakably manifest from beginning to end. The depth of his appreciation and love of Jesus Christ is abundantly evident. "Christianity without Jesus," he says, "is the world without the sun." *"The name of Jesus . . . commands a reverence, and indeed a worship, the like of which no other has ever received in the history of mankind. It is no use trying to place Jesus in a row along with other religious masters. He is first and the rest nowhere; we have no category for Him."† Surely it is not the Christian spirit that would anathematize this man who so unmistakably loves the Lord Je-

*Ibid, p. 69.

†p. 70.

sus. Indeed, it is his religious faith in large part that makes him so confident that the Christian religion can be commended to the rational judgment of men. He would minister to the spiritual needs of the vast number who have been thrown by modern currents of opinion into a state of religious uncertainty and negation, and so he feels justified in his revolt against the extreme of irrationalism in religion which was caricatured by the boy's definition of faith—"Faith is when you believe what you know isn't true." The author of "The New Theology" would assure men that they can be both reasonable and religious, to maintain which position he feels obliged to attack whatever seems to him unreasonable in religious belief.

Nor is Campbell alone among those of his school in this religious motivation of his work. By his own acknowledgement he is an Hegelian—indeed, it would be impossible for him to hide it—and it has been a marked characteristic of the English followers of Hegel, especially of the earlier ones, that their interest in philosophy has been very largely religious. In the third quarter of the nineteenth century, under the influence of Mill, Bain, Darwin, Huxley and Spencer, naturalism and agnosticism seemed about to dominate reflective thought, and appeal was constantly made to the findings of science in support of these positions. Hutchinson Stirling, the pioneer of English Hegelians described the situation in these words: "Spiritualism seems dying out in England, and more and more numerous voices daily cry hail to the new God, Matter."* To find a place for moral and religious faith without doing violence to intellect many began to turn toward the German idealistic philosophy. Among these were Stirling, T. H. Green, John and Edward Caird, William Wallace, and others. In his book, "The Secret of Hegel", Stirling says: "Kant and Hegel have no object but to restore faith—faith in God—faith in the immortality of the soul, and the freedom of the

*"The Secret of Hegel," p. xxxi.

will—nay, faith in Christianity as the revealed religion—and that, too, in perfect harmony with the right of private judgment.” And in another place he says: “The only food on which humanity will thrive is Hegelianism.”* With reference to his own book, “The Fundamental Ideas of Christianity”, John Caird says: “I shall be satisfied if it leads some few who are in doubt on the highest matters to see that Christianity and Christian ideas are not contrary to reason, but rather in deepest accord with both the intellectual and the moral needs of men.”† W. T. Harris, another member of the school, thinks this philosophy the only means of enabling the thinker to avoid both atheism and pantheism. In his religious motive, then, Campbell is quite in harmony with the genius of the philosophical movement with which he has affiliated himself.

But there will be many who can appreciate the motives which prompted the author of the work before us, who can not endorse the method he has employed. A man may be traveling with the best of intentions and yet be on the wrong road. This, I take it, is the case with Mr. Campbell. He has made the framework of his theology philosophical instead of religious. Modern philosophy begins in doubt; theology begins and must always begin in faith, and while it may have to pass through a stage of philosophical development, its central principles must always be a statement of religious convictions. If the opposite course is pursued and philosophy rather than faith is made the determining factor there is no guarantee that those elements which are essential to the highest type of the religious life will be retained. And if, as in the case before us, there are features about the philosophy adopted which are decidedly anti-Christian, the result cannot be other than unsatisfactory in theology.

The absolute idealism taken over from Hegel by the philosophers whom Campbell follows, set forth without

*Ibid, p. xii.

†“The Fundamental Ideas of Christianity,” p. cxxxi.

its extreme positions being refined away proceeds as follows: We must assume that knowledge is possible, for, if we cannot know, we cannot know that we cannot know. Having thus no right to say that knowledge is impossible, we may assume that we can know reality. If, however, we can know reality, our mental constructions, our ideas and reasonings when consistent must truly represent reality. That is, reality must be of the same sort as our mental constructions, that is, a system of ideas. Thus the ultimate reality is a mind in which everything exists as an idea, systematized in relation to everything else. This Absolute Reality of Mind, including all things that are as ideas, is what religion calls God. To quote from Campbell, God is "the infinite consciousness."* But other consequences flow from this principle. The way we know is by arranging our ideas in a system, and complete knowledge would see everything as forming one system. This system being a unity of consciousness, and we ourselves being each a unity of consciousness, we are in principle the same as the Absolute Reality; or, in other words, we are, in principle, the same as God, our real self is God. As we appear we are incomplete, but if completed we would be God. But the real self *is* complete; it only *seems* to be incomplete to us because we view things as in an order of time; eternally our real self is God. Thus we have that extreme development of the doctrine of the immanence of God which Campbell declares is the starting point of the New Theology. "The New Theology," he says, indicates "the attitude of those who believe that the fundamentals of Christian faith need to be re-articulated in terms of the immanence of God."† To repeat, then, God is the complete unity of all that is. The real self is eternally complete in God. The appearance of imperfection is an illusion. The imperfection or evil exists, of course, as an appearance, but it is the absence of reality only; it is purely negative. The eternal reality, however, is expressed as appearance in time;

*p. xxii.

†Ibid, p. iii.

it shows the self as striving to express in the world of appearance the perfection which it really possesses eternally in God. Moral conduct is that which assists this expression of the real, perfect self. It is conduct enlightened by a knowledge of the true self which is to be realized. This means that all that is necessary to insure moral conduct is enlightenment, knowledge. Finally, inasmuch as it is the eternal, perfect reality which is being expressed in that which is seen and temporal, the process must inevitably lead to the realizing of the perfect good. The destiny of each individual is to become manifestly what he has been in reality all the while, viz., his real, perfect self in God.

This, then, instead of an expression of the religious faith of the Christian as determined by the gospel of Jesus Christ, is what Campbell makes central and determining in his theology. He rightly declares, "What I have to say leads back through Hegelianism to the old Greek thinkers, and beyond them again to the wise men who lived and taught in the East ages before Jesus was born."* Whatever of Christianity will not fit in with Hegelianism must be sacrificed, or, if retained, must be made to seem to fit into that system. It may seem a hard saying, but, after making due allowance for the large element of what is truly Christian in spirit and viewpoint in this "New Theology", it remains true that so far as its normative principle, its determining factor, is concerned, it is in origin and nature not Christian but essentially pagan. It makes room for a mystical religious faith, but he does not distinctly provide any check for its vagaries save that of philosophical consistency; the norm of Christian faith or of the Christian revelation is not insisted upon. The result is a theology which is strikingly anti-Christian in some particulars.

It excites our suspicions as to just what the author means by God when we find him declaring that to disbelieve in God is an impossibility. "Everyone," he says,

*p. xxii.

“believes in God if he believes in his own existence.”* Haeckel, who is an enthusiastic atheist and who cheerfully undertakes to disprove the existence of a personal God, is said by Campbell to declare his belief in God on every page of his book. We are not just now concerned with the fallacy in the argument which makes this surprising position possible, but in the view of God which lies back of it. God is defined as the “mysterious Power which is finding expression in the universe, and is in every tiniest atom of the wondrous whole.”† “Whatever else” this power “may be” says Campbell, “it is myself.”‡ There is nothing “in the universe outside of God.”|| Now Campbell, like the English Hegelians in general, disavows pantheism, but it is a fair question whether he has altogether avoided this undesirable issue. God is certainly not in every tiniest atom in the universe in the same sense in which he is in Jesus Christ. Moreover, there must be a real distinction of all finite reality from God, as well as a dependence of all existence upon God.

The doctrine of God being what it is, the doctrine of man cannot be fully satisfactory. The individuality of man is merged too fully in that of God. God and man are held to be fundamentally identical. To quote the author's own words, “The self is God”;** “There is no dividing line” between our being and God's, “except from our side”*** Our true being is eternally one with the being of God. “When our finite consciousness ceases to be finite, there will be no distinction between our's and God's.”**** Now as against this point of view it must be said that the Christian religion not only must hold to an eternal distinction between man and God, but always finds God first in the not-self rather than in the self. Christianity does not begin with the worship of self as a part of God, but with the recognition, not only of one's own distinction from God, but also of one's alienation from God through sin. Christian piety, even

*p. xvii. †p. xviii. ‡*ibid.* ||*ibid.* **p. xxxiv. ****ibid.* ****p. xlii.

at its nearest approach to mysticism, does not fail to distinguish between the state of the spiritual man who is in God and in whom God is, and that of the unregenerate man who abides in a state of sin and guilt.

It is in connection with this matter of sin that Campbell has been most severely and most justly criticized. The problem of the existence of moral evil does not seem to trouble Mr. Campbell at all. "Evil," he says, "is a negative, not a positive term. It is the perceives privation of good."* "Good is being and evil is not-being.†" Like the shadow, it has not and "never had any real existence"‡. It seems somewhat strange, then, to find the author accusing of something like wilful misrepresentation those who say that he denies the existence of sin. The truth is, that he admits that sin exists but denies that it is real. He admits it in the subject of his sentence and cancels it in his predicate. He admits it as a phase of human experience, but declares that it has no reality from God's point of view. That this philosophy of moral evil is really dangerous in its tendency to blot out moral distinctions is shown by the extreme and even absurd length to which it leads our author. To recall the most startling and oftenest quoted passage in the book, "Sin itself is a quest for God—a blundering quest, but a quest for all that. The man who got dead drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself and to realize more abundant life. His self-indulgence just came to that; he wanted it only for a brief hour, to live the larger life, to expand the soul, to enter untrodden regions and gather to himself new experience. That drunken debauch was a quest for life, a quest for God. Men in their sinful follies today, and their blank atheism, and their foul blasphemeies, their trampling upon things that are beautiful and good, are engaged in this dim, blundering quest for God, whom to know is life eternal. The roué you saw in Picadilly last night who went out

*p. xliii. †p. xliv. ‡p. xlv.

to corrupt innocence and to wallow in filthiness of the flesh was engaged in his blundering quest for God.”* I hold that it is not psychologically true to say that the sinner in sinning is seeking God. If interrogated, he would admit that his sin was no mere mistake; he saw the better and approved, but chose the worse. Man has nothing to gain and everything to lose by taking an over-lenient view of the guilt of his own sin.

Considering the unsatisfactory character of the doctrines of God and of man in this “New Theology”, it would be too much to expect a wholly satisfactory view of the person and work of Jesus Christ. The general criticism to be made against the position taken is that while the author admits the uniqueness of Jesus, he does not make sufficient use of this uniqueness to do justice to the place of Jesus in Christian faith and to his function in Christian life. He says: “History has settled the uniqueness of Jesus.”† “I do not make him only a man, but . . . the only Man. We have only seen perfect manhood once and that was the manhood of Jesus.”‡ But he also says: “I believe what the creeds say about the person of Jesus, but I believe it in a way that puts no gulf between Him and the rest of the human race.”|| “Jesus was God, but so are we. He was God because his life was the expression of divine love; we, too, are one with God in so far as our lives express the same thing.”** “Until we come to creed-making we never think of putting Jesus on the God-side of things and ourselves on the other.”*** Now I take it that it is just here most of all that Campbell reveals the weakness of his Christology. He is right in emphasizing the real humanity of our Savior and his identification of himself with the human race; but he does not sufficiently recognize that, assuming the humanity of Jesus, we find his real significance in that uniqueness, not only moral, but also religious, by virtue of which we do put him “on the God-side of things

*p. clifi. †p. lxxvi. ‡p. lxxvii. ||p. lxxli. ***p. xciv. **p. lxxvii.

and ourselves on the other". Christian faith makes him alone of the sons of men the object of religious worship. He is the divine Savior, the incarnation of God. God was in him, manifesting himself to the world, reconciling the world unto himself. Christian faith has rightly given to Jesus a place so unique that it is felt to be presumption, and even something akin to blasphemy, for us to add to a statement of what *he* is, the words of Campbell, "but so are we."

Coming to the doctrine of the work of Jesus, several criticisms are to be made. Two of the most obvious are suggested by the following quotation: "Go with J. Keir Hardie to the House of Commons and listen to his pleading for justice to his order, and you see the atonement."* "Men like Robert Blatchford, scoffing at the possibility of a future life, thinking he is destroying supernaturalism, is being saved while trying to save—His moral earnestness is a part of his Christhood and his work a part of the atonement."† Now, in the first place, the implication of these words is that the "atonement" is primarily of social rather than religious significance. As a matter of fact, the opposite is the truth. There was involved, indeed, in the work of Jesus the reconciliation of men to each other, and this aspect of his work is rightly receiving emphasis today. But in spite of the prevailing tendency to substitute social ethics for religion, if I mistake not, the mission of Jesus was even more religious than social; it was fundamentally to effect reconciliation between God and man in the place of the alienation which existed on account of man's guilt and love of sin. And in the second place, here as in the doctrine of the person of Christ, the uniqueness of Jesus is not fully recognized. There is only one experience which the Christian can regard as salvation, and that is an effect due to the reconciling work of Jesus Christ, who is thus the only Savior. A third criticism is that the view of the work of Jesus set forth in the book before

*p. 173.

†p. 211.

us is that of a work of intellectual enlightenment rather than moral and religious salvation. The author says, Jesus Christ "came to show us what we potentially are."* But I take it that the significance of the work of of Jesus lies not merely in his showing us what we potentially are, but in showing man what he actually is in his unsaved condition, namely, sinful, and needing salvation; and also in bringing him out of this lost estate into a new actual condition of reconciliation to God and into a life of moral and religious discipleship to himself. Once more it may be said that Campbell's substitution for the terms of the court of justice the thought of a metaphysical oneness of man and God, even before man's forgiveness, seems of very doubtful value for theology to say the least. He says the atonement asserts the "unity of all existence, of the individual with the race and of the race with God"†. But what man is concerned to know is not whether, in his lost as in his saved condition there was all the time a metaphysical oneness between himself and God, but what are the personal relations between himself and God—whether his sins are forgiven and full fellowship established between himself and God. What is needed is to state this doctrine as clearly as possible in terms of personal relationships established between the personal God and human persons through the personal mediation of Jesus Christ our Lord.

With regard to the doctrine of the future several criticisms are to be made. It is very evident that, whatever may be his real motives for postulating immortality, our author defends that belief on philosophical rather than religious grounds. He says: "I build my belief in immortality on the conviction that the fundamental reality in the universe is consciousness, and that no consciousness can ever be extinguished, for it belongs to the whole and must be fulfilled in the whole. It is unthinkable that any kind of being which has ever become aware of itself,

*p. 84.

†p. 140.

(and so contained a ray of the eternal consciousness) can perish.”* But it is more in accord with the Christian point of view, as well as less likely to be overthrown by philosophical criticism, to rest our belief in personal immortality upon our faith in the God and Father of our Lord Jesus Christ, the Father of spirits, whom Jesus has revealed to us as the God of love.

But with reference to the destiny of man, Campbell is carried away by his philosophy into an optimism so extreme and dogmatic as to militate seriously against the effectiveness of Christian motives. He says that a man may go on living for self all through a long career, he may be materialistic and self-indulgent, but it is all in vain—sooner or later the buried life shall rise in power.† Do what you will, the deeper self within you will overcome everything within you that makes for separateness.‡ So far as this particular doctrine is concerned it is a dogmatic universalism minus the Saviorhood of Christ. It is quite in accord with the general philosophical position which controls the theology under review. The ideal person is eternally real, and the destiny of each individual is to have this ideal self realized, manifested in a time-order. Thus the late Dr. Hastie, an absolute idealist, said that Calvin’s doctrine of absolute predestination was thoroughly justifiable, with the single exception that instead of a limited few being absolutely predestined to eternal life, this is really true of all finite spirits.

Campbell’s position with regard to the resurrection is anomalous but interesting. He says the “real resurrection” is “spiritual, not physical”; it is the uprising of the eternal Christ within the soul of the penitent sinner”* But this is evidently not a sufficient answer to the question to satisfy the demand of his religious nature, and he goes on to supply a fantastic, speculative support to the doctrine of physical resurrection. He argues that the body is only an idea anyway, and the body of the res-

* pp. 230, 231. † p. 215. ‡ p. 216.

urrection may exist in some other form, such as in space of four dimensions.† This seems to be of little value to Christian faith; far better is it to rest our cherished belief in the future risen life where Jesus himself rests it, viz., on a religious basis, on faith in our God and Father who is Lord of heaven and earth.

To take one more example of the unsatisfactory result of taking as the determining factor in theology a philosophical system rather than Christian faith, we have what Mr. Campbell calls "the doctrine of the Trinity or something like it."‡ Its three terms are God, the universe, and God's operation within the universe; or, in other words, the Infinite, the finite and the activity of the former within the latter. These constitute a trinity in unity. This may be granted but the Trinity is not quite the Trinity in which Christian faith is interested. It is a Trinity of speculative philosophy, such as Lessing and Hegel constructed, and which also appears as one of the curiosities of Prof. W. N. Clark's theology. The religious interest in the Trinity, however, is that which appears in the New Testament and this it is which should be made normative for Christian theology. That is not the complete Christian view of God which does not find him not only as the transcendent God the Father of Spirits and Ruler of the universe, but also as incarnate in Jesus Christ, the Son of God, and also immanent and operating in the lives of men as God, the Holy Spirit.

If we would appreciate as well as criticize this religious-philosophical movement of which Campbell's "New Theology" is an expression, it must be admitted that even from the standpoint of religion it has its strong points. It appeals to the person who holds it as being thoroughly rational, and so he is not ashamed of his religious convictions. They stand for him on the same level, or even on a higher level of rationality than the laws of science. Another strong point is the religious attitude toward nature. All nature is regarded as being

†p. 223. ‡p. 85.

permeated through and through with the present rational activity of God. It is God's language to man intended for man's instruction. The attitude toward man, too, is most kindly and even reverential. Man is regarded as a partial self-expression of God, the Absolute Reason, and his defects are simply negative; they are all due to a lack of the Divine Reason; man is not yet what he will be; he is not to be censured for his fault, but pitied and helped by being taught the truth more perfectly. (The defects of this view of man and of sin have already been indicated.) Another feature which is not wholly bad is the optimism which pervades the whole point of view. He who is working in a reasonable way toward the highest ideal is absolutely certain that he is on the winning side. This optimism may, however, as we have seen, become extreme and one-sided and superficial, so that it hinders the putting forth of one's best efforts.

But after making due allowance for the strong points in this "New Theology" it must be affirmed that in its method and in many of its results it is a sad failure. In constructing a theology it is most essential to have it fundamentally religious rather than speculative. Its content must be the content of Christian faith, or, what is the same thing differently expressed, the content of the Christian revelation or the Gospel. In taking this position it is still possible to grant that there is a need that the Gospel be formulated in concepts that are vital and expressed in language that is current today. In rejecting philosophy as the fundamental principle in theology, one should not, however, go so far as the Ritschians do who say that philosophy and theology must be kept absolutely separate. This leads, as has frequently been pointed out, to a subjectivism which is not in the interests of faith. If one feels that his theology is not capable of philosophical defense he is liable to lose confidence in it to some extent. But while philosophy has its place in mediating between the affirmations of faith

and the other departments of our knowledge, it must not be suffered to change the essential content of the Christian revelation.

As must have been suggested by what has already been said, one of the most radical defects of Campbell's theology is his failure to do justice to the function of revelation and the Scriptures in the construction of one's theology. In the first place, although this is not the most important point, our author seems to come by his radical critical views of the Old Testament rather too easily. He does not seem to be aware of the fact that in some particulars, such as the question of the origin of Jewish monotheism, the most scholarly Old Testament criticism as represented by Baentsch and others, is now faced in a conservative direction.

In the case of New Testament theology the author seems inclined to exaggerate the variety that exists in the presentation of Christian truth, and to underestimate the unity which pervades the New Testament—a unity which is really very marked and far-reaching. The variety is due in part to the particular angle from which in each case the fundamental verities are viewed, and also largely to the different circumstances under which the teaching is given. But from the theological point of view the most serious criticism to be made against our author on this general point is that he does not, either in his theory or in his practice, make sufficient use of the norm of the Christian revelation. His attitude is indicated by the following quotations: "At its best, external authority is only a crutch, at the worst, it may become a rigid fetter."* "The divine self within every one of us enables us to discern the truth best fitted to our needs."† Men should "trust their own divine nature to enable them to follow and express the truth as well as to receive it."‡ "The real test of truth is the response it awakens within the soul."‡ So far as this last point is concerned, all that *seems* true would stand this test, for

*p. 177. †p. 178. ‡pp. 177-8.

all that seems true awakens some response within the human soul. But in general our criticism would be that from the Christian point of view Campbell's theology is merely his subjective opinion, philosophical as it seems to himself to be. He has not provided for its being true to all the fundamentals of Christian faith, because he does not recognize sufficiently the normative value of the Gospel or the Christian revelation. It is, of course, essential that any theology to which we give our adherence should be an expression of our own religious convictions, but it might conceivably be ours without being in every essential thoroughly Christian. It is in order that our theology may be *Christian* in every particular that we go to the New Testament, where we find not only the record of God's central and culminating revelation of himself in Jesus Christ, but also the interpretation from the standpoint of Christian faith of what is involved in that revelation. Theology needs the light of revelation, not to make reflection unnecessary, but to give that reflection the right direction.

We have seen some of the lengths to which Mr. Campbell has been led astray, as it seems to me, by his adoption of a philosophy which is not essentially Christian. And indeed it is questionable if that same philosophy would not lead him still farther, if his moral and religious interests did not prevent it. There are disciples of Hegel who claim that logically the Hegelian philosophy leads to pantheism or even to atheism; and that it is not satisfactory on personal immortality and the freedom of the will is a common criticism. That Mr. Campbell has felt its fatalistic trend is shown by his confession: "In strict logic I can find no place for the freedom of the will."† But his moral consciousness rebels at this position and he says: "We are compelled to overleap logic when considering this matter."‡

What has been attempted here has been to show that, weighed in the balances of the Christian consciousness,

Mr. Campbell's "New Theology" is found wanting. The same thing might quite as easily be shown if his underlying philosophy were weighed by the critical understanding. As a matter of fact, the death-blow has already been given to that philosophy from within the philosophical arena itself. Such works as Bradley's "Appearance and Reality", and various works on pragmatism have brought out the latent inconsistencies of the older idealism, and there are signs of the coming of a constructive philosophy that will avoid the one-sided intellectualism of its predecessor, and will be truer to every really vital interest of human life, morality and religion included. One of the most characteristic defects of the whole school of thought which Campbell represents is its faulty logic. Again and again it reaches its results by substituting for each other in the course of the argument terms which are different in meaning. For instance, we have Campbell saying that if one believes that there is a power manifested in the universe, we believe in God, and that if one believes in the activity of the infinite in the finite he believes in the Trinity. There is also the characteristic assumption in some cases that if one can attach the same predicate to two existences, these two existences are thereby shown to be one and the same. Thus, according to Campbell, since man's self is a unifying principle in his experience, and God's self is a unifying principle in the universe, man's self and God's self are one and the same, or man's real self is God. Our author seems to feel the weakness of this, his fundamental philosophical tenet, and so he imports into his doctrine of the fundamental metaphysical identity of God and man the modern theory of the continuity of all existence through the subconscious life. This, however, is putting new wine into old bottles, and the result must inevitably be disastrous to both.

But with all its defects, religious and philosophical, the type of thought of which this new theology is an expression is bound to be influential for some time to come.

It is not due to mere idle speculation; it is largely influenced by an ideal of life which is fast becoming widely prevalent and which is only partially Christian, the ideal which sees obligation to man only and ignores obligation to God. Campbell does not, of course, follow this tendency to its limit, but a hint as to its influence is afforded by his description of his position as "spiritual socialism" or "the religious articulation of the social movement",* and by such statements as this: "I maintain that the church has nothing whatever to do with preparing men for a world to come."† Doubtless one of the greatest needs of today is the application of Christian principles to social needs and problems, but what the tendency to substitute social ethics for religion is liable to lead to may be learned from the growing tendency, even in some of our evangelical churches, no longer to affirm either the existence of a personal God or personal immortality, and to define personal religion altogether in terms of proper adjustment to one's social environment. Perhaps it is the most serious indictment to be made against Mr. Campbell's theology that it is a long step in the direction of this extreme standpoint in which all that is distinctively religious is secularized out of existence.

*p. 14. †p 250.

BOOK REVIEWS.

I. NEW TESTAMENT.

VON REIMARUS ZU WREDE. Eine Geschichte der Leben-Jesu-Forschung.

Von Albert Schweitzer, Lic. Theol. Dr. phil. Privatdozent an der evang. theol. Fakultät zu Strassburg. Verlag von J. C. B. Mohr, Tübingen, Germany. 1906. S. 418. Pr. M. 8. Geb. M. 9.

It is a great task that Dr. Schweitzer has here undertaken. He has sketched the criticism of the life of Jesus from Reimarus whose *Leben Jesu* appeared in 1786 to Wrede whose *Messiasgeheimnis* was published in 1901. He considers Reimarus to be the first scholar who applied historical and scientific methods to the study of Christ's life. One is bound to say that the outline here given of this great stream of criticism is able, even brilliant. The processes by which so much new light has been thrown on the historic conditions of Christ's life are clearly set forth. Naturally, for Dr. Schweitzer's criticism is chiefly German criticism. He considers that the historic Christ as the theologians pictured him never existed at all. The traditional Christ is a fiction, and hence the historical foundation of the old Christianity is gone. The real ground of Christianity is the stream of influence that emanates from Jesus, though he himself is unknown to us, as he was to those who saw and heard him. As an historic personality Jesus is foreign to our time and is no longer a teacher of the modern world. He offers himself as Master to those who will obey. In a word, it is a purely naturalistic Jesus that criticism leaves us, stripped of all supernatural aspects. This in brief is the inspiring picture of a purely negative Christ that Schweitzer gives as the fruit of a century and a half of radical negations! But after all is said, one doubts if the radical critics represent the sober results of real criticism. Somehow Jesus still saves men from sin as he did when

the negative critics of his day when on earth proved that he was not the Messiah and had no power to do it. Logic to the winds! Jesus healed the paralytic and forgave his sins. So to-day, in spite of all men's pettifogging criticism Jesus saves the drunkard from drink. It is no doubt true that many erroneous ideas of Jesus have existed and do exist, those of the radical critics being fine specimens of such errors. The criticism of Christ that will stand is a sane criticism, not a one-sided scholarship. One should blink at no facts, only if they are facts. The true critic welcomes all real truth. But literary criticism is not all the truth, nor is all of it truth. Jesus challenges the whole of man's nature, not merely intellectual ratiocinations. Jesus is open to the intellect, provided the intellect is a clear one, a balanced one, not a conceited one, not a prejudiced one. But it is the will where Jesus makes his battle over the human life. That battle goes on irrespective of all the critics from Reimarus to Wrede.

A. T. ROBERTSON.

DIE SCHRIFTEN DES NEUEN TESTAMENTS. Neu übersetzt und für die Gegenwart erklärt.

Vandenhoeck und Ruprecht. Goettingen, Germany. I Band. 1906. II Band, Bogen 1-8. 1907. Preis 7 M.

This is the second edition of a very able new translation of the New Testament into German, with introduction and comment. The first volume is here complete and the second is begun. The work is sent out under the direction of Prof. Johannes Weiss, of Marburg, but he is assisted by Profs. Baumgarten, Bousset, Gunkel, Heitmüller, Hollman, Jülicher, Knopf, Koehler and Lucken. This group of scholars represent the more advanced wing in Germany. The result is a New Testament that is in harmony with the modern radical scholarship of Germany. It is interesting from that standpoint and ably done, of course. The order of the books here translated and edited is Mark, Matthew, Luke, Acts, I and II Thessalonians, Galatians, I Corinthians. This is not,

of course, an exact chronological sequence, but a combination of that idea with the priority of the events recorded after the method of my Chronological New Testament. The absence of John's Gospel in this list so far is noteworthy and the early date given to Galatians. With these exceptions and the absence of James as yet the order is the same as in my New Testament mentioned above. There is all the usual German thoroughness and care in the details.

A. T. ROBERTSON.

DER TEXT DES NEUEN TESTAMENTS. Neue Fragen, Funde und Forschungen der Neutestamentlichen Textkritik.

Von Lic. Rudolf Knopf. A. O. Professor der Theologie a. d. Univ. Marburg. Verlag von Alfred Töpelmann, Giessen, Germany. 1906. Pr. M. 1. S. 48.

The Germans are taking fresh interest in Textual Criticism of the New Testament. This book is one of the best recent discussions of the elementary matters concerning the subject. The author is familiar with the new views about the importance of the Western type of text, the new light on the Syrian Versions, the Latin Versions, and the papyri. It is really astonishing how much of real information is packed into 48 pages. No revolutionary suggestions are offered, but that is not looked for in a handbook. The book is a good model for such work, and is useful to others besides beginners,

A. T. ROBERTSON.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW.

By Willoughby C. Allen, M.A., Chaplain-Fellow, and Lecturer in Theology and Hebrew, Exeter College, Oxford. Chas. Scribner's Sons, New York. 1907. Price. \$3.00 net. Pages 338.

This very welcome volume has been long desired. Mr. Allen has eminent qualifications for his task because of his mastery of Hebrew and familiarity with the Jewish thought of the first century, A.D. That is essential for one who wishes to write a critical commentary on the Gospel of Matthew. Mr. Allen has given himself rigidly

to the criticism of this Gospel. He has in truth written a remarkably lucid discussion of the Synoptic problem, one that no technical student of these Gospels can afford to ignore. But good as it is in this respect, just here is the limitation of the work of Mr. Allen. So careful is he to point out every detailed likeness or dissimilarity between Matthew and Mark and Luke that great monotony results. To be sure, one has no right to expect fascination in a scholarly commentary. Ability and scholarly accuracy greet one at every turn here. But after all is said, the fact remains that the excellent Synoptic discussion is at the expense of much grammatical, historical and exegetical material. Mr. Allen himself reminds us in his informing Preface that a commentary on Matthew has to show a choice of method, since it is impossible to do all that is needed. That is true, and the result is that, good as the work of Mr. Allen is, one cannot take this as the one commentary on Matthew. Those who know German can add Zahn's *Kommentar*, and American students, and many English, will need Broadus on Matthew, still the best exposition of this Gospel in existence. Mr. Allen, be it observed, disclaims exposition. If you take Allen for the criticism and Broadus for the exposition, you will be fully equipped for the interpretation of the Gospel in the light of modern scholarship and for modern needs. Mr. Allen's work is worthy of a place in the International Critical Series, though it has serious limitation here noted.

In matters of exegesis there is occasional call for sharp dissent, especially where Mr. Allen reads his ecclesiastical views into the context. On page LXXV he says that the apostles were to "make disciples by baptism," (Matt. 28:19) and "the disciples constituted an ecclesia," (Matt. 16:18) both positions too ecclesiastical in tendency, and not in harmony with the facts. On Matt. 3:16 he says that *'από* in Matt., instead of *ἐκ* in Mk. 1:9 "suggests that the baptism did not necessarily involve complete immersion"! He swallowed several cam-

els here in order to strain out the gnat of immersion, if the mode is so unimportant after all! Mr. Allen (p. 177) defines the kingdom as being "here, as elsewhere in this Gospel, the kingdom to be inaugurated when the Son of Man came upon the clouds of heaven." It is that, but it is also much more, and was already present in their hearts. On p. 305 Mr. Allen cuts the ground from under the claim for infant baptism by saying: "The person baptized has repented of his sins" and "baptism also implies belief in Christ." He describes baptism (p. 305) as "a ceremonial process", and adds with a timid query "whether by immersion or affusion?" It is good on the other hand to see Mr. Allen contend ably for the reality of the Virgin Birth of Jesus (p. 7). There is much to cause thought all through the commentary, now assent, now dissent.

A. T. ROBERTSON.

THE FOURTH GOSPEL. Its Purpose and Theology.

By Ernest F. Scott, M.A. T. & T. Clark, Edinburgh. 1906. Imported by Chas Scribner's Sons, New York. Price, \$2.00 net. Pages 379.

Here is a book that will interest one in the midst of the many that continue to come from the press concerning the Fourth Gospel. It is full of vigor and fire and freshness. There are no scholarly references to cumber the pages, so that you read right on. The author is a real student who is familiar with the literature. He has shown great ability in many ways. And yet one can but feel that Mr. Scott has failed to enter into the heart of this wonderful book. This failure is not due simply to his denial of the Johannine authorship, though that does hamper him greatly. Mr. Scott shows grievous faults as an interpreter. He generalizes from too small data; he is guilty of frequent overstatement; he lacks sympathy, spiritual insight, balance of judgment. As a result, Mr. Scott flounders in the repetitions, paradoxes, and verbal distinctions of the Fourth Gospel. For a

critical student Mr. Scott shows a strange fondness for the mysticism of numbers and sees it where the author of the Gospel probably never did. On the whole, the "purpose" of the Gospel here set forth seems much more the subjective speculation of Mr. Scott than the objective presentation of the author of the Fourth Gospel. Many points of great excellence are brought forth. Mr. Scott has a keen mind, but he has read as much into this Gospel as he has gotten out of it. So at least it appears to this reviewer. There is independence of standpoint and his book will create fresh interest in the theology of John's Gospel, but it is not a final nor a satisfactory unfolding of this great book.

A. T. ROBERTSON.

THE SELF-INTERPRETATION OF JESUS CHRIST. A study of the Messianic Consciousness as Reflected in the Synoptics.

By Rev. G. S. Streatfield, M.A., Rector of Fenny Compton. Cincinnati. Jennings & Graham. 1907. Price, \$1.25 net. Pages 211.

I have enjoyed this book very much. It is an able discussion of an essential element in Christ's life, his claims about himself. Mr. Streatfield is familiar with the literature of the subject. He faces squarely the worst that radical criticism has to say against Jesus and puts it clearly before you. Then he answers the attack with cogency and power. It is not only a vigorous book, but a well-written book as well.

Any one in doubt upon the claims of Jesus about himself would do well to read this timely volume. It is a serious grappling of a great theme, and it is done with distinct success. The numerous allusions to current thought are helpful to the general reader. It is still hard to explain away Jesus. They failed while he was on earth and no one has done it since.

A. T. ROBERTSON.

JESUS IM NEUNZEHNTEM JAHRHUNDERT.

Von Heinrich Weinel. Achstes bis zehntes Tausend. Neue Bearbeitung. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. Pr. 3 M. Geb. 4 M. S. 326.

So Schweitzer has a rival in Weinel. But both writers on the bibliography concerning Christ occupy the same radical point of view. They equally rejoice in the triumph, as they see it, of extreme radicalism over the conservative and traditional views of Jesus. No doubt many erroneous opinions about Christ have been held and still exist. But it is too soon in the day to proclaim the downfall of the deity of Jesus. Unitarianism has had many ups and downs and often before thought it had swept trinitarianism off the field. But not so. Jesus was never worshiped as God by so many people in the world before as now. Weinel confines his discussion to the criticism of the 19th century. He has a very interesting survey with able criticisms of the men and their points of view who have had a large part in the evolution of criticism. Meanwhile we may hold our way and not be too sure that Jesus will no more be regarded as God by the scholars of the world. Many a good thing is done in this book in spite of its radicalism.

A. T. ROBERTSON.

DAS MESSIANISCHE BEWUSSTSEIN JESU. Ein Beitrag zur Leben-Jesu-Forschung.

Von H. J. Holtzmann. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. S. 100. Pr. M. 2.60.

Dr. Holtzmann apologizes for his work under the fear that some may call it the belated book of an old theologian who is a "back number". But surely no one has more right to speak on this great theme. There is a note of modesty and restraint that one welcomes after Schweitzer's cock-sure criticism in "Von Reimarus zu Wrede." Holtzmann is familiar with all the difficulties, but he is sure that Jesus felt himself to be the Messiah. This he considers the key to his whole career. The term

“Son of Man” Jesus knew in Daniel and put the Messianic content into it though the people generally did not so regard it. Holtzmann rightly thinks that Paul’s conception is the true one and the one destined to rule in the future as in the present.

A. T. ROBERTSON.

THE MASTER OF THE WORLD. A Study of Christ.

By Charles Lewis Slattery, Dean of the Cathedral in Faribault. Longmans, Green & Co., New York. 1906. Pages 298.

This book is not a life of Christ in any sense. There is no chronological sequence of events. It is rather a study of the traits in the character of Christ. The author has sympathy and sanity. He has independence of opinion and worship of Jesus. The style is good. The total effect is excellent. A generous and rich spiritual feast is here spread and much good will come to the average reader. Not all the points here made are new, but they are better than merely new. They are true. But there are fresh ideas that are true as well. These are finely put. The book is good and was worth doing.

A. T. ROBERTSON.

**THE FOURFOLD PORTRAIT OF THE HEAVENLY KING
AS PRESENTED IN THE FOUR GOSPELS.**

By Interpreter Elliot Stock, 62 Paternoster Row, London, England. 1907. Over 600 pages. Price £1. 11 s. 6 d.

This is an excellent piece of work and printed in the most elaborate style, wide margins and heavy paper. One fears that its possession will be in the nature of a luxury. “Interpreter” gives on one page an admirable new translation of the Gospels, on the other the Authorized Version, the parallel passages in the other Gospels, and the Old Testament passages used by the writer. Thus a very convenient plan is pursued. There is also a good outline of each Gospel and a chronology of the life of Christ. Occasional critical notes occur also. The book will be found very useful for those who can afford it.

A. T. ROBERTSON.

JESUS CHRIST OUR LORD. An English Bibliography of Christology Comprising over Five Thousand Titles Annotated and Classified.

By Samuel Gardiner Ayres, B.D., Librarian of Drew Theological Seminary. A. C. Armstrong & Son, New York. 1906. Pages 502.

Mr. Ayres has done a useful piece of work, but it is not complete, nor can it be. He does not, for instance, mention Broadus' "Jesus of Nazareth". He mentions some American Tract Society's Series on the teachings of Jesus and omits others. There are no German nor French books listed, only English and American, except translations. A number of errors of reference are noted as was inevitable. The book has manifest limitations, and yet it will be found useful to any one who wishes to make researches in the life of Christ. Only he must remember that this list is not exhaustive even for works in the English tongue.

A. T. ROBERTSON.

JESUS CHRIST AND THE CIVILIZATION OF TO-DAY.

The Ethical Teaching of Jesus Considered in its Bearings on the Moral Foundations of Moral Culture.

By Joseph Alexander Leighton, Ph.D., Professor of Philosophy and Psychology in Hobart College. The Macmillan Co., New York and London. 1907. Price, \$1.50. Pages 248.

Prof. Leighton's book is very readable, but it is far more. It is strong in thought and thoroughly modern in the right sense of the term, modern in sympathy and outlook. But he knows the mind of Christ on ethical matters and sets it forth in splendid contrast to the purely naturalistic hardness of mere biology. If nature is selfish, Christ is altruistic. Christianity is thus truly supernatural. The book has a grip on its subject and will get a grip on you if you read it. It is a fascinating theme and it is treated worthily, and that leaves little more to say. It is in truth a noble defence of the modern world's need of Jesus.

A. T. ROBERTSON.

II. PRACTICAL AND DEVOTIONAL.

FOR THE WORK OF THE MINISTRY.

By T. Harwood Pattison, D.D. Elaborated by his son, Harold Pattison. American Baptist Publication Society, Philadelphia. 1907. Pages 558. Price, \$1.50 net. Postage, 15 cents.

The lamentable death of Dr. Pattison left the material for this volume incomplete in the shape of his lectures to his classes in Pastoral Theology at Rochester Seminary; but his son, the Rev. Herold Pattison of Hartford, has worked out from his father's notes and sketches the material of the book. Besides this he has added a strong chapter at the close upon the present day value of the ministry. The book itself takes its place along with the previous works of the distinguished author; his reputation will suffer nothing by the bringing out of this posthumous volume. The genial personality, which even readers who did not know the author have already recognized under Dr. Pattison's pleasing style, is here again in evidence. The devout tone and sound sense which have marked his earlier volumes are not wanting here. The clear winsome style characteristic of the writer shows itself also in this. One is never at a loss for Dr. Pattison's meaning. Inasmuch as the book consists chiefly of lectures to theological under-graduates, it contains much that more experienced pastors may be supposed to know. But this inevitable commonplace is put forth in such agreeable style as to be interesting and suggestive. Indeed, one is scarcely conscious of any abatement of interest; because even the most familiar topics are freshly and pleasantly treated. Any pastor will find stimulus and help in reading the book. It abounds in practical suggestions on all the most important elements of a pastor's life. The balanced judgment, good humor and vigorous manliness of the treatment must commend themselves to all readers. The author begins by discussing the importance of the pastor's health and next discourses on ministerial manli-

ness. Not to mention all topics, he discusses such matters as the call, ordination, work and devotion of the preacher. Then his relations to the church, in its various departments of labor, are wisely discussed. Revivals receive judicious consideration, pastoral visiting and the social contact are also helpfully considered. Altogether it is a wholesome, judicious and spirited book.

E. C. DARGAN.

THAT THEY ALL MAY BE ONE.

A reunion sermon by Alexander Whyte, D.D., of Edinburgh. A. C. Armstrong & Sons, New York. Pages, 32.

This sermon was preached in St. George's United Free church, Edinburgh, on Whitsunday, 1906. It was occasioned by a letter on the unity of churches, signed by the archbishops of Canterbury and York, and the Presidents of various Non-Conformist church bodies in Great Britain. It is a strong and vigorous plea, not for organic, but a larger spiritual unity among churches of all sects. The plea is based primarily on self-examination. The preacher rightly holds that the heart must be right first. The keynote is, "Look not every man on his own things, but every man also on the things of others." The principle of the sermon is highly commendable. One must take issue, however, with the distinguished preacher when he says (page 30): "The first step toward a real unity of Christendom will be at hand when we come to see and realize that the Greek church was the original mother of us all." If he had said the New Testament church he would have been nearer the truth.

E. C. DARGAN.

THE MINISTRY OF RECONCILIATION.

Sermon by Charles F. Aked, D.D., Pastor of the Fifth Avenue Baptist Church, New York. F. H. Revell Company, New York. Pages 27. 10 cents.

Dr. Aked has been very cordially received on coming from England to assume charge of his very important

church in New York City. This sermon is the first which he preached as pastor. One might think he carries the thought of reconciliation a good deal further than the text warrants when he applies it to the reconciliation of Christians, with each other, of Christianity to science, and of business to God's law; yet these broad applications may in a sense be regarded as suggested at least by his text. In a few sentences here and there the preacher's leaning toward liberalism crops out; but on the whole it is a vigorous, manly measure, true to the fundamentals of Christianity, and spoken with an earnest and devout spirit. May the author's ministry among us be greatly blessed.

E. C. DARGAN.

QUIET TALKS ON PERSONAL PROBLEMS.

By S. D. Gordon, New York. A. C. Armstrong & Sons. Pages 224. Price, 75 cents net.

The author of these "Quiet Talks" needs no introduction to those who have read the former volumes of the series. The same spirituality, simplicity, good sense and helpfulness which marked the former works are all found in this. The discussions are upon sin, doubt, ambition, self-mastery, pain, guidance, the church and questioned things. Sympathy, penetration and candor, rather than profundity or finality characterize the discussion. Those upon sin, self-mastery, pain, and guidance may be noted as particularly helpful.

E. C. DARGAN.

BAPTISM AND THE REMISSION OF SINS.

By President E Y. Mullins, D.D., LL.D. American Baptist Publication Society, Philadelphia. Pages 24. Price 5 cents net.

This paper was read at the National Congress of Disciples, April 25th, 1906, by special invitation. The Publication Society has done well to bring out this singularly clear and able discussion in tract form. It is a strong and lucid presentation of the symbolic or ceremonial interpretation of those passages of Scripture which, as bearing on what is called Baptismal Regeneration, have

ever been much debated between Baptists and Disciples. The frank and brotherly tone of the paper is as notable as its thoughtful quality.

E. C. DARGAN.

A CORNER IN INDIA.

By Mrs. Mary Mead Clarke. American Baptist Publication Society. May, 1907.

This is a fresh and deeply interesting missionary book. No traveler's tales are here, the fruit of scanty knowledge and hence of doubtful veracity, but the narrative is the result of 25 years of personal work and varied experiences in the hill country of Assam. We are used to thinking of India as a country of plains and "coral strands", and Assam does consist chiefly of one vast valley, through which runs the mighty Irrawaddy. But along its northern border are foothills of the Himalayas, and here are located mission stations, sometimes four thousand feet above the sea. Mr. and Mrs. Clark were the first permanent missionaries among the Nagas, and in 1876 their country was beyond the protection of the British flag, and Mr. Clark was warned that he went at his own risk among these fierce and savage people. But the Master's call nerved him to brave all perils that he might plant there the banner of the Cross. Some pioneer work had been done by an Assamese evangelist, Godhula, full of tact and courage. Thrown into prison as a spy, he won the people by his splendid singing of Christian songs, and soon they flocked to hear him preach, and wept when he left. Returning with his wife, in six months he had the joy of receiving nine converts, and thus the way was opened for the Clarks to establish themselves in this corner of India. It was a life of many dangers, but of heroic living, sustained by faith and tireless zeal. Necessity was often the mother of invention, and gradually their home became more comfortable, better paths and roads were made, and even a suspension bridge built under the direction of the missionary. Soon they were gladdened by the conversion of many of the

people, and the growth of Christian character and usefulness among these erstwhile savages is beautifully described. Other missionaries came, new fields were opened, Mr. Clark translated several books of the Bible, and now there are hundreds of Christians in that region.

The style of the writer is clear and concise and the book is well adapted to interest young people as well as older readers. The numerous pictures really illustrate the text and help in the understanding of the descriptions.

THE BAY PSALM BOOK. Being a Facsimile Reprint of the First Edition.

Printed by Stephen Doyle at Cambridge, in New England, in 1840. With introduction by Wilberforce Eames. New York. Dodd, Mead & Co. 1905.

The Boy Psalm Book was the first English book printed in America. This fact, together with the further fact that it has had an important history in connection with Christian worship both in America and Europe, makes it a peculiarly interesting work. The publishers have, therefore, accomplished a very worthy undertaking in reproducing in excellent fac simile this rare and interesting old book.

W. J. MCGLOTHLIN.

III. THEOLOGY.

THE PHILOSOPHY OF CHRISTIAN EXPERIENCE.

By Henry W. Clark. Fleming H. Revell Company, New York and Chicago.

This is one of the most interesting and suggestive volumes on Christian experience which has been published in the increasing list of works on this subject. The author has given a very fresh and helpful restatement of the more fundamental aspects of Christian experience. There are nine chapters in the book. The first is introductory, and indicates the method of study. Chapter 2 deals with The Need of Religion; Chapter 3, with Conver-

sion; Chapter 4, The Fatherhood of God; Chapter 5, Repentance; Chapter 6, Christ as Life-Giver; Chapter 7, Faith; Chapter 8, Christian Self-Culture; Chapter 9, The Passion for God.

In the introductory chapter the author distinguishes between religion as a science and religion as an art. Religion as a science has to do with the investigation of the facts which are at the basis of religion. The thing to be investigated lies outside of the experience of the investigator. It is not a thing to be done, or a thing to be experienced, so much as a thing to be discovered. It is a series of facts lying outside of man which he is to gather up and co-ordinate into a systematic statement.

Religion as an art, on the other hand, has to do with the forces which actually produce moral and spiritual character. Character-production is the chief aim. Human nature is to be remade. Man is regarded here as the sphere in which divine forces operate. A man cooperates with the divine in remaking himself. It is easily seen that this is an exceedingly valuable and even vital distinction in contemplating the subject of religion.

In Chapter 2 the author enlarges upon the need of religion. He first points out the necessity of self-development. This, he holds, is the starting point of all human activity. To make the most of ourselves in the highest sense is an imperative duty. But man has failed. He has come short of his ideal. Sin has come in, and man as a consequence feels himself locked in. He is suffocating for want of space and light and air, and finds himself unable to reach the desired end. He is stunted and kept back from his heritage. There must, therefore, be some method of salvation. This comes primarily from readjustment to the spiritual environment—God. This point he elaborates, first, from experience, but claims that evolutionary philosophy bears out the same conclusion. Evolution without religion is like a chain attached at one end and swinging in space at the other. If God started the process, what was his object? Materialism

leaves the chain hanging in space without an answer to this question. Religion takes the last link of the chain and restores it to God, whence the first link originated. Thus a circle is completed, and not merely a chain swinging in space.

In Chapter 3 the author discusses conversion, and shows that the only possible method for the readjustment of man with his environment—God—is through the response of moral qualities in man to moral qualities in God.

In Chapter 4 the author gives an exceedingly interesting discussion of fatherhood. He maintains that this was a peculiar teaching of Christ. Fatherhood means far more than the teaching that God is *like* a father. This was taught in the Old Testament. God's fatherhood goes far deeper. It means that God is prepared at every moment to be the inspiration and the source of the life which moves and throbs in the spirit of man (p. 78). God's fatherhood is not so much a fact that has been as a process which may always be. God wants to be our father in the same manner as he was the father of the perfect Son, if it be impossible in degree. "God is ready, if man will have it so, to be the author and source of all that dwells in man; not to correct it, nor help man in keeping it right, but to make it all from what dwells in him. And that such a constituting of God himself within man is the end of the moral problem by which man is beset—brings with it such an actual reconstitution as that whereof man stands in need—it requires no words to show.

This fatherhood of God secures the conversion of man. It is, of course, a holy fatherhood. The offered fatherhood of God man may accept or reject. Man might have the devil for his father in a real sense, as Jesus proclaimed. Choice of God on the part of man—the response of the moral nature of man to the moral qualities in God—is essential to sonship, as to fatherhood. God is always ready to be father to the son. He becomes father actually when a sinner responds.

God's love is not a weak and sentimental thing. It is concerned with every detail of the child's life. It gazes with interest and care upon all that enters into the life of the loved. Its work is never ended until the child is perfected in the father's image. Thus the love and the righteousness of God are seen to be entirely compatible traits of his character. "God's enmity is but God's arrested love" (p. 95). When man resists God, he brings down upon him the wrath of God—the urgency of the divine nature against sin.

In Chapters 5, 6, 7, and 8 the author outlines the fundamental aspects of the Christian life along the same broad lines indicated in the chapters already discussed. There is not space to give further his argument.

In the closing chapter, on *The Passion for God*, the author replies to all forms of the objection to the idea that the passion for God is to be the exclusive pursuit of man. He says that it is compatible with practical living in a workaday world; that it begets all the human impulses to which men are sometimes attached to the exclusion of the idea of the love of God. He shows that Jesus was chiefly concerned in the salvation of the individual knowing that such a salvation would inevitably bring the philanthropic and social impulses to maturity.

From beginning to end this book is full of suggestiveness and vitality. The author has evidently thought deeply and long upon the great problems of Christian experience. The book is eminently worthy of a place in any pastor's library, and the student of religious experience will find much in it to illumine him. There is no better antidote to the current rationalism, and the attempt to water down Christianity to intellectual culture and a social propaganda, than books of this kind. The author is committed to the deep and eternal verities of religion, and has given us a book which will strengthen all in the direction of a firm grasp of those verities.

E. Y. MULLINS.

THE MEANING AND MESSAGE OF THE CROSS. A Contribution to Missionary Apologetics.

By Henry C. Mabie, D.D. Fleming H. Revell Company, New York, Chicago and Toronto. 1906.

One of the greatest doctrinal needs of our day is that the great fundamentals of Christian teaching should be restated from the standpoint of the deepest spirituality. It is unfortunate that a great many of the formulated creeds took their rise in times when the philosophic and intellectual aspects of truth were predominant. The result is that the creeds that have been promulgated since the Reformation are ceasing to be considered adequate statements of doctrinal truth in all respects. The great leading doctrinal statements are essentially true and sound, but the intellectual element predominates too greatly for them to answer as final statements. In this volume on *The Meaning and Message of the Cross*, Dr. Mabie has made a valuable contribution to doctrinal statement. In particular we would emphasize the spiritual insight and interpretation of the atonement from within, so to speak, rather than from without. The book is an attempt to appreciate the Cross and the redemptive message, rather than an attempt to formulate an intellectual statement which shall be comprehensive. At every point the author makes the impression that he is dealing with infinite depths and infinite heights, and leads the reader to grasp and appreciate the atonement more profoundly by reason of the fact that it enters so deeply into the divine nature in its essential meaning.

In Chapter I, Dr. Mabie distinguishes clearly between the cross of the reconciliation and the tragedy of the crucifixion. Roman Catholics have substituted the crucifix for the cross, and, as Dr. Mabie says, sometimes Protestants, by their literalism, have done practically the same thing. The dying penitent who called upon Christ in the act of death had a spiritual discernment of the redemptive meaning of the Cross which others may well imitate. In the second chapter Dr. Mabie points out

some of the sources of confusion respecting the cross, and dwells on the ambiguity in the terms "death of Christ" and "blood of Christ". These need interpretation. In the third chapter he gives an account of the New Testament use of the crucifixion terms. In Chapter IV the nature of Christ's reconciling death is pointed out, and in Chapter V Dr. Mabie explains the cross as a redeeming achievement. The latter half of the book, including Chapters six, seven, eight, nine, and ten, deals with the message of the cross. So much for a general summary.

Now, a few details. Dr. Mabie holds that Christ's death was not merely a murder on the part of the Jews, and not a suicide on the part of Christ himself. It was the experience of spiritual death (p. 33). Christ participated in the doom of the spiritual death of the race. He experienced the spiritual woe of lost men. "The death for which Christ came into the world, that in its elements he might taste it, and then by resurrection be saved out of it, was chiefly a profound, non-physical, psychical experience inseparably connected with the sin principle; a death of which the crucifiers of Jesus had no conception whatever" (p. 74). Christ's death was voluntary. His spiritual death was the cause of the physical, and not *vice versa*. The self-sacrifice of Christ was the principal event in the history of God's revelation to mankind. Properly understood, the Cross is the "symbol and substance of the revelation to us of deity, not in any mere mood or paroxysm, but of its characteristic being." God entered into all the vicarious relationship which was needed to recover man from sin. He condemned himself, so to speak, century in and century out to watch the evil in the world, to plead with men because of it, and the death of Christ was endured as the only kind of suffering which could deliver from it. "This is the deepest law of the life of our God" (p. 82).

Christ's death was in a real sense an objective achievement—one in behalf of others. Dr. Mabie makes use of the suggestive phrase "judgment-death" to describe the

work of Christ on the cross. That death had relation to penalty, to righteousness and justice. The Biblical conception of judgment is not vindictive, but vindicatory, and includes the idea of mercy. The Cross looked in two directions—the divine holiness and the sinner's recovery (p. 91). "It is because of this principle of judgment in the very nature of this universe as moral that no statement of the reconciliation can ever long be satisfying which does not embody in itself the expiatory principle." Dr. Mabie, by expiation, does not mean this in any pagan sense. He means rather the vindication of the divine righteousness. He says that three elements at least are embraced in expiation. The first is that holiness must suffer in view of human sin, and second, that is a necessity of the holiness of God, which suffers vicariously. Secondly, a public and adequate acknowledgement must be made of sin's ill desert. And third, expiation is necessary in order to institute a process within the soul itself which will destroy the power of evil in due time and establish righteousness instead" (pp. 92, 93).

The real difficulty involved here is not the willingness or unwillingness of God, but a question of moral consistency. God loved the world not because Christ died for it, but before Christ died for it. It was the divine provision for a need felt in the divine nature. The atonement of Christ enables God to act as he feels. Now, from the above point of view, Dr. Mabie maintains that the atonement of Christ is "indigenous to the soil of reality itself"; that is to say, it is no artificial arrangement or provision. It is no scheme devised from the outside to meet an emergency merely. It is the expression of an essential principle in the divine nature itself—the principle of sacrifice which comes out in the winning of the lost. God could not pardon men in any such way as would legitimize sin, and yet his nature impels him irresistibly toward redemption. Atonement, therefore, enables God to execute the purpose of love. The atonement is not an afterthought obtruded into the order of the

world. It is rather the expression of an eternal relation of God toward his creation.

The above is a very brief and inadequate outline of Dr. Mabie's leading argument. The reader must follow him through his chapters carefully, however, to appreciate fully the insight and power with which the subject is unfolded. In the second half of the book Dr. Mabie discusses the soul's saving relation to the death of Christ, and in general the spiritual laws which are organic in the Christian life as the result of the atoning work of Christ in relation to the redeemed. This part of the discussion is exceedingly valuable. Indeed, no discussion which we have read will be more helpful to many troubled minds than this second division of the book, for in it Dr. Mabie interprets the atonement of Christ largely from the point of view of Christian experience and the practical needs of the missionary enterprise. There is no space here to outline his general position, save to say that in the believer a process takes place analogous to that which Christ experienced, and in the missionary enterprise the atonement of Christ, as expounded in the first half of the book, imparts the law and the motive.

It is often said that missionary secretaries are constantly exposed to the danger of neglecting the intellectual and scholarly side of their lives. Dr. Mabie has given us a demonstration, in this admirable work, of the possibility of maintaining a deeply spiritual and highly intellectual Christian life in connection with the arduous duties of a great secretaryship. Dr. Mabie is essentially a prophet. He is a man with a message. His interests are primarily spiritual and practical. He is intensely loyal to his Lord, and has entered deeply into the mystical experiences of grace, and, as is always the case where sanity of judgment is combined with mystical experience, has given us a book of rare value on one of the most engaging and profound themes in all the range of theology.

E. Y. MULLINS.

THE SUBSTANCE OF FAITH ALLIED WITH SCIENCE.

A Catechism for Parents and Teachers.

By Sir Oliver Lodge. Harper & Bros., London and New York. 1907.

This volume is interesting as another attempt to set forth religious truth in harmony with modern scientific and philosophic theory. The author is evidently much interested in the moral instruction of the young, and the book is an effort to provide teachers and parents with a suitable text-book. The form is that of a catechism, with questions and answer. At the conclusion of each answer the elements of the answer are taken up and enlarged by somewhat extended discussion. There are twenty questions and answers in the book. The author says in the preface: "I have attempted the task of formulating the fundamentals or substance of religious faith in terms of divine immanence in such a way as to assimilate sufficiently all the results of existing knowledge, and still be in harmony with the teachings of the poets and inspired writers of all ages. The statement is intended to deny nothing which can reasonably be held by any specific denomination, and it seeks to confirm nothing but what is consistent with universal Christian experience."

The first question and answer relate to the ascent of man from the lower animals, and are as follows:

"Question: What are you?"

"Answer: I am a being, alive and conscious, upon this earth; a descendant of ancestors who rose by gradual processes from the lower forms of animal life, and with struggle and suffering became man" (p.8).

The author says that this answer does not pretend to exhaust the nature of man. In this question and answer he says he is attempting to bring out the truth as to the physical side of man's nature only. He discusses in his elaboration of the definition of the earth, the words "being", "alive", "conscious", and introduces a discussion on the senses. The definition is sufficiently explicit as to the author's view

of the origin of the physical frame of man. It came from the lower animals in the usual way, as taught by evolution. It will be interesting, while on this point, to compare what he says in the twelfth question and answer regarding the higher faculties of man. In reply to the question, "What is to be said of man's higher faculties?" the author says: "The faculties and achievements of the highest among mankind, in art, in science, in philosophy, and in religion, are not explainable as an outcome of a struggle for existence. Something more than mere life is possessed by us—something represented by the words mind and soul and spirit. On one side we are members of the animal kingdom, on another we are associates in a loftier type of existence, and linked with the divine." In explaining the spiritual origin of man the author seems to adopt the view which Wordsworth has expressed poetically, and which is held by many in modern times, viz., that each soul existed in a previous state before it became united with a human body. He says that this idea, explained by the poets and held by Plato in certain form, as well as by other philosophic teachers, finds warrant in the modern doctrine of the subliminal self or the sub-conscious mind. He thinks that the larger self which lies back in the realm of unconsciousness will be known to us when we pass into the larger life beyond this. The author says, however, that we must not dogmatize on this subject. He says: "It may be that the abortive attempts at development on the part of individuals is like the waves lapping up the sides of a boulder and being successively flung back, while the general advance of the race is typified by the steady uprising of the tide."

The author declares that the possibility of evil is the necessary consequence of a rise in the scale of moral existence. "Just as an organism whose normal temperature is far above absolute zero is necessarily liable to damaging and deadly cold; but cold is not in itself a positive or created thing."

The author holds that the idea of grace, as taught in the Scriptures, is warranted by the fact that there is a power in the universe vastly beyond our comprehension, and we trust and believe that it is a good and loving power, able and willing to help us and all creatures, and to guide us wisely without detriment to our incipient freedom (p. 90).

Prayer, the author holds, brings us into communion with our heavenly Father. It is filial communion of the son with the father. We are not to limit necessarily the things we ask for, nor can we decide how far their attainment is possible. We should seek, however, as far as lies within our power to attain the fulfillment of our own petitions, and not be content with wishes alone.

Regarding the person of Jesus Christ, in answer to the fifteenth question, the author says: "I believe that the divine nature is specially revealed to men through Jesus Christ, our Lord, who lived and taught and suffered in Palestine 1900 years ago, and has since been worshiped by the Christian church as the immortal Son of God—the Savior of the world." The author says that this statement emphasizes especially the historical and geographical aspects of the divine manifestation, because upon this he wishes to lay the chief emphasis. He says that the idealization and full interpretation of Christ is very difficult. He holds, however, that the work done in the Gospel of John in this direction was a very remarkable work. "It all hangs together when properly grasped, and constitutes a luminous conception; but the light thus shed upon the nature of deity must not blind our eyes to the simple human facts from which it originally emanated" (p. 104). Thus the author withholds a definite statement as to the actual pre-existence of Christ. He does, however, indicate a decided sympathy for the statements of the case which have been made in the past, barring the speculative and exclusively intellectual aspects of the matter.

On the whole, this book is an unusually sympathetic

attempt on the part of a man of science to reconcile Christian truth with Biblical teaching, and doubtless it will help a great many in their struggles with modern scepticism. One cannot but feel, however, that much of the discussion is of a tentative and speculative sort, as is necessarily the case in dealing with so many topics and attempting from the scientific and philosophic point of view to give satisfactory replies. We are reminded afresh, in reading a book like this, how dependent we are upon the Scriptures as a revelation of spiritual truth—for all our great conceptions of God, man, immortality, and eternal life. At best, our books which seek to verify Christianity by science can only begin at the center and move out towards the circumference, and at many points they leave us in the dark, and we must fall back upon the sure Word of God as contained in Revelation.

Books like the above, however, are very useful at a time when many people are reaching out for the light and seeking a sure resting place for their feet, because of the disturbing influence of modern thought.

E. Y. MULLINS.

THE OTHER COMFORTER.

By Rev. W. A. Hamlett. C. T. Dearing Printing Company, Louisville, Ky. Price, 40 cents postpaid.

This pamphlet of 140 pages contains a very clear discussion of the work of the Holy Spirit. Of course in the limits of the booklet the subject could not be exhaustively discussed. The author is intensely Scriptural from beginning to end in his method of approach. He aims to set forth clearly the exact teaching of Scripture on various aspects of the work of the Holy Spirit. The subjects of some of the chapters are: The Baptism in the Holy Spirit, The Personality of the Holy Spirit, The Spirit Birth, The Indwelling Spirit, The Baptism of Fire, and The End of the Age. The author is gifted in the power of clear and vigorous statement, and is quite skillful in illustration. There are many turns of exegesis and interpretation which show originality,

and there is an unusual grasp of the total content of Scripture on the various subjects discussed. He believes that the baptism of the Holy Spirit took place once for all on the day of Pentecost, but that the results of the baptism of the Spirit to the Church abide throughout the present generation. The baptism in fire is not the baptism of the Holy Spirit, but the baptism in the fires of eternal suffering. The end of the age is discussed in a brief closing chapter. The author holds that the "second coming" of Christ is a broad term, which cannot be explained in one definition, nor limited to a single event. He says, "It is a journey with stages; a duration of time with subdivisions; a day, so to speak, divided into watches. Failing to discern this causes many to fall into mistake." He then sets forth the events which he thinks the Scriptures teach will take place in connection with the coming of Christ. There is not space here to outline all the views, but the book may be heartily commended as an earnest and careful study of a most vital Biblical subject. It is cheap enough for one to purchase it, and will be a valuable addition to the working library of any pastor.

E. Y. MULLINS.

IV. CHURCH HISTORY.

A HISTORY OF THE REFORMATION.

By Thos. M. Lindsay, M. A., D.D., Principal the United Free Church College, Glasgow. Two vols. Chas. Scribner's Sons, New York, 1906-7.

The time has come for a really adequate history of the Reformation in the English language. Dr. Lindsay's work approaches this standard more nearly than any of its predecessors, though the limits of space allotted him have compelled too much condensation especially in the second volume.

The whole of the first volume is given to the Lutheran Reformation, and almost the whole of it to Lutheranism in Germany, only nine out of 528 pages being given

to other countries. In the opinion of the reviewer this is not a just distribution of space, and it is the more surprising when it is remembered that the author belongs to the Reformed branch of the Protestants. But the treatment of the German Reformation is every way admirable. The work has been written only after the most diligent use of the sources together with all the best present-day literature of the subject. It has, therefore, all the freshness, vigor and sureness of touch which are the result of the mastery of a subject from first hand study. The author assigns nearly 200 pages to a survey of the political, social, educational and religious condition of Europe on the eve of the reform movement and this view is, in the opinion of the reviewer, equal to any of the same length in existence. It places the living, breathing humanity of Europe before one and prepares him to understand the mighty conflict through which it was on the eve of passing. Here Dr. Lindsay has made a real contribution to the ultimate understanding of the Reformation. Other chapters are almost as brilliant; for example that on the "Diet of Worms" and the one on "The Religious Principles Inspiring the Reformation". Dr. Lindsay has passed lightly over periods treated more fully by his predecessors. This feature makes the book very readable and helpful to one who is already somewhat familiar with the subject, but renders it less valuable to a student who is approaching the subject for the first time.

In the second volume of 631 pages, the author treats the Reformation in Switzerland, Genoa, France, the Netherlands, Scotland and England, the Anabaptist and Socinian movements and the Counter-Reformation. Naturally, the treatment in no case is so full and satisfying as that of Germany. Illustrative details and illuminating incidents had to be excluded, and surveys had to be so condensed as to deprive the second volume of some of the life and movement found in the first. Only in the earlier stages of the various reforms does Dr.

Lindsay give us the graphic treatment of the earlier volume. And yet the second volume is admirable. The author has a rare faculty for seizing important factors and interesting incidents which had been more or less neglected by his predecessors. This gives unusual freshness to the book.

The attitude of the author toward all the great currents of the Reformation is about what one could expect from the Principal of the United Free Church College of Glasgow. He is fair, judicious and appreciative of the religious in all the movements. In particular his attitude toward the Anabaptists is gratifying. With the most advanced German historians he exonerates them of most of the charges of dangerous doctrines and evil conduct, which were once the stock in trade of historians of the movement, and makes them out a simple, pious, quiet people, sincerely bent on the reform of life as well as doctrines. He believes they are the spiritual and doctrinal descendants of the sects of the later Middle Ages. His exposition and treatment of their doctrines is in the main correct and sympathetic.

In general, the style is clear, forceful and often pictorial. It is an admirable book, the best that has yet appeared in English on the Reformation. And yet it is marred by a good many more or less serious blunders in detail, which seem to be due to lapses in memory and somewhat detract from its value. Space forbids a catalogue of these, but they are sufficiently numerous and serious to demand a very careful revision in the next edition. Moreover, the proof-reading was not very well done, leaving many pages marred by unsightly blunders which ought to have been corrected.

W. J. MCGLOTHLIN.

THE REFORM MOVEMENT IN JUDAISM.

By David Phillipson, D.D., Author of "The Jew in English Fiction", "Old European Jewries", etc., etc. New York. The Macmillan Co. 1907. Pages 581.

For Christians the most interesting and important movement among the Jews of modern times is the so-called "Reform Movement", which began something more than a century ago and has gone on with increasing force to the present time. No other people have been more completely bound by tradition than the Jews. It is seen in New Testament times; it was intensified by the isolation and bitter experiences of the Jews during the Middle Ages. The general movement for religious freedom which was instituted in Europe by the French Revolution emancipated the Jew politically and socially and brought him again into contact with Gentile life. He has always been responsive to the world around him, and he soon began to feel the currents of thought and life that have so mightily stirred the modern world. He began to become a modern Western man, gradually losing his Oriental and traditional character and beliefs. This change of faith brought a demand for choice in his religious and social life. The demand has been met by a powerful conservatism or rather traditionalism which has yielded but slowly before the progress of reform. We have long needed an adequate history of this movement and this want is at length supplied by the excellent work of Dr. Philipson. From the beginning of the movement with Moses Mendelssohn in the last quarter of the eighteenth century to the present time the story of the struggles of reform in Europe (except Russia) and America is told with great clearness and force. The fundamental differences between orthodox or rabbinical and reform Judaism are stated as follows: (1) "In the view of rabbinical Judaism every command of the written law in the Pentateuch and of the oral law is equally binding. The ceremonial law has equal potency with the religious and moral commands. Reform Judaism, on the other hand, claims that a distinction must be made between the universal precepts of religion and morality and the enactments arising from the circumstances and conditions of special times and places" (p.6). In other words, reform

Judaism claims the right to change all ceremonial regulations to suit the demands of the times. (2) "The burden of the thought of rabbinical Judaism is national," return to Palestine, national restoration, etc.; reform Judaism "contends that the national existence of the Jews ceased when the Romans set the temple aflame and destroyed Jerusalem." Their mission is now spiritual and universal. "They are a religious community, not a nation" (p. 8). (3) "Rabbinical Judaism posits the coming of a personal Messiah; reform Judaism, rejecting this, teaches the coming of the Messianic age of universal peace and good will among men" (p. 8). All Israel is priest and all Israel is Messiah. Going out from these principles the reformed Jews have introduced many changes in their worship and life, such as the use of the vernacular for most of the worship, the use of organs and other musical instruments, the participation of women in worship by singing etc., worship on Sunday, changes in the ritual; changes in the observance of the Sabbath, in the marriage laws and customs, even the disuse of circumcision to some extent; the treatment of the Old Testament Scriptures after a very liberal fashion, and the complete rejection of much rabbinic tradition. This reform has been most complete in the United States where each congregation is autonomous and decides all questions of ritual for itself. It has, however, made extensive progress in Germany, Austria and England, while in France and other countries little has been done in the way of reform.

This is a most excellent work and its author deserves and will have the thanks of all persons interested in current Judaism.

W. J. MCGLOTHLIN.

FREEDOM IN THE CHURCH. Or the Doctrine of Christ as the Lord hath commanded, and as this Church hath received the same according to the Commandments of God.

By Alexander V. G. Allen, Professor in the Episcopal Theological School in Cambridge, etc. New York. The Macmillan Company. 1907. 12. mo. Pages xix., 223.

The author of this little volume long ago gained a high place among American theological writers by his "Continuity of Christian Thought", his "Christian Institutions", his "Life of Jonathan Edwards", and his "Life of Phillips Brooks". He represents a thoroughly devout type of Broad-churchism. In his writings we have a combination of devout mysticism with the utter repudiation of scholastic dogmatism. He is profoundly convinced of the incompatibility of dogmatism, whether it be theological or scientific, with religion in its true sense, which is institutional and experimental, and has much in common with poetical appreciation.

The present writing seems to have been called forth by the disturbed condition of the minds of many members of the American Episcopal Church with reference to the recitation of the Creed in a liturgical way and clerical subscription to the church formularies with the vows by which the clergy bind themselves at ordination. The aim of the writer is to show that at the time of the Reformation there was no intention on the part of those who framed the church formularies to bind the consciences of candidates for the ministry by hard and fast dogmatic statements, and that the promise exacted of them to be diligent in the study of the Scriptures contradicts the supposition that they were expected to interpret them by the Apostles', Nicene and Athanasian Creeds.

The author devotes much attention to the doctrine of the incarnation and that of the virgin birth of the Redeemer. He finds early Christian literature completely undogmatic respecting the manner in which humanity and deity were united in the person of Christ and almost silent on the question of the virgin birth. He thinks the entire absence in the Pauline and Johannine writings of any explicit reference to the virgin birth an indication that this was not stressed in the apostolic time, and that there is some excuse for calling in question the genuineness of the gospel of the nativity in Matthew and

Luke. Yet he earnestly discourages dogmatizing on a matter of this kind. He considers the religious value of the gospel of the nativity unquestionable and refuses to try to settle even for himself the question whether or not Jesus was actually born of Mary without mediation of a human father. To insist dogmatically that he was so born will give offense to those who under the influence of modern scientific conceptions regard such a miracle as unthinkable; while to deny the virgin birth would offend the religious sensibilities of the simple-minded multitude. He thinks the doctrine of the virgin birth is as unnecessary for the support of the doctrine of the sinlessness of Jesus as is the Roman Catholic dogma of the immaculate conception of Mary. The sinlessness of Jesus was due to the grace of God working through the Holy Spirit. "A mistake has been made at this point, and we need to retrace our steps. There may be intimations, dim prophecies of spiritual law in the natural world, which may serve as confirmations of our faith; but to reverse the process and to project the natural into the spiritual order is to lead only to disaster."

Dr. Allen earnestly repudiates the idea that the "Church is organized as a business corporation, and makes a contract with the clergy, by which they renounce the liberty wherewith Christ hath made them free in return for their daily bread." "We have got into the existing difficulty," he says, "by abandoning the teaching of the Prayer Book, by seeking to make the church infallible, by substituting tradition for God's Word, and putting a burden on the creeds which they are not able to carry." He agrees with Dr. Arnold of Rugby in thinking that if the creeds are to be used at all in the liturgical services they should be sung rather than read: "If they are sung they pass into the rank of the great hymns, the *Te Deum* and the *Gloria in Excelsis*, where misunderstandings disappear. Recited in their original sense, in every clause, they can no longer be. . . . As hymns expressing the faith of the church of the early

centuries, they will retain their dignity and importance—a revelation of the human soul responding to the Divine call; which if they become the subject of controversy and business contract they must lose. So long as we have the Word of God containing all things necessary to salvation, the creeds are not indispensable. They might be omitted from the offices of the church and the Christian faith not be impaired. But as summaries of the convictions of the Christian heart in past ages, as ties binding us to the one common life and experience in every age, they are invaluable, the most precious heritage of our historical faith, although not its complete expression.”

No doubt the practice recommended by the author is the best that can be done in organizations like the Church of England and the American Episcopal Church. So long as effete formularies must be retained because of their antiquity and supposed sanctity and in order to the maintenance of a sense of continuity with the past, so long must there be given the widest latitude to individuals each to construe these formularies in accord with his own modes of thought.

ALBERT HENRY NEWMAN.

WESLEY AND HIS CENTURY. A Study in Spiritual Forces.

By the Rev. W. H. Fitchett, B.A., LL.D. Cincinnati. Jennings & Graham. 1907. Pages 537.

The promise of this attractive title is abundantly fulfilled in the book. Among the many works on Wesley called forth by the interest aroused by the jubilee none is worthier than this. The author comes at his subject from a new standpoint and adds to the old subject all the interest of literary competence, wide reading and acute thinking. The subject is treated under the captions, “The Making of a Man”, “The Training of a Saint”, “The Quickening of a Nation”, “The Evolution of a Church” and “Personal Characteristics”. Under these headings the author has written the most excellent

brief treatment of Wesley and his work with which the reviewer is acquainted. He relates him to all the spiritual and intellectual forces and movements of the eighteenth century, shows how the man and the age acted and reacted upon each other, and withal makes a fascinating story. The style is fresh, crisp and clear; every page is interesting.

The author is a hero worshiper and possibly exaggerates the influence of Wesley and the Methodist church. But who can gauge spiritual forces. Such enthusiasm is easily pardoned and in fact is very refreshing. Of all the lives of Wesley this is the one which I would most heartily recommend to pastors.

W. J. MCGLOTHLIN.

HISTORY OF THE INQUISITION OF SPAIN.

By Henry Charles Lea, LL.D. In four volumes. Vol. III. New York. The Macmillan Company. 1907.

The first two volumes of this great work have been noted and briefly reviewed in these columns. In this third volume the author continues the story of Practice through the use of torture and the various proceedings of the trial. He then discusses the various forms of punishment extending in a long and awful series through reprimand, abjuration, exile, razing houses, the scourging, the galleys, perpetual imprisonment and the stake with its public *auto de fe*. The devilish ingenuity of this tribunal in the invention of means and instruments of human suffering is almost incredible.

The closing section of this volume is given to a consideration of its spheres of action, including the Jews, converted Moors suspected of apostasy and finally Protestants. The closing chapter deals with the censorship of the press. An appendix contains statistics of offenses and penalties and several official documents of importance. The whole volume displays the masterly grasp of detail and the thorough treatment of the sources which

former volumes have shown. When this history of the Spanish Inquisition is complete another will scarcely be necessary.

W. J. MCGLOTHLIN.

THE AGE OF SCHISM. Being an Outline of the History of the Church from A. D. 1304 to A. D. 1503.

By Herbert Bruce, M.A., Lecturer and Head of the Department of History in the University College, Cardiff. New York. The Macmillan Company. 1907. Pages 278. Price, \$1.00 net.

The two centuries covered by this volume were a gloomy period for the kingdom of God. The high plane of the thirteenth century was not kept, the church plunged down a mighty precipice of power and influence. Divisions and strife were frequent, bitter and blasting. Learning and ability well nigh perished from the earth, as well as character. And yet it was an interesting and important period; for in it were laid the foundations of the Protestant Reformation.

Mr. Bruce has written an excellent account of Christianity in this period. He does not spare, avoid or condone the evils that gnawed at the life of the church from top to bottom, from pope and curia to priest and peasant; but neither does he forget that there was much good in the church at the same time. The relation of the papacy to the political world, the character and actions of the curia and popes, the lives and work of the great prelates, the contact of man with man in the parishes, all are told with admirable clearness and proportion. No other work of like proportions with which reviewer is acquainted presents so full and excellent a treatment of the period.

W. J. MCGLOTHLIN.

A SHORT HISTORY OF THE BAPTISTS. New and Illustrated Edition.

By Henry C. Vedder. American Baptist Publication Society, Philadelphia. 1907. Pages 431.

Dr. Vedder's "Short History of the Baptists" has been before the public since 1892 and has won an important place in the literature of the subject. The present edi-

tion is the result of the restudy of the whole field and the rewriting of the entire work, which has thus been enlarged to double its original size. It is divided into two parts, the "History of Baptist Principles" and "A History of Baptist Churches". In the first the author begins with the New Testament churches, traces the gradual rise of the Catholic Church and the consequent eclipse of evangelical Christianity in the earlier Middle Ages; then the revival of evangelical principles in the Albigensians, Waldensians, Anabaptists, etc. The second part, as its name suggests, treats of the modern Baptist denomination from the beginning of churches in England and America to the present time, through all the various periods and phases of their growth.

The work has been thoroughly done. Dr. Vedder has studied the sources on the spot as far as possible. He loves his denomination, but he loves truth too much to make broad assertions that cannot now be substantiated. He claims all that can be claimed in the present state of our knowledge, and does not regard his statements as necessarily final on all disputed points. The work is provided with many admirable illustrations bearing on Baptist history. It is altogether admirable, decidedly the best general history of the Baptists, and it ought to have a wide reading among Baptists.

W. J. MCGLOTHLIN.

THE CENSORSHIP OF THE CHURCH OF ROME AND ITS INFLUENCE UPON THE PRODUCTION AND DISTRIBUTION OF LITERATURE. A study of the Prohibitory and Expurgatory Indexes, together with some consideration of the Effects of Protestant Censorship and of Censorship by the State.

By George Haven Putnam, Lett.D., etc. In two volumes. Vol. I. G. P. Putnam's Sons, New York. 1906. Pages 375. Price, \$2.50 net.

Mr. Putnam has undertaken an important and much needed piece of work. Few institutions have been more harassing and depressing to the human mind than the Index. Where its provisions were not applied the dread

of its operation was a constant and powerful hamper on freedom of thought and originality of production. It was a constant, silent and invisible force stretching out its ghostly hands to strangle every movement of genius and independence. And there has been in English no satisfactory history of its operations. Mr. Putnam, being a publisher, is naturally interested in the effects of the inquisition on the trade; but this feature of the work does not predominate. He has professedly based his work largely on that of Reusch, but thinks he has made additions here and there. This work is not a mere catalogue of Indexes, but presents a "general survey of the purpose and results of the censorship of the church."

One who is looking into this matter for the first time will be astonished at the extent of the work of literary repression. Beginning in the era of the Reformation the papacy, the councils, the clergy and sometimes the state itself engaged in the work of repressing certain forms of literary activity. Attention was not confined to books on religion and morals, though these constituted the greater part of the Indexes. Books on politics and science, editions of the Bible, etc., were prohibited or expurgated. In 1571 a papal commission known as the "Congregation of the Index" was established as a permanent tribunal for the judgment of books which might be allowed in whole or in part to the faithful. The author does not attempt to give the contents or even mention all the Indexes which have been made in the various countries of Europe. He selects some of the most important as examples of the whole. After an introduction of 50 pages on "The Index and the Censorship" the author treats in five chapters the limitations put upon the reading of books before the formation of Indexes, beginning as early as 150 A.D. and coming down almost to the middle of the sixteenth century and concluding this part of the work with an account of the formation of the Roman Inquisition in 1542 and the congregation of the Index in 1571. The remainder of the first volume contains accounts of

various indexes coming down as late as the beginning of the nineteenth century.

It can not be said that the work is one of conspicuous ability or force, but the absence of anything like it leaves a field for usefulness. It is marred by many mistakes in citations, which will reduce its value as a book of reference for scholars; but it is sufficiently accurate for purposes of general use by pastors and others who are interested in this important subject.

W. J. MCGLOTHLIN.

A GENETIC HISTORY OF THE NEW ENGLAND THEOLOGY.

By Frank Hugh Foster. The University of Chicago Press. 1907. Pages 568. Price, \$2.00 net.

The most fruitful section of our country in the development of theology has been New England. The Congregational churches have had that freedom and culture necessary to the growth and modification of theological ideas and concepts and among these churches there has been constant change. The history of this progress has not hitherto been written with any fulness, and hence the task was a very worthy one. And the author has done his work well. He has worked carefully at the sources. His facilities and opportunities were of the best and he has made most diligent use of them. Nothing of importance has escaped him. And in so far as the reviewer has been able to test his work his expositions of the teachings of the various theologians has been done with eminent ability and fairness. In the earlier part of the work are printed extensive extracts setting forth the views of the various theologians as far as possible in their own language, and the comment of the author is comparatively meager. In the later portions of the work less space is given to extracts and more to exposition and criticism. Here the author is at his best. His criticisms are often brilliant, almost always illuminating and help-

ful. In the course of the preparation of the work, which extended over several years, the author changed his theological view-point somewhat. In the earlier part his feeling for the New England theology was much more favorable than in the latter part, but he loses none of his comprehension or fairness by the change.

The study is truly a genetic one. The author seeks to trace all theological teachings and changes to their sources. Beginning with a brief review of the first century of theology in the colonies the author comes to Jonathan Edwards, the founder of a more or less independent American theology. After a full exposition of his views, he traces their progress and changes through successive generations of theologians and thinkers down to men now living. Beside the main stream of Congregational theology he treats the Unitarian and Universalist movements in a most illuminating way. His critique of Horace Bushnell is a brilliant piece of work. Likewise is that of Prof. Park.

Any one who wishes to understand the course of theological development in America will find this book an indispensable part of his apparatus. Moreover, pastors would find it equal to a good course in theology, if well read and digested.

W. J. MCGLOTHLIN.

KIRCHEN UND SEKTEN DER GEGENWART. Unter

Mitarbeit verschiedener evangelischer Theologen herausgeben.

Von Pfarrer Ernst Kalb. 2. erweiterte und verbesserte Auflage. Verlag d. Buchhandlung d. Evan. Gesellschaft, Stuttgart. 1907. S. 654. Price, 6 M.

This work grew out of some lectures on the most important sects of the present time, delivered by various theologians at Stuttgart, in 1903. They were enlarged for publication by adding a treatment of the various national churches, together with the Greek and Roman Catholic churches. The sale has been so large that this second edition was demanded within two years. Former

defects have been eliminated and the work has been considerably enlarged.

The editor states the purpose of the work as "not purely scientific; it is not intended to present new investigation to the theological world. The purpose of the book is rather a practical one". The object is to give intelligent laymen reliable information concerning the various churches and sects of the present day in as brief space and attractive form as possible. The latest investigations have been used in reaching all conclusions.

The work is an excellent one for its purpose and beyond doubt many preachers will find it valuable. Nowhere else within equal compass can so much that is interesting and important about the modern Christian denominations be found. The facts to be related are wisely chosen and admirably told. There is usually a brief history of the body, then an account of the present status as to organization, worship, doctrine, life, missions, etc. There are some minor blunders, but the reviewer has found the book generally accurate as far as he could test it. It treats the Greek and Roman Catholic churches with their various divisions and sects; then the Protestantism of the continent of Europe; the Protestantism of England and America, with a final section on Religious Societies without any specifically Christian character," including spiritism, Christian science, Dowieism and the Mormons.

W. J. MCGLOTHLIN.

V. APOLOGETICS AND PHILOSOPHY.

THE TRUTH OF CHRISTIANITY.

By Lt.-Col. W. H. Turton, D.S.O., Royal Engineers. Published in London and also by The Young Churchman Co., Milwaukee, Wis.

This timely volume of 529 pages, has passed through five editions and its popularity seems to be on the increase. It consists of an "examination of the more important arguments for and against believing" in Chris-

tianity, and thoroughly establishes the truth of our holy religion to any mind open to moral conviction. The arguments are clear, cogent and invincible. He states fairly and strongly all the more plausible objections to one faith in general and in detail and then with a master stroke demolishes the ramparts of the enemy. Its candor is surpassed only by its vigor.

It is a book alike for the common and the cultured mind. The stream of thought is so clear that one may think it shallow, but it has both the depth and transparency of a mighty volume moving forward in well-defined channels.

The volume is divided into three parts. The first part treats of natural religion—the origin of the universe, the existence of God, the nature of man, and the probable relation of God to his world. The second part deals with the Jewish religion—showing that it is credible, that the account of creation was divinely revealed, and that since its origin was attested by miracles and its history by miracles and prophecy, the Jewish system is “probably true”. The third part discusses “The Christian Religion”, and here lies the burden of the whole argument which runs thus: The Christian religion is credible and since the four gospels are authentic from external and internal evidence and from the testimony of the Acts, therefore the resurrection of Christ is “probably true”, hence the other “New Testament miracles are “probably true”; that the Jewish prophecies, the character of Christ and the history of Christianity confirm the truth of our proposition, therefore, the truth of the Christian religion is “extremely probable”.

We might use a stronger term than *probable*, yet the impression made by the book is one of faith and certainty in a realm where mathematical demonstration is impossible. This volume should serve the noble purpose of producing faith in the skeptic and of confirming the halting faith of the believer.

B. H. DEMENT.

THE ULTIMATE PROBLEMS OF CHRISTIANITY. Eight Lectures Delivered in 1906, at Regent's Park College, London.

By John Clifford, M.A., LL.B., B.Sc. (London Univ.), D.D., LL.D. (Hon.). London. The Kingsgate Press, and James Clarke & Co.

These lectures constitute the fifth course of the Angus Lectureship.

Dr. Clifford does not agree with Goldwin Smith that "Never before has there been such a crisis in the history of belief", but holds that "undoubtedly the strain is very severe now; and on the fundamental questions discussed in these lectures, that severity is likely to increase very much during the next twenty or thirty years." For this no regret. It is "one of the good omens of the day that our beliefs are being tested in the fierce fires of thought and experience. It is apathy that is to be dreaded, not inquiry." "Better face the facts, the whole facts. No discussion moves an inch unless there is absolute candour." "Facts are of God." These quotations from the *Preface* indicate the mental attitude of approach. Add this for the vital element: "These lectures, I may add, are my witness to the Christianity of the New Testament as I know it; a record of my faith and experience, and I hope they may, at least, conduct the inquirer a few paces along the right road, and help him in walking towards the desired goal." To say that Dr. Clifford has been true to the principles and positions indicated in these words of his is to say what all who know him will have no need to see affirmed. Because he speaks his own experience of the religion of Jesus there will not be found much that is new or absolutely original, for the Christian experience is common. The richness and depth of the author's experience give a fervor and an enthusiastic vigor to his every word that are sometimes thrilling. He takes the sane, balanced view of things as they are. So here again the seeker after novelty will find scant reward. But, again, the broad learning, the quiet, comprehensive thought, the clear grasp, yield a style and progress in dis-

cussion that make fresh every word. The originality of independence is always seen. One does not need to agree with every position to recognize this as a highly valuable contribution to the practical apologetics of the day.

The "Introductory" lecture sets forth the nature and range of the course. "The two questions of religion which are pressing upon the mind of this generation are — (1) As to what the Christianity of Christ is in its essence, permanent contents, and forces, and what it is not. (2) As to how we can make ourselves sure of what Christianity is and what it is not." It is necessary to discuss these questions because "so many men * * * are alienated from" Christianity, Christ, the churches "by the palpable misrepresentation of Christ's spirit and laws, ideas and ideals dominant in the Christendom of today; because many men Christian in spirit will turn to Christianity presented in "its original simplicity and strength; because Christianity must be distinguished from the forms it bears in variant sects; because of the missionary character of Christianity, calling for an essential message; because Christian theology needs to be "brought into accurate relations with its historical basis"; because, in a word, our deepest need is the actual exact truth.

Next we have an outline of the method with an examination of the final court of appeal, where the reviewer finds some confusion of thought, of the place of Christianity in Comparative Religion and in the History of Religion. The questions as to Christianity have been stated as two. The course of lectures falls into two parts. "The First Problem" is that of "The Sources" which are investigated in three lectures on "The Ideals of Jesus", "The Impression Made by Jesus on the Men of His Age", "The Consciousness of Jesus." One can see at once how all the "problems" of Christian "sources" may be included under this fresh and interesting analysis. And it has the merit of making Jesus in his own person, work and teaching, the center of all the questions

that arise—their center and solution. He is the Source.

The second part has to do with the content of Christianity. The four lectures have for their subjects: "Christianity and the Scheme of Things"; "The Christian Conception of God"; "Man as Seen in the Christian Religion"; "The Ultimate Religion".

Here again is room for complete discussion. The one serious omission is in reference to the matter of sin and its place in the redeemed outcome of the mission of the Christ.

W. O. CARVER.

SPINOZA AND RELIGION. A study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude toward it.

By Elmer Ellsworth Powell, A.M., Ph.D., Professor of Philosophy in Miami University. Chicago. The Open Court Publishing Company. London. Kegan Paul, French, Trübner & Co. 1906. XIII. 344 pages.

This is a carefully wrought out and original study of Spinoza in relation to religion. The author finds not only that this specific subject has never had thorough and "candid" investigation but that it is quite generally misapprehended by those who devote any attention to it. That the author has the type and furnishings of mind requisite for a scientific and scholarly study of his subject becomes at once manifest. He arranges his material in orderly and logical fashion, cites freely and fully from the writings of Spinoza at each step. He perceives that not only in direct statements on religious subjects but in implication in metaphysical views as well are the religious teachings to be found. Spinoza occupies so significant a relation to modern monistic thought that his views must be of interest to any philosophical student of religion. That he really counts for little in religion is known by our author as well as to other students. That he will ever signify much in this sphere again does not become evident from the discussion here. The reviewer does not

agree that Spinoza's attitude to religion is so commonly misunderstood as the author thinks.

W. O. CARVER.

FINITE AND INFINITE.

By Thomas Curran Ryan, of the Wisconsin Bar. Published by J. B. Lippincott Company, Philadelphia and London. Pages 350.

This essay in philosophy consists of two nearly equal parts, subdivided into numerous brief chapters. Part I, entitled *Actus Dei*, deals chiefly with the conception of the Infinite, while Part II, *A Finite Universe*, sets forth the author's rather naive and somewhat bizarre theory of the process by which a finite universe was constructed out of an infinite mass of world stuff, which material is not only infinite in special extent, and so in bulk (*sic!*), but is also eternal in duration.

The burden of the first part is twofold, an attack on the Idealist conception of God which the author regards as opposed to common sense, to ethical qualities in God, and obnoxious to sound thinking; and a solution of the problem of evil which follows the general lines of Mill's contention but on different grounds. God cannot be the author of evil because that would destroy his character for goodness and because the historical and obvious attitude of God toward evil is persistently and progressively to destroy it. The conclusion is that God found eternal evil, which is regarded as physical in its essence, and that he proceeded to combat it with an evolutionary process of creation of an endlessly progressing finite universe.

Part II turns on a theory of explaining the blue color of the sky, probably the starting point for all the author's theories. All the theories to account for this color are rejected upon close reasoning and then it is shown that it can be accounted for only on the view that it is the color of the infinite mass of unused matter that lies beyond all the parts of this finite universe.

The closing chapter discloses a deeply earnest purpose and a serious fear that Idealism is doing terrible damage

to Christianity. It never seems to have occurred to the author that all his metaphysics are cast in qualitative moulds, nor that the reasoning by which he seeks to controvert the Idealist would not save the ethics of God but at the expense of his essential relations to all things. The reasoning is interesting, even fascinating, but by no means convincing. Its fallacies are obvious at nearly every turn.

W. O. CARVER.

THE PHYSICAL BASIS OF MIND AND MORALS.

By M. H. Fitch. Chicago. Charles H. Kerr Company. 1906. Pages 266.

This is one of the books still coming forth from the small number of thinkers who are stranded on the rock of Materialism, while the tide of scientific and philosophical thought flows on to the larger apprehensions of truth. These have been so busy in listening to Darwin and Spencer as not to discover that these two epoch making men are not the perpetual high priests of knowledge, but were merely in their day prophets of progressive learning. Of this class of writing the book in hand is a good type, clear, striking, dogmatic, unavailing.

W. O. CARVER.

THE VOCATION OF MAN.

By Johann Gottlieb Fichte. Translated by William Smith, LL.D., with an Introduction by E. Ritchie, Ph.D. Chicago. The Open Court Publishing Company. 1906. XII. 178 pages. Paper binding. Price, 25 cents.

This is a volume in the Religion of Science Library. This is the work in which Fichte appears, perhaps, at his best and at his worst. It is here that he lays down the foundation of his ethics and of his religion, and that, too, for the plain man. All the excellencies of his philosophy, as of any philosophy, come to the fore in the relations of religion and ethics. The work is here presented in a good translation and attractive form. It is not likely that Fichte can ever have much direct influence, but it is well to have his ethical idealism accessible to English students in this way.

W. O. CARVER.

VI. MISCELLANEOUS.

SOCRATES.

By Rev. J. T. Forbes, M.A. Chas. Scribner's Sons, New York. Pages 282.

This delightful treatise on Socrates belongs to the World's Epoch-Maker Series and is worthy of a place in the list. Mr. Forbes is a Baptist pastor in Glasgow, Scotland. He is a man of real scholarship and critical acumen. While the volume purports to discuss only Socrates, in reality the background of Greek philosophy is pictured so well that one feels that he has had a brief course in Greek thought. Indeed, this is just what Mr. Forbes has done, for one cannot understand Socrates as an isolated phenomenon. The careful weighing of the details of Socrates' system of ethics is thus all the more valuable. Socrates has a charm for Mr. Forbes that is real, not merely perfunctory. Rational ethics absorbed the mind of Socrates. While he always put the sophists in a corner, sometimes he did so by sophistical methods. And yet he was not a mere sophist. A mystery gathers round Socrates that is not entirely removed even by Mr. Forbes. But he has done a fine piece of work.

A. T. ROBERTSON.

THE YOUNG CHRISTIAN AND HIS WORK.

By Z. Grenell. Christian Culture Press, Chicago. 1906.

This little volume of 217 pages is, as the author calls it, "a primer of Christian ethics—primer because it is elementary, Christian because it appeals to the Scriptures, especially to the New Testament, as the authority for its positions, ethics because it treats of right character and conduct". This is a very concise and comprehensive description of the book. As a compendium of Christian ethics, it deals with many subjects which are fundamental and vital. The analysis of subjects is as follows: Introduction, two chapters; Duties to Self, six chapters; Duties to Others, eight chapters; Duties to Institutions, four chapters; Duties to God, five chapters, and Conclu-

sion, chapter 25, on Symmetry of Character. Among the topics discussed which will be suggestive of the table which the author spreads for the young Christian are the following: The Ennobled Body; Using the Mind; The Enlightened Conscience; The Golden Rule; Love Overflowing; The Christian Home; The Orderly State, besides a series of suggestive chapters on our duties to God. The style of the book is simple, practical, and direct. It is clear and concise in statement; sounds from time to time the devotional note; aims to guide the conscience of the young Christian of today; seeks to reinforce character by making the path of duty plain, and to reinforce upward strivings by pointing out the highest motives of service. For example, in the chapter on Altruism, the author distinguishes between true and false altruism, or rather the higher and lower altruism. Altruism, says the author, is not merely loving others as we love ourselves, but loving others better than we love ourselves. Christ's new commandment requires this. "It is not devotion to others' welfare, it is not devotion to others' welfare equal to devotion to self; it is devotion to others' more than to self and at the expense of self. It far surpasses the maxim to 'put yourself in his place', which is an act of the imagination. It teaches instead to 'put him in your own place'; that is, let his interests displace your own, which is not an imaginary act" (pp. 104, 105).

This book is designed for young Christians in the societies of the Baptist Young People's Union, and has twenty-five chapters adapted to the courses of study included in the Christian culture studies of the Baptist Young People's Union of America. There has long existed a need for a good text-book on elementary Christian ethics for use in our Baptist Young People's Societies and in our homes and Bible schools. Too often young Christians have been brought into the church upon conversion and left without requisite instruction on Christian duty. This book supplies the need well, and ought to have a great career of usefulness. There is a brief

bibliography and sufficiently complete index. The arrangement of the matter is convenient for class work. A quiz follows each chapter, which brings out the main points and is suggestive in other ways. There are also suggested topics for papers or for discussion, or for the leaders' remarks, placed at the end of each chapter. The book can be most heartily recommended.

E. Y. MULLINS.

**DIE HELLENISTISCH-RÖMISCHE KULTUR IN IHREN
BEZIEHUNGEN ZU JUDENTHUM UND CHRISTENTUM.**

Von Dr. Paul Wendland. Bogen 1-6. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. S. 96. Pr. 1 M. 80 Pf.

Dr. Wendland in these few pages has drawn a very clear and strong picture of life in the Roman Empire. He outlines the influence of Hellenism on Rome itself and the whole empire, shows the effect of the Greek city-state idea, sets forth the contribution of Stoicism to Roman culture, explains how Neo-Platonism contributed to Christianity's use of Greek philosophy, describes the weariness of the world over polytheism, pictures the use that the Christian missionaries make of the Jewish synagogue and heathen preaching as models, and finally points out how the New Testament books have some connection in general method with the use of diatribe in the Roman literary culture of the time. It is a really helpful discussion and makes it easier for the student to get a tangible conception of the actual literary, political, social, and religious life of the time. The book is Erste Band sweite Teil; 3. Lieferung in the Handbuch zum Neuen Testament.

A. T. ROBERTSON.

THE SYNTAX OF THE BOEOTIAN DIALECT INSCRIPTIONS. A Dissertation presented to the Faculty of Bryn Mawr College for the degree of Doctor of Philosophy.

By Edith Frances Claffin, Greenfield, Mass. The Lord Baltimore Press, Baltimore, Md.

Dr. Claffin has done a distinctly valuable piece of work and it is now much easier than before to use the Boeotian

inscriptions in syntactical study. The book is well analyzed and neatly printed. She calls attention to the fact that the forms have received much more attention than the syntax in the work on the inscriptions so far. Some of the notable points brought out are the following: the scarcity of the dual, the common use of the demonstrative *τού* (intensive iota), the use of the nominative in the midst of accusatives (cf. Revelation), the absence of *εἰς* and the use of *ἐν* with locative and accusative like Latin *in*, the rarity of the passive voice, the absence of the past-perfect and future-perfect indicative, the absence of the future participle, the absence of the negative *οὐ*. The student of the New Testament Greek will recognize a familiar note in these and other points in the vernacular *κοινή*. The Boeotian Dialect made a distinct contribution to the vernacular *κοινή* though not all the points named above can be claimed as peculiar to the Boeotian as distinct from the other early dialects. It is by careful work like this of Dr. Claffin that we make steady progress in our knowledge of the Greek language.

A. T. ROBERTSON.

A HISTORY OF CLASSICAL SCHOLARSHIP FROM THE SIXTH CENTURY B. C. TO THE END OF THE MIDDLE AGES.

By John Edwin Sandys, Litt.D. Second edition. Cambridge, England. The University Press. 1906. Pages 702. Price, 10 S. 6 d net.

This is now the standard work on a very important theme. It looks at first as if a hopeless undertaking confronts one who attempts this task. Dr. Sandys has not only mastered it, but has given us a really readable discussion of what might have been the very driest of themes. There is no real reason why scholarship should be dull and stupid. The student of the history of language will find this work invaluable. The indexes are helpful and all the details are worked over to the last degree of finish. Both the Greek and the Latin student

will here find much to interest and delight as well as instruct. Dr. Sandys is the well-known lecturer of St. John's College, Cambridge. A. T. ROBERTSON.

**DIE LITERATUR DER BABYLONIER UND ASSYRER, EIN
ÜBERBLICK.**

Von Otto Weber. Leipzig. J. C. Hinrichs'sche Buchhandlung. 1907. Ss. 312. Price, 5 M.

For more than half a century oriental scholars have been finding, deciphering and translating Babylonian and Assyrian texts and from this material rewriting the history of Western Asia and Egypt. A literature of considerable compass, written on clay tablets, monuments, etc., has been discovered and made available for use. The conception of Asiatic history has been revolutionized. And yet this knowledge, especially of the literature as such, has been confined largely to Assyriologists. There has been no adequate popular account of this great Eastern literature in so far as it has been developed. Such a book Prof. Weber has given us in his "Die Literatur", etc. He states his purpose, p. vi, as follows: "The following presentation is intended for those who are not Assyriologists; to provide a view of Babylonian-Assyrian literature for them was my task. It was, therefore, advisable to present as far as possible the very words of the texts, to make large use of compressed summaries and not to give space to details." This purpose the author has carefully carried out, using and revising the best German translations of Assyrian texts. Beginning with an account of the origin and development of the cuneiform writing, the language and writing material used, the author treats briefly but adequately the poetic literature in general, the epic literature, the literature of creation, the flood, oracles, ritual texts, historical inscriptions, the literature of law, letters, scientific texts, popular literature, and other forms. In the case of each form of literature there is a brief historical introduction, a summary of the contents, and then more or less extensive

extracts from the translated texts. The reader who is not an expert and yet is anxious to know something of Babylonian-Assyrian literature will find this book very interesting and valuable. It ought to be translated.

W. J. MCGLOTHLIN.

CHRISTIANITY AND THE SOCIAL CRISIS.

By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. New York. The Macmillan Co. 1907.

The book has rare charm of style and the grip of its truth holds the reader to the end. The book appears to be a great affection growing out of the deepest and most intimate human experiences. The author says: "I have written this book to discharge a debt. The eleven years I was pastor among the working people on the West Side of New York City, I shared their life as well as I then knew, and used up the early strength of my life in their service. In recent years, my work has been turned into other channels, but I have never ceased to feel that I owe help to the plain people who were my friends. If this book in some far-off way helps to ease the pressure that bears them down, and increases the forces that bear them up, I shall meet the Master of my life with better confidence."

The outcome of the first historical chapter is that the essential purpose of Christianity was to transform human society into the Kingdom of God by regenerating all human relations and reconstituting them in accordance with the will of God. The fourth chapter raises the question why the Christian church has never undertaken to carry out this fundamental purpose of its existence. This chapter is one of the most important in the book.

The fifth chapter points out the fact that the church, as such, has a place in the social movement. The church owns property, needs income, employs men, works on human material, and banks on its moral prestige. Its present efficiency and future standing are bound up for weal

or woe with the social welfare of the people and with the outcome of the present struggle.

The last chapter suggests what contributions Christianity can make and in what main directions the religious spirit should exert its force.

The above outline is sufficient to give the reader a fair notion of the content of the book, but it does not make him feel the fine fire that warms every page or see the light that glows in every syllable, sane with sympathy for men.

The style and the matter are so suggestive and withal so stimulating that one would fain quote from every page or be drawn into the discussion of the same vital themes, so fertile and fruitful and appropriate and pertinent and timely is the whole message of the book. It is a book that will stir all choice spirits to a sense of wider social responsibility and set the passion for righteousness and justice to their task of social regeneration and moral reconstruction of human society. Christianity, whether it will or not, must make its alignment for righteousness and peace. Outside of the Bible I have not read a stronger, saner, better book on social religion.

J. L. KESLER.

THE CITIZEN'S PART IN GOVERNMENT.

By Elihu Root. Charles Scribner's Sons, New York. 1907. Price, \$1.00 net. Post. 8 cents.

It is a question if Secretary Root appears to better advantage in anything he has done than in this modest but substantial volume. Though popular in form it is the work of a scholar and statesman. Behind these chapters there is evidently a rich mine of experience, a golden wealth of digested knowledge. They state with singular lucidity, splendid verity and satisfying completeness the nature, responsibility and perils of popular government. The book may fitly be studied along with the volume of Secretary Taft on "Four Aspects of Civic Duty", published by the same house. They are books

of a class that have significance and value for the minister of the Gospel, as for every "American citizen who would acquit himself creditably of his duty as a citizen or a leader of men. Both books move on a plane and in an atmosphere superior to partisan politics. In diction and clarity of style and statement Secretary Root here reminds one of the late Judah P. Benjamin.

**DIE ZUKUNFT DER MENSCHHEIT ALS GATTUNG NACH
DER LEHRE DER HEILIGEN KIRCHENVÄTER: Ein
Wort zur Forderung der religiösen Einigung.**

Von Dr. August Rohling, Universitäts Professor und Canonicus.
Leipzig. Verlag von Carl Beck. 1907. 8 vo. Pages VI 369.

The author, a learned Bohemian, is a devoted Roman Catholic of the Ultramontane type. An earlier work of his, entitled "Our Lord Jesus Christ Personally Visible; The Reign of Our Lord Jesus Christ upon the Earth after the Judgment—Renovation of Humanity—the Earth Transformed into Paradise—Abolition of Original Sin and of Death—Completion of the Work of Redemption", translated into Italian, has been commended by Pope Pius X. The title just quoted, and the motto on the title page of the present work: "The righteous shall inherit the earth and shall dwell upon it forever" (Ps. 37:29), and "The form of the world passes away, but not its substance" (Jerome), convey some idea of the author's point of view. Like most who have become possessed by an eschatological scheme, he writes with great earnestness and unbounded confidence. He is conscious that he has left out of consideration nothing essential and that he has pursued the right way. He beseeches scholars of whatever school of thought to join with him in banishing the erroneous interpretations, to which Scholasticism has given currency, of the Scriptures concerning the future of humanity upon the earth and the universality of the final mercy of God, to which even a Dante fell a victim. He considers the erroneous conceptions that prevail among Roman Catholics and heretics alike

a serious impediment and handicap to humanity in its efforts to attain to the goal willed for it by God. He answers the objection that Christ promised to be in his church all the days to guard it from error, that this contention rests upon false exegesis and is contradicted by facts. Galileo and others were condemned as heretics when they were not such. Popes have again and again made erroneous decisions. He maintains that in particular pronouncements not having the character of definitive and irrevocable doctrinal definitions of universal applicability popes have erred and may still err, notwithstanding the decree of infallibility by the Vatican Council, which he heartily accepts. No such infallible pronouncement on the nature of Christ's future kingdom and the future of humanity has yet been made, and the question is still open for reverent discussion.

In the work before us the author has made what would seem to be an almost exhaustive study of the writings of Hilary of Poitiers, Cyril of Jerusalem, Gregory of Nyssa, Epiphanius, Chrysostom, Ambrose, Jerome, Augustine, Leo the Great, Gregory the Great, and Ephraem Syrus, so far as they have a bearing on the subject matter of his work, and in an appendix he has collected the pertinent passages, those from the Latin Fathers in the original, those from the Greek in a Latin translation.

The result of his study of the Scriptures and the Fathers is the confirmation of the author's conclusion, probably reached before he entered upon his laborious researches, that the wicked, even the inmates of hell, will at last be converted and that a glorious kingdom will be established on earth whose subjects shall embrace all humanity and which will last forever. He finds some difficulty in reconciling the words of the Savior that the sin against the Holy Spirit shall be forgiven neither in this world nor in the world to come. But such an utterance cannot be allowed to stand in the way of a conclusion so vital and far-reaching as that of the author, and he decides that the Savior could not have meant absolutely and

simply that such sinners would never be forgiven at all and would to all eternity be objects of divine wrath, but that the forgiveness of such was a matter of difficulty and could be secured only by great painstaking and self-denial. He finds support for this conclusion in Stephen's prayer for those that were stoning him to death (Acts 7:51, 59), and in Peter's promise of forgiveness to the Pharisees that had crucified the Lord of glory on condition of their repentance and faith (Acts 3:19). The work is valuable for its patristic quotations rather than for the conclusions by the author.

ALBERT HENRY NEWMAN.

In the July number of the *Review and Expositor* "Methodism and Biblical Criticism," by Dr. L. W. Munhall, was credited to the Winona Pub. Co. I am now reliably informed that this company was in no way connected with its publication, and, therefore, wish to correct the statement of the last issue.

GEO. B. EAGER.