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BOOK REVIEWS.

I. NEW TESTAMENT.

The Development of Palestine Exploration.

By Frederick Jones Bliss, Ph. D. Charles Scribner's Sons, New York, 1906. \$1.50 net.

In this volume the author of "A Mound of Many Cities," "Excavations at Jerusalem, 1894-1897," etc., puts us under new obligations. It presents the lectures delivered before the Union Theological Seminary in 1903 on the Ely Foundation considerably amplified and modified. It treats in a broad and scholarly way the development of Palestine Exploration from its dawn down to the present time, but is in no sense a compendium of the results of Palestine Exploration. The shifting point of view of travellers from age to age; the displacement of the classic geographer by the credulous pilgrim; the gradual evolution of the pilgrim into the man of science; these are some of the subjects treated and illustrated; but we must look elsewhere for lists of sites identified, inscriptions found, monuments described, etc. The lectures take up in order the following subjects: "The Dawn of Exploration," "The Age of Pilgrimage," "The Crusaders and After," "From Fabri to Robinson," "Edward Robinson," "Renan and his Contemporaries," "The Palestine Exploration Fund," and "The Exploration of the Future."

Without intending to be such, the volume is in itself no mean essay toward an eclectic and comparative bibliography of the subject. It is interesting to find how rich our country is in the literature of Palestine. "Scattered among our various libraries," the author says, "I have found every book that I have sought except Michel Nau's 'Voyage Nonveau de la Terre Sainte.'" He warns the reader that he will not find in all the names he

mentions "The Ideal Explorer." Robinson in field work and Petrie in excavation come near the mark, but they do not reach it. The Ideal Explorer of the Holy Land must combine the qualities of a geographer, a geologist, a naturalist, an architect, an archæologist, an ethnologist, an historian, an epigraphist, a Biblical student, a painter, a mystic and a poet, and, if an excavator, an engineer and miner as well; but first and foremost he must be a man of common sense, who is your only real diplomatist. "Fact, hitting the mark in one's dealings with men, hitting the mark in dealing with one's own observations, in building theories upon these—this is the one thing needful."

The author aptly likens our present knowledge of Palestine to a mosaic and colored tesserae, which, though broken here and there, yet shows broad patterns and many curious details. Scattered in the surrounding *debris*, and sometimes buried by this, are the little cubes waiting to be found and fitted into their proper places. For the parts of the mosaic now complete we have to thank the Explorers of the Past, for the filling of the *lacunae* we look to the Explorers of the Future.

The book is well printed, well bound and supplied with an exhaustive index.

The lecture on Edward Robinson, the pioneer scientific explorer, the man who reconstructed the map of Palestine, who "found it afloat like an island in a sea, almost like a cloud in the sky of fable, and left it a part of Asia," is alone worth the price of the book. Every young American, especially every young minister, should read it. That he was "raised up, endowed and trained for this very purpose," the story here told makes clear. He stands at the focal point where all the various lines converge. The time had come for a scholar equal to the best in acuteness and breath of judgment to enter this tempting field with thermometer, telescope, compass, and measuring tape, but, above all, sharp-eyed and sufficiently sceptical, and then make report of what he had seen and

measured. "Such a man," says Dr. Hitchcock, "was Robinson; so keen of vision that nothing escaped his notice; so sound and solid of judgment that no mere fancy could sway him; so learned that nothing of any moment pertaining to his work was unknown to him; and yet, withal, so ardent in his religious affections as to pursue his task like a new crusader." "There was never a man better suited to his calling."

It is interesting to note that in the scientific exploration of Palestine, America took the initiative. America was followed by Germany, Germany by France, and France by England. The "great quartette" is Robinson, Tobler, Conder and Guérin, and the work of these four shows "a logical progression." Robinson established the correct principles of research, Tobler applied these minutely over a limited range, Guérin with the same minuteness tried to cover the whole field, but was limited by straitened resources, and Conder, with an expedition adequately manned and splendid, was enabled to fill in the topographical *lacunae* left by his predecessors.

GEO. B. EAGEB.

The Works of Josephus.

Translated by William Whiston and newly edited by D. S. Margoliouth, D. Litt. New York, E. P. Dutton & Co. 1906. Pages 989. Price, \$1.50.

This is not a new translation of Josephus like that of Shillito, but is a correction of Whiston by the text of Niese. Whiston's notes are omitted and the division of Niese's text into sections is introduced also. In a brief introduction, Dr. Margoliouth discusses succinctly and satisfactorily the main problems concerning Josephus and gives a survey of the most important literature concerning him. There are besides a few notes appended concerning such points as the Testimony of Josephus to Christ, the Chronology of Josephus, Josephus and S. Luke. Dr. Margoliouth does not think that Luke had made any use of Josephus. The recent work of Harnack is reassuring on this point, since he argues strongly

that Luke, the physician, the companion of Paul, was the author of both Gospel and Acts (Harnack, *Lukas der Arzt, der Verfasser des dritten Evangeliums und der Apostelgeschichte*). The print is rather small, but otherwise this is the most serviceable edition of Josephus to be had. Dr. Margoliouth is Professor of Arabic at Oxford University and a thorough scholar.

A. T. ROBERTSON.

Die Entstehung des Neuen Testaments.

Von Prof. Lic. Dr. Carl Clemen, G. J. Göschensche Verlagshandlung, Leipzig, Germany. 1906. Pages 168. Price, 80 pfennig.

This is one of the volumes in the popular *Sammlung Göschen* and aims to give a presentation of the modern views of the origin of the New Testament. There is no question as to the ability or scholarship of Dr. Clemen, but his judgment is warped by his extremely radical views. He dates sixteen books of the New Testament between A. D. 94 and 140! He does it by processes of reasoning that have been long exploded. At the very time that Clemen is dating Luke's Gospel and Acts about 94 or 95 A. D., Harnack, the leader of the liberals in Germany, comes out with a book (*Lukas der Arzt und Verfasser, etc.*) in which he argues for the authorship of both Gospel and Acts by Luke. Clemen rejects also Eph., Heb., 1 and 2 Peter, the Epistles of John, James, and Jude, as well as the Pastoral Epistles save 2 Tim. 1: 15-18; 4: 9-18; and Tit. 3: 12-15.

Galatians he puts in A. D. 50 as the earliest of Paul's Letters.

This handbook will be serviceable to those who wish to know the views of a German radical of much ability, but not as a sample of the soberer German criticism of the present day. It seems a pity that such an extreme radical should have been asked to prepare a popular handbook for general circulation.

A. T. ROBERTSON.

The New Testament. A Chronological Arrangement.

By Principal Lindsay. New York, E. P. Dutton & Co. London, J. M. Dent & Co.

This is a new volume in Everyman's Library. It is the King James' Version with all the words of Jesus, other speeches and quotations set in narrower form. The type is clear and the binding is pretty. The books are printed in chronological order, as Dr. Lindsay conceives it, though Jude and 2 Peter are put at the end and Revelation before Acts. The trend of opinion is now towards the later date of the Revelation. It is difficult to use the New Testament intelligently purely on the chronological plan for the reason that the books thus arranged do not represent the actual knowledge of the early Christians. They knew much more either from personal acquaintance with Jesus and the Apostles or from tradition. You cannot think of a Christian community knowing only James or the Thessalonian letters. Dr. Lindsay has sought to remedy this by printing first a brief summary of the Synoptic tradition. On the whole it is best to put the Gospels and the Acts first and then the Epistles, in chronological groups. I am more than ever convinced about it since seeing this new attempt. There are no notes at all as in Moffatt's *Historical New Testament* and the *Students' Chronological New Testament*.

A. T. ROBERTSON.

Η Καινή Διαθήκη.

Novum Testamentum Textus Stephanici A.D. 1550, cum variis lectionibus, etc. Curante F. H. A. Scrivener. Editio Quarta ab eb. Nestle Correcta. Londini, G. Bell and Filii, 1906. Price, 6 shillings. pages 600.

This is a delightful edition of the New Testament in Greek. It is the Textus Receptus indeed, but with the various readings of Beza, Elzevir, Lachmann, Tischendorf, Tregelles, Westcott and Hort, and the English Revision of 1880. Thus the student has conveniently before him the readings of all the great Greek New Testaments in any given passage. The text itself is thus not that of Westcott and Hort with which scholars are so familiar

now, but the text of Westcott and Hort is always at hand at the bottom of the page. For one who has no critical apparatus like Tischendorf this arrangement has a great advantage in giving him at least the various readings.

The marginal references are also useful. The pages are longer and wider than in Westcott and Hort and the whole make-up of the volume is exceedingly convenient.

Dr. Nestle has done his work with all the marvellous accuracy of detail, so characteristic of him. He has the eye of a microscope.

The book is bound to be widely used, and even those who have Westcott and Hort will find it very handy to have Nestle's Scrivener also. And what book is there which so richly repays continual and enthusiastic study as the Greek Testament?

A. T. ROBERTSON.

The Prophet of Nazareth.

By Nathaniel Schmidt, Professor of Semitic Languages and Literatures in Cornell University. The MacMillan Company, New York. 1905. Price, \$2.50 net. Pages 422.

It is difficult to treat this book with the seriousness that it deserves. It treats the highest of themes, but with a narrowness and a rancor that one can find only in a work like O. Holtzmann's *Leben Jesu*. Of the author's ability and research there is no question. Where he fails utterly is in spirit and judgment. He is a Baptist who no longer regards Jesus as divine. He dismisses what Matthew and Luke have to say of the Virgin Birth as "Parthenogenetic speculations" (p. 249). The resurrection of Jesus did not take place, but was due to belief that God could not allow his Holy One to see corruption (p. 398). It is now "recognized by critical students" (p. 294) that Jesus did not predict his death and resurrection. He denies that Jesus ever called himself "Son of God" (p. 152) or Messiah (p. 134), or "Son of Man" (p. 134). He gives an elaborate argument to show that "Son of Man" can only mean "man," in spite of Dalman's denial that *bar nasha* in

Galilean Aramaic means "man" and in spite of the absurdity that this translation would make in many places. He knows that "Jesus did not speak Greek" (p. 115). He knows that the Old Testament has nothing about a Messiah in it (p. 55), such an idea arising for the first time about 63 B. C. (p. 68). "He never ordained either baptism or eucharist" (p. 379). This is not all that Prof. Schmidt "knows." He knows that Jesus wrought no miracles (p. 238), that John's Gospel is a Gnostic production (p. 213, shades of Cerinthus), that Luke did not write his Gospel (p. 226), that neither Jesus nor David was born at Bethlehem (p. 247). In this book of 422 pages there is only one chapter on The Life of Jesus (pp. 240-292). The rest is taken up in showing what we do not know about Jesus. But in this chapter Schmidt contends that we have "a few glimpses of the real life of Jesus" (p. 240). The one-sided narrowness of the author is apparent in many ways, but especially in his use of adverbs. The story of the Virgin Birth is "clearly a later insertion" (p. 248). "It is equally clear that he was a Gnostic," speaking of the author of the Fourth Gospel (p. 213). "Papias evidently did not know the Apostle John" (p. 209). He is sorry for the rest of us. "Undoubtedly, the traditional conception of Jesus will long continue in the world, and through it his power will be felt as of yore" (p. 340). But "the devil will never be raised from the dead" (p. 346), and he implies that ere long the old idea of Jesus will be buried for good.

The author makes a justification of his attack on the deity of Jesus by several times appealing to the example of the Unitarian Anabaptists like Denck. He wrongly calls these Baptists and seems to argue that the only true Baptist is of the Unitarian type. That is a perversion of the facts and an insult to Baptists of to-day.

"The Baptist churches in Poland were quietist and Unitarian" (p. 22). "But it was among the Baptists of the Sixteenth Century that freedom from dogma, a reverent yet critical study of the Bible, personal loyalty

to Jesus and a high conception of the worth of human nature, led to the complete rejection of the trinitarian idea of the term "Son of God" (p. 136). This is not a just appeal. Those Anabaptists were not Baptists. There are some Unitarian Baptists to-day in England, but they are not allowed in the Baptist Union. The author tells of the "deep satisfaction" (p. 233) that he has in coming "to the conviction that Jesus of Nazareth actually existed."

I conclude this review with the remark that the tone of the book is one of insufferable dogmatism and intolerance.

A. T. ROBERTSON.

The Letters of Christ.

By Charles Brown, Minister of Ferme Park Baptist Church, Hornsey, London. James Clarke & Co., 13 and 14 Fleet St., London.

The author treats the letters of Rev. II. and III. as actual letters of the glorified Christ and the churches, and as one reads he feels that there is no other adequate source. Mr. Brown writes in the full light of present-day scholarship with much spiritual insight and teaching skill. The divine "goodness and severity," as revealed in these sternly gracious messages of Christ, are brought out with great clearness and force.

Perhaps there is no one thing the churches need more at this time than to take heed to these letters and "hear what the Spirit saith." Mr. Brown's little book should help us all so to do, for it breathes the spirit of faithfulness and tenderness in which such searching messages should be given.

J. H. FARMER.

What is the Lord's Coming.

By Fred Erdman. Price 10 cents.

The Sychar Revival.

By S. D. Gordon. Price 10 cents.

Bible Outlines or the Second Coming.

By C. C. C. Price 5 cents. Published by Charles C. Cook, 150 Nassau street, New York.

These pamphlets all bear on the question of the Lord's
Second Coming. A. T. ROBERTSON.

The Gospel of Matthew.

By Alexander Maclaren, D.D., Litt. D. Three Volumes. New York.
A. C. Armstrong & Son. 1905.

These volumes belong to the set of six comprising the First Series of Expositions of Holy Scripture. The set sells for \$7.50 and is wonderfully cheap at that price. Dr. Maclaren expects to prepare the whole series on the entire Bible. It is a monumental undertaking, and this first installment whets our appetites for the rest. Dr. Maclaren appears at his best in these noble volumes on Matthew. What more can one say? He is indeed the Prince of Preachers. Here is exposition that is scholarly and practical. It is the beaten oil alone that is given. There is the keenest insight into human needs and the strongest grasp of Scripture teaching. The English of Dr. Maclaren is so rich and stately that this alone repays reading his sermons. But if one wishes spiritual edification and enlightend exposition of the Word of God, he will find it in these volumes. They sparkle with ripe wisdom and stimulate to highest endeavor. Sooth to say one is a bit at a loss when it comes to giving an adequate review of three such books. A sense of helplessness takes hold of you. Let us hope that the series will be completed. A. T. ROBERTSON.

Jesus. An Unfinished Portrait.

By Charles Van Norden, D. D. Funk & Wagnalls, New York. 1906.
Price \$1.00. Pages 295.

This is a very remarkable book. It is readable, almost fascinating in style, and contains many noble and true ideas. Dr. Van Norden has keen insight and a realistic imagination and often luminously reproduces the historical situation. But with all its brilliance it is a very one-sided book. The author takes the usual Unitarian ground that Jesus is only a man, though the greatest of

men. He frankly admits his inability to explain all the facts on this hypothesis, but claims that he can come nearer to it than by any other. Many of his sentences are roughly repulsive to evangelical sentiment, as when he says: "Dogmatism began with Paul and culminated with the Inquisition." It was the Judaizers whom Paul opposed whose work terminated in the Inquisition. The book lacks balance and comprehensiveness, but is incisive and suggestive.

A. T. ROBERTSON.

The Gospel According to St. Luke.

Edited by W. Williamson, B. A. Methuen & Co., 38 Essex street, W. C., London.

This volume is one of a series of "Methuen's Junior School Books," and is a characteristic English commentary—scholarly, concise, suggestive.

It admirably answers its purpose as a college textbook, but it is serviceable to all who wish a small, cheap and withal a first-class exposition of the Gospel of Luke.

Besides the "Text with Notes," the Introduction treats of Luke as a writer, and as an evangelist; the sources of the Gospel; time, place, and purpose; characteristics of thought, style and language; the parables and miracles peculiar to this Gospel; and a brief analysis of the book. The appendices consist of a comparison of the Authorized Version, and the Revised Version; a classification of the parables and the miracles of our Lord; a series of examination papers given on Luke by Oxford and Cambridge Universities, and a goodly list of miscellaneous questions and topics.

BYRON H. DEMENT.

Addresses on the Gospel of St. John.

Printed and circulated by the St. John Conference Committee, Providence, R. I. 1905. Pages 505.

These are popular addresses on the Gospel of John by various men from different parts of the country, so arranged as to cover the whole of the book. It is a practical view of the Gospel and may be of use to some.

A. T. ROBERTSON.

The Gospel of the Rejection. A Study in the Relation of the Fourth Gospel to the Three.

By Wilfred Richmond, Chaplain of Lincoln's Inn. John Murray, Albemarle street, London, England. 1906. Price 5s. net.

Mr. Richmond has made a fresh and luminous study of John's Gospel in a very helpful way. He shows clearly that the Synoptics presuppose the facts supplied by John, that the antagonism toward Jesus was provoked by work in Jerusalem, and that the Galilean disciples needed preparation for the reception of the new truth. The ideas advanced are not so novel as they are lucidly expressed. The author has a mastery of the Gospel and convincingly uses the facts in relation to each other. Incidentally the book serves as a strong defense of the genuineness of the Fourth Gospel when taken in connection with Drummond's *Authorship of the Fourth Gospel*, or Sanday's *Criticism of the Fourth Gospel*. Such a candid examination of the facts will be reassuring to many who have wandered afield after speculative will o' the wisps. The book is interesting in style though critical in subject matter.

A. T. ROBERTSON.

Die Reden Unseres Herrn Nach Johannes im Grundtext Ausgelegt.

Von Dr. Siegfried Goebel, Professor in Bonn. Druck und Verlag, von C. Bertelsmann, Gütersloh, Germany. 1906. 9 M. Gebunden 10 M. Erste Hälfte, Kap. I—II.

Goebel accepts the genuineness of the Gospel of John and seeks to reproduce in the historical setting the words of Jesus in the Fourth Gospel. These are chiefly in the form of dialogue, not set discourse, especially in the first eleven chapters, covered by this volume. We have here a straightforward and careful discussion of the great sayings of Christ in John 1-11. The style is more simple than one always finds in German theological books. But the clearness and lucidity of the sentences must not blind one to the real merit of the treatment. Goebel is a real scholar, and, though he uses little of the lumber of the workshop, he has mastered the material. Those who

have difficulty with theological German will like this book. Many helpful remarks are made in the setting forth of the historical situation. His *Die Parabeln Jesu* is one of the best books on the subject of Christ's Parables. He is thoroughly at home in the field of this new work. He takes the resurrection of Lazarus from the grave as a real event. It is clear that all German scholars are not yet ready to give up the supernatural element in Christ and Christianity.

A. T. ROBERTSON.

The Economics of Jesus. Or Work and Wages in the Kingdom of God. A Study of the Money Parables.

By E. Griffith Jones, B. A. Cincinnati. Jennings & Graham. New York, Eaton & Mains. 35 cents net.

Here are six short discourses, the first considering the Inequalities of Life, the last presenting Some Final Considerations. The other four deal respectively with the problems of Ability, Opportunity, Diligence, and Motive, as these are presented by our Lord in the parables of the Talents, the Laborers in the Vineyard, the Pounds, and the passage (Luke 17: 7-10) about the servant coming from the field and serving his master without receiving thanks. Thus the teaching of our Lord in regard to the fact and the lessons of the four sets of inequalities is set forth by an expository study of the passages named. The little book is thoughtful, clear, and interesting, without being very thorough or profound.

E. C. DARGAN.

Keywords in the Teaching of Jesus.

By A. T. Robertson, D. D. Philadelphia, American Baptist Publication Society. 128 pp. 75 cents.

The "Keywords" are seven: God the Father, The Son, Sin, The Kingdom, Righteousness, The Holy Spirit, The Future Life. The lectures on these topics of our Lord's teaching were given at a summer assembly at Jackson Springs, N. C., in June, 1904, "published practically as they were delivered, and at the request of the assembly."

The treatment is characterized by the thorough scholarship for which the author is well and widely known. Mastering of the text of Scripture, and of the mass of opinion upon it, is easily in evidence. Reverence of mind and heart toward the Great Teacher is shown everywhere. There is sane, balanced, but not colorless discussion of the great problems involved. Our author knows what and why he believes, and is not afraid to stand up and speak his mind. The style is crisp, vigorous and forcible. There is no dullness or dragging, but perhaps a too great fondness for short sentences, not giving the requisite variety; and both smoothness and clearness sometimes suffer. But far better is a string of aphorisms than a flow of vapid sweetness! The little book deserves and will receive wide and careful reading.

E. C. DARGAN.

Our Lord's Resurrection.

By the Rev. W. J. Sparrow Simpson, Chaplain of St. Mary's Hospital, Oxford. Longmans, Green & Co. New York and London. 1906. Price \$1.40 net. Pages 320.

This is a very timely book, for the resurrection of Jesus is denied by the modern radical critics. We need fresh accent on this great fact, this fundamental Christian reality. Mr. Simpson has done a fine service in this sane and scholarly discussion of the subject. It is a book that laymen as well as ministers would find helpful. While it is thoroughly able and modern, the style is clear and the arguments easily grasped. It is a comfort to get hold of so fresh and frank a book that does not truckle to modern infidel views in the least. A. T. ROBERTSON.

The Last Message of Jesus Christ.—Or the Apocalypse in a New Light.

By John Hamilton Timbrell. Eaton & Mains, New York. 1905. Price \$1.75 net. Pages 456.

We are making headway in understanding the book of Revelation. Prof. W. M. Ramsay has done a great service in his Letters to the Seven Churches in pointing out the relation of the book to the history of Asia Minor,

and especially to that of the seven cities whose churches are addressed. Dr. Timbrell calls us back to the Old Testament imagery. The general plan is perhaps artificial, but it is of value to recall the symbols in Ezekiel and Daniel and to see that they *are* symbols. As to the thousand years or millennium he says (p. 397f): "To take this one lone number as a literalism, in a book which is built upon the mystic principle from beginning to end, is to violate every rule of interpretation upon which enunciation is grounded, and to take leave of sane exegesis as of good common sense." It will be a distinct gain when this number is admitted to be symbolic, not literal.

A. T. ROBERTSON.

The Gift of Tongues and Other Essays.

By The Rev. Dawson Walker, M.A., D.D., Theological Tutor in the University of Durham. T. & T. Clark, Edinburg, Scotland. Imported by Charles Scribner's Sons. New York. 1906. Price \$2.00.

This is a book of the ripest scholarship. Dr. Walker brings the widest reading and the ripest judgment to bear on the problems here under discussion. He carries conviction by the evident fairness of his mind and his care to put all the facts before the reader. I do not know anywhere quite so good a discussion of the Gift of Tongues, which has real difficulties enough, but which has had needless complications in abundance. The problem is to reconcile all the facts in Acts 2 with those in 1 Cor. 12-14. In a long, patient examination Dr. Walker concludes that on the Day of Pentecost the Galilean disciples did speak with foreign tongues and that this same sign reappeared at Corinth, with perhaps rhapsodical features also. Dr. Walker does not stress a point which seems to me to have weight. An interpreter was needed at Corinth, and not at Jerusalem, for the obvious reason that at Jerusalem the various tongues were understood by the representatives from the land in question, while at Corinth as a rule that was not the case. As to the legal terminology in Galatians, Dr. Walker concludes that the background was Graeco-Roman, but the Jewish ideas are also present.

He sums up in favor of Lightfoot's position that the visit to Jerusalem in Gal. 2 is the same with that in Acts 15. He indorses the possibility that the visit of the "certain from James" may have been before the conference at Jerusalem. This is a possible interpretation, but not the natural one. What Peter and Barnabas did at Antioch was not so much a change of view concerning the freedom of the Gentiles as a yielding to the pressure on social grounds. They had been eating with the Gentile Christians. Peter had once before been arraigned at Jerusalem on that point and probably was afraid that he had gone further than was meant by the decision of the conference. Or at any rate that point could have been made against him. It is delightful to see Dr. Walker have the boldness to put Acts at "about 62 A. D." and the Gospel of Luke "somewhat earlier" (p. 246). It has been a long time since I have read a book of New Testament criticism which is so able, so just, so reassuring. This is real scholarship of the Lightfoot-Hort-Westcott type.

A. T. ROBERTSON.

Hebrews, James, I and II Peter.—A Commentary.

By O. P. Eaches, D.D. American Baptist Publication Society. Philadelphia. 1906.

This volume belongs to a series known as Clark's Peoples Commentary. The title page calls it "a popular commentary upon a critical basis, especially designed for pastors and Sunday-school workers." The author has successfully carried out this purpose. His work is not so elaborate as the Cambridge Bible, he aims to give results rather than processes, and the style is of a more popular kind. Every page shows a thorough knowledge of the great critical commentaries, but all the writer sets before us is concise, lucid, bright and very readable. The preface indicates how thoroughly alive the author is to the dangerous theological tendencies of this age. He believes those Epistles furnish the right antidote to many such pernicious doctrines. The introduction to each of

the four Epistles if brief, yet sufficiently comprehensive. Little here is new, but the best results of conservative scholarship are placed before us in excellent form. The author's method is to take up the Epistles chapter by chapter, give first a brief digest of each, then the interpretation, and this followed by a series of pithy and pointed practical remarks. The commentary proper is praiseworthy, the difficult passages, such as Heb. 6: 4-8 and 1 Pet. 3: 19-20 are well handled. A serious fault is the fineness of the type, otherwise it is an admirable Peoples Commentary.

J. J. REEVE.

James the Lord's Brother.

By William Patrick, D.D., Principal Manitoba College, Winnipeg. T. & T. Clark, Edinburgh. Charles Scribner's Sons, New York. 1906. Price \$2.00 net. Pages 369.

This is a needed book, for James has not before been adequately treated in a separate volume. There is nothing startling in the discussion, but there is something far better. The author is eminently sane and well-balanced. His discussion is comprehensive, is just, scholarly, and satisfactory. It is not a mere traditional repetition of previous opinions, but a carefully reasoned statement of all that we really know about James. This volume will help every student of the New Testament. It is the kind of book of which we have all too few. The author denies that those who came "from James" to Antioch represented the mind of James. He holds also that James does not oppose Paul's idea of faith. "The reality of faith can be attested only by works" (p. 326.)

A. T. ROBERTSON.

The Epistles of Peter.

By the Rev. J. H. Jowett, M. A. New York. A. C. Armstrong & Son. 1906.

The indefatigable Dr. Robertson Nicoll has undertaken to edit a new series of commentaries to be entitled "The Practical Commentary on the New Testament." The third volume of the series is on the Epistles of Peter,

and is prepared by the Rev. J. H. Jowett, the brilliant successor of Dr. Dale at the Carr's-lane church Birmingham. In the advertisements of this series reference is explicitly made to Dr. Nicoll's earlier success, the well-known "Expositor's Bible," and thus comparison becomes almost inevitable. The earlier volume on Peter by Professor Lumby was more than half larger than that now put out by Mr. Jowett, and, laying the books together, seems throughout more soundly exegetical. On the other hand it must at once be recognized that Jowett is constantly more suggestive and stimulating than was his predecessor. No introductory matter is furnished, even for the much disputed Second Epistle. The present reviewer has certainly no objection to the conclusion that Peter wrote it, but to assume it without a word of justification or discussion appears scarcely the most helpful course in these days of widespread questioning, when one needs to be able to give a reason for his conclusions as well as his faith. Much, not to say most, of Jowett's book is homiletical rather than exegetical in tone and temper. It begins with a striking example (on 1 Peter i. 3-5): "How easily these early disciples break into doxology! Whenever some winding in the way of their thought brings the grace of God into view, the song leaps to their lips. The glory of grace strikes the chords of their hearts into music, and life resounds with exuberant praise," and so on for a full page. There is a whole chapter of twelve pages on "Be pitiful!" (1 Pet. iii. 9). The theological position of the author it is not easy to gather from his book. These Epistles themselves are to be sure rather practical than theological, and the few theological teachings are ignored, it would seem studiously ignored, by the author. The thoughts of Peter, that Christ is our sin-bearer on the tree, and that we are to be sprinkled with his blood, seem not to be touched upon at all. The acuteness of the sufferings of Jesus is emphasized with reiterated assertions (pp. 139-'42), but that is about all. The most definite teaching which the reviewer has noted is

in connection with the words "By whose stripes ye were healed," (p. 99). "Do not let us overlook the experience because we cannot find an explanation. Do not let us reject the fact because we cannot contrive a theory. The sorest places in human life, the raw, festering wounds of indwelling sin, can only be remedially touched by the healing influence of his stripes." One will naturally turn also to the discussion of "the spirits in prison" (1 Pet. iii. 19, 20). From this passage the author draws the conclusion, "No man's destiny is to be fixed until he has heard of Christ" (p. 144), but as usual no reason is given for the statement. Here at least it might fairly be said that exegetical justification of the position taken is imperatively demanded, but it is searched for in vain. The book as a whole will doubtless be found a helpful stimulus for many preachers; if only it had been made even more helpful!

D. F. ESTES.

The Bible and Christian Life.

By Walter Lock, D. D., Warden of Keble College, Oxford; Dean Ireland's Professor of Exegesis. Methuen & Co., 36 Essex street, London, W. C., England. 1906. Price, six shillings.

Dr. Lock has a ripened culture and a balanced judgment that show to great advantage in this collection of essays. They are partly critical and exegetical and partly practical. The discussion of *The Sources of the Prologue of St. John's Gospel*, *Presuppositions of N. T. Study*, and the *Christology of the Earlier Chapters of the Acts of the Apostles* is rich in original suggestion and penetrating insight. Common sense is applied to matters of criticism, a trait by no means common among great scholars. Dr. Lock accepts more of the modern critical view of the O. T. than I think the facts justify and a Baptist cannot indorse the ecclesiastical views at all points. But for great ability blended with rich scholarship and real wisdom these papers have a high place. They are modern in spirit, devout in tone, and really edifying and stimulating. One is grateful to Dr. Lock for publishing the volume.

A. T. ROBERTSON.

Die Inschriften von Magnesia am Mäander und das Neue Testament.—Eine sprachgeschichtliche Studie.

Von Lic. Therl Gottfried Thieme. Vandenhoeck und Ruprecht, Goettingen, Germany. 1906. Pages 43. Price, M. 1.20.

This is a helpful treatise and supplements Deissmann's *Bible Studies*. In the inscriptions of Magnesia are found such N. T. words as *λογεία*, *κυριακός*, etc. There will be more of such detailed application of the language of the inscriptions to the N. T. This piece of work is well done and can be commended to all who are interested in the new knowledge of N. T. Greek.

The work of Thieme is of course, not so extensive as that of Nachmanson, *Laute und Formen der Magnetischen Inschriften*, 1903, but none the less it is of real value.

A. T. ROBERTSON.

The Disciple and His Lord, or Twenty-six Days with Jesus.

By Rev. J. S. Kirtley, D. D. American Baptist Publication Society, Philadelphia. 254 pages.

This attractive and instructive volume has just come from the press, and emanates from the pen of the beloved and scholarly pastor and writer, Dr. J. S. Kirtley. These studies recently appeared in "Service" as a part of the sacred literature course of the B. Y. U. A. for 1905-1906, and are now wisely combined into permanent form. They reveal a clear insight into the life and work of Christ, and present the most significant events in the matchless life of our Lord in chronological order. The volume deserves a wide circulation among all who wish a clear, succinct, orderly and attractive presentation of the Gospel narratives. It should be used extensively in the homes of our people, in Sunday-schools and young people's societies. It is indeed a capital book.

BYRON H. DEMENT.

II. HOMILETICS.

Homiletics and Preaching.

By Walter Rhodes, Baptist Minister, Baltimore. The Peters Publishing and Printing Company. 255 pp.

Lectures on Homiletics, by Henry C. Graves, D.D., Teacher of Homiletics in the Gordon Bible and Training School. Philadelphia. American Baptist Publication Society. 1906.

The first of these books comes from a busy pastor, and is the enlargement of papers presented at the Baltimore Baptist Ministers' Conference. The book has some blemishes of style and proof-reading that need to be removed, but the matter is judicious, clearly presented, and for the most part pleasingly set forth. The aim and spirit of the book are good, and many a pastor would find profitable suggestion and stimulus in reading it.

The second book is from the pen of one who has had large and varied experience in the ministry, and is now teaching in the Gordon Training School at Boston. It is needless to say that the book is neatly printed and bound, pleasing to the eye. The Publication Society is doing excellent work in bookmaking. The contents of the book are well worthy of their dress. The incisive style, the sound comment, the excellent principles, the modest expression of a personal acquaintance, all go to make up a sensible and pleasing presentation of many of the essentials of Homiletics. The little volume will reward an attentive reading.

After all, it is rather hard to say anything new about Homiletics! Here are two quite different books. They draw freely upon the masters, saying little that has not been as well or better said before and often; and yet they are things that constantly need to be said over and over again. The theme must be wisely chosen, properly analyzed, clearly and forcibly presented. The Bible must be regarded as the preacher's storehouse both of texts and doctrines. The preacher must be a man of character and prayer. The aim must ever be to win men and build them up in the spiritual life. All this and more these books tell us. Each one in its own way gives the author's theory

of his work. Dr. R. W. Dale has been quoted by some one recently as saying that he read every book on preaching that came under his notice, and with profit. So it is needed that there should be frequent presentation of the principles underlying preaching, as of every other great and worthy work. Each age must adapt universally recognized principles to its own demands. So books are helpful that keep freshly before us the greatness of the work of preaching and the best ways of making it effective to our own times.

E. C. DARGAN.

Bread and Salt from the Word of God.—Sixteen Sermons.

By Theodore Zahn, Professor of Theology in the University of Erlangen. Translated by C. S. and A. E. Burn. Edinburgh. T. & T. Clark. Imported by Charles Scribner's Sons. New York. \$1.50 net.

Dr. Zahn has long been known as a theologian and scholar of first rank, especially in the department of Introduction to the New Testament. This volume of sermons, which are admirably translated, will introduce him to English and American readers as a preacher of decided merit and power. The sermons range in date from 1871 to 1900, most of them having been delivered at Erlangen. The principle of selection is thus stated by the author in his preface: "When choosing a limited number out of the large mass of sermons which I was permitted to preach in my official capacity before Easter 1877, and since then as a voluntary substitute only, I have given the preference to those which, as far as I can remember, fulfilled their object better than the others, and partly to those which, in accordance with the wish of some members of my audience, had already found a certain, though very limited circulation."

The sermons are marked by a clear evangelical note, which is very refreshing. The preacher holds firmly to orthodox views of the deity and the atonement of Christ. He accepts the miraculous elements of the Bible, and preaches it as the true Word of God. Thus in the sermon on the Temptation of Jesus (date 1891) he says: "My

friends, I do not wish to be misunderstood. From time immemorial there have been teachers, both inside the church and outside the church, and there are such also at the present day, who preach on the old Bible texts, and take the old sacred words into their mouths, speaking of the Son of God and His miracles, of the Atonement and of the Resurrection, and, if need be, of the devil also; but by it all they mean something quite different from that which Jesus and His Apostles, and the community of the faithful, have ever understood by it. May God, in His mercy, preserve this pulpit of St. Paul's at all times, so that none who are thus double-tongued may ever preach here!"

There is also a strong and capable handling of current moral issues and present-day problems from the point of view of a devout and evangelical German Lutheran. The sermons well repay reading, as they show how the best modern scholarship can still retain a devout grasp upon Gospel realities.

E. C. DAGAN.

The Ministry of the Eternal Life.—A sermon preached before the National Baptist Societies at their Anniversaries at Dayton, Ohio, May 20, 1906.

By William C. Bitting, D. D. Philadelphia. American Baptist Publication Society. 1906.

The sermon received at the time of its delivery—and most justly—wide commendation both for its timeliness and power. The Publication Society has done well to give to it in this neat form a wider audience than that which was privileged to hear the discourse when delivered. A number of texts from John's Gospel are quoted so as to present the teaching of the Master on the great theme. But the prime object of the sermon is to discuss the duty of those who receive this eternal life from Jesus to pass it on to others. It is the missionary plea, presented from a very important and often neglected point of view, and presented with thoughtfulness, feeling and power, and in a style both forcible and pleasing. The characteristics of the eternal life are described;

that it is spiritual, ethical, free, and indestructible; then the variety, unity and witnessing power of the various agencies for its dissemination are considered; and finally the call for such dissemination is set forth in the needs of men for this eternal life, their capacity for receiving it, and in the value put upon it by those who possess it. It is a fresh, stimulating and helpful sermon.

E. C. DARGAN.

Literary Illustrations of the Bible.

Edited by James Moffatt, D. D., Ecclesiastes. The Gospel of St. Mark. New York, A. C. Armstrong & Son. 40 cents each, net.

These little volumes contain what the title sets forth—a number of quotations from great writers, in illustration of texts from the Bible books named. There is of course difference of value and appositeness in the quotations. This sort of thing must be largely a matter of individual taste; but those who like to see how well a good reader can gather and arrange such a series of quotations for preaching and teaching purposes will find help from the series. Any who may find it accordant with their principles and tastes to have this sort of work done—and well done, in the main—ready to their hands may find another and dubious sort of aid in these selections. The little books are beautifully printed and are pleasant to eye and mind.

E. C. DARGAN.

III. MISSIONARY.

Students and the Modern Missionary Crusade.

Addresses delivered before the Fifth International Convention of the Student Volunteer Movement for Foreign Missions, Nashville, Tenn., February 28th—March 4, 1906. New York. Student Movement for Foreign Missions. 1906. XVI. 713 pp. Price \$1.50.

This report, for the most part, complete and exact, covers the general meetings and all sectional meetings and constitutes a contribution indispensable to every missionary library that seeks to be.

The remarkable success of this movement is due to a masterful leadership that nowhere becomes more evident

than in the plans and programmes of its conventions—quadrennial, as is well known. The programme reported in the present volume covers a series of subjects in the theory, history, and relationships of Foreign Missions, as well as Comparative Religion, and personal appeals. In sectional meetings the various countries have separate treatment, the various denominations their own presentations, and the schools discuss their relation to the great movement.

W. O. CARVER.

Missions from the Modern View.

□By Robert A. Hume, of Ahmednagar, India, with an introduction by Charles Cuthbert Hall. Published by Fleming H. Revell Co., New York, Chicago, Toronto. 1905. 292 pp.

No sphere of Christian work can remain unaffected by the "modern views," and none should seek or desire to avoid that view. Because of its vital power and its creative Work Missions is the last cause much to feel change induced by *Modernism*. Vital forces ever more affect every situation than are affected by them. The channel and method of operation for a vital force are in their measure influenced and determined by the spirit, ideas and ideals of the time and place. Moreover, it is the aim of missions to redeem what at the moment is ever the modern view and to turn it into the channel of the redemptive Kingdom. Certainly then, missions must need and be adjusted to the modern view. What the nature of that adjustment shall be depends on the conceived aim of missions. Missionary workers are occupied first with the unlimited demands of energetic service and, then, with the assurance that they are working with those eternal principles that are effective for every age. Hence are they slow, as a rule, to recognize the ever-changing "modern views." Too few have been the attempts to view missions modernly. One recalls at once Clarke's *Study of Christian Missions*, Horton's the Bible a Missionary Book, Gulick's *Evolution of the Japanese*, and now this of Dr. Hume. Several other volumes with titles suggestive of a treatment of the *modernism of mis-*

sions, again to employ that term, prove not to deal with this phase of the subject. Dr. Hume is conservative and really has few changes to suggest, although he thinks his "modern view" quite other than that of a generation ago. He presents ideas as new that have been common-places of missions for a half century. His work is fresh and interesting enough, and especially as it has the life of personal experience and conviction. There are several aspects of the modern view that are not fully presented and some not touched.

W. O. CARVER.

On the Borders of Pigmy Land.

By Ruth B. Fisher (nee Hurditch). Published by the Fleming H. Revell Company, New York, Chicago, Toronto. 1905. 215 pages, 32 full page illustrations and picture of the author.

A remarkably bright, informing and fascinating account of the country and people of the Uganda Protectorate, especially the Toro territory in which Mrs. Fisher has spent four or five years of most energetic and effective service as missionary. She is a bright, vivacious writer with an eye for the humorous. The style is graceful though several errors appear in the last three chapters, and the proof-reader occasionally nodded elsewhere.

W. O. CARVER.

IV. CHURCH HISTORY.

A Propos de la Séparation des Eglises et de l'état.

Par Paul Sabatier, Librairie Fischbacher. Paris. 1906. Pp. 1-216. Price 75c. Quatrian edition. Complètement revue et très Augmentée.

It is very difficult for Americans to understand the religious situation in France. Until the appearance of this book by Sabatier, already well known through his "Life of St. Francis of Assisi," we have been compelled to gather our information from passing articles in the press written largely for polemical purposes. Sabatier comes at the question from the point of view of a liberal theologian rather than that of a Protestant. He deals with the "Origines of the Crisis," the "Actual Situation of the

Roman Church in France," the "Consequences of the Denunciation of the Concordat," and then add several appendices giving documents illustrative of the religious condition of contemporary France. A wide knowledge of the current literature of the controversy in France, a vivid and striking style and intense earnestness have combined to make a most interesting book. The story of the causes of the crisis and the view of the religious conditions in France are gloomy reading—a story of ignorance, passion prejudice, obscurantism, servile submission, violence, lawlessness, political chicanery on the part of the church which can scarcely be paralleled. The marvel is that the crisis was so long delayed. The author declares that liberal thought in France is not hostile to Christianity, but to clericalism. He believes the liberal elements in the church will regenerate it, not by bringing it to Protestantism but by liberalizing it, introducing spirituality into its forms and free thought into its theology. He has no hope for the great body of the church, regards it as in the death-throes, but he looks with joyful hope to the liberal wing. He may be a prophet, but it is doubtful if the leopard can change his spots even when fed on the soft diet of liberalism.

W. J. MCGLOTHLIN.

Papst Stephan I, und der Ketzertaufstreit.

Von Dr. Johann Ernst, Verlog von Kirchheim & Co., Mainz. 1905. Pp. 1-116. P. M \$3.50.

One of the most interesting and important controversies within the folds of the ancient church was that about heretical baptism at the middle of the third century. Cyprian the great bishop of Carthage, supported by most of the churches in North Africa and Asia Minor, held all baptisms administered among the sects (heretics) invalid, and required rebaptism on entering the Catholic church. Stephen, bishop of Rome, held the opposite view, maintaining that the practice of that church had always been to receive these alien baptisms. The controversy

waxed hot and little reverence was shown to the bishop of Rome. The correspondence gives us the clearest view we have of his relations to the rest of the church at this period. It differs so widely from the position he holds to-day that it has long given the Catholics great trouble. In 1902 Leo Nelke published a vigorous book setting forth the Protestant view of this correspondence. The work before me is by a Catholic and is an answer to Nelke's work. It does not treat the question of heretical baptism as its name indicates, but the position of Stephen as revealed in this controversy. It has ecclesiastical approval and of course supports the claims of the Pope to-day. Neither its arguments nor its conclusions are to be accepted.

W. J. MCGLOTHLIN.

The True Story of Robert Browne (1550?-1633.)—
Father of Congregationalism, including various points hitherto unknown or misunderstood, with some account of the development of his religious views, and an extended and improved list of his writings.

By Champlin Burrage, M. A., Brown University. Research Fellow of Newton Theological Institution. Henry Frowde. London. 1906. Pp. 1-75.

Robert Browne is one of the most interesting figures in Christian history. His life has been the subject of numerous treatises and not a little controversy. The author of this pamphlet has become deeply interested in the subject in recent years and has made valuable additions to our knowledge of Browne's writings and life. These he sums up in the little work before us. It is published "as a supplement to, and corrective of, Dr. Henry Martyn Dexter's account of Robert Browne's life," and "as a companion work to Dr. Dexter's little volume, entitled "The True Story of John Smyth the Se-Baptist." The author does not believe that Browne was a coward or apostate, nor that he lost his mind in his old age. He differs from the current views on several other minor points. The pamphlet contains extended extracts from Browne's works, reproduced in the most exact and scholarly manner. The work is a real contribution to

church history. It must be consulted in order to know all there is to be known about Robert Browne.

W. J. MCGLOTHLIN.

Nero.

By Stephen Phillips. New York. MacMillan Company. 1906. Price \$1.25 net. Pages 200.

This is a wondrously graphic tragedy. The poem does not cover all the career of Nero, but closes with the burning of Rome. It gives, however, the development of Nero in strong relief. There is the sure grasp of a master workman in this drama. One doubts if Mr. Phillips has done anything better than this brilliant portrayal of the world's most capricious tyrant. The world was at its nadir in moral conceptions and Nero was its exponent.

A. T. ROBERTSON.

V. SUNDAY SCHOOL.

How to Conduct a Sunday School, or Twenty-eight Years a Superintendent.

By Marion Lawrance. Fleming H. Revell Co. New York, Chicago, Toronto.

This is one of the most practical and helpful books which has been issued from the press for many a day on the Sunday-school. Mr. Marion Lawrance is an expert on the Sunday-school in all departments. The book consists of twenty-two chapters, with three appendices. Some of the topics dealt with in the chapters are as follows: The Sunday-school Equipped, The Sunday-school Organized, The Sunday-school Graded, Sunday-school Giving, Special Occasions, The Blackboard and Object Teaching, Temperance Day, Decision Day. The last chapter is on an intensely practical theme. That Big Boy and How to Deal With Him. Appendix A, is on A Superintendent's Suggestions to Himself; Appendix B, One Hundred Good Books for Sunday-school Workers; C, My Former Pastors: An Appreciation.

Simplicity of style, clearness of view and practicality

are the distinguishing marks of this volume. Mr. Lawrence is one of the warmest-hearted men in the country. He is brimming over with enthusiasm for the Sunday-school, and is a host in himself. This book contains the cream of his experience as a Sunday-school man. He is to-day superintendent of a great and successful Sunday-school, and thus speaks out of the very heart of modern Sunday-school life. Every pastor, every superintendent and every teacher ought to have a copy of this book. I can commend it most heartily.

E. Y. MULLINS.

The Making of a Teacher.

By Martin G. Brumbaugh, Ph. D., LL. D., Professor of Pedagogy in the University of Pennsylvania. Philadelphia. The Sunday School Times Company. 1905.

This is a volume of 351 pp. designed as "a contribution to some phases of the problem of religious education," and well has the distinguished author executed his noble purpose. The very title, modest and practical, rather than pretentious and technical, is a fair indication of the statements of the chapters and of the development of the topics.

The author intentionally avoids many technical expressions usually found in discussions of Educational Psychology. For this he may be slightly criticized in some ultra-scientific quarters, but highly commended by those who are led in natural paths into the fertile fields of a charming study.

The Elements of Psychology which render genuine service to a practical teacher are clearly and attractively discussed and illustrated by an able scholar and efficient teacher. Dr. Brumbaugh is an expert in the science of education and in the art of teaching, and in this volume he gives the essence of his philosophical thought in its application to the teaching process. He has given the public an admirable treatise on the true psychological principles with a general application to the work of any successful teaching and a special application to the teaching of religious truth. It is a timely and practical volume

full of guiding principles and suggestive illustrations easily comprehended by the average Sunday-school teacher, and yet refreshing and illuminating to those who are at home in the more advanced and technical treatises on educational psychology. Though not scholastic, it is scholarly; though not technical, it is fundamental. The reviewer's opinion of the volume is further indicated by the fact that he has selected it as one of the text-books for the classes in Sunday-school Pedagogy in the Southern Baptist Theological Seminary.

BYRON H. DEMENT.

Reform in Sunday School Teaching.

By A. S. Peake, M. A., B. D., Professor of Biblical Exegesis and Dean of the Faculty of Theology in the University of Manchester, Etc James Clark & Co. London. 1906. Pp. 1-128. Price 1s 6d.

The reform on which Prof. Peake insists is that of the lessons, the curriculum. He recognizes the need of trained and efficient teachers, but does not, as does Prof. Brumbaugh, think it useless to attempt to improve the lesson system until we have provided our schools with better teachers. pp. 116ff. He exposes unsparingly and in the main justly the weaknesses of the present system of lessons. It certainly can not be justified on sound principles of teaching, and it is to be feared that it is not giving the children any adequate knowledge of the Bible as a book, of Bible history, or of religion and morals. Some reform along this line must come in the near future; but the question is exceedingly difficult and complex and it can not be said that Prof. Peake is equally as successful in his constructive as in his destructive work. His desire is for a system of lessons graded to suit the capacities of the children, and not simply a graded treatment of the same lesson as at present. Reform will come along this line and we welcome this and all similar discussions as leading toward this end.

W. J. MCGLOTHLIN.

The Development of the Sunday School.—Official Report of the Eleventh International Sunday School Convention at Toronto, 1905.

1905. W. N. Hartshorn, Fort Hill Press. Boston. 1905.

This volume is a most valuable contribution to Sunday school literature. It has four main divisions. The first is historical, containing accounts of the modern Sunday school movement in its various aspects. There are chapters here on Robert Raikes and the Eighteenth Century, The Nineteenth Century Sunday School, Organized Primary Work, 1870-1905, National and International Conventions, and on many other valuable subjects.

In division two the addresses of the Toronto Convention are printed in full. This section is an astonishingly rich collection of Sunday school literature and will repay careful reading and study. The third division contains reports of the various conferences which were held. In these proceedings numberless practical and pertinent topics are considered and they furnish valuable assistance to the seeker for light on Sunday school work and method. The fourth division contains tables and appendices. From this very inadequate outline of the contents of this volume the reader can form an opinion as to its attractiveness. It should have a wide circulation and careful reading. It will prove exceedingly valuable to all who desire material for addresses, as well as to other students of the Sunday school movement.

E. Y. MULLINS.

A Century of Bibles.

By a Sunday School Teacher. The Griffith and Rowland Press. Philadelphia.

This booklet of 88 pages was written for Sunday school teachers. It contains a mass of valuable information concerning Bible publication and distribution in the last century put in a form that will be specially attractive to Sunday school teachers. It is an inspiring story well told.

W. J. MCGLOTHLIN.

The Country Sunday School.

By Rev. Hight C. Moore. American Baptist Publication Society.

This is an excellent pamphlet of 27 pages on a very important subject. The author knows the country Sunday school, its limitations and imperfections, but also its excellencies and possibilities. He believes in the country Sunday school and this pamphlet will help others to believe in it and make it useful. W. J. MCGLOTHLIN.

Moral Education.

By Edward Howard Griggs. B. W. Huebsch. New York. 1904. \$1.50 net.

In noticing this second edition of a well-known work by one of the most thoughtful and high-souled lecturers of America, it may be well to recall the lofty and worthy aim of the author. Recognizing that much of the literature dealing with ethical problems is born of the study rather than of the world, and that it shows a detachment from human life that involves a loss of appreciation of its actual and concrete problems, he was led to adopt a method that would keep close to the process of life itself. Setting out reverently to answer the question, what is the truth, and seeking to find the eternal in the best life of the moment, he hoped to achieve something toward making the process more real, and toward retaining, both in the study and the practical work of moral education, something of the deep interest that ethical problems possess for us in our real experience. He set about, therefore, to make as exhaustive a study as he could of the whole problem of moral education according to this method and from this point of view: its purpose in relation to society and all the means through which that purpose can be attained.

His aim was "sanity not novelty." "In education, as in life, we are led astray by brilliant half-truths." "Wisdom means putting half-truths in their place, viewing each element in widest relation, and, therefore, truest perspective; seeing life, as Matthew Arnold said Sophocles saw it, 'steadily and whole.'" The avowed aim of the

author in this book, then, is just that, to see "steadily and whole" both human life and the process of moral culture that leads to it and makes possible at once the happiest and most helpful living. It is especially intended to guide parents and teachers in their delicate duties, but is an effort, also, at a complete and inclusive view of the problem for all who are interested in moral culture. Whatever the author may lack, he is always sincere, vigorous and suggestive, believes that the great truths of life are simple and universal, is singularly clear in seeing and lucid in stating them, and is always superior to the temptation to be sensational. GEO. B. EAGER.

Religious Education.—Mainly from the Psychological Standpoint,

By Prof. Albert E. Garvie, D.D. The Sunday School Union, 57 and 59 Ludgate Hill, London, E. C., England. Price, one shilling net. Pages 94.

Dr. Garvie has packed into these four lectures (all but one of the British Chautauqua) a vast amount of thought, and thought that is worth while. Some will not agree with all that he says about sin and the conversion of children, but the book is full of suggestions and helpfulness. It is a timely discussion for Great Britain, but most of the questions treated are of a fundamental nature. Dr. Garvie has a keen mind and he writes pungently and clearly. He wisely sees that the minister of the future must know how to teach children and to train teachers of children. He will be interested to know that our Seminary has recently established a chair of Sunday School Pedagogy.

The book will help all who take genuine interest in the religious training of children. A. T. ROBERTSON.

Method in Soul Winning on Home and Foreign Fields.

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

The author of this book, the well-known home secretary of the American Baptist Missionary Union, has

peculiar gifts and attainments for writing on the subject of soul winning. Experience as pastor and pastor-evangelist at home, further experience as a soul-winner during an extended tour of foreign missionary fields, and a singularly rich experience in his own spiritual life unite in imparting the needed qualifications for the task.

There are six chapters. The Presuppositions of the soul-winner include the vision of God and the consequent possession of something to impart. This is set forth and illustrated in chapter one. In chapter two The Evangelizing Message is expounded. It is necessary to delimit the evangelizing message. We should not require the sinner to understand and accept an entire body of divinity before accepting Christ. "To evangelize a soul is to make clear to it the evangelical status made possible for it by Christ" (p. 37). The evangelizing message is "the message which announces that on the basis of what Christ has done in his eternal atonement, a new kind of probation, namely, a probation of grace—offering salvation by gift outright on the ground of what Christ has done in His new covenant or will—exist for all, is their new birthright" (p. 40). In chapter three "The Immediate Practical Aim" is discussed, and in chapter four "The Nature of Saving Faith" is very suggestively and forcibly set forth. The author's definitions of faith and his exposition of the idea are of great value. His discussion of "Tact in Personal Approach" in chapter five, and of "Christ's Method of Self-Disclosure" in chapter six will prove most helpful in practical evangelistic effort. Dr. Mabie possesses rare spiritual insight and sympathetic appreciation of the profoundly doctrinal in combination with a practical skill acquired through long experience. It is not surprising, therefore, to find that this volume on soul-winning has already found a large sphere of usefulness. We expect for it an increasingly useful career as the years pass. E. Y. MULLINS.

A Text-Book in the History of Education.

By Paul Monroe. The MacMillan Company. New York. 1905.

This volume, by Prof. Monroe of Columbia University, has 759 pages, and is a very valuable contribution to its subject. The discussion is comprehensive and clear and as thorough as the nature of the case would allow. A vast amount of ground is covered in a most satisfactory way. Prof. Monroe begins with primitive education, which he describes as non-progressive adjustment. The next chapter is devoted to Oriental education, which conceived of education as recapitulation. Next he discusses Greek education, which was progressive adjustment, and in Chapter IV., Roman education, which was conceived of as practical training. In Chapter V., education as discipline is discussed. Then comes a discussion of humanistic education, and that of the Reformation and counter-Reformation, which involved the religious ideal in education. In Chapter VIII., he discusses realistic education. In Chapter IX., the disciplinary conception of education is set forth, with John Locke as representative. Next, Rousseau's ideal of education is set forth. Chapters XI., XII. and XIII. give a very illuminating and helpful discussion of the three great tendencies in modern education—the psychological, the scientific and the sociological. These three tendencies are the most pronounced in modern education. Under the first, the author outlines the influence of Pestalozzi, Herbart and of Froebel. The psychological tendency in education relates chiefly to method. It conceives of education as the natural development of the mind and follows psychological laws. The three writers mentioned above gave special attention to this aspect of education. The scientific movement in education lays special stress upon the inductive method and upon the study of nature, its facts and phenomena. The sociological tendency in education chiefly puts emphasis upon the institutions of society and the mission of the individual to society. Chapter XIV. gives a conclusion and

summary, and discusses in a telling way the present eclectic tendency in education. Under this head the author shows that the present educational activity aims to secure the harmonious co-operation of the psychological, scientific and sociological tendencies; that is to say, to incorporate into our educational ideals and methods all the good features of all the tendencies of the past. He also makes the point that the highest aim of modern education is the production of character.

As the title indicates, the book is eminently adapted for text-book purposes. The analysis is entirely clear, the arrangement is progressive, the argument is cumulative. There is an excellent index, and the table of contents is sufficiently full to indicate without difficulty the various stages of the discussion in the text itself. The bibliography is full and very valuable. A great deal is done to aid the student in finding the sources and material in the history of education. Of course no reviewer will agree with all the positions maintained by the author of this book, but I do not hesitate to say it is one of the most valuable contributions to the subject in recent years. Every pastor and every teacher in the land should possess a copy.

E. Y. MULLINS.

The Christian Doctrine of Salvation.

By George Barker Stevens, Ph. D., D.D., LL.D., Dwight Professor of Systematic Theology in Yale University. New York. Charles Scribner's Sons. 1905.

It is saddening to reflect, on taking up this book, that it is the author's last contribution to theological learning. In June, 1906, his days were numbered and his earthly work ended. It is, consequently, his last as well as first book in the field of dogmatics, which he had been teaching for some years. It may also be said, if in view of the author's earlier work any should be surprised at his latest conclusions, that the reviewer is informed that this work is the result of a fresh and, so far as possible, independent and impartial investigation of its theme.

Of a work with which so many personal considerations

are entwined it would be pleasant to do no more than to call attention to its devout and pure temper, well worthy the theologian, and its sweep and strength of thought and clearness of statement, no less befitting the scholar. Yet as the really extraneous considerations named above might lead some to give it unjustified authority, it belongs to the reviewer in all simplicity and respect to discuss this book simply as a contribution to theological literature.

This book is divided by the author into three sections, "The Biblical Basis of the Doctrine," "The Principal Forms of the Doctrine," and "Constructive Development of the Doctrine," occupying respectively 135, 126 and 275 pages (indexes, pp. 537-546).

Any one familiar with the Biblical work done by Professor Stevens will expect the clearness and strength of exegetical work here displayed, though on several points, there is room for most serious question as to the trustworthiness of his views. That "cleansing" in John's speech is anything other than ceremonial, that "taking away sin" means to bring it about that men should not go on to sin further, that "to give the life," or "to lay it down" could mean something besides dying, and, finally, that the offering of the "blood" does not involve death, these are not unfamiliar propositions, but as yet they have not been demonstrated. Professor Stevens asserted with convincing cogency that the Godward efficacy of the death of Christ is a part of Paul's teaching. But, mainly by the use of the exegetical assumptions stated above, this thought is eliminated from the teaching of Hebrews and John. First Peter is ignored as a mere result and echo of Paul's teaching, and, finally, it is held that the words of Jesus are not sufficiently clear for use as a basis for the "traditional" doctrine. It remains only that Paul's clear and reiterated teachings should be stigmatized as survivals of "his Pharisaic training" and character as truly Jewish and rabbinic, and the field is clear for the author's own constructive work.

Under "The Principal Forms of the Doctrine," Professor Stevens discussed in turn, "The Commercial Theory of Anselm," "The Governmental Theory of Grotius," "Modern Penal Satisfaction Theories," "Modern Ethical Satisfaction or Ethicized Governmental Theories," and "Modern 'Subjective' Theories," showing in his Historical Statement as also in his "Summary and Conclusions" the difficulties which to his mind beset these various theories.

Part III., "Constructive Development of the Doctrine," occupies, as has been noted, more than half of the book. The doctrine set forth and substantiated with all the clearness and force which seems possible is the "moral" or "ethical theory, that "Christ's whole aim was to induce men to desire and accept pardon. . . . His mission was to incite men to faith in the infinite love of God" (p. 534). Every other theory and thought in relation to the saving work of Christ he sets aside, controverting it at greater or less length.

As a statement of this "ethical" view and the arguments for it, a view already considerably prevalent and possibly gaining ground, this work possesses great significance and value. Whatever may be its fate later, it is reasonable to expect that for a generation to come no discussion of Christ's saving work can ignore it. It should also be said, in detail, that the language and expression is almost invariably worthy of the high theme, that the author's statement of the views against which he has argued seems to be fairly justified by his abundant quotations, that his argument is usually clear and seems the strongest presentment of his case likely soon to be made, and that his spiritual tone is lofty and pure.

There is no room in the space of this notice to attempt to justify or to controvert the argument as a whole. A few suggestions may reasonably find place here.

(1) Part III., styled by the author "constructive," deserves no less to be styled "controversial." This the author himself recognized and attempted to justify (p.

529). It may be, as he claimed, that he could fairly and helpfully present his view and as he did present it, as in turn his criticism of some other discussions seems reasonable, but a reader may be pardoned for feeling regret at times that the controversial element so outweighs the constructive.

(2) Among the theories which are set aside, the purely "penal" theories receive much the largest share of attention. The author said "the ultimate choice among theories of the atonement reduces at last to the alternative between the penal satisfaction and the moral theory." They "alone are definite and consistent. * * * The choice should be frankly made between them" (p. 531). Now this opinion may be correct, but to convince his readers Professor Stevens should have not merely asserted it but given conclusive demonstration of it, even if we grant that he has successfully controverted the "penal" theory, many of his readers will find themselves unaffected by his assaults, for they do not feel themselves shut up to these alternatives.

(3) Many readers who are in fullest sympathy with the author's positive assertions, will fail to join in some at least of his denials. For his purposes it was essential to show that we must limit ourselves to a single view of the significance of Christ's work. Granted that Christ aimed "to induce men to desire and accept pardon," as Professor Stevens contended, (a view which some may have too little emphasized, but which none, to my knowledge, have set themselves to controvert), it will seem to many that it is more than possible that it may also have conditioned the activity of God, and that too, in more than one aspect. Why must any one theory of the atonement, even Professor Stevens', be regarded as exhaustive and as excluding other views? Why may not the partial conceptions of many thinkers be mutually complementary?

(4) Indeed, were it not for positive assertions that Christ's aim was merely to win men, Professor Stevens has so put the thought of the satisfaction of God in the

work of Christ, that it might naturally be held that he had held to this as an essential element in his doctrine (see Chapter IX., Part III.)

(5) While certain phases of the doctrine (the "penal") find thorough discussion, certain other phases are insufficiently discussed, if, indeed, in every case clearly recognized. That propitiation makes each loving in heart or gracious in sentiment is more than abundantly controverted, but the really distinct, even though apparently kindred, idea that propitiation is a conditioning of activity, not sentiment, is practically ignored. The notion that propitiation of God can be *ab extra* is dealt with repeatedly, but that it was wrought in Christ by God himself (a Pauline idea, to be sure) is too much neglected. It were indeed to be denied that Professor Stevens had given, as seems demanded in his teaching on this subject, his view as to what the relation of Christ to God really was. He seems inclined to discredit his pre-existent personality at any rate (pp. 297ff, 440). The criticisms of the author on the use of the words "subjective" and "objective" (pp. 258, 259) may be more than justified, but they have been used, and their use in reference to men, that "subjective" refers to effects in the man himself, and "objective" to effects outside his own soul, on his relations, not his character, deserves an attention which it did not receive.

(6). Not only did Professor Stevens intend to be scrupulously fair, but in general his success should be recognized. But he was not accurate whenever he seemed to imply the conception of faith which he strongly urged, not "a passive acquiescence or intellectual assent, a notion, however correct, concerning the essence or policy of God," but "a faith which binds the soul to Christ in sincere preference and aspiration for the life he bids men live" (p. 465), that this conception is not equally consistent with any theory of the atonement. And if the following extract was intended as a description of the work of any worthy antagonists of the author's, he sadly mis-

understood them: "Who that has observed religious movements at all closely has not often heard an account of the process of salvation of which the following would be a fair outline: you must, first of all, believe that Christ has paid your debt to God for you; accepting this for true, you are released from the burden of your guilt and from liability to punishment in the world to come; as an additional assurance of heaven, it will now be your duty to join this or that church, which, by its divinely authenticated organization, or, its correct theological theories or ritual practices offers superior guarantees for your future safety" (p. 495). The reviewer can only protest that he never read or heard of any such preaching.

(7) Finally, it should be noted that this "Doctrine of Salvation" does not rest upon the Scriptures as its basis. To be sure the argument from the supposed silence of Christ is pressed to the extreme, but beyond this, as has been remarked, positive teaching of the Apostle Paul, which he emphasized more than once, which he claimed, as it is fair to infer, to be a revelation from Christ, is unceremoniously set aside as unworthy of credence or respect. We may appeal to the author's own definition of "scriptural" as formulated in reference to "eternal atonement." "The question here is not, of course, whether such a generalization was elaborated during the first age in the form in which modern thought conceives it, but whether we meet in the New Testament the elements of which it is composed. To me it seems clear that the earliest speculative thought is moving in that direction. Take, for example, Paul's idea of the cosmic Christ" (p. 438). Now, by the same token, some thought of atonement other than that set forth in this book is "scriptural." Here as in so many cases the question ultimately resolves itself into the more far-reaching question, what value have the teachings of the Apostles?

Gottes Sohn und Gottes Geist Vortrage zur Christologie und zur Lehre vom Geiste Gottes.

By Von Wilhelm Lütgert. George Böhme. Leipzig. 1905.

This is a series of discourses delivered by Professor Lutgert, of Halle, upon various occasions. They relate to a number of the most important issues now agitating the theological world. A number of them are controversial in character. Some of the subjects are as follows: The Confession of the Divine Sonship of Jesus; The Mission as Proof for the Divinity of Jesus; The Credibility of the Picture of Christ in the Gospels; The Cross of Christ and Our Reconciliation; The Doctrine of Justification by Faith; God's Word and God's Spirit. The Controversy About Baptism.

The views expressed in this volume are for the most part evangelical and wholesome. The author, unlike so many German scholars, does not seem bent upon economizing the Gospel away in the interest of a philosophic theory. He is willing to allow the religious interest to have proper sway in dealing with Christ, the great Leader and Revealer of the True Religion. That Christ is divine is a proposition susceptible of proofs in various ways: "The acknowledgement of the divine sonship of Jesus finds expression in prayer to Jesus. Historically this fact cannot be called in question. The Christian church arose from the circle of men who prayed to Jesus. This constitutes the peculiar character of their piety. But prayer to Jesus is the confession of his deity (Gottheit), for prayer pertains to God alone; every prayer to man is sin. Prayer to Jesus is the simplest, most primitive and at the same time the highest expression of faith in him." (p. 3.)

The series of subjects is not developed in a strictly progressive order, hence there is not the logical and internal unity which would simplify the reviewer's task. Only a glimpse of the argument here and there is possible. In the chapter on God's Son and God's Spirit the author holds that unless the Gospel records are trustworthy as a whole, apart from details and minor questions, we can never know Jesus. The synoptic records agree in the following vital points: All agree as to Christ's raising

the dead; as to his never refusing a prayer for help; in all divine energy works; the death and resurrection of Christ are the chief goal in all. Is the picture authentic which is thus one? The answer is that Jesus is essentially miraculous, and to exclude the miraculous is to destroy the picture. The denial of the supernatural is not a result but a presupposition of modern science and historical criticism. But these, which are presuppositions are dogmas. And all dogmas root themselves in a God-consciousness. This thought the author does not develop. He probably means that a belief in God is the basis of every assumption as to a fixed order of things.

The miraculous element is credible because Jesus is credible. We reject the miracles of the saints of after ages because we do not believe in the saints. Jesus is the proof of his miracles.

The question of the credibility of the Gospels is the question of God. The distinction here is radical. Christ was a product of nature with only natural gifts, or he had supernatural origin and gifts. The Gospels give us not an unnatural but a supernatural Christ.

Thus throughout the volume. The argument is clear, compact and strong. There is no wavering on vital issues as to the Person and Work of Christ. The book is a stimulating discussion of many vital themes.

E. Y. MULLINS.

The Witness of Sin.—A Theodicy.

By Rev. Nathan Robinson Wood. Fleming H. Revell Co. New York, Chicago, Toronto.

This little book grapples with the age-long problem, why God permitted sin to enter the world. The author discusses somewhat fully past attempts to explain the origin of sin and points out their failure. He concludes in general that sin is a witness to God, his love and his power. He makes the point that the greatness of any creation is in proportion to the fullness of life which it receives from its creator and its distinctiveness from the

creator. The author illustrates by means of the poets. For example, Byron's poetical characters are all reproductions of some phase of the poet's own character. Byron could not create a character distinct from himself, while the poems of Shakespeare, on the contrary, and of other great poets, are quite distinct from the poets themselves. That is to say, the measure of the greatness of the poet is his ability to create a character totally distinct from and independent of himself. Now, argues the author of this little volume, man who was created in God's image was nevertheless created such that he could assert his independence of God. His capacity, therefore, to choose evil and depart from God is a witness to the greatness and power of God. The question as to the final cause in the creation of man is answered, according to the author, in the redemption provided through Christ, God's greatness and power being witnessed even in the choice of evil on the part of man. God's purpose of love in creating man is fulfilled in the redemption that is in Christ. The style of the book is simple and clear, and indicates that the author has done a great deal of careful thinking on his theme. His book, while it does not fully solve the great question with which it deals, is a suggestive contribution to the problem of evil. The young author should continue to give himself earnestly to theological study, as he gives evidence of much ability in this direction.

E. Y. MULLINS.

The Gospel in the Gospels.

By William Porcher Dubose, M.A., S.T.D., Author of "The Soteriology of the New Testament," etc., Professor of Exegesis in the University of the South. Longmans, Green & Co., New York and London. 1906. \$1.50 net.

This book has to do with the Gospel only so far as it is contained in our canonical Gospels, or can be legitimately deduced from them. "My true objective point," says the author, "has been the complete construction of the Gospel according to St. Paul, to be treated in a volume to

follow the present one." But that the epistles of Paul are an interpretation only, and not a transformation, nor even an essential modification, is—next to the hope of casting a new ray of light upon the nature of the Gospel itself—the point which he avows he has most at heart to prove in the end. In defiance of what is claimed in high quarters to be the well-nigh acknowledged conclusion of present criticism, and after a careful and critical survey of the field, the author unhesitatingly declares his own firm conviction that the variant conceptions of the Gospel in the New Testament, so far from being different Gospels, are consistent and mutually competitive aspects of the one and only Gospel; that, while there are, even within the limits of our Gospels, actual diverse impressions of what the Gospel is, and that full justice is due to each such impression, the main point to be kept in view is that the very fullest justice to each is the only way of arriving at the truth of all, or at the truth of the whole of which they are the complementary and necessary parts. At the first no less than now it was needful, and now as much as then it is needful that the truth of every variant opinion and the light from every opposite point of view be duly considered. This may indicate the high purpose, as well as the temper and spirit in which the book is written. It is divided into three parts: (1) The Gospel of the Earthly Life, or the Common Humanity of Our Lord; (2) The Gospel of the Work (What our Lord Came to Do and Did), including the Resurrection; and (3) The Gospel of The Person, or the Incarnation. The author believes these to be three aspects or stages of one and the same Gospel and treats them accordingly; and thus adroitly adapts himself to certain aspects or schools of present-day thinking. He furthermore believes that, however honest we may be in the effort to do justice to each set of facts, or distinct aspect of the subject by itself, and to keep them apart and distinct, so predetermined are they, and so determined, to find each its own meaning and fulfillment, not in the separate truth of each, but in

the united and common truth of all, that such effort results, and in proportion as it is thoroughgoing, must ever result, in failure, until it issues in the unity of the common truth. The book abounds in clear and cogent thinking, which, though often abstract, in the main surely, issues in sound conclusions. At points author and reviewer and reader may have to agree to disagree; but we may hope it will be with the blessed result contemplated by the author, that, bringing all our differences together at the last, we may be able to see if they together are not wiser than we, and if they cannot and will not of themselves "find agreement in a unity that is higher and vaster than we."

Christianity in its largest sense, the author concludes, is "the fulfillment of God in the world through the fulfillment of the world in God." This assumes that the world is completed in man, in whom also God is completed in the world. So God, the world and man are at once completed in Christ—who, as He was the *logos* or thought of all in the divine fore-knowledge of the past, so also is He the *telos* or end of all in the predestination of the future. That is to say, the perfect psychical, moral, and spiritual manhood of which Jesus Christ is to us the realization and the expression is the end of God in creation, or in evolution. "I hold that neither science, philosophy, nor religion can come to any higher or other, either conjecture or conclusion, than that." But when we come to the actual terms or elements of God's realization in us and ours in Him, we cannot think or express the process otherwise, the author contends, than in the threefold form of the divine love. "Putting it into scripture phrase we speak as exactly as popularly, in defining the matter of the Gospel to be, the love of the Father, the grace of the Son, and the fellowship of the Spirit." As our spiritual life is dependent upon each and all of these three constituents, so we can know God only as we know Him in the actual threefold relation of Father, Son, and Spirit. The book will command, require, and repay serious study.

GEO. B. EAGER.

VII. PHILOSOPHY AND RELIGION.

Religion und Religionen.

Von D. Otto Pfeiderer, Professor an der Universität zu Berlin. J. F. Lehmann's Verlag. München. 1906. Pp. 1-249.

The professors in the University of Berlin are accustomed to give a series of public lectures, one a week, each winter semester to the students of all faculties and others who may be interested in the subject treated. They sum up in a popular and easily comprehensible form the professor's views of the essential outlines of the subject. Some of these have been published and have reached a wide public reading, notably Harnack's "What is Christianity?" Dr. Pfeiderer published such a series on the rise of Christianity in 1905 and now gives us a second series, the work before us, on Religion and Religions." All the fifteen lectures were actually delivered except the last on Islam, which was not delivered for lack of time. They have, therefore, the length, style and form of a forty-minute popular lecture. The first three are introductory to the whole. They are: "Das Wesen der Religion," "Religion und Moral" and "Religion und Wissenschaft." The essence of religion consists in a feeling of dependence, reverence and duty; it is the basis of sound morals. In the fourth lecture on "The Beginning of Religion" the author is much more modest than investigators in this field were a few years ago. He asks, p. 53, "What do we know concerning the beginning of religion? To be perfectly accurate, nothing." We can only set up suppositions, but not one of them can be proven. He relies for his theories on the religion of barbarous people and upon certain elements in the religion of cultured people which do not seem to harmonize with the rest of their lives and may therefore be regarded as the remains of their primitive religion. However, he frankly admits that the religion of barbarous people may be a degeneration rather than a case of arrested development, and further admits that there are some evidences that such is the case (p. 54). After these admissions he

proceeds to derive religion from dreams, personification, hallucination, etc., in the usual naturalistic way.

The remaining lectures are devoted to a brief exposition of the peculiarities of the great historical religions in their relations and contrasts. He treats the Chinese, Egyptian and Babylonian religions, "The Religion of Zarathustra and the mithras cult," "Brahmanism and Gautama Buddha," "Buddhism," "The Greek Religion," "The Religion of Israel," "The Religion of Post-exilic Judaism," "Christianity" and "Islam." Want of space prevents even a notice of the contents of these various lectures. Suffice it to say that they were written with fullness of learning and religious earnestness. His views as to the origin of Christianity are already well known as radical and fanciful. He declares the characteristic thing in primitive Christianity was belief in redemption through Christ, a threefold redemption present, past and future; the hope of a future redemption of society as well as the individual in this world, the hope of a blessed beyond for each individual and a present redemption through the various ordinances of the church. Some of the doctrines of primitive Christianity which admittedly contributed most to its success have according to Pfeiderer no value for us because we can no longer believe in them. For example, he finds the origin of Paul's doctrine of the resurrection in the myth of the death and revival of Adonis in the Lebanon mountains with which Paul became acquainted during his first stay at Antioch. Nothing could be more absurd. But amid some wild speculations like this there is much that is highly valuable.

W. J. MCGLOTHLIN.

The Philosophy of Religion.

By Dr. Harald Höffding, Professor in the University of Copenhagen. Translated from the German edition by B. E. Meyer. The MacMillan Company. New York. 1906. Pp. 1-410. Price \$3.00.

Professor Hoffding is already well known to English and American readers through his "Outlines of Psychology," "History of Modern Philosophy," and "Philo-

sophical Problems." His work is characterized by clear and penetrating thought illuminated by ample learning. He is a bold thinker, seeking to go to the heart of the problems presented and at the same time recognizing the limitations of thought. He recognizes the fact that religion has a permanent, in fact an essential place, in the life of man and he seeks to find the intellectual basis for it. "Religion itself never becomes a problem." He writes neither for the satisfied, whether orthodox or free-thinking, nor for the anxious who are afraid to think, but for those who recognize the value of religion and at the same time regard it as a legitimate object of investigation. "Our task is to elucidate the relation of religion to spiritual life. Religion is itself a mode or form of spiritual life, and it can only be truly estimated when it is viewed in its relation to other forms and modes of spiritual life," (p. 4).

The author treats the subject under three general heads: The Epistemological Philosophy of Religion, The Psychological Philosophy of Religion and The Ethical Philosophy of Religion. Under these general divisions there is gathered a mass of thoughtful discussion that is scarcely equaled in similar works of the same length. The author's thinking is so clear, his style so simple and lucid that one scarcely realizes the difficulty and abstract nature of the subject. The work of translating was well done. Space forbids any extended exposition or critique of the book. Suffice it to say that it is one of the ablest recent books on the subject. W. J. MCGLOTHLIN.

VIII. MISCELLANEOUS.

Greece From the Coming of the Hellenes to A. D. 14.

By E. S. Schuckburgh, D. Litt. New York. G. P. Putnam's Sons. 1906. London. T. Fisher Union. Price \$1.50. Pages 416.

This is a splendid manual of Greek history. The main things are told and well told with the result of modern research. The maps are large and comfortable while the

numerous illustrations light up the whole story. The various parts are fairly well balanced, though one could have wished a little more concerning the literary and artistic life of the people. Still a closing chapter is devoted to this subject. At the bottom of page 205 there is a misprint, 305-303 being a slip for 405-403. But the movement of the Greek people and the Greek spirit are rightly presented. The leading men stand out with clear perspective and relieve the story of internecine war, the weakness of Greece. It is a sad, but an even wonderful story that Dr. Schuckburgh has told again. The book meets the modern requirements and ought to have a large circulation. It belongs to the Story of the Nations Series.

A. T. ROBERTSON.

The Silver Age of the Greek World.

By J. P. Mahaffy, D.D., D.C.L. University of Chicago Press. Chicago. 1906. Price \$3.00 net. Postpaid \$3.17.

To students of ancient life and thought, Professor Mahaffy's scholarly volumes on the history of Greek civilization need no introduction. For this particular period, no modern authority ranks above him in the estimation of scholars. Indeed, in the minds of thousands of readers, the ancient world is a world re-created by this delightful writer—a world with a clear air and a serene sky. The subtle charm of his style will be found to have in no wise diminished in this, his latest book.

The author's purpose is well stated in the following extract from the preface:

“This book is intended to replace my *Greek World under Roman Sway*, now out of print, in a maturer and better form, and with much new material superadded. There has grown up, since its appearance, a wider and more intelligent view of Greek life, and people are not satisfied with knowing the Golden Age only, without caring for what came before and followed after. In this Silver Age of Hellenism many splendid things were produced, and the world was moulded by the teaching which

went out from Greek lands. If this teaching diminished in quality, it certainly increased greatly in influence, and led its higher pupils back to the great masters of the earlier age."

Prof. Mahaffey has made himself perfectly at home in the Graeco-Roman world, that world in which Christianity sprang into being. In no books can the general reader find a better conception of the movements of the time than in those of Prof. Mahaffey. Schuerer has a greater wealth of scholarship over a more limited field, but Mahaffey covers the whole field and gives the spirit of the time with rare skill. This volume now brought up to date is one of his very best.

A. T. ROBERTSON.

Memories of Life at Oxford, and Experiences in Italy, Greece, Turkey, Germany, Spain and Elsewhere.

By Frederick Meyrick, Prebendary of Lincoln, and Rector of Blickling. John Murray, Albemarle street, London, England. 1905. Price 12 shilling 6

Mr. Meyrick has made a very entertaining book, especially for one who has personal knowledge of English life. He knows the ins and outs of Oxford, and sketches simply and graphically many great personages connected with the Oxford of his time. He is a strong opponent of the Oxford movement though a loyal churchman. This book is one that will afford real pleasure to the cultivated reader during the hot months. You can stop almost anywhere and go on again at your leisure. The book is chaty without being scrappy. After all, few things are as interesting as delightful people and they move before us in this book in great variety and each time with a touch of life. To one who has "Memories of Oxford" of his own a double charm is added to the pages.

A. T. ROBERTSON.

Sir Walter Scott.

By Andrew Lang. Illustrated. New York. Charles Scribner's Sons. 1906. Pages 216. Price \$1.00

This book belongs to the Literary Lives Series edited by W. Robertson Nicoll. It has the flavor of Scotland and smells of the heather, the rare white heather. Mr. Lang understands Scot and the Scotch. The book has a touch of tenderness about it that is quite appropriate. One who is a lover of Sir Walter (and who is not) can speak of him only with reverence. But there is real criticism here also. For those who have not time for Lockhart this is just the book and many who know Lockhart will revel in the luminous pages of Lang. One effect of the book is to make you wish to take down the Waverley novels again and read them afresh.

A. T. ROBERTSON.

Walter Pater.

By A. C. Benson, Fellow of Magdalene College, Cambridge. The MacMillan Co., New York and London. 1906. Price \$1.00.

Mr. Benson writes sympathetically, though with reserve, of this very remarkable man. He cannot be said to be an easy subject, for he is elusive and even shadowy in his personality. The personality of Pater is not very vivid in Mr. Benson's treatment though much of his mystical charm is here. The style of Pater is peculiar though wonderful at its best. He is an artist in the use of words, and deserves a place in the English Men of Letters Series. Perhaps no one else could have discussed Walter Pater better than Mr. Benson unless indeed Dr. F. W. Bussell, of Brasenose College, Oxford, could have done so. Pater was tutor at Brasenose, though a student of Queen's College. In a way he was the most striking figure at Oxford during his prime, though his lectures were above the heads of the students. He will live in his books on artistic and critical subjects.

A. T. ROBERTSON.

The New Far East.—An examination into the New Position of Japan and her influence upon the Solution of the Far Eastern Questions, with Special Reference to the Interests of America and the Future of the Chinese Empire.

By Thomas F. Millard. New York. Charles Scribner's Sons. 1906. XII-319 pages.

Here we get a note of discord in the harmony of current praise for Japan and all things and plans Japanese. Mr. Millard finds himself at variance in mind and spirit with the popular condemnation of Russia and admiration of Japan. He undertakes to account for the general attitude toward Japan as produced by a remarkably profound and shrewdly successful propaganda of the Japanese Government.

He gives the Japanese credit for being able to hoodwink the world, even to the extent of expecting us to believe that a really inferior and superficial people are practicing the deception upon us. England has of course been the ally, confederate and conspirator of Japan in it all.

One wonders whether Russia may not be pushing a propaganda with Mr. Millard in its employ; and whether the author may not also be nursing some grievance against the Japanese. Certain it is that a cool, calculating, material principle lies at the basis of judgment and advice to America throughout the volume.

The spirit of the work is never admirable and often repulsive. At the same time there is a deal of wholesome and timely information and warning here. One can not think of Mr. Millard as a statesman, certainly he is no diplomat; but materials for statesmanship and questions for diplomacy he does give.

The present situation in China, Corea, Japan, Manchuria, Russia is presented with cool calculation and the significance of the situation for Western governments, especially for America, is suggested rather fully. The author does not play the role of prophecy but seeks to present the materials of destiny. And one must think that he is quite correct in his estimate, for China is really for more significant for the future of the Orient than is Japan.

All students of the Eastern situation will be interested in this discussion and will do well to lay aside any pro-Japanese prejudices so far as to give proper considera-

tion to the phases of the question here presented.

W. O. CARVER.

The Negro and the Nation.—A History of American Slavery and Enfranchisement.

By George S. Merriam, New York. Henry Holt & Company. 1906. 340 pages.

That Mr. Merriam has made an extensive study of the Negro, and that he has sought to maintain a spirit of judicial fairness to all parties involved, seems apparent enough. His accuracy and his calmness alike call for admiration though his effort to be calm frequently becomes an index of deep feeling.

Through forty chapters we have traced for us the history of slavery and enfranchisement and of adjustment of the emancipated enfranchised. This history has not been written for the sake of the history but for the sake of applying it to the question of the working out of the relation of white and black races in America. The solution of all the vexing questions as to the Negro in America are easy of solution when one seeks "not to predict what will be, but to see what ought to be, and what we (who?) purpose shall be." "The saving principle is as simple as the multiplication table or the Golden Rule. Each man must do his best, each must be allowed to do his best, and each must be helped to do his best. * * * The situation is less a puzzle for the intellect than a challenge to the will and heart." So indeed it will seem to the theorist, but a rather complicated puzzle it is proving for the intellects of sincere men dealing practically with the problems. When one begins to apply the principle, so admirably stated, to practical working in "industry, education, politics, and social relations," and then asserts that this means equality everywhere, he has assumed an equality in materials that remains undemonstrated.

This important study is frank, courteous, courageous, suggestive. It appeals to Christian principle and sentiment, as the author understands these. W. O. CARVER.

BOOKS RECEIVED.

The Cynics Dictionary, by Harry Thompson. Henry Altemus Co., Philadelphia.

The Cynics Rules of Conduct, by Chester Field. Henry Altemus & Co., Philadelphia.

The Ten Diskers, by Lloyd Osbourne. Henry Altemus & Co., Philadelphia.

The Watermead Affair, by Robert Barr. Henry Altemus & Co., Philadelphia.

What a Young Girl Ought to Know, by Mrs. Mary Wood Allen. Vir Publishing Company, Philadelphia.

Thirty-one Thoughts from an Invalids Bible, by Mrs. Anna Ross. Griffith & Rowland Press, Philadelphia.

The Gospel According to St. Luke, by William Williamson. Methuen & Co., London.