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## BOOK REVIEWS.

### I. HOMILETICAL.

#### **The Lamp of Sacrifice.**

Sermons preached on special occasions by W. Robertson Nicoll, Editor of the *Expositor*, etc., etc. New York. A. C. Armstrong & Son. Pp. 395.

These delightful sermons shine with a glow of feeling and a literary charm for which their distinguished author is noted. The title indicates that the main golden thought is that of sacrifice. One does not often read more convincing and touching sermons than those on "Gethsemane," and on the "Water Shed." The former treats of the blessing which comes from bloodshedding. It concludes with these striking sentences: "The Church of Christ must be put in agony, praying more earnestly, sweating, as it were, great drops of blood before the world can be brought to Christ. We give nothing until we give what it costs us to give, Life. There is no life without death. Gethsemane is the rose garden of God." The sermon on the "Water Shed" uses this title to describe the doctrine of our Lord's divinity. The thought is suggested by a poem of Oliver Wendell Holmes. The preacher shows how this doctrine is necessarily the dividing line in theology and preaching. Besides the sermons there are several addresses. One of fine literary insight and critical skill is that upon the preaching of Hall and Foster, and there is a charming brief address on the "Passion of Cowper". The book deserves to find and will find a large circle of pleased and profitable readers.

E. C. DARGAN.

#### **Sermons Preached in England.**

By Rev. Alexander Lewis, Ph. D., Pastor First Congregational Church, Kansas City, Mo. New York. Fleming H. Revell Company. \$1.25 net.

The author of these discourses is a well known Congregational preacher who has held important pastorates in

the east, and is now minister of the First Congregational Church in Kansas City. The sermons were given in several of the Congregational and other churches in England during a year's residence and study. Thus a certain local and international interest attaches to the series. The quality of the sermons themselves is good without being exceptional in any way. They are such as perhaps ten thousand American preachers could and would produce under similar circumstances. They are chiefly expository in method, homiletical in structure, clear and dignified in style, evangelical in tone, devout and helpful to piety in aim. We have no reason to be ashamed of our fellow country-man abroad. The sermons are satisfactory without being pre-eminent. They make pleasant and profitable reading.

E. C. DARGAN.

#### **New Shafts in the Old Mine.**

By O. A. Hills, D. D., Pastor of the Westminster Presbyterian Church, Wooster, Ohio. The Westminster Press, Philadelphia. 75 cents.

This little volume contains nine expository sermons which are good examples of their kind. The Westminster Press is doing well to continue bringing out small volumes of sermons by leading ministers of the Presbyterian Church. Previous volumes have been noticed in this Review. It is pleasing to reflect that these modern discussions are called for by readers as well as hearers. The spiritual insight, homiletic skill, evangelical doctrine and earnest purpose of Dr. Hills are all apparent in this little volume. The first sermon on the Christian's Hope, shows how an old doctrine may be freshly treated by thorough study of the great text concerning the "Inheritance incorruptible and undefiled and that fadeth not away". The sermon on the Awakening of a Soul, expounding the conversion of the woman of Samaria, is well and ably wrought out. There is also a striking discussion on the two prayers; those of Satan on one hand and of Jesus on the other, in the case of Peter.

E. C. DARGAN.

**Paths to the City of God.**

Sermons by F. W. Gunsaulus, D. D., Chicago. F. H. Revell & Company, New York. \$1.25 net.

The author of these sermons has long occupied an eminent position among the preachers of America. Likewise his work as a lecturer upon various platforms has commended him to a large and admiring circle of hearers. Critics like Dr. W. C. Wilkinson, in his "Modern Masters of Pulpit Discourse," and Dr. Brastow in his "Modern Preaching", have recognized the right of Dr. Gunsaulus to a place among the foremost preachers of our time. In the former volume of sermons, "Paths to Power", the qualities of Dr. Gunsaulus have been recognized by many readers. His reputation and influence as a preacher lose nothing in this second volume. The breadth of culture and range of thought which characterize the author are well known. Literary allusions and quotations are plentiful. The style is rich, sometimes to redundancy, flowing, pleasing and strong. The exegesis and application of Scripture are not those of the painstaking and accurate scholar, but rather of the popular and oratorical preacher. Dr. Gunsaulus is not always clear in his theological position and leaves one somewhat in doubt, at times, as to whether he does not go too far with the liberalistic school; yet there is an evangelical ring and an earnestness of spiritual feeling which delightfully pervade his discourse. The strong and pleasing personality of the man are in evidence. The sermons deserve and will reward earnest and devotional reading.

E. C. DARGAN.

**The Other Side of Greatness and Other Sermons.**

By James Iverach, M. A., D. D., Principal of the United Free Church, Aberdeen. A. C. Armstrong & Son, New York. Pp. 269.

Dr. Iverach is well known as a theologian of profound thought and a successful and popular writer upon New Testament themes. This volume presents him in the light of a thoughtful and earnest preacher of the gospel. The volume contains sixteen sermons upon various topics.

The title, as is the custom, is derived from the first sermon, the full topic of which is "Poverty of Spirit the other Side of Greatness". It is a discussion of the beatitude, "Blessed are the poor in spirit for theirs is the kingdom of Heaven". In this sermon Dr. Iverach presents a fresh and thoroughly satisfactory interpretation of this great saying of the Master, which has been, as the author justly says, "too often misunderstood". Men have thought that poverty of spirit meant lowliness to the verge of self-depreciation, if not meanness and cowardice. This he shows to be utterly foreign to the Master's conception and the teachings of the Christian religion. Poverty of spirit is not opposed to courage and manliness, on the contrary it is, in the author's happy phrase, "the other side of greatness"—the shrinking of true greatness from that which greatness itself recognizes as greater than itself. It is the mind's consciousness of its humanity and of its weakness in the presence of the infinity of God and the exalted demand of duty; but this consciousness stirs to action and leads to higher achievements instead of to a humiliating sense of defect and to idleness. Thus it is indeed the "other side of greatness". This opening sermon is a fair sample of the rest. Somewhat corresponding to its thought is that of the third sermon on "Enlargement of the Heart", based on the text in Isaiah, LXV., "Thine heart shall fear and be enlarged". Here the preacher discusses that tremulous sense of inadequacy and yet of hope which comes to the soul when facing a great crisis. Another sermon of great interest is the tenth, which presents an interview with the risen Lord, being a discussion of the 21st chapter of John's Gospel. There is also an admirable presentation of the perfect life of Jesus, based on his great saying on the cross, "It is finished". There are other sermons of like quality and power. While the thought is profound the style is clear and not beyond the reach of the average thinker. A stimulative, helpful and admirable book of sermons it is. E. C. DARGAN:

**The Prayers of the Bible.**

By John Edgar MacFadyen, M.A., Professor of Old Testament Literature in Knox College, Toronto. New York. A. C. Armstrong & Son. 1906. Pp. 388.

Professor MacFadyen has done useful service in producing this book. It is a thoughtful and devout study of a most important theme. It will be widely useful not only to preachers and Bible students, but to all who care for the Bible or prayer in any of their aspects. Barring a few exceptions on minor matters, which may be neglected, the style is good and pleasant, and the book interests from beginning to end. A more serious exception must be taken to the author's critical position. This is frankly revealed in these words from the preface: "The results of recent criticism are throughout the volume presupposed." Sometimes it seems that the author goes out of his way to thrust forward these so-called "results", which are often mere hypotheses at best. And sometimes there is a sort of refinement of detail which mars rather than assists the spiritual impression. But the uncritical and devout reader may pass these blemishes by without harm to himself, and the critical opponent of the school which Professor MacFadyen represents will of course do his own thinking on the points of difference. With these allowances, and with occasional demurrers to particular opinions here and there, it is a pleasure to bear testimony to the excellence of the book as a whole, and to commend it to the careful study and frequent consultation of Christians.

The treatment is divided into four parts, of which the first is a critical, historical and exegetical study of Biblical prayer; the second discusses modern prayer, with lessons derived from the preceding study; the third contains a collection of all the prayers of the Bible arranged (for the most part) chronologically under the general divisions of Petition, Intercession, Thanksgiving and others; the fourth part is a selection of Biblical expressions suited to use in modern worship. The author's

treatment is scholarly, fair-minded, usually well-balanced, devout. His exposition and discussion of the prayers of Jesus and of Paul are particularly strong and good.

E. C. DARGAN.

### **A Guide to Preachers.**

By Alfred E. Garvie, M. A., D. D., Professor at Hackney and New College. A. C. Armstrong & Son, New York. 1906. Pp. 352.

The author of this book, Dr. Garvie, is a preacher and professor among the Congregationalists of England. The book consists of brief reports or sketches of a series of lectures given, more especially to lay preachers, at the Lyndhurst Road Congregational church in London. But while intended particularly for the lay preachers it has many helpful hints and suggestions for the regular ministry, and for those who have had more experience in preaching than the hearers to whom these lectures were primarily addressed. There is nothing very new or startling in our author's treatment of a familiar subject, but his study is sensible, pleasing and practical. His first section tells how to study the Bible; the second, how to state the gospel; the third, how to preach; and the fourth, how to meet the age. Brief chapters discuss various topics under these general divisions. It seems to this critic that the author goes further than is necessary in his concessions to the advanced school of modern criticism; but his acceptance of the fundamental doctrines of Christianity and the need of a clearer and more forcible presentation of these to the modern mind is strong in itself and ably presented. For beginners in the ministry, and even for others, the book will well repay careful reading. One good thing about it is that the author suggests good books to read on the subjects he discusses. The most of these are English books and they have been judiciously selected. The book is beautifully printed and is a pleasure both to the eye and mind.

E. C. DARGAN.

**How to Speak in Public.**

By Grenville Kleiser, Instructor in Elocution. New York. Funk & Wagnalls Co. 1906. Pp. 533.

It cannot be said that the sensible suggestions of this useful treatise contain anything very new or strange to students of elocution. But the generally accepted principles of the art are clearly and succinctly set forth. The book will require a teacher to supplement its hints with practical drill. Indeed it is intended as a text-book. But even for those who have no teacher the suggestions may prove of value for private exercises. The first part contains hints on the Mechanics of Elocution—such as breathing, voice culture, gesture. The second part tells of the Mental Aspects of Elocution—such as pausing, emphasis, picturing, confidence. The third part treats of Public Speaking, giving excellent advice as to previous preparation, as well as for immediate preparation and the delivery of the speech. It is all sensible elocution. The fourth part (which is much the largest) contains a good selection of examples for practice. Some of the old favorites are here, of course, but there are also a number of fresh ones. Among these appears the famous speech of W. J. Bryan which led to his first nomination for the presidency. The book is well gotten up, is well adapted to its purpose, and will repay good use.

E. C. DARGAN.

**II. CHURCH HISTORY.**

**The Reformation.** Being an Outline of the History of the Church from A. D. 1503 to A. D. 1648.

By the Rev. James Pounder Whitney, B. D., Chaplain of S. Edward's, Cambridge, etc. The Macmillan Co., New York. 1907. Pp. 501. Price, \$1.50 net.

This volume is one of a series of outline sketches in the history of the "Church Universal" edited by W. H. Hutton. The object of the series as stated in the general editorial note is "to tell, clearly and accurately, the story of the Church, as a divine institution with a continuous



life." The work does not aim at being a history of Christianity during the period of the Reformation, but of the institution known as the church; "bodies separated either from the Eastern or Western Church have, therefore, only been dealt with indirectly". The subject is viewed from the standpoint of the Anglican theologian who looks chiefly at the "divine institution". It is not, however, drawn on the broad lines which historians of other communions would usually prefer. Much more space is given to the Catholic side of the Reformation than is usually found among Protestant historians. But when these limitations and defects are kept in mind, the book remains an excellent outline of the Reformation for the purpose intended. It would be hard to find a clearer and more satisfactory brief treatment of the progress of events as the author proposes to present them. The book emphasizes a side of the great movement which is often too much neglected, and is, therefore, a corrective for many works on the Reformation.

W. J. MCGLOTHLIN.

### **A History of the Inquisition of Spain.**

By Henry Charles Lea, LL. D., in four volumes. Vol. II. The Macmillan Co., New York. 1906. Pp. 608.

The first volume of this great work has already been noticed in these columns. In this volume the work is carried forward to include a treatment of the Jurisdiction, Organization, Resources and Practice of the famous tribunal. The author does not treat the Inquisition by chronological periods, but carries one phase of the subject through its entire history before treating another. This method has the advantage of clear presentation of principles but renders it impossible to present a consistent narrative of events. The same incident serves as illustration for various phases of the subject and hence there is necessarily some repetition. All the great and well known qualities of Mr. Lea as a historian appear in this volume; fulness and accuracy of information, fairness, well balanced judgment, clear and distinct apprehension

of principles, mastery of illustrative incident all appear on almost every page. And what a story of cruelty, intrigue, graft, horror and injustice! Unexpected arrest, foul prisons, unknown accusers, secret processes, confiscation, humiliation, death by fire and eternal disgrace to the victim and all his relatives was the usual course of events. The terrible results will manifest themselves in the national character on generations yet unborn. "The mercy of the Inquisition was more to be dreaded than the severity of other tribunals," p. 311. This great work ought to have a wide reading.

W. J. MCGLOTHLIN.

**The English Church From the Accession of George I to the Eighteenth Century (1714-1800).**

By the late Rev. Canon John H. Overton, D.D., and the Rev. Frederick Relton, A. K. C. The Macmillan Co., New York. 1906. Pp. 374.

This is the seventh in the series of volumes, "A History of the English Church", edited by Stephens and Hunt, which has been appearing at intervals for several months. This volume has the same general characteristics that marked the preceding ones. Its interest is partly historical, partly ecclesiastical. Only in this case the difficulties of composition were greatly enhanced by the fact that Canon Overton died before the work was finished, leaving his manuscript in such condition that his successor did not feel at liberty to discard it altogether and yet felt compelled to change it largely. This fact no doubt accounts for the somewhat scrappy character of the work. The period in itself is neither interesting nor pleasing to an Anglican. The church scarcely ever sank lower than during the eighteenth century, and by the limitations of his task the author could not, if he had desired, treat largely the various forms of dissent and the Methodist movement. And yet there was much to commend, especially in the earlier part of the century. The author has, of course, found this and set it forth, but it cannot be said that he has failed to draw the darker shadows.

The intellectual acumen with which the vital truths of Christianity were defended by such men as Butler, Waterland and others has scarcely been surpassed. The chief defect of the work is the fact that it is more the history of the bishops and prominent men of the period, than of the inner and outer life of the church as a whole. One rises from reading without any adequate conception of the Anglican church as a whole, while he is well acquainted with many of the leading Anglican theologians and churchmen.

W. J. MCGLOTHLIN.

**Pauline and Other Studies in Early Christian History.**

By W. M. Ramsay, Hon. D. C. L., etc., Professor of Humanity in the University of Aberdeen. A. C. Armstrong & Son, New York. 1906. Pp. 415.

This volume of Prof. Ramsay contains fifteen articles, most of which have appeared in the *Contemporary* and other reviews from time to time for some years. They have been, however, largely rewritten, condensed, combined so as to make almost new material so far as the manner of presentation is concerned. Several deal with Paul, e. g. "The Charm of Paul," "The Statesmanship of Paul," "Pauline Chronology," etc.; others with the book of Acts, its authorship, etc.; still others with such questions as "Pagan Revival and the Persecutions of the Early Church," "The Worship of the Virgin Mary at Ephesus," "Life in the Days of St. Basil, the Great," etc. The well known power and charm of Ramsay are due to the fact that he has largely discarded subjective literary criticism, and for that has substituted archaeological and historical investigation in which he has long been a master. He comes to the study of Paul and Acts from the most exhaustive study of the land and the literature. He sees the great Apostle in relation to the world in which he lived as no other recent writer. Moreover, Apostolic history is vitally related to subsequent Christian history; there is no chasm between the first and succeeding centuries. Combined with this thorough-

ness of work there is a boldness of statement and piquancy of style that compel attention and make everything that Ramsay writes worth reading. All these characteristics appear in this volume of articles. The reader who carefully follows the leading reviews may not find much that is new; but even he will find this a most valuable volume, and less fortunate scholars, indispensable.

W. J. MCGLOTHLIN.

**Lehrbuch der Kirchengeschichte für Studierende.**

Von Joh. Heinr. Kurtz, Vierzehnte Auflage besorgt von N. Bonwetsch und P. Tschackert, Professoren der Theologie in Göttingen. August Neumann's Verlag, Leipzig. 1906. Two volumes.

In Germany no other handbook of church history equals that of Kurtz in popularity and usefulness. It is found in the hands of almost all students. A sufficient testimony to its value is this fourteenth edition which has just appeared, carefully revised by two of the leading church historians of Germany. The revision of the period down to the Reformation has been done chiefly by Bonwetsch; that from the Reformation to the present by Tschackert. The archeological work was done in part by Prof. Schulte while Prof. Walter Rauschenbusch, of Rochester, N. Y., assisted with the English and American literature. The chief changes occur in the second volume, where the old material has been rearranged to advantage and new sections have been added on such subjects as "The-loose-from-Rome movement," "the individual cup" and several other recent movements. The bibliographies at the beginning of sections have been revised and brought down to 1904 and in some cases later. They are carefully selected and form a valuable feature of the work, though they are, of course, chiefly German.

McPherson's translation of the ninth and tenth German editions has been and is perhaps the most widely used handbook in America, though recently those of Newman and Hurst have become very popular. It is to be hoped that we shall have a translation of the latest carefully revised German edition; for Kurtz has qualities that will continue to make it a *sine qua non* for students.

W. J. MCGLOTHLIN.

**Aus Natur—und Geisteswelt.**

1. Die Religiösen Strömungen der Gegenwart, von H. Broasch, Superintendent in Jena.

2. Die Philosophie der Gegenwart in Deutschland, Eine Charakteristik ihrer Hauptrichtungen, von Oswald Külpe. B. G. Teubner in Leipzig.

Both these little works first appeared four or five years ago, but new editions make it worth while to notice them again perhaps. They belong to a series of small but excellent popular treatises on a great variety of topics whose general nature is indicated by the general title of the series. The former of these on "The Religious Tendencies of the Present", is confined to a consideration of the religious situation in Germany as is the latter to philosophy in Germany. It is written with full knowledge of the great movements of the modern world which have affected religion in Germany. The author is sympathetic toward all that is best in the intellectual and spiritual attainments and aspirations of the age; but he sees clearly and presents fearlessly the many destructive tendencies that beset and threaten the religious life of the German people in science, literature, philosophy and politics.

The little work on present-day philosophy is equally able. The author seeks not only to set forth the teachings of the most important German philosophers of the 19th century, but also to estimate their doctrines. He divides them into four schools or directions, viz., Positivism, Materialism, Naturalism and Idealism. Under the first class Mack and Dühring, under the second, Haeckel, under the third, Nietzsche, and under the fourth Fechner, Lotze, von Hartmann and Wundt are treated as the most important representatives. The work is carefully done, and even though the treatment is brief it is valuable.

W. J. MCGLOTHLIN.

**Le Dogme de la Redemption, Essai d'Etude Historique.**

Par l'Abbé J. Rivière, Doctor en Théologie, Professeur au Grand Séminaire d'Albi. Librairie Victor Lecoffre, Paris. 1905. Pp. 519. Price, 6 fr.

The works of Harnack, especially his "Das Wesen des Christentums," and of Sabatier as well as those of Ritschl

have made a profound impression on Catholics as well as Protestants. Several books of more or less importance have appeared in the way of replies to one or another feature of this Protestant work. The present one is a historical study of the development of the doctrine of redemption from New Testament times to Thomas Aquinas, with the special purpose of answering Harnack and the others on the question treated. It was originally submitted as a thesis for the doctor's degree in the theological faculty of the Catholic Institute of Toulouse, and later published on the advice of the professors of that institution. It is the work of youth and very consciously Catholic and polemical everywhere. And yet it has considerable value. The author has been a diligent and careful student, collecting a mass of evidence some of which has been largely neglected by Protestant historians. His interpretations are in the main fair and correct, his arrangement of material good. There is a disposition to claim too much clearness and fulness here and there in the earlier centuries; but when due allowance has been made for these defects the book will be found very useful. It will help to correct the negative criticism of the great Protestant theologians where they have failed to make full use of all the material at hand. It is a hopeful sign of the times to see the Catholics begin to treat such questions historically.

W. J. MCGLOTHLIN.

### III. SYSTEMATIC AND APOLOGETIC THEOLOGY.

#### **Theology and Truth.**

By Newton H. Marshall, M. A., Ph. D. James Clark & Co., London. 1906.

The main object of this book, as stated by the author, is to answer the question, "What is the nature of religious truth?" The author holds that the philosophy of religion and theology are two disciplines which have religious phenomena as their subject matter. He also says that epistemology or the theory of knowledge is the funda-

mental characteristic of all philosophy of religion. The plan of the book is to examine leading types of philosophical opinion with a view to ascertaining the underlying theories of knowledge, and with this data to attempt to reach a definite conclusion as to the relation of theology to truth.

In the pursuit of the above object the author classifies philosophies into naturalism, objective idealism, and free-will idealism. He examines each of these systems of philosophy with a view to ascertaining its theory of knowledge in order that he may arrive at the proper conclusion as to the relation of theology and truth. It is claimed that the theologian usually suffers most at the hands of the foe from a lack of theory of knowledge. In Chapter II. the author examines the epistemological bases of naturalism, and in Chapter III, continues this subject from the point of view of the teaching of Herbert Spencer. Then he pursues his investigations of the theory of knowledge maintained by objective idealism and free-will idealism. The conclusion reached after an extended discussion is that each of these three philosophical systems leads to a paradox. The paradox of naturalism is the incommensurability of thought and reality, thought is symbolic, imperfect and relative; reality is absolute and permanent. The paradox of objective idealism is that while reality may be known, in positing degrees of reality a paradox is introduced. The real cannot be susceptible of degrees. The paradox of free-will idealism is that it maintains a double standard of truth, empirical and intuitional. From this three-fold paradox in three representative types of philosophy the author reaches the conclusion that metaphysics has no place in theology, or at least he says that metaphysics is not justifiable as an attempt to construct a world view, but it is justified as an attempt to construct a life. Theology, says the author, has a two-fold function, religious and scientific. It pursues the methods of science in certain departments—that is, of biblical criticism, and in

the observation of the facts of religion in general. This is its scientific function, but it is only as religious that theology is autonomous. Only religious theology is theology proper. What, then, is religious theology? In this sphere we do not attain truth or knowledge but only ideals and articles of faith. The author excludes the terms truth and knowledge from the sphere of theology, and indeed excludes the term reality. He maintains that truth and knowledge are the property of science, not of theology. The function exercised by theology is faith, and this directed toward ideals and articles of faith is all theology can claim.

The above, of course, is an extremely imperfect account of a discussion which exhibits much acquaintance with current philosophical thought and much insight into fundamental theological questions. The leading theme of the book epistemology or the theory of knowledge, is the most profound and fascinating of all philosophical problems. I do not think, however, the author's conclusions regarding the function of theology will stand. Value-judgments are practically all that is left to religion and theology. It is surely not a wise or permanently tenable view that truth and knowledge belong exclusively to another sphere than theology. God is a real object to the soul, and the experience of God is as definite a fact as any fact of physical nature. Of course we apprehend God in a different manner from that in which we apprehend the physical world, but we apprehend Him none the less. It is an unwarranted narrowing of the conception of truth to hold that it comes to us only through empirical methods. Truth and knowledge come through the total activity of the soul, and while the methods of empirical science and theology and religion are not identical at all points, it is certainly not warranted to assert that one method gives knowledge and another does not. Both of them give knowledge—imperfect, variable, if you will, but nevertheless by both methods we progressively attain knowledge. It would be



interesting to contrast the views of Dr. Marshall with those of another recent English writer, Mr. W. H. Mallock, in his work, "Reconstruction of Religious Belief". Mr. Mallock also shows how paradox and contradiction lie at the end of every process of thought. He shows how we cannot think about matter, or force, or movement, or consciousness without coming very quickly to irreconcilable contradictions in thought. But the conclusion which he deduces from this fact is precisely the opposite from that of Mr. Marshall, viz., that the presence of contradiction in human thinking should be no bar to the prosecution of our investigations in all spheres.

In conclusion it may be said that this work of Dr. Marshall on Theology and Truth will well repay careful study on the part of any students interested in the problems discussed. It is clear, vigorous, interesting, and sustained. It is especially interesting as an analysis of theories of knowledge in current theology.

E. Y. MULLINS.

**The Freedom of Authority.** Essays in Apologetics.

By J. Macbride Sterrett, D.D., the Head Professor of Philosophy in the George Washington University. The Macmillan Company, New York and London. 1905. Pp. VII + 319.

Any earnest thinker is welcome and finds good service who today sends his "volume forth with the hope that it may liberate some fellow-men from bondage to a godless world-view, and lead some others from the capriciousness of individualism, into that objective service of God, which is perfect freedom." "Bondage to a godless world-view," "capriciousness of individualism;" how well these terms designate two fundamental facts in the erroneous tendencies of the hour. And genuine freedom offered by the Son of God is truly "objective service of God" in loyalty to the Christ of God.

This age of attack on *authorities* has misled very many into a false attitude toward *authority*. If there is a universal *unity* of things and in history, if there is a World Ground of Being, if there is harmony in the Laws of Na-

ture, then this Oneness is produced, conditioned, and determined by an Ultimate One in Authoritative relation to the whole order of things. Authority does not destroy but produces—alone makes possible—freedom for what is under authority.

Professor Sterrett has in his opening chapter, "*The Freedom of Authority*," given a clear, vigorous and convincing presentation of the dependence of *freedom* on authority. Such a conception is one of the first needs in the thought of our day. We seek, clamor for, demand freedom. We must be led to see that Jesus was right in conditioning freedom on submission to *ultimate, direct* authority.

More than a hundred pages are next occupied in critical review of Harnack ("What is Christianity?"), Sabatier ("Religions of Authority and the Religion of the Spirit"), and Loisy ("The Gospel and the Church"). These three writers are typical of three aspects of the search for freedom from authority on the one hand and from godlessness on the other. The criticism is frank, independent, illuminating, constructive.

Next we have a critique of "the Historical Method" so much *in vogue* and so essential to scientific results, but also so much in danger of misapplication and delusion.

The last four chapters reach the practical bearings of the "fundamental" of the work, which is "to maintain the reasonableness of a man of modern culture frankly and earnestly worshiping in some form of 'authoritative religion'—in any form, rather than in no form." One is sorry not to be able wholly to commend the positions and conclusions of this part of the work. "Ecclesiastical Impedimenta" are discussed with discrimination and yet when the author concludes that a definite formal statement is needed and contends for that of the "Declaration of the House of Bishops in the General Convention of 1886, and of the 'Lambeth Conference of Bishops of the Anglican Communion' in 1888, as stating

the essential [N. B.] *impedimenta* of the Catholic Church," he has lost sight of the historical purpose and historical failure of this *Declaration* and passes over from the standpoint of the *Apologist* to that of the *polemic*. Nor is he much more fortunate in his dealing with the historical facts connected with the adoption of the Nicene Creed which he presents, in a very valuable chapter on "The Ethics of Creed Conformity," "as 'the form of sound words,' which can from many doctrinal distresses free us, and afford the basis for building all subsequent theological opinions into a scientific theology." Valuable and true as that great Creed is one takes a very superficial view of the facts when he affirms for it: "All the historical conditions of its formation—an undivided Christendom, special philosophical culture \* \* \* \* \* make it to be the one symbol, etc."

The discussion of *The Ground of Certitude in Religion* is analytical and informing, though not always convincing, while the closing chapter, *The Ultimate Ground of Authority*, is too metaphysical and vague to be clearly apprehended and especially is it difficult to see how one can pass over from the contentions of the preceding chapters to the position of this without dropping most of his holdings in the passage.

The work is strong and timely and will afford much help to the inquiring student. Some defects in style are recognized in the *preface* to be excused, by the author, when it might have been better to have corrected them. That is a question of taste.

W. O. CARVER.

### **The Scientific Creed of a Theologian.**

By Rudolf Schmid, D.D. Translated from the Second German Edition by J. W. Stoughton. A. C. Armstrong & Son, New York. 1906.

This is another one of the many books which set out to establish harmony between science and religion. The author takes the position at the outset that science should be perfectly free in its investigations, and yet he holds

to the truths of Christianity, as he expresses it, in their full extent. He says that his standpoint is that of the maintenance of absolute peace between science and Christianity. They cannot contradict one another. All truth is one. In the course of his discussion he gives considerable attention to the accounts of creation in the Book of Genesis. He claims that there is nothing in these accounts which hinders the acceptance of the scientific view of the world. He makes a strong plea for the right of hypothesis in the prosecution of science. In the third chapter he gives an extended account of the variations of Darwinism in recent years. He concludes that as to the cause of each new advance in nature, and on the question whether entirely new species arise or whether these are brought into existence only through old organs employed by the forces of nature, there is yet no solution. The author thinks it probable that man on his physical side was developed from the lower animals, though he does not consider that this is settled absolutely. The author holds to the view that God is transcendent above the world and immanent in the world, and he maintains that while this Christian view of the world has its difficulties to explain, just as all other general views of the world have, the Christian view can maintain itself with greater success than any of the others. He combats vigorously the idea that science and philosophy are opposed to faith. He holds to divine providence, to God's answer to prayer in the real Christian sense of the word, to the reality of miracles. He holds strongly to the resurrection of Jesus Christ, and says that science has no right to claim that a belief in the virgin birth is unscientific. As to the virgin birth of Jesus, this lies beyond the range of science, just as all other problems of the origin of life lie beyond that range. Therefore he maintains that it is erroneous to charge the Christian who holds to the virgin birth with being unscientific. Miracles in the general sense of the word are clearly recognized.

The particular merit of this book is that it is outspoken and clear in its advocacy of the unity of truth, in its demand that science avoid making unwarranted assertions regarding religion, and that religion observe the same rules of propriety regarding science.

The book may be commended as a very interesting study of many of the important points involved in the relations of science and religion.

E. Y. MULLINS.

### **Christianity in the Modern World.**

By Rev. D. S. Cairns, M. A. A. C. Armstrong & Son, New York.

This book is intended to perform the service undertaken by so many current books, viz., to reconcile Christianity with science. At the outset he calls attention to the attack which has been made on Christianity by the new science, the new criticism, and the new philosophy, and claims that while to many this attack tends to lead to pessimism, properly understood there is no ground for pessimism in the outlook. The author says that the outlook for Christianity is grander than it has ever been, and that the movement of negative criticism, science and philosophy has been unavoidable.

Then follows a discussion of various aspects of the teaching of Jesus, especially on the divine Fatherhood, Christ as mediator, man's freedom, and the Kingdom of God. The general conclusion reached by the author is that Christianity of today is gradually taking a form better adapted to meet the conditions of the world than at any time in the history of Christianity. He regards the following as the task of modern Christianity: (1) The evangelization of the world; (2) Training and discipline of the lower races in Christian civilization; (3) The duty of the Christian state to pursue a policy in harmony with the Christian ideal. He holds that within Christian nations the competitive system in the industrial world has failed, and that man is not yet sufficiently moral to adopt socialism. The chief defect lies in the materialistic con-

ception of the good, and the great need is a deepening of unselfishness and devotion to the common good. He holds that the principles needed to purify and exalt modern culture and life are to be found only in Christianity.

An interesting suggestion made in this book is that in which the author connects eschatology with ethics. Having called attention to the objections to Christianity raised by Mill and Mazzini on the ground that Christianity does not supply ethical ideals for the development of the state, he claims that the doctrine of Christ's second coming supplied the place in early Christian thinking of this demand for a social environment in keeping with the nature of the church. That is, as early Christianity could not realize externally the environment and had to struggle in order to live, the hope of the second coming of Christ and the reformation of the world reconciled Christians to the temporary existence of the hostile environment. The book has a number of interesting points of view and will well repay perusal.

E. Y. MULLINS.

**Irenic Theology.** A Study of Some Antitheses of Religious Thought.

By C. M. Mead, Ph. D., D. D. G. P. Putnam's Sons, New York. 1905.

This book was written, as the author says, to promote harmony in religious discussion. The aim of the book is to show how antithetic and apparently irreconcilable religious conceptions are not necessarily mutually exclusive. He holds that in many instances they need only to be combined in order to the full truth. This, of course, is not a new idea in theology, but it is an attempt on an extended scale to work out the various contradictions. The author discusses the antitheses in physical science involved in the ideas of matter and energy, motion and change, idealism and materialism. As to the last named, he holds that materialism is weak because mind is necessary to state its argument. Idealism is weak alone because it necessarily leads to solipsism. Neither of these

can exclude the other. It is in their union that the truth is to be found. The author also discusses the old problem of divine sovereignty and human freedom, the human and the divine agency in regeneration, the problem as to the divine and the human in Christ, and also the problem of the union of the principles of love and justice in the work of redemption. In discussing the deity of Christ the author adheres strongly to the obvious teachings of the New Testament; that is to say, he allows full play to both sides of the antithesis, the human and the divine; but in his discussion of redemption he does not deal so fairly with the Scriptures. Nothing is clearer than that the death of Christ as the external ground of remission is taught in the New Testament. The author, however, seems to deny this view and exclude this element from the atonement. The book will repay perusal on the part of any one who is interested in the contradictory aspects of modern theological and scientific thought.

E. Y. MULLINS.

### **Pathological Aspects of Religious Experience.**

By Josiah Moses, Ph. D. Clark University Press. 1906. Introduction by G. Stanley Hall. Monograph Supplement to *American Journal of Religious Psychology*.

In this volume we have another contribution to the psychology of religious experience. The aim of the author is to set forth religious experience as a disease. He recognizes fully the normal aspects of religious experience, but has confined his attention to the pathological aspects. There are six chapters. In Chapter I. he sets out to define religious experience. In Chapter II. he discusses the emotional element in religious experience. In Chapter III. he discusses mysticism, in Chapter IV., symbolism and fetichism, Chapter V., the intellectual elements in religion, and Chapter VI., the volitional elements in religion.

The author has read widely and gathered much interesting material from many sources. He holds that it is impossible to define religion adequately. He cites numer-

ous definitions of religion which have been given by writers in the past, none of which have been entirely satisfactory. Religion is not in the will, or the intellect, or the emotions alone, it is a well-balanced psychological reaction upon the powers which are supposed to be above man, and a reaction in which all the soul elements participate. The author's aim as set forth in Chapter I. is admirable. It is not to condemn the past, but to learn from it. He thinks the religion of the future will be the union of all that is best in the present; that the future will not be irreligious or non-religious, but religious. In discussing the emotional elements in religion, the author condemns such evangelists as E. P. Hammond and others, who, he says, attempt to force Edwardian Christianity upon children of tender age. (Page 56.) It is not clear that he does full justice to Mr. Hammond's methods at all points. He also discusses the well-known phenomena of the Kentucky revival and the epidemic convulsions of the past. In the conclusion of the discussion of the emotional elements in religion the author says religions never rise above the sources, that is to say, the stage of mental and moral development of the people. Then he adds that religious "geniuses" are ever beyond the people with whom they dwell, but the author fails to indicate how religious progress takes place. Certainly in religious "geniuses" religion does rise above the common level. The Hebrew prophets continually lifted the religion of Israel to higher and higher planes.

The author says that mysticism is characteristic of all religions, and traces at considerable length the story of the mysticism of many religious men and women. When he says, however, that the mystic is never a reformer or missionary, that he is too busy with himself to make converts, and that he is little concerned for the world, his family, and his friends (page 128), the author makes a statement which is decidedly an exaggeration. Paul, the greatest of missionaries, was one of the greatest of mystics. Adoniram Judson, in modern times one of the



greatest of our missionaries, was also a mystic, and at one period of his life was accused of going over into Guyonism, a type of mysticism which the author himself holds up as pathological. Augustine, the great church father and constructive thinker of the early centuries, was a mystic of the most pronounced type, as witness his confessions. It is true that elsewhere the author recognizes that there is a distinction between objective and subjective mysticism, and holds that objective mysticism is useful and has been an inspiration to many, but his statements above pointed out are too sweeping.

As is so commonly the case, in his discussion of symbolism and fetichism the author makes the mistake of confounding an extreme view of the Bible with the prevalent view among Protestant Christians. He has evidently not carefully examined into this point. In his chapter on the intellectual elements in religion he makes some very wholesome and suggestive statements regarding Christian Science. He thinks Christian Science is a mixture of pathology and quackery, with the latter predominating. The author concedes that that which is abnormal in religion today may be normal tomorrow, and that it is somewhat difficult to find a standard which satisfies all demands in the matter of the normality of religion. In discussing the volitional elements in religion, the author repudiates the importance of the distinction between the individual and the institutional function in religion. In this he combats Prof. James, who insists upon the sole value of the individual function. The author holds that institutions are natural and normal and necessary expressions of faith; that churches and what churches stand for necessarily grow out of vital religion.

The book is quite interesting and valuable as an attempt to study scientifically the abnormal aspects of religion. Of course the Christian man whose interest in religion is practical rather than exclusively scientific and intellectual will sometimes feel impatient that the author holds himself in such restraint when dealing with the

phenomena of Christianity and in his failing to pronounce upon some of the questions which enter vitally into the views held by Christians themselves. We must concede, however, the value of this rigidly scientific investigation of the phenomena and forms of religious experience, and must hail with pleasure all books of this kind as contributing in the end to the highest and best things for the world. The author says at the outset that his conclusions are not all mature or final, and that he himself would alter some of them had the investigation continued longer. This is manifest at several points in the discussion, as indicated above. There are places where he does not make perfectly clear his meaning, and other places where he has certainly not thought his problem through, and occasionally statements are made which seem to be the result of a desire to make facts conform to theories rather than to the facts themselves. For example, he says that missionaries are now learning to teach children and heathen nations religions which are adapted to their stages of growth. This sentence seems to imply that there are as many true religions as there are stages of growth among men. One is prompted to ask what these various religions are to which the author refers, and also to ask what missionaries are conforming to this program.

On the whole, the book is to be commended as a careful investigation of an exceedingly interesting department of the phenomena of religion, and all students of the subject will be greatly interested in the discussion which Dr. Moses gives us in this volume.

E. Y. MULLINS.

**The Bible Doctrine of the Atonement.** Six Lectures given in Westminster Abbey.

By H. C. Beeching, D. D. Litt., Canon of Westminster, and Alexander Nairne, M. A., Professor of Hebrew in King's College, London. London. John Murray, Albemarle, Street W. 1907.

This readable volume of 110 pp. consists of six lectures delivered "during Lent of 1906, on the foundation of Dame Joan Upton."

The first five are from Dr. Beeching and the sixth from Prof. Nairne. The doctrine of the atonement herein presented differs radically from the views usually held, and it seems to the reviewer that the volume bears a title which its contents do not at all justify. It rejects the legal aspect of the atonement which is considered simply an at-one-ment.

The theory of sacrifice is strangely inconsistent with the Bible doctrine. Genuine emphasis is laid on the principles and practice of righteousness, and sacrifices are rejected as forming any necessary part of the redemptive economy. "One or two of the prophets go so far as to say that He never commanded anything else"—i. e., never sacrifice, only righteous living.

"In the early days of Hebrew religion when Jehovah was regarded by the average Israelite as his national God, in much the same sense as Chemosh was the god of the Moabites—the idea of Atonement could not receive any very deep interpretation." This depends upon whether we accept the Biblical or the critical representation of sacrifice. Again, "the Atonement, therefore, to which the prophets look forward is quite independent of sacrificial rites." "As for sacrifices, they were beside the mark; they were unnecessary."

"It is clear that a theory we sometimes meet with, that in the suffering the victim represents the guilty people, will not account for these ceremonies; the sin offering was 'holy' not the reverse." But sacrifices are "allegorized" and therefore teach important lessons of the blessings of suffering patiently borne by others, e. g., the mother, the soldier, and the servant in Isa. 53.

Christ's mediatorial way of saving men was by "attracting them to himself." The prophet (Isaiah) was inspired to lay down the doctrine that no way to produce conviction of heart was so sure as that of suffering for the truth, and he was inspired to declare that this was God's foreordained plan to bring men to repentance."

"This view of an atoning efficacy in our Lord's death

—that it drew man to God in penitence” is presented as the complete Scriptural doctrine of the atonement.

Dr. Beeching rather derides the idea of attempting to ascertain what “particular mental image” was in our Lord’s mind when using the phrase, “to give his life a ransom for many.” He says it simply means “great cost” and does not indicate any theory of the atonement, though he uses it to corroborate his own views.

In brief, here is the position maintained in the lectures: “But if Christ, by carrying His love for mankind to its final consummation in death, could pour out upon mankind his own very Spirit of love which was nothing less than the very Spirit of God, would not this bind God and man together in an indissoluble covenant, within the unity of the Divine Spirit? That, indeed, is the “Atonement.”

It is strange that the learned Doctor should confuse the fruits of the Atonement with the atonement itself, and doubly strange that he should contend that Christ never took the sinners’ place under the law, never became a substitute for man but merely “put Himself under the law by the side of His people, not in their stead.” He admits that Paul “gives a somewhat penal coloring in one or two passages to his expressions about our Lord’s death,” and then asserts that we had better preach the atonement without any definite theory in mind. So he glides smoothly over the penal aspects of the work of Christ’s atoning death.

The atonement is not God-ward in any sense, only man-ward and that in order, by the highest expression of divine love to bring man to penitence, faith and good works.

The views presented throughout are on the basis of radical criticism and the evolutionary type of progressive revelation.

B. H. DEMENT.

**Jesus als Charakter.** Eine Untersuchung.

Von Johannes Nink. Leipzig. J. C. Hinrichs’sche Buchhandlung. 1906.

In this volume the author breaks what is comparatively new ground in the study of Jesus Christ. He eschews in large part merely historical issues, and only incidentally has to do with critical matters, and devotes the entire volume to a careful psychological analysis of the character of Jesus Christ. The author is quite modest in his claims. He says that the questions discussed are so difficult and far-reaching that he can easily understand how opposing views might be urged, and can only ask for forbearance with reference to his own opinions. This spirit is somewhat sharply contrasted with the all too common self-assertiveness and dogmatism of some of our German friends.

The discussion is divided into four parts. The first deals with the general subject of will (Wille). The second division deals with faith (Glaube), the third with love (Liebe), and the closing section gathers up the discussion into a complete picture of Christ (Gesamtbild). There are twelve chapters in the first division, nine in the second, five in the third, and four in the fourth. A careful and minute analysis is made of the various general subjects indicated above. The author begins in Chapter I. by asking the question, "How does character arise?" In reply he points out that some French writers interpret character as love, and others make it dependent on intelligence, but the more recent and more correct view is to make character depend upon the will. Will was an outstanding trait of character in Jesus, who founded a world religion, and created the starting point of new culture. He was the founder of a new humanity. Christ is Christianity. The author denies the view of some moderns who hold that distinct characteristic traits are wanting in Christ, that such traits are a mark of imperfection, that rounded symmetry is the mark of perfection. But, replies the author, this puts Christ in the clouds, makes him unhuman. There are very marked traits, even angles, in the character of Jesus, against which people stumble. Says the author: "We will look at the man who

is called Jesus under the deep blue oriental sky which was his most beloved roof, on the emerald lake by which he felt himself drawn, among the lusty fishermen whom he selected as companions. Unconcerned as to the decrees of church teaching, we will observe this simple, human picture as it appeared to his contemporaries in the full light of the sun which also illumines us today." In illustrating Christ's force of will (*Willenskraft*), the author says that Jesus chose a wholly unique calling and an untrodden path. We cannot know what the previous preparation was. At his baptism the voice of the Father simply confirmed a thought and purpose already formed. Christ had no personal help from any source—not from his home and from no political party. "Possibly from the summit of the mountains with their world-commanding view the first impulse may have arisen."

In one chapter the author discusses Christ's decision of character (*Entschlossenheit*). This characteristic was Christ's most striking trait. He knew what he wanted. He was no dreamer, no fanatic. Christ was himself the treasure finder and pearl merchant of the two parables, who left all for the Kingdom of God. He was a master of decision. Very forcible is the author's discussion of Christ's energy of faith (*Glaubenskraft*). Little is said about the faith of Jesus, because Jesus was himself the author of faith in others and the object of faith. Nevertheless, his life was grounded in faith. His soul ever turned toward God. "As the harp of Anacreon was destined only for love, so was the soul of Jesus only directed toward God."

In the closing chapters of the book the author discusses some of the more fundamental aspects of Christ's character and work. He raises the question whether Christ is in any real sense the Redeemer of men. His reply to the question is that Christ is the revelation of God, that in Him God speaks to the world, that upon him human faith rests for salvation. The author avoids discussion of the trinitarian question and does not enter upon the

question of the pre-existence of Christ with any thoroughness. All these questions are left in the background. Neither does he give what seems to the writer an adequate view of the atoning work of Christ, but he does recognize that in some real sense Jesus is the object of human faith and human hope, and that in some real measure he was God manifest in the world.

The author's style is energetic, pictorial, and interesting. He has given much thought to his theme, and any reader will derive great profit from the perusal of these chapters, whether he agrees with all the author's positions or not. The author is not stricken with the critical paralysis which is characteristic of so many modern writers on the gospels—men who are afraid to make an assertion because of their timidity in dealing with the sources—men who have emptied the gospel records of all positive value by the hyper-refined critical process which eliminates everything which is vital or leaves everything in doubt.

E. Y. MULLINS.

#### IV. NEW TESTAMENT.

##### **A Dictionary of Christ and the Gospels.**

Edited by James Hastings, D.D., with the assistance of John A. Selbie, D.D., and John C. Lambert, D.D. Vol. I., Aaron-Knowledge. New York, Charles Scribner's Sons; Edinburgh, T. & T. Clark. 1906. Pp. 936. Price, \$6.00 per volume. Sold only by subscription.

There will be two volumes in this really monumental work. Dr. Hastings had already achieved a notable performance in the Dictionary of the Bible (five volumes), a thesaurus of critical opinion of many shades which is on the whole far more temperate than Cheyne's *Encyclopædia Biblica*. But if one thinks that there was no need for the Dictionary of Christ and the Gospels, he has only to take the list of topics here treated at length and compare it with the two general dictionaries above mentioned or with the older Smith's Bible Dictionary. Many of the topics will be found entirely new to a dictionary,

while others for the first time receive adequate discussion. The various lives of Christ and the commentaries on the Gospels do treat most of them, but the matter is scattered over many volumes. Here in alphabetical order one will find a modern scholarly discussion of the great questions that bear on Christ and the Gospels. There are indeed two themes, as will be noted. All matters in the Gospels, whether about Christ or not, receive careful treatment. On the other hand, the discussion of Christ is not limited to the Gospels, nor indeed to the New Testament nor even to the Old Testament. The course of theological opinion about Jesus during the Christian centuries as well as the effect of Christ's career on those centuries is kept constantly in view. Thus a wide, but definite, course is marked out. The work as a whole must be considered a distinct success. This reviewer will, of course, leave out of consideration the work done by various members of the Seminary faculty. On the whole one is glad to see a fuller recognition of American scholarship than was true of the other Dictionary. Baptist scholars show up well in the list. Dr. Hastings makes a point of the fact that this Dictionary is designed especially for preachers and other Christian workers. It admirably meets this requirement while the work bears the stamp of real scholarship and is worthy of the use of scholars. One notes also that as a whole the volume is more conservative than the Dictionary of the Bible, while in no sense reactionary. It is sober scholarship dealing with the highest of themes and is reverent in tone and distinctly helpful. When so many articles call for special remark one hesitates to mention any. It is a delight to turn the pages and dip into article after article. You cannot read all of this massive volume at once, nor is it best to do so. Take an article at a time. The main thing to do is to have it on your study table where you can consult it on occasions and the occasions will be many. One is interested to note that in the article on Baptism by Prof. Marcus Dods, the



famous Scotch Presbyterian scholar of Edinburgh, he frankly admits that Jesus was immersed and shows how in the west pouring and sprinkling gradually supplanted immersion in cases "where immersion is inconvenient or impossible. The Eastern Church has in the main adhered to the primitive form." "But theoretically the form of Baptism by immersion was retained alike in the Roman, the Anglican, and the Presbyterian Churches." He points out also that sprinkling "fails to indicate the dying to sin and rising to righteousness." Nor does he even mention infant baptism. Let this suffice as a sample of the honest work to be found in the volume. Certainly Baptists can well afford to buy and use it widely. Dr. Hastings has in hand also a Dictionary of Religion and Philosophy which will complete the circle of his great series of dictionaries. The mischief of it is, too, that he makes them so valuable that one has to have them.

A. T. ROBERTSON.

**Handbuch zum Neuen Testament.** Fünfter Band. Praktische Auslegung des Neuen Testaments in 2 Halbbänden. Allgemeine Einleitung (aus dem 1 Halbband) und An die Römer (aus dem 2 Halbband).

Von Lic. F. Niebergall, Privatdocent in Heidelberg. Verlag von J. C. B. Mohr. (Paul Siebeck, Tübingen, Germany. 1906. Pr. M. 1.80. Geb. (Subscription). M. 1.60.

It is to be noted that in this new New Testament Handbook, of which the commentary on Romans by Lietzmann was recently reviewed in this quarterly, a separate practical commentary is presented by Niebergall. In England Dr. W. Robertson Nicoll is editing the Devotional and Practical Commentary, several volumes of which have appeared. This is not exactly after the order of the old pulpit commentaries. The new kind of "practical" commentary is designed for all classes of Christians as an aid to the spiritual life. It is significant that Germany, the land of severe criticism, has responded to this demand. Niebergall is necessarily brief in his treat-

ment, but by the omission of critical questions, which are discussed by Lietzmann, he is able to pack into a few pages a great deal of helpful and suggestive matter.

A. T. ROBERTSON.

**Die Text des Neuen Testamentes nach seiner geschichtlichen Entwicklung.**

Von August Pott. G. B. Teubner, Leipzig, Germany. 1906. Pr. 1 M. Geb. 1.25 M.

In 108 pages Mr. Pott has packed a great deal of information in the light of modern research on the subject of the New Testament Text. He is a little too positive (S. 25) that Gnosticism has left its impress on the New Testament. The book as an actual guide to the study of the subject fails in its meagre treatment of the method of the science (S. 54-60). The student is hardly put in a position to use the science. But it is a splendid preparation for the study if one will pursue his work in the larger books. This is doubtless all that the author aimed to do. Eight plates give a good idea of some of the most important early manuscripts. One who is familiar with the subject will be interested in the fresh handling of the facts here given. Progress is continually being made in this field of investigation.

A. T. ROBERTSON.

**Palastina und seine Geschichte. Sechs volkstümliche Vorträge.**

Von Prof. D. H. Freiherr von Sodon, mit zwei Karten, einem Plan von Jerusalem und sechs Ansichten des heiligen Landes. Zweite verbesserte Auflage. B. G. Teubner, Berlin.

This little book of slightly more than 100 pages contains six popular lectures of the distinguished author on "Palestine and its History" shortly after his return from an extensive tour in the land. The author looks at the land and its history broadly, avoiding detail and unimportant matters. His profound knowledge of the history of the Orient, his familiarity with the land, his power of description, his comprehension of the relation between the land and its history make this a very valuable com-

pendium. Even if one has read George Adam Smith he will find this work suggestive and helpful. The six lectures are on, "The Significance, etc., of the Land for Universal History," "Palestine as the Home of the People of Israel," "Palestine as the Cradle of Christianity," "Palestine as the Holy Land of Christians and Mohammedans," "Jerusalem," "Other Celebrated Places of the Holy Land."

W. J. MCGLOTHLIN.

### **Novum Testamentum Graece et Germanice.**

Fünfte, neu durchgesehene Auflage. 1906. Extradünnes indisches Papier. Pr. 5 M. Eb. Nestle.

### **Novum Testamentum Latine.**

Textum Vaticanum. Extradünnes indisches Papier. Pr. 3.50 M. 1906. Privil. Württ. Bibelanstalt, Stuttgart, Germany. Eb. Nestle.

In both of these beautiful editions of the New Testament we have the same careful work of Dr. Nestle. The Greek and German volume has a critical apparatus (the Greek text of Dr. Nestle) as has also the Latin volume. Red lettering on the chagrin leather adds to the charm of the India paper. It is a pleasure to have the New Testament in several languages in such convenient form. It is told on Addison Alexander that he kept his knowledge of a dozen tongues fresh by reading a few verses of the New Testament each day in each of a number of translations in the various languages. One who does not know his German any too well may find it handy to have the German and Greek edition. If so, get the Latin copy also and thank Dr. Nestle for making it all possible.

A. T. ROBERTSON.

### **Das Neue Testament und Die Psalmen.**

Durchgesehen im auftrag der Deutschen evangelischen Kirchenkonferenz unt mit Luther's letzter Ausgabe vom Jahr 1545 verglichen. Stuttgart, Privilegierte Wurttembergische Bibelanstalt. 1898.

### **Novum Testamentum Graece et Latine.**

Utrumque Textum cum operatu critico ex editionibus et libris manuscriptis collecto imprimendum curavit, D. Eb. Nestle. Taschenformat in 24 mo. mit Karten. 1906.

These editions of the Scriptures by Edward Nestle are masterpieces of the art of making beautiful, attractive

and useful volumes of the Word of God. They are in several papers and bindings with corresponding prices. The Greek and Latin edition has one style at 3 Mk. and another superior India paper with flexible red covers at Mk. 4.50. It is the perfection of beauty and has the best possible Greek text.

The series includes Greek, Latin, German separate and all combinations of these in two languages.

W. O. CARVER.

### **The Teaching of Jesus Concerning the Future Life.**

By Willis Judson Beecher, D. D. The American Tract Society, New York. 1906. Pp. 197. Price, 75 cents.

Dr. Beecher is an able scholar who handles his important theme with care and balance of temper. The modern mind looks askance at too much dogmatism about the future life and puts the question mark at many points. But Dr. Beecher judiciously considers this point of view and seeks to unfold the real message of Jesus in a manner that will not offend the reader of today. He is loyal to the cardinal truths set forth by Jesus. He interprets Jesus to mean that eternal punishment belongs to those who eternally sin. This book makes the eighth in the series edited by Dr. Kerr and two more are to come. Dr. Beecher has written an able and a sane treatise, one that will help many a troubled reader if he will get it and read it.

A. T. ROBERTSON.

### **Die geistige Einwirkung der Person Jesu auf Paulus. Eine historische Untersuchung.**

Von Dr. Paul Kölbng. Vandenhoeck und Ruprecht, Goettingen, Germany. Also Lemcke & Buechner, New York. 1906. S. 113. Pr. M. 3.60.

This is an earnest, and on the whole, successful effort to relate the spiritual life of Paul with that of Jesus. Dr. Sanday has said that the next great theological debate will be on Paul's witness to Christ. Already the German privat-docents are issuing monographs on various aspects of this question. In this instance the writer is Director of the Theological Seminary in Gnadenfeld. He

first gives an historical survey of the controversy over Paul and Jesus from the time of Baur till the present day. Then he outlines sympathetically the religious personality of Jesus. Next the author sketches skilfully the religious personality of the Apostle Paul. In conclusion he shows how the person of Christ reacted upon Paul. It is a difficult task here attempted, but it is well done. Many good points are made and genuine spiritual insight is manifest in many places.

A. T. ROBERTSON.

### **Social Significance of the Teachings of Jesus.**

By Jeremiah W. Jenks, Ph. D., LL. D., Professor of Political Economy and Politics, Cornell University, International Committee of Y. M. C. A. 1906. Pp. 168. New York.

The views finding public and permanent form in this volume are the views of a thoughtful and cultivated Christian layman, a student of politics and economics, who, as he avows, has taken a very great interest in seeing how the teachings which Jesus applied in his own life fit themselves into the views and practices of the best thinkers of the present day. As they have molded the practices of those of the past, so he believes they are surely, although too slowly, regenerating the world. It was a source of satisfaction to him, as a student of social science and politics, to see how in many cases the principles laid down by Jesus have made their way, often without the will of political or social leaders, into the scheme of our modern life. He became convinced that, like all of the great thinkers who have weighed the deeper problems of life, individual and social—Job, Aristotle, Dante, Shakespeare—Jesus looked deeper than the mere surface experiences of the day, and where they only discussed and explained, he touched and solved the problems that are universal—“his answers are complete for all time.” As a matter of fact, too, the Christian religion, he thinks, has proved itself practical in politics, and statesmen are realizing now as never before that God cannot be left out as a factor in public affairs. It was

such convictions and views that led Professor Jenks, some five or six years ago, at the request of the Cornell University Christian Association to give the series of Sunday morning talks upon the application of the life and teachings of Jesus to political and social problems of today, that has issued in this vigorous, stimulating and suggestive volume. The views, of course, are not those of a special student of biblical literature, or of the doctrines of theology; still, says the Professor, "when a student asked for the application to the problems of today of the sayings of Jesus, or when some of the more common church doctrines seemed to come morally within the scope of the discussion, I did not hesitate to express an opinion, though I tried to encourage tolerant discussion." The author confesses himself to be "a member of one of the evangelical churches," and avows his belief that religion is "the chief working influence in the world's history;" still he does not think that "all the opinions here expressed will satisfy every one," but he modestly "hopes that these thoughts will be helpful to others."

The basis of his interpretation of the social teachings of Jesus has been his profound conviction that "the chief intellectual characteristics of Jesus are his spirit of impartiality, his broad-mindedness and his aloofness from selfish interests." The material used has been mainly the Gospels, studied at first-hand, though he acknowledges that he has been greatly interested in reading some other books that have treated these same questions; books of various schools of thought and criticism. He disavows taking any one of these writers, however, as a chief guide, though he found some to be helpful on certain topics, and others on different ones. His purpose, though, has been from first to last rather to stimulate thought and encourage investigation along these lines than simply to expound his own beliefs and views; and he endeavors here to put the talks into the form of "suggestive lessons" which might be used to advantage by students, and so might prove stimulating and useful.

From the nature of the study it is essential, he says, that the viewpoint be primarily that of a study of Jesus the Man, but the spirit of the treatment is reverent, thoughtful and the effect of the work will inevitably be to encourage, not only further study, but better living. Certainly, whatever its limitations, the volume is worthy of earnest and painstaking study, and ought to encourage and inspire "better living."

GEO. B. EAGER.

**The Open Secret of Nazareth.** Ten Letters Written by Bartimaeus, whose Eyes were Opened, to Thomas, a Seeker after Truth.

By Bradley Gilman. Published by Thomas Y. Crowell & Co., New York. 1906. Pp. 112. Illustrated edition de luxe. Price, \$1.00.

These letters are "affectionately dedicated" "To my classmate and friend, Theodore Roosevelt who exemplifies to a remarkable degree in character and conduct the principles here set forth." And the book is a strenuous one, strenuous in emotion and in conviction. One a little acquainted with critical and theological thought will seek in vain for anything new in the volume, and yet will he find a freshness and vigor that are stirring because of the remarkable human element in the letters. It all seems to have come to the writer as new and fresh and tremendously important. That is what must make a book interesting.

The supposed writer goes on a journey to Palestine to study on the sacred soil the life and message of Jesus, to test their power and worth and faithfully sets down for his bosom friend back at home the effects of it all on his mind and heart. He finds only disappointment till he comes to Nazareth. There, under the spell of the quiet little city where grew to prophethood the Messianic Man of the simple life, a light breaks on the soul like the noon-day sun. He discovers the "Open Secret" of the teaching of Jesus and understands Him, trusts Him, adores Him. This discovery is just the old truth that Jesus was building the Kingdom of God and that the

essential element in that teaching was that man is to do the will of God, that the Kingdom is inward, of the motive primarily. That Nazareth had any more to do with the learning of this lesson than any other place is hard to believe. The whole process of the discussion is rather subjective and introspective and is as little as possible dependent on place and outward circumstance. But the author does come to the light and his tracing of his way to it may help another to the same light, as he suggests.

He undertakes to go a step further, as he ought, and to tell his friend how other men, all men, may come to do the will of God. And it is just at this point that we see that the guide has not yet seen all the road. He offers a way of self-regeneration. Man must just love God. Even so. But that this love of God is, must be, shed abroad in our hearts by the Holy Spirit who is given unto us the author has not found, or if he has, strangely omits to say so at the critical point.

The book belongs to the constructive class and should be of help to many who are troubled with doubt. The volume is a beautiful one.

W. O. CARVER.

### **The Birth and Infancy of Jesus Christ According to the Gospel Narratives.**

By the Rev. Louis Matthews Sweet, M. A. With an Introduction by James Stevenson Riggs, D. D. Philadelphia. The Westminster Press. 1906. Pp. 365.

This is a very careful piece of work on one of the most important of modern critical problems. It is time to have a discriminating discussion in English from the conservative standpoint. The negative radical treatment of Lobstein and Soltau demanded a fresh handling of the issues raised. It has come to be an axiom with critics like Harnack that Jesus was merely the son of Joseph and Mary and was no more divine than any one else. Various heathen parables for similar virgin-birth stories have been adduced, from Egypt, India, etc. The absence of the Infancy narratives in Mark and John has been used to discredit the accounts of Matthew and Luke. An



extensive literature has grown up around this question which is one of more importance than appears at first. One can understand how a man could be deified or God assume human form, but it is difficult to comprehend a real Incarnation of the Son of God apart from the Virgin birth. Mr. Sweet began his studies with prejudices against the narrative of Matthew and Luke, but he wound up a firm supporter of the historicity and integrity of these accounts. Every item is criticized with great minuteness and soberness. There is no effort to dodge issues nor to patch up a case. It is a sane argument and a satisfactory one. One who denies the deity of Jesus will not be convinced by this or any other line of discussion. That is indeed the *crux* of the whole matter. If God did send his own Son from heaven to earth, there is little to stumble at in the virgin-birth which is a mere detail of the greater problem. The coming of God's only begotten Son in human form is the stumbling block to modern radical criticism. This book is timely and ought to be a blessing to many who grope through the maze of radical criticism.

A. T. ROBERTSON.

**Der Zeugniszweck des Evangelisten Johannes.** Nach seinen eigenen Angaben dargestellt.

Von Lic. theol. Konrad Meyer. Druck und Verlag von C. Bertelsmann, Gütersloh, Germany. 1906. S. 110. Pr. M. 2. geb M. 2.80.

This monograph is true to its motto. The author lets John set forth his own purpose instead of deciding what that purpose should have been. He thinks (S. 25) that John had both the Jews and the Docetic Gnostics in mind when he wrote his Gospel. He sees clearly (S. 26) that John represents Jesus as pre-existent and really God the Son. The author does not follow Clemen's radical rejection of the Johannine authorship (S. 105), but sees in the Gospel a real picture of Jesus by the Apostle John. The book is a careful and able piece of work, and sympathetic in exposition of the Evangelist's ruling ideas. It is a good addition to the constantly growing Johannine literature.

A. T. ROBERTSON

**The Fourth Gospel and Some Recent German Criticisms.**

By Henry Latimer Jackson, B.D., Vicar of St. Mary's with St. Benedicts, Huntingdon. Cambridge, the University Press; Cambridge University Press Warehouse, C. F. Clay, Man., Fetter Lane, London, E. C. England. 1906. Pp. 247.

This is a brightly written and fair statement of present-day German criticism concerning the Fourth Gospel. It is briefer and a little less technical than Dr. Sanday's recent able volume on the Criticism of the Fourth Gospel. He is very much on the fence about the author, whether John the Apostle, John the Presbyter (if there be such a man), or an unknown member of the circle of Christ's friends, though he does argue strongly for the unity of the book. The volume is helpful not so much for any positive opinions of the author as for an excellent presentation of various German views on the subject. Dr. Sanday inclines to the view that the Apostle John is the author or at least a member of the circle of Jesus' friends. But Mr. Jackson only hopes that this is true, but considers it all in the air. Mr. Jackson does not consider the argument that John's name is not mentioned in the Gospel at all (sons of Zebedee referred to once in John 21:2), certainly a very pointed and curious omission if a member of the inner circle, often mentioned in connection with Simon Peter, wrote the Gospel. If one admits that the author was this close to John, it is a halting logic to stop there. I myself have no doubt that John the Apostle will still hold his place as the author when the debate is over.

A. T. ROBERTSON.

**The Culture of the Spiritual Life.** Some Studies in the Teaching of the Apostle Paul.

By the Rev. William Dickie, D. D. Hodder & Stoughton, Warwick Square, London, England. 1905. Price, 6 shillings. Pp. 340.

Dr. Dickie is a Glasgow minister of much ability. These studies are not sermons, but real studies, though the preacher's practical turn is manifest. But there is also rare spiritual insight coupled with great freshness

of statement. Dr. Dickie is a genuine scholar who has thought for himself. This breadth of reading is marked by lucidity of thought and charm of expression. Dr. Dickie has also a wholesome balance of judgment that leads one to trust his sanity. These qualities make a fine combination, it is admitted, but the book deserves this high praise. It is readable, stimulating, helpful to the thoughtful reader.

A. T. ROBERTSON.

### **The Biblical Elucidator.** The Pauline Epistles.

By the Rev. Charles Nell, M. A., Vicar of St. Mary's, Stamford Brook, London; Author of "The Expositor's Commentary on the Epistle to the Romans"; Joint-Editor of "Thirty Thousand Thoughts"; Editor of "The Comprehensive Scripture Lesson Scheme". London. Francis Griffiths, 34 Malden Lane, Strand, W. C. 1906. XII+349 pages. Price 10s. 6d.

The author of this work laments the very general ignorance of the Scriptures and the lack of full and accurate knowledge on the part of even very many "clergymen." He thinks that a new and simpler method, with an element of novelty, in elucidation may contribute to better knowledge of the Epistle of Paul. The plan is outlined in a rather extended *preface* and an additional explanation. It consists of three parts: First, there is the Scripture text so arranged as to make a sort of combined logical and syntactical "structural display of the text;" second, a detailed "Analysis" on the opposite page gives the author's logical outline of the thought of the Apostle; "Notes" occupy the lower part of the "Analysis" page and when too extensive for this page run back on to the preceding page at the foot of the "structural display." The arrangement is quite convenient and easily usable. All parts of the work are well done. The *notes* are least satisfactory, being brief and fragmentary but quite generally helpful. The *Analyses* are usually incisive and accurate but frequently the student will prefer another outline. Especially at some points does this reviewer think the author has failed to see the depths and relation of the thought, as, e. g.,

Rom. V. The method of references to text in the analyses is defective. The structural display is the "original" contribution of method by the author and is truly much the best part of the work.

On the whole for both the ordinary reader and the critical student much of real help will be found in this work.

W. O. CARVER.