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## BOOK REVIEWS.

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### I. HOMILETICAL.

#### **The Supreme Conquest.**

By Rev. W. L. Watkinson. Fleming H. Revell Company, Chicago.

This is a volume of sermons. Rev. W. L. Watkinson, D.D., is an English preacher of the Methodist denomination. Some of the sermons were "occasion sermons" preached in this country. The eleventh, "Words of Life", was delivered at the "Moody Bible Institute", Chicago, and the thirteenth before the "New York Ministers' Conference".

Dr. Watkinson is a good preacher. He is happy in his choice of texts, and the subjects that he deduces from the texts are especially felicitous. One often wonders how he will get the subject from the text. But the first few lines of introduction show how he does it, and we must admit that he does it legitimately. A striking subject is advantageous, especially so if the preacher convinces us that he draws the subject from the deep places of the text. In this respect Mr. Watkinson gives us a valuable lesson.

Another thing worthy of notice is that as a rule the preacher spends very little time on the introduction to the sermon. He explains the meaning of the text, and shows how the subject comes out of it, and then plunges into the sermon. He convinced me that long introductions are disadvantageous.

The sermons abound in illustrations, historical and scientific, and nearly every one of them really illustrates, interests the reader, and makes the subject plainer. He has shown us how a preacher can use scientific facts to illustrate spiritual truth. For years I have felt that our preachers should make a thorough study of the sciences while in college. Here is a vast store-house of interesting and useful facts. Such illustrations

are new and interesting, while most of the historical illustrations are worn threadbare.

I can not say that these sermons are quite as good as Hugh Black's "Listening to God". Mr. Black never lets you get out of the presence of God. He does not seem to know what is going on in the world—like a man in earnest prayer. Mr. Watkinson is aware of the noise on the streets—often refers to the critics and opposing views. But he is true to the truth. The sermons are good! They stimulate the mind and stir the soul. These subjects will indicate the bill of fare he sets before us: "Emancipation from the Past", 2 Pet. 1:9; "Successful Sin", Job 24:6; "The Supremacy of Character", Matt. 6:33, etc.

Watkinson and Black are both from the other side of the Atlantic. What is the matter with our American preachers? We have great preachers in this country. I wish they would publish some of their sermons!

J. P. GREENE.

### **New Theology Sermons.**

By R. J. Campbell, M. A., Minister of the City Temple, London; Author of "The New Theology". New York. The Macmillan Company. 1907.

The general characteristics of the "New Theology" as formulated by Mr. Campbell have been generally advertised; indeed, the stir created in religious circles by the publication of his opinions was quite surprising, in view of the fact that the New Theology has ceased to be very new and has been pretty thoroughly exploited by other and abler men. Probably it was the fact that he occupies one of the most conspicuous pulpits in the world which gave an exceptional importance to his utterances in the popular mind.

These sermons are the homiletical expression of the views set forth in "The New Theology". Neither these nor any other of his published sermons which have fallen under the eye of this reviewer disclose any remarkable pulpit power, and yet he seems to make a powerful impression upon his hearers. Evidently there is something in the personality and presence

of the man which accounts for the difference. His power does not seem to lie in the matter, the method nor the style of his discourses; but one does feel in the published sermons the force of an earnest and noble personality.

Mr. Campbell gives abundant evidence of two faults which are all too common among the men both of the old and the new schools of theological thought: (1) the tendency to identify his religious philosophy with Christianity and (2) a habit of torturing a passage of scripture into yielding whatever meaning he desires it to yield. This is done in some instances by forced interpretation and in others by a skilful use of the "Higher Criticism". A notable use of both methods to compel a text to adapt itself to one's own opinion is found in his sermon on "The Son of Perdition". By taking the position that the words of the text are not as Jesus uttered them, and construing the real words of Jesus (whatever they were) as a prayer for Judas, who is represented as having committed only a commonplace sin such as is committed by men every day, he manages to draw from the text, "none of them is lost but the son of perdition", the comforting conclusion that Judas was saved. Laying aside all questions of "Higher Criticism", "New Theology", etc., it is the dictate of plain common sense that, if Judas was saved, the assurance of that fact must be derived from some other source than the seventeenth chapter of John's Gospel and this text in particular.

It would be a great gain if men of both schools of theology would cease injecting their own ideas into scripture, as it were by a surgical operation.

C. S. GARDNER.

### **The Representative Women of the Bible.**

By George Matheson, D. D. A. C. Armstrong & Son, New York. Pages 269. Price, \$1.50.

The purpose of the author was to give to us sketches of fifteen women of the Bible who represented types of womanhood, "representative women"; but his sudden death last year left his purpose only partly accomplished. He was at work on the manuscript the day before his life ended. His secretary

has carefully followed the notes and thus gives us a valuable book on this important subject. The sketches of ten of the fifteen lives of representative women were finished before Dr. Matheson's death. His careful study of Bible character has brought us a clear conception of what these women stand for. His "gallery" consists of portraits which we immediately recognize as types of all ages. The ancients become modern. Dr. Matheson is a writer of note, and his poetic genius has illumined many of the pages of this book. This is a valuable addition to a library, and deserves careful perusal.

M. B. M.

### **Social and Religious Ideals.**

By Artemus Joan Haynes, M. A., Minister of the United Church on the Green, New Haven, Connecticut. Charles Scribner's Sons, New York. 1907.

No sufficient reason appears for the publication of this volume. It is a collection of brief "essays" on a great many topics. They might be more accurately described as paragraphs. But in general they are trite and are not illuminative. They may be of some value to some persons, but their helpfulness is not likely to be very extensive.

C. S. GARDNER.

### **Anecdotes and Illustrations.**

By R. A. Torrey, Author of "How to Bring Men to Christ" and "How to Pray", etc. Fleming H. Revell Company. 1907.

Books of this character are of some value if properly used. But it is not a very extreme statement that those who can use them properly do not need them. However, in some cases they do help. This is an average book of the kind. The anecdotes and illustrations are samples of those used in Dr. Torrey's meetings, and, like all such well-worn illustrations, have a little of the made-to-order look about them.

C. S. GARDNER.

### **The Courage of the Coward, and other Sermons.**

**Mercies New Every Morning.**

**Christocentric.**

By Charles F. Aked, D. D., Minister of the Fifth Avenue Baptist Church, New York City. Fleming H. Revell Company. 1907.

Of all the contributions made by the pulpit of the old world

to the pulpit of the new, Dr. Aked is probably the most important. Far more than most published sermons, these glow with life. They are clear, vital, interesting, pungent, spiritual. Dr. Aked's style is direct, nervous, but balanced and dignified. Evidently he is preaching to this twentieth century. He brings great truths into relation with present-day life—is intensely practical. Through all these sermons there moves a soul that flames with earnestness, but is sane, tender and full of love to God and man. Here and there one may find some opinion expressed from which he would dissent; in what sermons worth reading would he not? But one can hardly read them and not feel drawn afresh into the presence of God.

C. S. GARDNER.

### **The Church and the Changing Order.**

By Shailer Mathews, Professor of Historical and Comparative Theology in the University of Chicago. The Macmillan Company, New York. Pages 255. Price, \$1.50 net.

It is hardly necessary to say that by "the church" the author means organized Christianity in the large, and not any particular body of Christians. The theme is the relation of the church, in this sense, to the present age with its varied phenomena of thought and action. The subject is ample and interesting enough, surely, and the treatment is vivacious and strong. The standpoint relative to what is commonly understood as evangelical orthodoxy is midway between radical and conservative views. To many this will seem a weakness—the book is not radical enough for the radicals, nor conservative enough for the conservatives. But to the large body of those who stand between, the book will be most welcome as a vigorous presentation and defense of their position. The thinking is bright and clever rather than profound and balanced, though the knowledge back of the thought is evident and shows ease and yet security of grasp. The style is lively and forcible, suffering neither from over-niceness nor carelessness. Though not deep enough to drown in, the stream of thought flows clear and strong, with both sparkle and power.

The chapter headings give an outline of the course of thought,

and are as follows: The Crisis of the Church, the Church and Scholarship, the Church and the Gospel of the Risen Christ, the Church and the Gospel of Brotherhood, the Church and Social Discontent, the Church and the Social Movement, the Church and Materialism, the Sword of the Christ. Certainly this is an assemblage of timely and appetizing topics, and the study of them is miles away from dullness; the discussion awakens and sustains interest from start to finish.

There are here and there passages which give the radicals aid and comfort and seem to even a "progressive conservative" to concede too much to the destructive school of theological thinkers. But on the other hand there are passages which ring true to New Testament Christianity and sturdily stand for both the historic and doctrinal verities of the old faith. For example (p. 5): "As never before there is need, therefore, of a sturdy insistence upon the sinfulness of sin. One of the greatest dangers that besets the church is that in some way it shall adopt a 'worldly' attitude in moral matters. . . . The pulpit has partly abandoned attempts to arouse moral discontent in the human soul, and has been giving prominence to congratulatory descriptions of men as sons of God. Admirable as this hopefulness regarding humanity may be, it will be a sad day for society if its moral teachers undertake to widen the strait-gate and broaden the narrow way." Again (pp. 34, 35): "We have a new psychology, a new metaphysics, a new biology, a new sociology. It is inevitable that there should be a call for a new theology. Yet this is not to say that there is need of a new gospel. The 'modern man' needs the 'old gospel' as truly as the man who never heard of Darwin or Wellhausen. New sciences deal with old realities—man, being, life, society. Similarly a new theology must be old in that it deals with data that it inherits from Jesus and the church, but which it interprets to a world that is thinking in its own new fashion." Once again (p. 48): "That which the world needs is not a speculative or even a polemic theism, but the gospel. For the gospel includes all that is philosophically and scientifically valuable in theism, and in addition adds positive historical elements on which one may base a more

lively hope of immortality and a more satisfying faith in the goodness of the Father of the universe. Yet it is just at this point that religious teachers of more liberal sympathies are exposed to temptations. In their ranks there is a tendency to reduce the gospel to ethics and to take from it that insistence upon immortality which has been one source of its power. If the ultra-conservative wing of the church is in danger of neglecting the formative intellectual forces of the time, the liberal wing is quite as much in danger of forgetting that it has a gospel of facts and hope." On pp. 70, 71, the author enlarges strongly on this point and gives no uncertain sound as to the futility of an ethics which does not draw its power from the expectation of a future life, whether hope or fear. There is much more that it would be a pleasure to quote and approve, but a few statements should be noted from which one must dissent.

There is now and then a tendency to over-statement and a seemingly unconscious fondness for half-truths which one notices with regret. The author does not always think his thoughts through into wholeness. Thus on p. 38: "Earnest teachers of religion, in their emphasis of the divine elements in life, have minimized and antagonized the intellectual and aesthetic movement of our time, continually telling us that culture cannot save." There are two things to object to in this way of putting the case: (1) It gives impression of over-claim as to the number of those who have "minimized and antagonized the [without qualification] intellectual and aesthetic movement", etc. (2) Is it not true that "culture cannot save"? Why put it in such a way as to discredit the truth? On the same page the author criticises methods "which too often have made religion an affair of the housetops rather than of the bolted closet". But here is a false antithesis. Jesus made it an affair both of the housetops and of the bolted closet, but each in its time and way. Other instances of overstatement and false antithesis occur. Thus on pp. 24, 25 the author speaks of those who "divorce themselves and their education from formative influences, and join that majority of the workers in our churches who are primarily immersed in practical



affairs, out of sympathy with the readaptation of evangelic truth to the intellectual forces of the day, preferring to listen to preachers who have been trained to read Hebrew but who cannot read the signs of the times". Now in this rhetorical jumble there is lack of discrimination and restraint. There are many who do not "divorce themselves" from most of the "formative forces" of the age, though they may take sharp issue with some small group of men who seem to think that all the "formative forces" worth mentioning are those which they represent; and in the name of sense can't a man read Hebrew and also the signs of the times? There is a deal of this rhetorical lack of discrimination, especially in the chapter on scholarship, where our author unhappily seems to think that all the scholarships belong to one group of thinkers. But for this occasional one-sidedness and rhetorical exaggeration the book holds a pretty fair balance between the two schools of modern theological thought.

E. C. DARGAN.

**Preacher Problems, or the Twentieth Century Preacher at His Work.**

By William T. Moore, LL. D. F. H. Revell Company, New York. Pages 387. Price, \$1.50 net.

The author states in his preface that "the book is not a compilation of matter from works on homiletics and pastoral theology", but "is the result of the author's own personal experience in a ministry of over fifty years". Neither title page nor preface gives the author's denominational relation, but it is soon apparent to the initiated that the author is of those who vainly strive to avoid denominationalism by professing and calling themselves "Christians".

The table of contents outlines a broad and varied field of toil. Hardly anything doctrinal or practical with which the preacher of to-day is concerned escapes notice. Part I. treats of "problems growing out of the preacher's personal relation to his work", including such topics as his call, character, equipment, library, visiting, vacation and "little worries". Part II. discusses "problems growing out of the modern view of the

world"—science, philosophy, ethics, theology, criticism, organization and other things. Part III. deals with "problems growing out of ways and means, or how to meet the practical duties of the preacher's position"—time, men and women, the rich, social life, all the departments of church work, etc.

This fore-glance at the scope of the work prepares for the inevitable result. A book too broad in compass to be entirely satisfactory in any detail, crowded with much commonplace, varied in interest and value as in power; yet on the whole marked by the sage wisdom that long experience and shrewd thinking alone can give. I have read it through—every page—and found much that is thoroughly enjoyable and helpful, sound suggestions, much in accord with my own views, and comparatively little to dissent from. The book cannot fail to help with many a wise hint the young pastor, and encourage with many a similar experience the older worker.

E. C. DARGAN.

### **Stories and Parables to Illustrate Gospel Truths.**

By Geo. E. Stuart. Publishing House of the M. E. Church, South, Nashville, Tenn., and Dallas, Tex.

Stories and parables constitute the chief material of Geo. Stuart's preaching. He tells them well and he generally tells good ones, and he is very effective before audiences of the common people. This is a selection from among his best illustrations, just as he spoke them in his homely and somewhat rollicking style. Those who need or desire help of this kind will find in them as good a collection as can be found.

C. S. GARDNER.

### **An Efficient Church.**

By Carl Gregg Doney, Ph. D., author of the "Throne Room of the Soul". With an introduction by Earl Evaston, LL. D., Bishop in the Methodist Episcopal Church. Fleming H. Revell Co.

Inefficiency is the most serious charge made against the church. In many specific cases it is well-grounded, and when made as a general indictment one cannot but feel the sting of truth in it. This book, therefore, was taken up with the hope that some real help might be given toward the solution of

the problem of church inefficiency. But at the conclusion of the reading this scribe felt that the problem was just about as far from solution as ever. There are chapters on many interesting themes, such as "The Church of To-day", "The Philosophy of Religion"; "The Value of Psychology"; "Physical Conditions"; "Mental Conditions"; "Ethical Conditions"; "Religious Conditions", etc.; and some very true and interesting things are said along with a great many that are true and uninteresting.

The *Questionnaire* method of collecting materials for books—the method used by the author—appeals strongly to a certain order of minds. But to be of value the questions must be prepared by a very judicious mind, must be simple, clear, not too numerous, and above all must be significant; and the responses must be very numerous, very clear and come from many types of people in order to afford a basis for really helpful generalizations. The author's use of this method, so far as we can judge from his discussions, was deficient in more than one respect, and hence has not advanced us perceptibly toward the solution of the problem which he discusses.

C. S. GARDNER.

### **Quick Truths in Quaint Texts; Second Series.**

By Robert Stuart MacArthur, Minister of Calvary Baptist Church, New York. American Baptist Publication Society. Pages 271.

A tidy and attractive volume it is; and the dress suits the body; for there is a tidiness and winsomeness in both thought and manner which are very pleasing to the reader. But let no one suppose that daintiness excludes virility in the quality of these sermons. The thinking is both strong and devout. If there is a little effort at times to make the "quaint text" speak just the exact "quick truth" which the earnest preacher sees and enforces, this is readily forgiven in the satisfying result upon the whole. The series of discourses exalts Christ as the Savior of men, and touches with experience and skill the deep and perpetual springs of human character and need. Helpful alike to preachers and other Christians the sermons deserve a wide reading.

E. C. DARGAN.

## II. APOLOGETIC.

**Unbelief in the Nineteenth Century.** A Critical History.

By Henry C. Sheldon, Professor in Boston University. New York. Eaton & Mains. 1907. Pages 399. Price, \$2.00 net.

The nineteenth century was notable for its missionary activity at home and among the heathen, its practical reforms, its general Christian activity. It is doubtful if any other Christian century manifested such general and beneficent activity. And yet there was much thinking which may truly be called "unbelief". Its attitude to Christianity was not always positively hostile. It was often content to modify Christianity in such a way as to destroy its essential character at some point.

But what may be properly classed as unbelief? No absolute answer to this question can be given. The standpoint of the writer must largely determine the standard by which he judges a system of thought or criticism. The author recognizes this fact and then proceeds to set up for himself the following canons of essential Christianity: 1. "A staunch theistic conception, that conception in which the ultimate reality is presented as thoroughly personal" (p. 3). 2. "Jesus Christ was a transcendent personality, and came into the world to fulfill an extraordinary mediatorial office" (p. 4). 3. "Such a view of man as is consonant with his dignity as a subject of moral rule, as a servant and a son of the Most High, and as a candidate for the pure blessedness and high fellowships of an immortal life" (p. 4). "The content (of Christianity) in its full compass has received a credible historic attestation. Christianity is not a name for a purely speculative system or a body of ideal truth. It assumes to be an historical religion." Its highest revelation is in Christ, and the primacy of the Bible rests upon the fact that "it is the most authentic record of the revelation leading up to and culminating in Jesus. It has authority as being on the whole a trustworthy compendium of these truths" (p. 6).

With these canons as a standard of judgment the author then goes through the literature of the century, pointing out where and wherein unbelief has made itself evident. "It

is quite foreign to this volume to pass judgment upon persons. The volume deals with unbelief taken purely in the theoretic or intellectual sense" (p. 1). The material is grouped under the three general divisions of "Philosophical Theories", "Quasi-Scientific, Theological and Ethical Theories", "Critical Theories". Under the first group "Radical Idealism", "Radical Sensationalism and Materialism", "Positivism", "Agnostic and Anti-theistic Evolution" and "Pessimism"; under the second "The Challenging of the Supernatural", "Denial of the Finality of Christianity", "Denial of the Transcendent Sonship of Jesus Christ" and "Utilitarian and Naturalistic Ethics"; under the last the author treats the criticism of the life of Jesus by Straus, Baur, Renan, Keim and others, and finally radical criticism of the Old and New Testaments.

The author states in his brief preface, "Compact and accurate exposition was the first end kept in view in the preparation of this treatise. Criticism of different forms of unbelief was the second end." It is but fair to say that the author has succeeded remarkably well in both respects. Considering the compass of the book a clearer and more accurate exposition could hardly be made. Naturally it was impossible to go into details at some points where details are almost necessary to a full understanding of some theory. But the author has seized the essential kernel with remarkable success and has set this forth with clearness and succinctness. The style is as limpid as a mountain brook.

His strictures on the various forms of unbelief will not satisfy everyone, of course. But they undoubtedly form a valuable addition to apologetic literature. The book is a very valuable study of one phase of the intellectual and religious life of the nineteenth century.

W. J. MCGLOTHLIN.

### **Naturalism and Religion.**

By Dr. Rudolph Otto, Professor of Theology in the University of Göttingen. Translated by J. Arthur Thomson, Professor of Natural History in the University of Aberdeen, and Margaret R. Thomson. Edited with an Introduction by Rev. W. D. Morrison, LL. D. G. P. Putnam's Sons, New York. Williams & Norgate, London. 1907.

This work belongs to the Crown Theological library, and is another attempt to vindicate the validity and freedom of the

religious views of the world and man against the naturalistic interpretation to which purely scientific investigation is thought to tend. The naturalism to which the author addresses himself chiefly is the conception of the world as a closed circle of causation, complete in itself and self-sufficient and self-explanatory. The religious view of the world on which he insists—a rather meagre one—must include mystery, dependence and purpose, for which the naturalistic interpretation would leave no room. Is the religious views to be given up, or are we to conclude that naturalism has reached conclusions which the facts do not justify?

Experts in science have authority in their own sphere—that of facts. The forming of hypotheses to explain the facts goes beyond the realm of pure science. Here others than scientists have rights. Indeed it is only because some scientists think that a description of what is and of how things happen is sufficient without seeking to explain why the world is as it is and why its operations are as they are, that they deny there are mysteries in nature, and that there are evidences of its dependence and purposefulness. But descriptions of facts and processes do not account for them—explain them.

Really the whole of Dr. Otto's book is to show that naturalistic interpreters of the world have no right to restrict inquiry to these narrow limits, and that beyond them there is room for all that constitutes religion and meets its needs.

Perhaps the most valuable part of the work is the author's epitome of the various and conflicting views held by scientists on the issues involved in his discussion. His familiarity with the literature of his subject is very wide. The peculiarity of Darwin's views was not descent of one species from another, but descent *by natural selection*. It is of this descent by natural selection he says: "Again and again we hear and read, even in scientific circles and journals, that Darwinism breaks down at many points, that it is insufficient, and even that it has quite collapsed." He also declares: "The two great doctrines of the schools (of naturalism), Darwinism on the one hand, and mechanical interpretation of life on the other, are both tottering, not because of the criticism of outsiders, but

of specialists within the schools themselves." We cannot even name the leaders in scientific investigation whose views he outlines in support of this statement. He thinks "it is difficult to resist the impression that in another hundred years—perhaps again from the standpoint of new and definitely accepted mechanical explanations—people will regard our developmental mechanics, cellular mechanics, and other vital mechanics much in the same way as we now look on Vancanson's duck." At the same time he believes some theory of descent will prevail. But he does not distinguish sharply between evolutionary descent—from mere immanent forces—and development—from transcendent influences as well, although he recognizes the need of these latter. Darwin's views that "what appears to be 'purposeful' and 'perfect' is, in truth, only the manifold adaptations of forms of life to the conditions of their existence", and brought about wholly by these conditions themselves, contains incredible elements. The opposing Neo-Samaritanian views holding to "the self-adaptation of organisms to the conditions of their existence", is much more in harmony with theological views of the world.

The limits of this review will not permit us to follow Dr. Otto further, as he discusses the failure of naturalism to account for the beginning of life and life itself, self-consciousness itself and its elements, the grand mental powers of man, the freedom of the will, etc. He does not lay much emphasis upon man's moral sense as incapable of naturalistic explanation, and, as we think, too little upon the bearing of his whole discussion upon the fact and nature of God. But he does conclude that "nature is really as Aristotle said, that is, strange, mysterious, and marvelous, indicating God, and pointing, all naturalism and superficial considerations notwithstanding, to something outside of and beyond itself". This is all he thinks religion demands. Many will think religion has a larger need. On the whole, for a treatise to follow and trenchantly and intelligently criticise naturalistic interpretation of the world down to the depths of up-to-date scientific research, we cannot do much better than study this book.

C. GOODSPEED.

**The Book of Jehovah.** Quotation and Comment in Religion.

By Charles A. Keyser. Griffith & Rowland Press, Philadelphia.

The author presents a goodly number of quotations from the writings of Herbert Spencer to show that the intellect of man finds itself unable to bring under the category of scientific knowledge the beliefs that lie at the basis of experimental religion. He quotes from Mr. Spencer's "First Principles" the statement that "religion under all its forms is distinguished from everything else in this, that its subject-matter passes the sphere of intellect". Mr. Keyser aptly replies: "If the subject-matter of religion passes the sphere of intellect and the sphere of science, then it would seem to the ordinary thinker that there must be a revelation from the Creator—God who is Spirit—to the spirit of the creature, if the creature is to become a subject of religion." Copious quotations from the Scriptures make up the greater part of this little volume. The author says: "I wish to put the precise words of the Bible beside the precise facts of life, and inquire whether they do or do not fit."

JOHN R. SAMPEY.

**Religion and Historic Faiths.**

By Otto Pfeiderer, D. D., Professor in the University of Berlin. Translated from the German by Daniel A. Huebsch, Ph. D. Authorized Edition. New York. 1907. B. W. Huebsch. Pages 291. Price, \$1.50 net.

A review of this work as "Religion and Religionen" in the original German form appeared in *The Review and Expositor* some months ago. It is, therefore, only necessary to add that we now have the work in an excellent English translation. It affords us in the form of brief, popular lectures the views of one of the leading liberal, not to say radical, theologians of the day on the essence of religion and its manifestation in the several great historic religions of the world. Every page is interesting, but the limits of ability in so vast a field and of space deprive the book of any great scientific value. It is, however, an interesting popular presentation of a great theme, radical as is his treatment of Judaism and Christianity.

W. J. MCGLOTHLIN.



**Mythus, Sage, Märchen in ihren Beziehungen zur Gegenwart.**

Von Ernst Siecke, Leipzig. J. C. Hinrichs'sche Buchhandlung.  
1906. Pages 29. M. 0.50.

**Drachenkämpfe, Untersuchungen zur indogermanischen Sagenkunde.**

Von Ernst Siecke, Leipzig. J. C. Hinrichs'sche Buchhandlung.  
1907. Pages 123. Price, M. 3.

The author informs us that for more than twenty years the study of mythology has been "the middle point of his scientific endeavors". He has investigated ancient literatures and other sources of information and has gotten together a vast array of facts. But he is an admirable example of the danger that besets the specialist. He has looked at one thing so long that he can no more see that distinctly and in relation to other things. In the first brochure he maintains the thesis that the study of mythology is very important for the present chiefly because it will enable us to rid our religion of its mythological elements so as to adapt it to our present age. Some of the myths are the accounts of creation, the fall, the lives of the patriarchs, etc. If these continue to adhere to our religion they will retard its progress like barnacles on a ship, or even endanger its very existence.

His explanation for all myths are the sun and moon as gods. Myths are not poetic conceptions of nature, not allegories; they are the plain, prosaic statements of primitive man in explanation of the apparent actions of sun and moon. Primitive man did not know what the sun and moon were, conceived them to be gods, and their various daily and monthly changes as the titanic struggles of gods, transferred the scene to the earth and the myth was made. The poets then got hold of this material and worked it up in various ways to suit themselves. The ingenuity with which he fits all the stories of Zeus, Apollo, Hercules and the rest, including the accounts in Genesis, into this scheme is interesting if not convincing. His material is useful, his explanations may be neglected.

W. J. MCGLOTHLIN.

**The Shepherd Heart.**

By S. J. Porter, D.D., American Baptist Publication Society. Price, 20 cents net.

In this attractive booklet of 63 pages, Dr. Porter discusses Christianity as a Heart Religion, the Unveiled Christ, the Man Behind the Sermon, Getting Out of Self, and Pastor and People. The subjects are handled to edification, with insight and experience, and in an attractive style. Sound sense and warm devotion characterize the thinking; and the tract is helpful to devotion and zeal in the pastor's work. E. C. DARGAN.

## III. OLD TESTAMENT.

**The Higher Criticism of the Pentateuch.**

By William Henry Green, D. D., LL. D., Professor of Oriental and Old Testament Literature in Princeton Theological Seminary. Charles Scribner's Sons, New York. 1906. Crown 8 vo. Price, \$1.50.

Unfortunately the volume before us is not a new edition, but only a reprint of the able work prepared by Dr. Green shortly before his death. It is gratifying to know that there is still a good demand for such a thoroughly conservative treatment of the Pentateuch. Perhaps no other American scholar has done as fine work as did Professor Green in defending the authenticity and trustworthiness of the Pentateuch. His "Unity of the Book of Genesis" and his two volumes entitled "General Introduction to the Old Testament", together with the volume under review, present a remarkably strong and complete statement of the conservative view of the Old Testament.

The firm of Chas. Scribner's Sons are the publishers of the entire series of text-books by Prof. Green. We could wish that every preacher in the land might buy and read them all.

JOHN R. SAMPEY.

**Die Sumerischen und Akkadischen Koenigsinschriften.**

Bearbeitet von F. Thureau-Dangin. J. C. Hinrichs'sche Buchhandlung, Leipzig. 1907. 8 vo. Pages 275. Price, 9 marks, bound, 10 marks.

Monsieur Thureau-Dangin has done much original work as a student of ancient Babylonian inscriptions. An edition of the

work on Sumerian and Akkadian inscriptions in French was published by Ernest Leroux, Paris. The German publishers, who decided to make M. Thureau-Dangin's treatise the first volume in a series entitled *Vorderasiatische Bibliothek*, could not content themselves with a mere translation of the work from French into German, but have added a long and complete table of proper names, with much valuable information as to the old Babylonian civilization.

The largest and most important inscriptions are naturally those found by the indefatigable explorer, Ernest de Sarzec (1877-1900), in Tello. These inscriptions have greatly enriched the Louvre and made Paris a center for the study of early Babylonian. The discoveries of the various expeditions sent out by the University of Pennsylvania have also been included, as far as they have been published by Hilprecht and others. Morgan's researches in Susa have been laid under tribute, as well as the work of the German expedition to Babylon. A short inscription also appears from the digging of the University of Chicago expedition at Bismaya. The work is a happy combination of German thoroughness and French attractiveness in the method of presenting the material.

JOHN R. SAMPEY.

### **Notes on Hebrew Religion.**

By Harold M. Wiener, M. A., LL. B., of Lincoln's Inn, Barrister-at-Law. Elliot Stock, London. 1907. Price, 6d.

It is interesting to see how a lawyer looks at the current hypothesis as to the analysis of the Hexateuch. Mr. Wiener writes with vigor, and he is fully persuaded that the Wellhausen hypothesis is untenable. He deals chiefly with the single question of a plurality of sanctuaries, and contends that the analytic critics have confused lay altars with the one central sanctuary or house of the Lord.

We hope that Mr. Wiener will make further contributions to the criticism of the current hypothesis as to the origin of the Hexateuch.

JOHN R. SAMPEY.

**The Modern Reader's Bible.** The Books of the Bible with Three Books of the Apocrypha Presented in Modern Literary Form.

Edited, with Introduction and Notes, by Richard G. Moulton, M. A. (Camb.), Ph.D. (Penn.), Professor of Literary Theory and Interpretation in the University of Chicago. The Macmillan Co., New York. 1907. Pages 1,733.

We welcome everything that helps us to a better understanding and appreciation of the Bible, the foundation of our civilization and the chief inspiration of all that is good in our lives. There are two ways to approach it. One is the method of the commentator who by painstaking use of all the aids at his command seeks to know the books verse by verse; the other seeks to know the books in the large, to appreciate their meaning interpreted from the standpoint of literature. Both are necessary, but in the past the former has been emphasized almost to the exclusion of the latter which is the more natural and normal method. Isaiah and Paul flung out their great conceptions by means of words in current use without stopping to determine mathematically the exact meaning of each word. "The Bible is its own best interpreter" means that we must determine the sense of individual passages by the scope and meaning of the book as a whole. Prof. Moulton has done more than any other American, so far as the reviewer knows, to help us in this method of study. For several years individual books in separate volumes have been before the public. The whole is now gathered into one handy volume, and forms a chief aid to the proper understanding of the Bible. He has used the text of the revised version (not the American Standard) somewhat modified here and there to meet his purposes. Chapter and verse divisions and in some cases book divisions are omitted, being indicated on the margin only. The great sections are provided with headings indicating the contents, and the different forms of literature are marked by the art of the modern printer. This arrangement is specially helpful in the poetic and prophetic books and the wisdom literature. One may not always agree with the author's arrangement, but one is always stimulated and helped.

Nearly four hundred pages at the end are given to literary

introductions, notes, etc., on the various books. And they contain much helpful and suggestive matter; but the great contribution of the book, the one that gives it unique value, is the literary arrangement of the books. Every intelligent preacher ought to have a copy; and laymen with some literary taste and a love for the Bible would find it equally helpful.

W. J. MCGLOTHLIN.

**A Critical and Exegetical Commentary. The Book of the Psalms.**

By Charles Augustus Briggs D. D., D. Litt., Graduate Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York, and Emilie Grace Briggs, B. D. Vol. II, Charles Scribner's Sons, New York. 1907.

This is the second and last volume of Dr. Briggs's commentary on the Book of Psalms, written for the International Critical Commentary. In a recent review of the first volume we noted the general position of the author and need not indulge in repetition. Much could be said by way of both adverse and favorable criticism, but we shall be brief.

No general matters relative to the Psalter are discussed in this volume as they received ample consideration in the first volume. The Table of Contents consists of a Commentary on Psalms li-cl. to which 545 pages are devoted, an Index of Hebrew Words, an Index of Proper Names and an Index of Subjects.

An immense amount of scholarship is displayed in this commentary which will doubtless remain for years one of the leading critical expositions of the Psalms. Booklearning and literary bias often play havoc with common sense and unfettered thought. The author almost slavishly adheres to the hypothetical evolution process of the Psalter, and the dissecting knife of Higher Criticism is often uselessly and mercilessly applied.

Yet the insight into the beauties and practical value of the Psalms is frequently deep, spiritual and refreshing. He encouragingly asserts that "Psalm 110 is a didactic messianic Psalm". But in discussing its Davidic authorship in the light of Christ's assertion that "David himself said in the Holy Spirit", etc. (Mk. 12:36, 37), he remarks that "Jesus is arguing

on the basis of the common opinion as to the author of the Psalm, and that he did not in his kenosis know otherwise, or else, if he knew, did not care to correct the opinion; but the latter view can be maintained on the theory that he is arguing from the premises of his opponents to confute and silence them, which he actually does without endorsing the premise himself”.

The two volumes are among the ablest and most spiritual of the series of which they form a conspicuous part.

BYRON H. DE MENT.

### **Das Alte Testament im Lichte des Alten Orients.**

Von Alfred Jeremias. Zweite neu bearbeitete Auflage. J. C. Hinrichs'sche Buchhandlung, Leipzig. 1906.

Dr. Alfred Jeremias is a Privatdozent in the University Leipzig. He has prepared a “Hand-book to Biblical-Oriental Antiquity”, containing two maps and two hundred and sixteen illustrations.

More than half of the author's space is given to a study of the world before the age of Moses. First comes a detailed study of the ancient Babylonian conception of the universe, followed by a chapter on the Babylonian religion. Next comes a study of the Kosmogonies of ancient peoples other than the Babylonian. On page 159 we open the Bible for the first time, and compare the Biblical account of creation with the Babylonian. One begins to get some conception of the wealth of material for the study of ancient Babylonian civilization, as he reads the first quarter of this treatise. Next come chapters on Paradise, the Fall, the Fathers of the Race, the Flood, etc. We are half through the book before we come to Abraham. The material for the illustration of the patriarchal period is so rich that the author devotes more than a hundred pages of the text to the times of Abraham, Isaac, Jacob and Joseph.

We are grateful to Dr. Jeremias for setting forth with such fullness what has been learned concerning the early Babylonian civilization; but we must warn the reader to think for himself before accepting the author's views of the literary indebtedness of the Hebrews to the Babylonians. Many of the supposed

points of contact seem to us to be fanciful, as when he injects a Tammuz motive into the story of Joseph. It is interesting to have side by side with the Biblical history all the parallels near and remote, whether gathered from Babylonian sources or elsewhere; and the cautious student will endeavor to discover whether the views of the Hebrew historian have been influenced by earlier writers, and if so, to what extent. The discovery of resemblances does not of itself prove any genetic relation. All the material collected by Dr. Jeremias and other workers in this field will some day receive a more careful sifting, when it will become evident that many of the supposed parallels had no influence at all in the making of the Old Testament.

The illustrations of the history and literature of Israel after the time of Moses, if better known to the ordinary student, are yet quite welcome. The book is provided with full indexes.

JOHN R. SAMPEY.

### **Jona. Eine Untersuchung zur vergleichenden Religionsgeschichte.**

Von Hans Schmidt. Vandenhoeck und Ruprecht, Goettingen. 1907. Mk. 6. To be had through Lemcke & Buechner, New York.

In his preface Herr Schmidt contrasts Nowack's statement that the attempt to connect the book of Jonah with heathen myths had failed, with Gunkel's assertion that mythical material stands in the background of the Jonah story. Having studied under Professor Gunkel, our author naturally takes his view, and with great industry has brought together parallels to the Jonah story. Perhaps Herr Schmidt is also partially indebted to his famous teacher for the charming style in which he writes. Theological students not yet at home in German could read this volume on Jonah with comparative ease.

The book is divided into three parts: the fish as an enemy, the fish as a savior, the fish as the underworld. Careful attention is bestowed upon the Greek and Babylonian myths of destroying dragons. The stories told among savage tribes of modern times are also included. The early Christian pictures in illustration of the experiences of Jonah are described. The

allusions to dragons and monsters in the poetical books of the Old Testament are not overlooked.

The stories of deliverance through a fish, as told among the Greeks, the Phoenicians, the Babylonians, and in India, present many interesting parallels to the experience of Jonah. The author's view seems to be that the writer of the book of Jonah took the myth of a rescuing fish and turned the story to account in teaching a lesson of tolerance and charity. He praises the Biblical writer's skill in making the myth fit with his exalted monotheism and his broad humanitarian outlook. The lesson of the book of Jonah remains the same, whether the book is founded on actual history or a wide-spread myth; and most modern students interpret the central teaching in substantially the same way.

Herr Schmidt connects the early Christian references to Christ as a fish with the fish as a deliverer, as in Jonah and the parallel stories beyond the borders of Israel.

The book is suggestive and interesting; but Nowack's statement still holds good: "The attempts which have been made to bring our book into connection with heathen myths, are to be regarded as a complete failure." JOHN R. SAMPEY.

### **Septuaginta Studien V.**

Von Professor D. Th. U. Ph. Eberhard Nestle. Druch der Stuttgarter Vereins-Buchdruckerei, Stuttgart, Germany. 1907. S. 24.

The subtitle of this pamphlet is "Wissenschaftliche Beilage zum Programm des Koeniglich Wurtembergischen Evangelisch-Theologischen Seminars Maulbronn."

Prof. Nestle here makes a careful criticism of the first volume of the larger Cambridge Old Testament in Greek and compares it with Sweete's shorter editions. As might be expected, it is an acute piece of work in the realm of Old Testament textual criticism.

A. T. ROBERTSON.



## IV. CHURCH HISTORY.

**Die heutige Abendmahlsfrage in ihrer geschichtlichen Entwicklung. Ein Versuch zur Lösung.**

Von Karl Gerold Goetz. Privatdocent in Basel. Zweite, durch ein dreifaches Register vermehrte Ausgabe. Leipzig, J. C. Hinrichs'sche Buchhandlung. 1907. Pages 328. Price M. 9.

To devout souls the Lord's Supper is the most sacred of all acts of worship. This is the experience alike of the worshipper who sees in it only a symbol of the sufferings of the Christ and of the one who sees in it the glorified Christ himself. Sacred as it is, perhaps because of its sacredness and importance, it has been the source of endless strife and division, wars and bloodshed. In the period of the Reformation it was the one insuperable bar to fellowship between Catholic and Protestant, between Luther and Zwingli. The difference between Catholic and Protestant still remains, and the differences among Protestants, while not so sharp and divisive, are still pronounced and important. Whatever contributes to a better understanding of the subject will lead toward Christian harmony and unity and is to be heartily welcomed. In the last few years the interest in the institution and meaning of the Supper has been greater than at any period since the Reformation, especially in Germany. The most minute and painstaking study has been devoted to every phase of the subject. A great number and variety of new questions have been raised; both the New Testament and the early Christian literature have been subjected to a renewed critical study. It can not be said that the popular interest has been great, but the learned have created a new literature of the subject.

Goetz begins his treatment with a very good sketch of the controversies about the Eucharist from their beginning in the first half of the ninth century down through the period of the Reformation. To this sketch he devotes 100 pages. It is clear and satisfactory. The remainder of the work is devoted to the discussions of recent years about an almost wholly different set of questions. The method adopted is to give and criticise recent expressions of opinion and then to state his own with the ground

upon which it is based. Some of the questions are "The Original Tradition", the books of the New Testament being inconsistent with themselves, in his view, what is the original account; the institution of the supper, its relation to the Passover, its relation to a new testament, to the death of Jesus, whether it is a symbol of his death or itself an offering in the Catholic sense, etc. He sums up his view of the Supper (p. 309) as follows: "At the beginning of the last meal on the night in which he was betrayed Jesus spoke to his disciples first about his early departure from their midst and then of a new kind of association in the future. Then at the end of the meal after a prayer of thanksgiving for food and drink, again broke bread for the disciples to eat and again gave them the cup to drink, and out of this act made for them a symbolical parable with the words, 'This is my flesh and blood', in order to impress indelibly upon his disciples before he departed out of this life and saw them in the old way no more, the abiding significance and importance of his human life which they had lived with him. So that they could, after his death, constantly be mindful of the fact that Jesus, his well-known human essence, would furnish their souls with that which food and drink afforded for the body and he would be to them food and refreshing in the true sense." He holds that this simple idea (simple to him) was further developed by Paul until the differences in the New Testament itself became the germ of the later divergent developments. This conclusion is inadequate, not only robbing the supper of its biblical meaning, but robbing the action of Jesus of all meaning. Still the discussion is very able, the learning ample. The reviewer is not acquainted with any other treatise that puts the whole historical course of the controversies about the supper so clearly and adequately before us.

W. J. MCGLOTHLIN.

### **Three Important Movements.**

By Rev. W. A. Stanton, D.D., American Baptist Publication Society, Philadelphia. 1907. Pages 48.

The three movements are the rise of the "Disciples", the

Mormons and "Spiritualism", the last the author does not treat. The brief treatment of the others is very good, showing the intimate relation of the two to each other and the true relation of both to the Baptists.

W. J. MCGLOTHLIN.

**Die unter Hippolyts Namen überlieferte Schrift über den Glauben nach einer übersetzung der Georgischen Version herausgegeben.**

Von G. Nathaniel Bonwetsch.

**Vincenz von Lerin und Gennadius.**

Von Hugo Koch.

**Virgines Christi.**

Von Hugo Koch. Leipzig, J. C. Hinrichs'sche Buchhandlung. 1907. Pages 112. Price, M. 3.50.

This booklet is volume 31, chapter 2, of the *Texte und Untersuchung*, which are being published under the editorship of Harnack and Carl Schmidt. It contains three separate treatises.

The first is a translation into German, with an introduction, of a brief treatise "On Faith", which goes under the name of Hippolytus. It was probably written in the fourth century in the midst of the Arian controversy, and is a clear and vigorous presentation of the orthodox doctrine of the Trinity.

The second is a brief treatment of the part taken by Vincent of Lerins in the Semi-Pelagian controversy, Vincent being a decided opponent of Augustine's doctrine of grace.

The third deals with the history of celibacy among Christian women up to the Council of Nicea. This ascetic tendency began very early, but there is difference of opinion as to when the public vow of virginity began to be taken publicly before the church or bishop. Many historians maintain that this custom is found in at least one passage in Tertullian, about 200 A. D. This Dr. Koch vigorously denies. He says (p. 75): "It is certain that Tertullian knew no liturgical presentation of the veil, no public taking of vows, no distinction between public and private vows." He recognizes the fact that there were at that time many persons who deliberately chose a life of virginity for Christ's sake; but this was a private matter with which the church and bishop had hitherto had nothing to do. These

views are based upon an interpretation of Tertullian which seems to be entirely just. Tertullian would have all women of marriageable age veiled, not alone the ascetics.

Cyprian, fifty years later, at the middle of the third century, says nothing of veils and gives the advice in one of his letters that a young woman who has devoted herself to God should marry rather than fall into sin. The vow was not then irrevocable.

Turning to the East the author finds the same general situation there. "A liturgical presentation of the veil by a bishop is wholly unknown to the patristic literature of the first three centuries both east and west."

W. J. MCGLOTHLIN.

**The Retraction of Robert Browne, Father of Congregationalism,** being "A Reproofe of certeine Schismatical Persons [i. e., Henry Barrow, John Greenwood and their Congregation] and their Doctrine Touching the Hearing and Preaching of the Word of God".

By Champlin Burrage, M. A., Research Fellow of Newton Theological Institution. Henry Frowde, London. 1907. Pages 65. Price 2 shillings and sixpence net.

In "The True Story of Robert Browne" (Oxford, 1906) Mr. Burrage announced the discovery of the MS. of Browne's "Retraction" and gave some account of the document (pp. 49-59), at the same time expressing the hope that the long lost MS. could soon be published. That hope is at length realized. A brief introduction with the text of the "Retraction" makes a neat pamphlet of 65 pages. It is an important document for the history of Browne and Congregationalism, enabling us for the first time to determine just how far Browne receded from his earlier positions in returning under duress to the bosom of the Church of England. It effectually disposes of the supposition that he was suffering from mental derangement. The booklet is a vigorous piece of argument for the Church of England, and seems to be the sincere plea of a repentant and grateful son of the church. The change of mind does not appear to have been as great as was formerly supposed, but it

was sufficient to afford him comfort in the church he had once repudiated. Mr. Burrage has again rendered a signal service to the history of the infancy of Independency.

W. J. MCGLOTHLIN.

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

By Henry Charles Lea, LL. D. In four volumes. Vol. IV. The Macmillan Company, New York. 1907. Pages 618.

The earlier volumes of this great work have been noticed in these pages as they appeared. The fourth completes the work. No extended review of this volume is either necessary or desirable. The same mastery of detail, the same broad comprehensiveness and philosophic insight mark this volume as they characterize his earlier work.

Vol. III closed in the midst of the treatment of the spheres of action within which the Inquisition operated. The subject is continued in Vol. IV, showing the treatment of the Catholic mysticism of Spain, Italy and France, all more or less related; then the treatment of priestly solicitation in the confessional, propositions, sorcery and the occult arts, witchcraft, one of the strangest delusions of the later middle ages now fostered by the church which once denounced it; the political activity of the Inquisition, its treatment of Jansenism, free-masonry, philosophism, bigamy, blasphemy, etc.

The concluding book deals with the gradual decay of the Inquisition until its final extinction in 1834. In the last chapter the author sums up the causes of the decay of Spain and the effects of the Inquisition on the intellectual, religious and moral life of the people.

He finds that the effect was wholly evil except in the single aspect of its restraining the witch persecution (p. 246). The Inquisition refused to allow as severe persecution of witches as occurred in other lands, even among Protestants. He places ultimate responsibility for the persecuting spirit far back upon Augustine and the fathers of his day. He declares (p. 532) that the Moravian Brethren and Quakers were the only defenders of freedom of conscience until recent times, thereby overlooking the Anabaptists and Baptists who were the ear-

liest, most consistent and persistent opponents of persecution. Homer sometimes nods.

Henceforth Dr. Lea's great work will be regarded as the authority on the Spanish Inquisition.

W. J. MCGLOTHLIN.

### **Augustins Bekenntnisse, Gekurtzt und verdeutscht.**

Von Else Zurbellen-Pfleiderer (E. Pfeiderer). Zweite verbesserte Auflage. Göttingen, Vandenhoeck und Ruprecht. 1907. Pages 146. Price, 2 M.

Augustine's confessions is a deathless book. It has been translated again and again into many languages, it is read in the original; everywhere and every way it grips the human heart. What man ever longed for God, ever experienced the blessedness of the presence of God as did Augustine? Our hearts are subdued, exalted, inspired, humbled, enriched, as we follow his flowing words. The reading of the book is an event in one's life. We can, therefore, but welcome this new evidence of interest in this wonderful book. There are other translations into German, but it has been thought worth while to make a new one. The work has been shortened by the omission of certain parts and the condensation of others, and the effort has been to reproduce the sense rather than the verbal translation. The work is well done.

W. J. MCGLOTHLIN.

### **The Growth of Christianity.** London Lectures.

By Percy Gardner, Litt. D., LL. D. London. Adams and Charles Black. 1907. Pages 278. Price, \$1.75.

It is now universally recognized that the history of Christianity is the story of a continuous growth or evolution. The question as to whether this development is progress or decline is answered according to the standpoint of the writer; but the fact of development is certain. Whence have come the forces and factors that have entered into this evolution? Has the course of Christianity been the normal unfolding of germs of doctrine, organization and worship imbedded in apostolic Christianity? Or have extraneous factors entered in to shape the direction and extent of the movement? To most historians

there is one answer to these questions. Christianity has absorbed much from the world about it. One of the supreme questions to-day is, "what is the essence of Christianity" and what has come from without? This inquiry is one of vast importance and must result in good.

The author of the work under review sets himself the very complex and difficult task of determining the source of the various elements of Christianity and of the modification which they underwent in their "baptism", as he calls it, into their new environment. He finds the ultimate germ of Christianity in the Lord's prayer, the fundamental idea being the divine will realized in the world. The realization of this ideal requires us to know this will, do this will and love this will.

Practically all else has been brought in from some other source. Some of this importation was made by Jesus, the founder himself, some by the apostles and some by later teachers. The author's general attitude may be seen from a passage on page 258: "It is maintained that Christianity grew and expanded very largely by accepting what was in no way involved in its earlier teaching, in accepting and baptizing the results of the working of divine ideas in other fields than those of Judaism and Christianity." Some of the importations were appropriate and contributed to the progress of the kingdom, others were inappropriate. Some elements ought to have been imported and have not been. From the standpoint of the reviewer this treatment is decidedly radical in its results, though he is in complete sympathy with the method. The book is stimulating and will prove to be helpful to all students of church history, even though one be compelled to dissent from the author's conclusions at many points.

W. J. MCGLOTHLIN.

## V. SUNDAY SCHOOL.

### **Principles and Ideals for the Sunday School.**

By Burton and Mathews. The University of Chicago Press. 1907. Price, \$1.10, postpaid.

One would have to search long before finding a book on Sun-

day School work that is more suggestive and stimulating than this sane and timely discussion compressed into a volume of 200 pages. Part I treats of "The Teacher", and Part II of "The School".

The Purpose of the Sunday School, The Teacher as a Student, Basis of Authority in Teaching, Methods of Conducting a Class, of Inducing Pupils to Study, of Moulding the Religious Life of the Pupils, etc., are considered in Part I.

Four out of eight chapters in Part II are devoted to a discussion of the Graded Sunday School, while the other four chapters present helpful reflections on the Sunday School Library, Sunday School Benevolence, the Function of a Sunday School Ritual and the Teaching Ministry.

The position defended in the book is far in advance of the one usually occupied, but the ideal presented is one that may be attained in many schools and one that will inspire others with greater earnestness in Sunday School work and with a desire for systematic Bible knowledge according to zeal, and then for zeal according "to increasing knowledge". The arrangement of material is excellent, the thought vigorous, tone spiritual and language admirable. A discriminating reader will find here much that is genuinely helpful.

B. H. DEMENT.

**The Life of Jesus.** A Manual for Teachers.

By Herbert Wright Gates. University of Chicago Press. 1907. Price, 75 cents, postpaid.

**The Life of Jesus.** Pupils' Note Book.

By same author. Price, 50 cents postpaid.

These are companion books in the Elementary Series of the Constructive Bible Studies. Their descriptive designations indicate their purpose.

"The course is intended for boys and girls of from ten to thirteen years of age, who would ordinarily be found in the fifth to seventh grades of the public school." The "Manual" is intended for teachers and parents and gives an excellent outline of the Life of Jesus in eight chapters and forty-two sections, thus enabling one to complete the course in a year, even



where there is a summer vacation. Each section is treated under the following co-ordinate topics: Scripture Narrative, References for Study, Illustrative Material, Explanatory Notes, Suggestions for Teaching, and Home Work. The plan is executed with rare insight into the meaning of Scripture, simplicity of expression and pedagogical skill.

The Pupils' Note Book has the same sections as the Manual. It consists of the Scripture narrative given in a simple explanatory manner with blanks to be filled in by the pupil; of pertinent questions whose answers are to be written in the space provided for that purpose; of ample space for recording in the pupil's own way his ideas of the lesson; of space for pasting an appropriate picture; of helpful notes on each section for the more thorough instruction of the pupil. When the Note Book is properly filled out, which may be done with both pleasure and profit, the pupil will have a graphic view of the life of Jesus, which he has had a delightful share in producing. The maps are excellent, while the entire mechanical execution is admirable.

B. H. DEMENT.

### **A Short History of Christianity in the Apostolic Age.**

By George Holley Gilbert, Ph. D., D. D. Constructive Bible Studies. College and Academy Series. Chicago. The University of Chicago Press. 1907. Price, \$1.00, postpaid.

The Apostolic Age (30 A. D. to 65 A. D.) is so thronged with significant events potent in the history of Christianity that any sane and suggestive treatment of this period merits a generous study. Dr. Gilbert has done his work with the thoroughness of a scholar and the skill of a teacher. His ambition to do "for the earliest period of church history what Professors Burton and Mathews have done for the life of Christ" has been well achieved. The discussion is presented in five parts: "The Primitive Jewish Church in Jerusalem; Extension of the Gospel to the Gentiles Occasioned by Persecution; The Pauline Mission in Asia Minor, Macedonia and Greece; The Last Years of the Apostle Paul; Christianity in the Latter Part of the First Century."

The book is subdivided into chapters and paragraphs, the

most vital matters appearing in large type, and more detailed discussions in smaller type. Numerous references are given to the ablest works, and questions and suggestions are given at the close of each chapter, while many appropriate pictures adorn the pages. Though one may differ from the author in minor points of interpretation, yet the general scope, spirit and treatment commend themselves to all who wish a succinct, graphic and orderly presentation of the events in the apostolic age.

B. H. DEMENT.

**Child Religion in Song and Story.** A manual for use in the Sunday Schools or in the home.

By Georgia Louise Chamberlin and Mary Root Kern. Constructive Bible Studies. Elementary Series. The University of Chicago Press. 1907. Price, \$1.00 postpaid.

This volume is intended primarily for teachers of children from six to nine years of age.

It consists of ten general topics, each of which is treated in a series of four or five lessons, e. g., Parents and Children, the Heavenly Father, the Joy of Giving, etc. In each lesson helpful suggestions are made as to the aim of the lesson, lesson preparation, lesson story, group work, and order of Service. About one-third of the book consists of songs. The most recent and best approved methods of teaching children find expression in this volume. The "Sunday Story Reminders" is a companion book to be used by the children. It contains drawings, pictures, texts and space for work of pupils.

B. H. DEMENT.

**An Introduction to the Bible for Teachers of Children.**

By Georgia Louise Chamberlin. Constructive Bible Studies. University of Chicago Press. Price, \$1.00, postpaid.

The course of study outlined in this volume will be especially helpful to teachers of children from ten to twelve years of age. Part I consists of twenty-seven lessons, seventeen being selected from the Old Testament, extending from the creation to Elijah, and ten from the life of Christ. Part II embraces the period from Amos to Malachi. The literature of this period

is subdivided into Books of Sermons, Books of Poetry and Song, Books of Law, Books of Letters and Books of Vision, and a dozen lessons are devoted to the most significant selections from these books. More than the usual amount of the results of Higher Criticism appears in this volume. The tone is spiritual, the plan is sane and the work is performed with a vigorous and skillful hand.

B. H. DEMENT.

### **How to Plan a Lesson, And Other Talks to Sunday School Teachers.**

By Marianna C. Brown, Ph. D. Fleming H. Revell Company.

This small volume of 93 pages is full of sound judgment, compact expression and rich suggestion. It consists of four chapters; the first, on *The Spiritual Thought*, shows clearly the vital matter of all effective Sunday School teaching, and the last one, on "Notes From Child Study", treats helpfully and in a first-hand way of childhood, boyhood and girlhood, and adolescence. The second and third chapters present respectively a careful discussion of a lesson plan and two excellent illustrations of the principles involved—Nicodemus and Esther.

"How to Plan a Lesson" is presented in a four-fold way. The first thing to do is to secure a definite and striking lesson title, and then a "point of contact" and correlation of ideas to introduce the pupils to the new material to be taught. The teacher should plan to give the historical setting of the lesson, and present his material in a manner that has regard to the literary quality and structure of the Scripture selection, to unity of thought and definiteness of result. The conclusion of a teaching exercise should be wisely planned that the most significant thoughts of the lesson may be fixed in the mind of the pupil in a pointed, vivid and helpful way.

B. H. DEMENT.

## VI. MISSIONS.

**The Development of Religion in Japan.**

By George William Knox, D. D., L.L. D., Professor of the History and Philosophy of Religion in Union Theological Seminary, New York, and sometime Professor of Philosophy and Ethics in the Imperial University, Tokio. G. P. Putnam's Sons, New York, 1907. Pages 204.

The achievements of Japan in the fields of education, politics and war in the last quarter of a century have aroused universal attention to every department of Japanese life. In the realm of religion this interest has been heightened, of course, by missionary labor, extending over half a century and extensive and intensive enough to have made some impression on the nation as a whole. The success or failure of missions is determined more, perhaps, by the native religion or religions which it meets than by any other factor of the people's life. Hence there is an anthropological, historical and religious interest in the religion of Japan at this time, and the volume before us is a valuable contribution toward a knowledge of that subject. The author, Dr. Knox, was for some years a Presbyterian missionary among the Japanese, then professor in the Union Theological Seminary at Tokio and finally professor in the Imperial University of Japan. He is, therefore, exceptionally well equipped with first-hand knowledge of the Japan that is. Moreover, he has made good use of the sources for the history of the religion of Japan, is master of a clear, vigorous style, and a fine, fair, judicial spirit. The work is one of the best of the series of "American Lectures on the History of Religions", of which several have appeared.

The author finds four stages, or periods, of development in the religion of Japan: Primitive Beliefs and Rites, Shinto, Buddhism and Confucianism. Each later religion did not entirely expel the former, but the two existed to modify each other. The first two are products of Japan, the last two are importations from Korea and China, modified by Japanese thought and life. The primitive religion of the Japanese did not differ materially from the simple beliefs of other primitive peoples. The political unification of Japan brought on a sort

of religious unification known as "Shinto, the Way of the Gods", about the sixth century, A. D. It is "the natural religion of the people reorganized and completed as myth—that is, as stories with an object, and this object is the support of the Imperial house and power". Page 47. It was a sort of religious patriotism, but it long since lost its power, and is now retained almost exclusively in ceremonies of state alone.

Buddhism was introduced in the sixth century, A. D., and soon became the established religion. It has undergone many changes, suffered divisions and has been otherwise modified. For centuries it was the religion of the cultivated classes of Japan, but some three centuries ago lost its hold on them and is now the religion of the unlettered and poor. Some three centuries ago Confucianism laid powerful hold upon the more intellectual classes and held sway till the introduction of western learning. It still retains much of its influence on the life, morals and customs of the upper classes. Such, in brief outline, is the content of the book. The presentation is clear and interesting, and in so far as the reviewer can judge, true to the facts as far as known. The book is one to be heartily recommended to all who are interested in the history of religion in Japan. The author does not deal with the history of Christianity in Japan, though to have made a complete study he should have done so.

W. J. MCGLOTHLIN.

**Gloria Christi.** An Outline Study of Missions and Social Progress.

By Anna Robertson Brown Lindsay, Ph. D. The Macmillan Company, New York. 1907.

Into a volume of 302 pages has been compressed a vast amount of information concerning the modern missionary enterprise. "Gloria Christi" is the seventh and last volume in the series issued by the Central Committee on the United Study of Missions. Five of the seven books have been written by women. The six chapters into which "Gloria Christi" is divided cover the whole field of research—evangelistic, educational, medical, industrial and philanthropic missions, the title of the closing chapter being "Missions Contributing to

Other Forms of Social Progress". The book is exceedingly interesting and informing, and ought to have a wide sale.

JOHN R. SAMPEY.

### **Christ and Buddha.**

By Josiah Nelson Cushing, D.D., Ph. D., with an appreciation of the author by Henry Melville King. American Baptist Publication Society. Pages 157.

This comprehensive, clear and masterful treatment of the differences between Christianity and Buddhism was left in manuscript form by Dr. Cushing. It was completed at Ceylon, a country where Buddha had a wide sway over the lives of the natives. After the sudden death of Dr. Cushing in St. Louis, while attending the Baptist Anniversaries in the spring of 1905, Mrs. Cushing placed the manuscript of this valuable work of her late husband in Dr. King's hands, asking that he have it published.

Not the least interesting chapter of the book is Dr. King's "Appreciation", the biographical sketch of Dr. Cushing's life, full of energy, full of service to his Master. He was for forty years a missionary—forty years among the followers of Buddha. The knowledge he had gained by close contact with this strange belief or system of philosophy, "makes him speak with authority". This book is full of interesting facts and is a valuable addition to the literature of Comparative Religions.

M. B. M.

### **Islam and Christianity in India and the Far East.**

By E. M. Wherry, M. A., D. D. Published by Fleming H. Revell Company. Pages 229. Price, \$1.25.

Dr. Wherry was for thirty years a missionary of the Presbyterian church in India. This series of papers was prepared especially for the Students' Lecture Course on Missions at the Princeton Theological Seminary. The book is the result of careful study of the conditions and traditions which mold the followers of Mohammed. Moslems form such a large part of the world's population, 120,000,000, that one realizes as never before the importance of reaching these peoples with a

pure Christianity. Dr. Wherry gives us an historical sketch of the beginning and growth of Islam. He shows very clearly the part that the Quran holds with the devoted Moslem. In two chapters of the book he tells of the necessity of sending the best equipped missionaries to Moslem countries, those who have made a careful study of the Arabic language and the literature of Islam. Those whose sympathetic heart will consider the position of the Moslem and with tactful guidance will lead him into truth everlasting. A converted Moslem does not fear the persecution which is sure to follow his confession that he is a follower of Christ. He is a brave soldier of the cross, no longer a follower of the Crescent. This book is worthy of careful study. It tells one of the work being done and the possibilities for great things to be done. The field is white; where are the reapers?

M. B. M.

### **Our Moslem Sisters.**

Edited by Annie Van Sommer and F. M. Zwemer. Fleming H. Revell Company. Price, \$1.25, net. Pages 299.

This is a series of papers from twenty-five different writers, missionaries in Moslem countries. These chapters set forth in a clear, concise way the horrors of the degrading influence of the Koran. Where Mohammed rules the life of woman, barred from the world, from education, from all that brings hope, sinks into almost an animal existence. The condition of Moslem women in different countries is largely the same, therefore some repetition is found in this book; but the story is told by those who have given their strength and service, their love and their life, to ameliorate the condition of Moslem women by carrying the torch of Truth into these lands of darkness. A strong plea is made for Christian women to establish settlements in these countries and seek to reach our Moslem sisters.

M. B. M.

## VII. NEW TESTAMENT.

### **Notes on New Testament Criticism.**

By Edwin A. Abbott. Adam and Charles Black, Soho Square, London, England. 1907. Pages 313. Price, 7s. 6d.

This is part VII of *Diatessarica*. Part VIII is still to come and then Dr. Abbott will have completed his monumental task. The bulk of this volume is comment after the order of the Old Testament Targums. He has many a fresh word even for those who have long trodden the New Testament path. They are not all equally satisfying and helpful, but he has surprises in abundance. The two most suggestive things in the book are the long notes on the Date of the Apocalypse and the meaning of the term "the Son of Man". He comes near to settling both questions, if they needed it, as they do—with some. His arguments all point to the Domitianic date for the Apocalypse which he ascribes to the Apostle John, while the Fourth Gospel he credits to a disciple. He shows that Domitian was called "bald Nero" and was a sort of Nero re-incarnate from the Christian point of view.

The expression "Son of Man" Dr. Abbott traces through Hebrew, Aramaic and Greek sources, both Jewish and Christian, and in a very judicial way shows that in the mouth of Christ the expression meant more than merely "a man". In fact, Jesus in the Aramaic may have said Bar-Adam and not Bar-Nasha. New Testament students are once more brought under obligations to Dr. Abbott. One does not always adopt his conclusions, but he always gives one something to think about and a fresh standpoint.

A. T. ROBERTSON.

### **New Light on the New Testament from Records of the Graeco-Roman Period.**

By Adolph Deissmann, Professor of New Testament Exegesis in the University of Heidelberg. T. & T. Clark, Edinburgh. 1907. Pages 128.

Dr. Deissmann published these chapters in *The Expository Times*, but it is convenient to have them in this handy little volume. His enthusiasm does not wane on the subject of the papyri. There is no need for it to wane in virtue of the great results that are already apparent. This is the best popular presentation of the new discoveries accessible. It will pay any serious student of the New Testament to



get and read this new volume by Deissmann as well as his Bible Studies. It is now announced by Dr. Deissmann that he is at work on a New Testament Lexicon in the light of the papyri. I wish a lexicon of the Septuagint were also in sight. Helbing's Septuaginta-Grammatik has appeared.

A. T. ROBERTSON.

### **Die Schriften des Neuen Testaments neu übersetzt und für die Gegenwart erklärt.**

Herausgegeben von Dr. Johannes Weiss in Marburg. Zweite, verbesserte und vermehrte Auflage. Band 11, Bogen 9-16, Preis 1 M.; Bogen 17-24, Preis 1 M.; Bogen 25-38, Preis 1 M. 1907. Vanderhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke and Buechner, New York.

These sections cover the rest of Paul's Epistles, Hebrews, the Catholic Epistles, and begin the Apocalypse. The same characteristics are apparent as in the preceding portions of this series. The work is ably and carefully done and represents the advanced wing of the German liberals. Bousset, Gunkel, Juelicher, J. Weiss, Baumgarten, Heitmüller, Hollmann, Koehler, Lueken and Knopf are the scholars engaged in the enterprise. The idea is to make a popular translation and commentary of the New Testament that is in harmony with the results of modern liberal criticism. It is a distinct success from that point of view. Hence we are prepared for the rejection of the Pastoral Epistles as work of Paul, etc. For those who wish to see these ideas, the volumes answer an excellent purpose. It is needless to say that the present reviewer differs radically from many of the positions in these volumes.

A. T. ROBERTSON.

### **The New Testament Revised and Translated.**

By A. S. Worrell, A. M. With Notes and Instructions. The American Baptist Publication Society, Philadelphia. 1907.

This is a new edition of Dr. Worrell's translation of the New Testament, which has already been reviewed in these columns. It has some good points with the author's special views also brought out.

A. T. ROBERTSON.

**The Life of Christ in Recent Research.**

By William Sanday, D. D., LL. D., Litt. D., Lady Margaret Professor, and Canon of Christ Church, Oxford. Oxford University Press, New York. 1907. Pages 328.

It is an event in New Testament circles when Dr. Sanday publishes a book, and one is grateful that they are not far apart. Dr. Sanday is at work on a Life of Christ on a very comprehensive scale. Meanwhile as by-products we have his Outlines of the Life of Christ, Sacred Sites of the Gospels, Criticism of the Fourth Gospel, and the present volume. They are all welcome and of great value. I am inclined to consider the one here under discussion as possibly the most valuable of all. That is saying a great deal when one understands the worth of Dr. Sanday's work. There is no abler nor saner New Testament critic than he. This does not mean that each of us could agree to all of his positions. But even when one differs he does so with a distinct sense of gratitude for the light that has been shed upon the point at issue. Perhaps the chief characteristics of Dr. Sanday's criticism are fullness of information, penetration of insight, balance of judgment. There is a constant struggle in his mind to do full justice to all the new knowledge without the sacrifice of any of the old truth that is really truth. This temper is notably true in the chapter on "Miracles," where his caution is distinctly characteristic. Dr. Sanday is more positive in this volume in the expression of his conviction that John the Apostle is the author of the Fourth Gospel than he was in the *Criticism of the Fourth Gospel*. One is glad to note this. Two of the chapters deal with the work of an American scholar, Dr. DuBose, of Sewanee, Tenn., by way of criticism of his books, "The Gospel in the Gospels", and "The Gospel According to St. Paul". Dr. Sanday urges Americans to treat Dr. DuBose kindly as a sage and a seer. His work is highly esteemed and deservedly so on both sides of the Atlantic. Dr. Sanday draws a striking parallel between Dr. DuBose and Dr. R. C. Moberly, of England.

The bulk of Dr. Sanday's new volume consists of five lectures delivered at Cambridge with two additional chapters

reviewing the questions from a somewhat later time. These Cambridge lectures give the title to the volume and possess the chief value for the student of New Testament criticism. Dr. Sanday keeps fully abreast with German research. The work in recent years that has made the most impress on Dr. Sanday is Schweitzer's *Von Reimarus zu Wrede* (1906). He does not accept Schweitzer's conclusions always by any means. He is, however, greatly impressed with the interpretation of the teaching and life of Christ from the eschatological point of view. Schweitzer minimizes the teaching element in Jesus and considers Him as a prophet, a prophet indeed under the spell of the Jewish ideas of the kingdom. He denies that the Jews of the time held to a political kingdom. They did expect a great cataclysm in connection with the coming of the kingdom. Dr. Sanday rightly points out that Jesus was often called teacher also, and that the rabbis and the apocalyptists did not always have the same idea of the kingdom. There is distinct value in Schweitzer's point, and an element of truth in it. But it is not possible to bring all that Christ has to say under this one idea. That is one vice in German criticism, the demand for uniformity. The truth is that the kingdom with Christ is not always future. It is sometimes present. It is not always sociological and general, but usually personal and invisible, the rule of God in the heart. The basal element in the kingdom is the reign of God in the heart of the individual. One must allow for freedom in the use of the word kingdom if he is to do justice to all that Jesus is credited with teaching on this subject. Indeed, in the case of the parable of the tares and the net the judgment comes distinctly at the *end* of the work—the kingdom—not at the beginning. The kingdom is too complex an idea for eschatology to cover it all. But get Dr. Sanday's book and read about it all. A. T. ROBERTSON.

### **The Life of Christ According to St. Mark.**

By W. H. Bennett, M. A., D. D., Litt. D., Professor Hackney College and New College, London. New York. A. C. Armstrong & Son. 1907. Pages 295. Price, \$1.75, net.

The chapters of this excellent volume first appeared in the pages of *The Expositor*. Dr. Bennett fully understands that the picture of Christ as given in *Mark* is incomplete, and from some points of view inadequate. Yet he conceives that it is worth while to tell the story of Jesus as we get it in *Mark* alone. He is right in thinking that some angles in the picture come out with more sharpness thus. Any new point of view about Christ is worth while. We must remember also that this is the story of Christ that was most commonly preached by the apostles and early disciples. This fact throws no discredit on the other gospels, for in all essentials the story is the same. The difference is in detail, not in the character of the picture. The same Christ moves in *Mark* and in *John*, the divine, human Savior, Jesus Christ. Dr. Bennett stops his story with *Mark* 16:8, as most textual critics now reject *Mark* 16:9-20 as a later addition. Several important notes close the volume. The student who loves to study the things of Christ will find much to help him here also.

A. T. ROBERTSON.

### **The Resurrection of Christ in the Light of Modern Science.**

By Rev. O. O. Fletcher, D. D. Being a paper read before the Westfield Conference of Baptist Ministers, and published by request. Pages 57 (and 18 pages of Notes). To be obtained of Rev. Jesse A. Hungate, Holyoke, Mass. Paper, 25 cents; limp cloth 50 cents.

The Westfield Conference did more than pay a compliment to an honored member. They at the same time gave an opportunity by which many may wisely profit. Though brief, this paper is solid, instructive, timely and suggestive. The reviewer does not know where to turn for another answer to the modern difficulties relating to the fact of Christ's resurrection at once so clear and so strong. Peculiarly much is made of the argument from "congruity"—that the resurrection of Jesus was not an isolated phenomenon, like Huxley's centaur, but was in closest harmony with all the other great facts with which it is related, as, for example, the ethical consciousness of Christ, His sinlessness, and the influence of Christianity. The author also discusses the treatment given

to the gospel records by the latest adverse historical and literary criticism, and shows that the method used is not consistent with the facts of life. At the same time he clearly shows the untenableness of the "Vision Hypothesis". This little book may well be commended to the widest circulation.

D. F. ESTES.

### **The Teachings of Jesus in Parables.**

By Rev. George Henry Hubbard. Published by the Pilgrim Press, Boston. Pages 507.

This book on the Parables is in form neither exegetical nor homiletical, and yet it will help the minister both as interpreter and as preacher, for it is based on sound exegetical principles and exemplifies sound homiletical practice. The parables are first in the table of contents, classified simply, not pedantically nor violently, and what the author regards as the primary thought of each is stated. In some cases this mere naming of the truth is helpful, as when our attention is struck by the phrase in connection with the parable of "The Lost Son", "The Prodigal and the Drudge", or when we read "Self Satisfied Conservatism—The Reveler". For the separate chapters has been chosen the sentence, perhaps the phrase only, which best suggests the central thought, and it is made the motto, as, presumably, it was the text when these several chapters were preached, for preached they must have been—every page shows that the material has been heated in a preacher's furnace till it could be forged with a preacher's hammer. While of course no two men will ever find themselves in accord as to the teaching of all the parable, yet it may be safely said that this discussion of the teaching of the parables is characterized by both acuteness and sanity, two qualities which, it is perhaps needless to remark, are not always found together. Indeed, the chief dangers which have seemed to the reviewer possible in connection with the book have been suggested by its goodness. Exegetically it is so commendable that he wished that there could have been more of interpretation, especially as the nearly uniform length of the chapters, due, doubtless, to the nearly uniform length of sermons, inhibits any special discussion of specially de-

batable questions. On the other hand, the preaching part is so good, notably in its freedom from cant, its freshness, its applicability to present day needs, that it may hamper the freedom of some preachers who are wisely not willing to repeat another man, and yet find this treatment too good to escape from.

D. F. ESTES.

### **The Virgin Birth of Christ.**

By James Orr, M. A., D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, Scotland. Charles Scribner's Sons, New York. 1907. Pages 301. Price, \$1.50, net.

Prof. Orr is one of the best equipped critics in the world. He does indeed controvert many of the radical critics, but he does so on critical grounds. He does not beg the question. Dr. Orr has done a real service in this volume of lectures delivered at the Bible Teachers' Training College (New York). The subject possesses real difficulties, and these are frankly faced in these lectures. He is wonderfully skillful in turning the guns of destructive critics on each other. In the chapter on the Mythical Theories of the Virgin Birth he is very able and acute. Dr. Orr is not a blind traditionalist. He puts the New Testament facts into the crucible of argument and is not afraid of the outcome. He leaves little to be said on the subject and the volume will be welcome to some who have been led into the bog on this matter. Dr. Orr is especially fine in the discussion of the value of the doctrinal aspects of the case. It is by no means an unimportant matter. I confess that my own sympathies run along the lines of Dr. Orr's argument, a line that I consider in harmony with the facts as nearly as we can get at them. In an Appendix are given the opinions of a large circle of living scholars especially in England and Germany who support Dr. Orr's view of the matter. It is certainly true that the bulk of critical opinion still holds to the reality of the Virgin Birth. The supernatural view of Christ's person is still the dominant one in the world and will be as long as Christianity is a vital force.

A. T. ROBERTSON.

### **Die Hellenistisch-Römische Kultur in ihren Beziehungen zu Judenthum und Christentum.**

Von Dr. Paul Wendland, O. Professor in Breslau. Bogen 7-11 (Schluss der Abteilung) mit 5 Abbildungen im Text und 12 Tafeln. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. Pr., 3.30 M.

This brochure completes Dr. Wendland's very excellent summary of the Hellenistic-Roman culture in its relations to Judaism and Christianity (Handbuch zum Neuen Testament). The parts here discussed are Hellenism and Judaism, Hellenism and Christianity, Syncretism and Gnosticism. The treatment is necessarily brief, but one gets a clear idea of both Palestinian and Hellenistic Judaism in these pages. In the discussion of Hellenism and Christianity Dr. Wendland gives special attention to Paul and his Hellenistic sympathies on a strictly Jewish foundation. He remained the Jew, but he did have some affinities for the Greek world in which he lived. The later influence of Greek culture on Christianity is also sketched with full knowledge of the sources.

A. T. ROBERTSON.

### **Jesus der Christus. Bericht und Botschaft in erster Gestalt.**

Von Fritz Resa. Druck und Verlag von B. G. Teubner, Leipzig und Berlin Germany. To be had also of Lemcke and Buechner, New York. 1907. S. 111. Preis, M.—. 80.

Here we have an attempt to give the story and message of Jesus in its original form stripped of miracle and legend. One is glad to see this attempt. It is a barren and disjointed story that is left, we may admit, after criticism has done its worst. And yet we have given us the stilling of the sea, the Gadarene demoniac, the raising of Jairus' daughter, the healing of Bartimaeus. The resurrection of Jesus is not given. He is left in the tomb, a dead Christ. But even in this mutilated supposedly primitive story the miracles of Jesus appear. In simple truth, a merely "natural" Christ is an impossibility while one gives any credit at all to the Gospels. The result in this book is purely subjective, unsatisfactory, and inconsistent. The supernatural Christ is still in this narrative and with less excuse if he did not rise from the grave.

A. T. ROBERTSON.

**Die Versuchung Jesu. Lücken im Markusevangelium. Das Testament Hiobs und das Neue Testament.**

Von Friedrich Spitta. Vandenhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke and Buechner, New York. 1907. S. 210. Pr., M. 6.

Spitta here first undertakes a long and labored discussion to show how, from Mark's simple statement of the temptation of Jesus, the fuller accounts of Matthew and Luke were developed from various incidents in Christ's life (S. 92). But the method of literary criticism does not appear at its best in such a forlorn undertaking. It is not so easy to spin together a plausible cobweb of conjecture. It is much simpler and more in harmony with the known facts to admit that Jesus told the disciples the story of his great struggle with Satan. Certainly such pure hypothesis can do little to satisfy the critical spirit.

Much more helpful is his discussion of the lapses in Mark's Gospel as compared with Matthew and Luke. If Mark's is the easiest, it is natural that it should be the shortest. Luke expressly says that he searched diligently for new information, not satisfied with any one source. The close of Mark's Gospel offers a great problem of its own in textual criticism and Spitta has acute remarks about it.

In his discussion of the Testament of Job Spitta strains many a point to prove connection of this book with, and even the use of this book by some of the New Testament writers.

A. T. ROBERTSON.

**Epochs in the Life of Jesus. A Study of Development and Struggle in the Messiah's Work.**

By A. T. Robertson, M. A., D. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. Charles Scribner's Sons, New York. 1907. Price, \$1.00.

When once the reader opens Dr. Robertson's book he will find it difficult to lay it down. The career of our Lord is sketched with a bold, strong hand, and the crises in his public ministry are brought before the reader by masterly word painting that reminds one of the work of Michael Angelo with



chisel and brush. The author is a past-master in the use of the short sentence. He uses it as the Roman did his stout, short sword. But so well fitted to the development of the thought of the paragraph is each sentence that one glides easily on to the end with no sense of the harshness that comes from excessive *staccato* in music.

The author's heart is in his undertaking, and his head has been busy for twenty years with the problems that cluster about the person of our Lord. The reader cannot but admire the boldness with which difficult problems are faced and the skill with which solutions are proposed. The virgin birth of Jesus, demoniacal possession, the fact of the resurrection, the nature of Christ's body between the resurrection, and the ascension, and many other problems receive illuminating treatment. The author constructs an apologetic that meets the need of twentieth century students.

Dr. Robertson has pictured Jesus throughout as a general engaged in a long and trying struggle. Each successive campaign is sketched with clearness, and the courage and skill of the Captain of our salvation become plain to the dullest mind. We do not know any other book that equals Dr. Robertson's in its portrayal of the struggle of Jesus with the Pharisees. And when his foes triumphed and killed him, the blackness of night settled on the world. "Jesus was dead. It beat into the soul of Mary, his mother, like the pouring rain. What had the angel Gabriel said? And now this! It was too much for her mother's heart to understand. He was a prophet; he did work miracles; he did claim to be the Messiah, the Son of God. She would believe him against all the world. Besides John the Baptist said that he was the Messiah. Still, he is dead. The other women had too much grief of their own to comfort her. And what could they say?"

Let this brief paragraph suffice to show the reader what he has in store in this masterly study of the "development and struggle in the Messiah's work".

The closing chapter, on "The Final Triumph of Jesus" brings one out of the midnight gloom into the glorious sunlight of heaven.

JOHN R. SAMPEY.

### **Die bleibende Bedeutung der Urchristlichen Eschatologie.**

Von D. Paul K lbing, Professor des Theologischen Seminarius der Brudergemeinde in Gnadefeld. Vandenhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke and Buechner, New York. 1907. S., 32. Pr., 75 pf.

Here we have a timely, and on the whole, a most sensible and helpful discussion of an important subject. The author admits properly that Jesus made use of Jewish Apocalyptic imagery in his teaching (S. 7), but insists that the essential element of his eschatology concerns us to-day (S. 28). He believes in the final triumph of the Kingdom of God over evil. This is a dualistic conception, but can be true even in the face of modern monistic science (S. 50). Our hope in God is just this keynote of Christ's eschatology, that God means to give this world to Christ (S. 32).

A. T. ROBERTSON.

### VIII. MISCELLANEOUS.

#### **Lexicon to the English Poetical Works of John Milton.**

By Laura E. Lockwood, Ph. D. (Yale), Associate Professor of the English Languages in Wellesley College. The Macmillan Company, New York. Price, \$3.00, net.

John Milton has been called "the one artist of the highest rank in the great style whom we have". Whether or not we can accept without qualification this appraisal of Milton, there should be no question that he is of "the highest rank" among the world's poets. His popularity has been limited, perhaps, by the fact that, like Dante, the subject of his chief work is distinctively religious and in large measure theological and also by its epic form, for the epic does not appeal as generally to men as the lyric and dramatic forms of poetry. But he must ever stand among the greatest of the great artists in literature. Whatever, therefore, really helps towards the full understanding and enjoyment of the great Puritan poet is of permanent value. This lexicon will help one who is reading Milton only for general culture and pleasure; and will help yet more those who wish to make a critical study of his work. It is very thorough and seems to exhibit a sane critical

faculty; but it is questionable whether the study of words is not carried to an excessive minuteness. For instance, the author distinguishes eleven different uses and shades of meaning of the word "worse". Of course, this is scholarly; but may not such fineness of distinction and minuteness of analysis limit its practical usefulness? However, it is a very valuable work.

C. S. GARDNER.

### **Poor Richard Jr.'s Almanack.**

Reprinted from the Saturday Evening Post of Philadelphia. Henry Artemus Company, Philadelphia. Price, 50 cents.

The author of the brilliant epigrams in Poor Richard Jr.'s Almanack has almost as keen an insight into our modern complex life as Benjamin Franklin had into the civilization of the eighteenth century.

JOHN R. SAMPEY.

### **Manual of the Baptist Brotherhood. Its History, Plan and Organization.**

Prepared by Rev. F. E. Marble, Ph. D., Chairman. American Baptist Publication Society, Philadelphia. Price, 5 cents.

"The Baptist Brotherhood is a federation of men's organizations in Baptist churches. It grew out of the conviction of the Rev. F. E. Marble, Ph.D., of Cambridge, Mass., that something ought to be done to conserve the men's movement spreading through the churches." Full information as to the Brotherhood can be found in the excellent manual prepared by Dr. Marble.

JOHN R. SAMPEY.

### **The Formation of the New Testament.**

By George Hooper Ferris, A. M. Griffith & Rowland Press, Philadelphia. 1907. Pages 281. Price, \$1.50, net.

In spirit and in fact this is a revolutionary book—certainly in the application of the facts brought out to a certain conception of inspiration. The idea of a sharp line of demarcation separating the age of inspiration from all after-centuries, receives a decided shock from the facts adduced, as they are marshalled and interpreted here by the author. His avowed purpose is very specific, though a hundred related subjects, he admits, crowd in upon the question he has set before us. "I have only tried," he tells us, "to trace the conflict between the early principle of an 'open vision', and the ecclesiastical principle of a closed 'canon'. Trying to avoid the confusion of thought that comes from a failure to keep the two ideas distinct." He sets out to find, not the time when the New Testament books were written, nor even when they were brought together in collections, but when the idea first arose that no more could be written, and that the collection was limited to a definite body of documents, and when and how that idea became actually operative in the formation of the canonical New Testament.

There is a sense in which the task and the topic are fresh to our times. The old way was to assume that an unalterable collection of authoritative books—"the Canon"—existed at an early day, and to trace the evidences of this from that day down to the present. When once this literature was formed and had achieved this distinction, i. e., when these books of all books of the period had come to be recognized as Sacred Scripture, alone having canonical authority, this very fact would naturally have prevented any man, say from the middle of the fifth to the middle of the fourteenth century, from ever raising the question as to how these books grew up, or came to be a canon and to have Scriptural authority. Indeed, the state of historical knowledge then would have prevented the answering of such questions, even if they had been raised. Under the Revival of Learning and the fresh impulse of the Reformation, men like Luther and Calvin saw things more

nearly in their true light; but the second and third generations of Protestantism witnessed a great reaction. In their effort to offset the infallible authority of the Pope with the external authority of the Bible, the reformers so emphasized the divine side of Scripture as to lose sight almost wholly of the human origin and history of the book. The notion came to prevail that Christianity had always had, from the apostles' day down, a canonical New Testament, placed no doubt by the apostles themselves side by side with the Old Testament, and possessed, in the very nature of the case, with an authority greater than that of the Old Testament. That notion has prevailed in some quarters even until now. But a new revival of learning has given birth to a first-hand study, or a searching re-study of the questions involved. A new literature has grown up which is being added to yearly. Yet, concerning this literature, Professor Moore of Harvard, could say only a few years ago, that there is no book in English which presents the results of the labors of scholars on this inviting field during the last fifteen years. This is no longer so. Dr. Caspar-Rene Gregory's new book, "Canon and Text of the New Testament", is a real contribution to the subject. Dr. Ferris, too, everywhere shows that in studying the subject he has gone, not only to the best English and American, but to the great German authorities, like Harnack and Loofs, and especially to the original sources, the Ante-Nicene Fathers. He tells us with refreshing *naivete* that while a student in Union Theological Seminary, fourteen years ago, he began the studies that have issued in this ample fruitage, "with a view to discovering the forces and aims that caused the Christian church to form a New Testament"; that he submitted an essay at that time, for which he was awarded the prize in New Testament Introduction; that a few years later he read a paper on the same subject before the American Society of Church History; and that while a pastor in New Haven he did some work in the library of Yale University, especially on the fragments of Heracleon's "Commentary of John", preserved for us by Origen, also on the ground of authority underlying the Christianity of Clement of Alexandria,

and on several other subjects closely related to this discussion. Suffice to say, he gives abundant evidence otherwise in these pages of having made thorough and far-reaching investigations, of having done not a little independent thinking, and of having been a man of his own mind and method in making his interpretations of the facts and arriving at his conclusion. Whether we accept all his conclusions or not, we must acknowledge our indebtedness to him for such a coining of the golden wealth of his toil as to give it both charm and currency. The book is bound to be widely read, even by many who will reject the author's most revolutionary conclusions. Protestantism has always turned the New Testament on the hierarchy as a most effective weapon. Scholarship is now beginning, he says, to turn the New Testament on Protestantism. "We are to learn in the years to come that a 'New Testament church' is a church without a New Testament." "The boundary (i. e., separating the age of inspiration from all after-centuries) must fall. The first century must take its place with the others. The age of the apostles must become part of the great, continuous, unbroken plan of God." A work on the "Canon" is generally nothing but a history of the accepted books, that endeavors to trace back their origin to the first century. But what about the numerous other books of that period? How did the number of "Gospels", for instance, become definitely and finally settled? Who determined that four was the accepted number? How was the decision reached? Was the man who first reached it inspired? Did he receive a revelation as authoritative as that of the gospels themselves? Such questions once raised cannot be suppressed. The disturbance may subside, the church at large may settle down once more, as often before, to the unquestioning acceptance of tradition. But a residuum of earnest and conscientious minds will be left by every such period of questioning to whom nothing is ever settled, until it is answered or settled right. It is to such minds, the author says, that he appeals for companionship in this investigation. Whatever idea of inspiration one may hold beforehand, when he enters the writings of Irenæus and

Tertullian, for example, he is forced to abandon the thought that the selection of the documents involved in the formation of the New Testament was made by a method supernatural and mysterious. Likewise the theory that it was an expression of the "Christian consciousness of the Second century" is almost as difficult. For example a book like the "Shepherd of Hermas" could not have been excluded by a consensus of popular opinion. It was repudiated first by certain men in authority because of its heretical tendencies, and finally fairly torn out by the roots from the depths of the Christian heart. What, then, did give birth to the necessity for a New Testament? Why was it that away on into the middle of the second century the church grew and expanded with remarkable rapidity, without giving a thought to collecting and closing her authoritative documents. The author thinks there is but one explanation. Up to that time she made no effort to become a speculative homogeneity. She had no well-defined system of doctrine. She was more interested in changing men's lives than in changing their opinions. The period when she was building up that influence which was to surprise and transform the world was the period when her authoritative literature was without limit. This, says the author, ought to answer forever the hypothesis that narrowness is essential to progress. But a tendency having its origin in the spirit of Greece, that made redemption consist in knowledge, followed, and the baleful influence of Gnosticism had come to stay. This was followed inevitably by a "Period of Confusion," to which the author devotes one of his most interesting chapters, showing how this very confusion called for and contributed to the formation of the canon.

Then comes a suggestive chapter on "The First Theologians". This is followed by others in the historic order on "The Resentment of the Church", "Marcion's New Testament", "The New Prophets" (Montanism), "The Catholic Fathers" (Tertullian and Irenaeus), "The Acts of the Apostles", and most significant of all from the author's point of view, "The

Voice of Rome". Then in the closing chapters we have "The Process Reviewed", and a summary of "Conclusions".

The author's sympathies are clearly with Theophilus, Justin Martyr, and Clement of Alexandria, rather than with Tertullian, Irenaeus and the Roman School of Thinkers. He deplores that ever a way of transformation was found by which the intense earnestness of early Christianity, which manifested itself in working out great moral and religious changes, could be turned into the establishing of a system of metaphysics, and that spiritual enthusiasm could be metamorphosed into theological intolerance. To him it is extremely significant that the first Christians to speculate and to defend Christianity were so broad in their conception of authority and inspiration that Theophilus, for example, would include Greeks among the "Spirit-bearing men", that Justin declares that Socrates and Heraclitus shared the inspiration of the Logos, and that Clement, despite the lateness of his day, goes so far as to say that philosophy was a covenant between God and the Greeks. Such liberality was possible as long as the church was mainly interested in transforming the lives of men. But the moment the Platonic conception that vice is ignorance took possession of a body so full of deep and passionate regard for the reform of men, the foundation was laid for one of the most fanatical and intolerant systems the world has ever seen. Up till then Christians saw no incongruity in recognizing the genuine inspiration of all truth wherever found. That the teachings of Philosophy had not transformed the lives of men more was due to their abstract character. Philosophy was frozen truth. Christ was the warm, concrete expression of all truth, the divine Logos, the sum total of the wisdom and the knowledge of God.

"One cannot avoid a feeling of regret that the church ever abandoned this broad platform of the apologists for the narrow conception of an inspiration confined to a collection of apostolic writings." "It is unfortunate that the church felt that it had to pass on toward this goal over the pathway of intolerance, of creed formation, of unscrupulous exploitation of the labors of the philosophers, and of the narrowing down



of revelation to a little book that should contain all the light and wisdom of the infinite God." "That the New Testament is not an epic, not a masterpiece, not a dogma, but a 'voice' calling to a larger and purer life, is a conception hard to establish in minds that have isolated it, and lifted it to a region of lonely and unattainable grandeur."

If the question of the reliability of the New Testament, in view of the names in which it was formed, be raised, the student, the author says, will make a somewhat cautious reply. "One is forced, however, to say that in general the men who formed our New Testament thought they were getting together apostolic documents. This may have been because those documents taught doctrines they wanted to enforce. It may have been because they lacked critical insight. It may have been because they were ignorant of the history of the documents. Whatever the reason, the fact remains." Despite the bitterness of the controversy, and the unworthiness of some of its objects, we can see in the background of the thought of the Catholic Fathers a genuine desire to get at the teaching of the Apostles. The methods they employed were often unworthy, and the sense of literary honor and integrity is scarcely up to modern standards, but the purpose seems genuine."

What then is the secret of the remarkable influence and history of the New Testament? The answer can be given in a word—"Christ"! "He is the treasure hid in the field. He gives the book its value. It is because the world has found Him there that it is willing to go and sell every other book and to buy this book. The one great truth toward which the ages are working is that it is the same Spirit, acting on our hearts, that enables us to recognize the divine image when we see it in the Book." That the pages that tell of Christ constitute the supreme inheritance of all time few will to-day dispute, and we can certainly join the author in the hope and prayer that his book may help to center the thought and hope of Christendom on Him who is at once the Head of the Church and the Light of the World.

GEORGE B. EAGER.