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THE THEORETICAL VALUE OF MORAL AND RELIGIOUS EXPERIENCE.*

II.

BY PROF. JAMES TEN BROEKE, TORONTO, CANADA.

Having been brought face to face with such real difficulties as those brought forward by this review of Bradley, we might take refuge in the conviction that it is left to the moral and religious side of our nature to lay hold of the Divine; that through the exercise of faith lived out, we arrive at a knowledge of the absolute, of ourselves and of the significance of the world that cannot be gained by theoretical reason. This is what is done, for example, by Albrecht Ritschl and his followers, namely, Herrmann, Kaftan and Harnack, not to mention others; they hold the view that the soul has a side of its nature which responds to the divine actions upon it and arrives at a trustworthy knowledge of the true unity of God, man and the world which is the ethical end of God in His Kingdom of ends, being realized in finite persons. Just as the soul actively responds to certain sense stimulations in sensations of light, and, rejecting Kant's separation between phenomena and noumena, knows the thing of nature, likewise the soul responds to certain operations of the divine spirit upon it in unique moral and religious acts and arrives at a sure knowledge of God and his nature. And in what will this unity of God, man, and the world consist? In an identity of ends; the end of the finite person, the end of the world-process, and the end of the personal God himself, are the same—all embraced in the ethical kingdom of God which is the conception of a society of moral selves. Thus

* The first division of Professor Ten Broeke's discussion appeared in the October, 1906, number of *THE REVIEW AND EXPOSITOR*.—Editors.

* Ritschl, *Justification and Reconciliation*, III, p 21-24.

reality is a whole. Thus it is that "Christianity alone fulfills the true demand for a unity between man and the world and God."* This principle of Christianity, distinguishing it from every philosophical attempt to apprehend the unity of all things, is the essential teaching of Christ, of Paul, of Augustine, of Luther, namely, that the soul has direct experience of God and in its faith awakens to a consciousness of its own destiny in the ethical kingdom of God and that this is the unity-giving principle between God, man and the world.

Ritschl has raised a great question, namely: May not the unity sought by our reason be found in the unity of ends, all embraced in the ethical kingdom of God, thus consummating the unity of man, world and God? May not this great truth become the conscious possession of the soul in its active faith in response to the divine operation upon it—a valid knowledge—a knowledge that cannot be gained in any other way?*** While I believe this solution of the world-problem is an improvement upon the agnostic position which regards the absolute as Unknowable Power and upon such a mediating position as that of Bradley which regards morality as ultimate but in a "transmuted" form of which we know nothing, yet I find difficulty in connecting the knowledge gained, according to Ritschl, in the exercise of faith, with theoretical knowledge. Can we not take yet a fourth position, namely, that a similar solution of the world-problem may be reached upon a philosophical basis? Could this be done, the unity of knowledge would be more faithfully preserved. I will now outline the way in which I think it may be done.

First of all, if philosophy be, as I think it is, self-knowledge in which is implied the knowledge of the world and God, an individual's attitude of reason in presence of ultimate problems that become conscious to him in his total

* *Ibid*, 200-211.

** *Ibid*, pp 222-3.

experience, the whole of this experience must form the data for his analysis and constructive theory which will be his philosophy. Nothing can be left out whether it be sensuous, theoretical, ethical or religions. Desiring to base philosophy upon a correct psychology, I must recognize the fact that it is a false psychology which restricts the moral to a partial self because the self is in its entirety a moral self.* How then can a philosophy which neglects the moral as a determining factor in the final significance of the experiences of self, world, and God, be the truth about reality?

Secondly, if I am to have knowledge of reality, I cannot go beyond my consciousness to reality to learn what reality is. External authority cannot tell. I must solve the problem of reality from the standpoint of self-conscious experience. Within this conscious experience, should not the most dominant factors, which are, at the same time, the most comprehensive and the most qualitatively valuable, be the criteria of what is real and true? But what is more vivid, what is more constantly present to dominate the whole range of human activity than the moral ideal? The deepest reflection pronounces the most valuable to be the finally real and the most valuable is the fellowship of personality with personality united by the bond of moral goodness and trust. Accepting this test of reality, this criterion of what must be believed in as real, who can say that the final unity of God, man and the world is not to be found in the fellowship of selves, of whom the divine Person is one, united by the bond of moral goodness and mutual trust, a unity by means of a common moral end?

Thirdly, I cannot accept terms in a system of philosophy which cannot be translated into conscious experience. For example, what is Hodgson's Unknown Power or Bradley's super-rational, super-moral Absolute? What is Power, what is Force, but action and what is it to act? Expressed in terms of the self-conscious experience which

* Ladd, *Philosophy of Conduct*, p 193.

is the basis of all philosophy, force, action, have no meaning except as they signify a self acting out its own will according to a conceived order of action. We might almost say that the whole of Bradley's argument turns upon his treatment of terms and their relations. He finds that relations always involve contradictions, that relations presuppose things and then, again, things presuppose relations. The student of Bradley's "Appearance and Reality" cannot avoid an uneasy feeling which arises, I think, from the fact that he is not convinced by the brilliant dialectic and yet he cannot readily refute it. Bradley's error, I think, consists in his neglect to keep close to actual experience. We do know both objects and relations as real—one as real as the other—but both objects and relations are constituted by and are existent for the knowing subject. For the subject, the objects are not first real, then related but the objects come into being as knowledge for the subject with their full complement of relations and we have no choice but to assume that this knowledge is of reality. And then, again, this term super-rational, super-moral, super-personal, and the attempt to think of the absolute experience as "somehow" a unity of the diversity of the world of "appearance" yet without its distinctions and relations. To me, these expressions are simply unmeaning. If it is the privilege of a philosopher when hard pressed to resort to the confession: "Somehow it must be, but I do not know how;" surely, this contains no reason why I should not with equal justification say: "Somehow the absolute is a moral personality in relation to finite moral agents whose sin and ignorance are their own though I do not know how." Certainly, I may say this if the whole range of my practical experience—my moral life—can find no other satisfying interpretation and grounding.

Fourthly, in support of my contention that morality is ultimate and is grounded in a divine moral Personality whose ends are realized in a society of moral selves, I

shall now indicate how I think Kant's real meaning should be interpreted, although I know there are different conceptions of what Kant taught. I think it is not far from the mark to say that Hodgson and Bradley base their negative positions upon the Critique of Pure Reason. I, however, believe that we do not reach Kant's real meaning till we consider his three critiques in unity. Of course, Kant's critics may hold that the Critiques of Pure and Practical Reason and of the Judgment do not form a unity. But as I read these works, the conviction is forced upon me that the three are intended as a unity. Indeed, in the Critique of the Pure Reason Kant repeatedly says that there may be other grounds upon which we may give content to the Ideas of Reason. I believe that in Kant's own mind the Critique of Pure Reason was only preliminary to a complete analysis of the whole life of mind—the whole man—and this too in subordination to the moral and religious interests. But in the history of philosophy, the Critique of Pure Reason has been given an undue prominence and made the basis of relativity in knowledge and even of agnosticism, while the Critique of the Practical Reason has been held to contradict that of the theoretical reason. On the other hand, the Critique of the Practical Reason has in its turn and in an independent manner influenced the advocates of the finality of moral and religious faith, for example, Ritschl. I think that this undue separation and apparent conflict of these two works has been largely on account of ignorance of the Critique of Judgment while it is said that "Kant himself regarded it as the coping-stone of his critical edifice. It even formed the point of departure for his successors, Fichte, Schelling, and Hegel, in the construction of their respective systems" (Intro. p. XII.)* And were not these systems dominated by the conception of unity? The implication is that the three Critiques of Kant form a unity—an analysis of the human mind in the entire range

* Kant's "Kritik of Judgment," Tr. by J. H. Bernard.

of its experience, namely, in its knowledge, in its volitions and in its feelings. Kant himself says that the Judgment forms a mediating link between Understanding and Reason, forming a unity. The question of the Critique of Judgment is whether the Judgment has *a priori* principles as well as the Understanding and the Reason and it is found to be so. Consequently, there are three sets of *a priori* principles discovered by the three Critiques. Why then are they not equally trustworthy and a system—a unity?

Moreover, in this Critique of Judgment I find that Kant makes the beautiful and the sublime serve the moral end and both tend to free us from the physical and the sensible and to lift us into the supersensible—the spiritual—indeed, to arouse the soul within us to a sense of its own spiritual destiny and bring us into relation to the Divine. Here again appears the unity of the whole life—from the Understanding, through the Judgment, to the Reason—all one but finding its culmination in the moral. Even “taste makes possible the transition, without any violent leap, from the charm of sense, to habitual moral interest” (252). In a section entitled, “The final purpose of the existence of the world, i. e., of creation itself,” Kant says: “Only in man . . . as subject of morality, do we meet with unconditioned legislation in respect of purposes, which therefore alone renders him capable of being a final purpose, to which the whole of nature is teleologically subordinated” (361). Again, as on the ground of natural purposes, we are led to the conception of a supreme intelligent cause, likewise “on the mere recommendation of the pure practical reason legislating for itself” (375), we are led to a “supreme cause governing nature according to moral principles.” Indeed, this supreme cause must also be conceived as moral (376).

As a passing remark, suppose we were to adopt Bradley’s principle, in this connection, that “whatever is possible and must be certainly is,” we might stop here with

the moral interests supreme in all things, ultimate in nature, man and God. But we must not reach this conclusion too hastily. Kant next tells us that these lofty conceptions concerning the moral law and its implications—this belief in the supreme moral cause—rises up in us independently of the theoretical reason from the inner principle of the practical reason and that these conceptions do not need to be preceded by any theoretical conception of God, although the theoretical reason may serve to confirm and strengthen these conceptions after they have been first reached upon the moral basis (394). But I feel that Kant himself meant to give full and ultimate significance to morality. He says: "It is therefore the immanent principle of the mind to assume as true, on account of the obligation in reference to it, that which it is necessary to presuppose as condition of the highest moral final purpose" (410). And yet how can we escape disappointment when Kant also says "that no cognition whatever is possible of the supersensible in this way (of natural concepts)" (413)? We feel that this limitation of knowledge to concepts with sensuous content is an unfortunate barrier to the real Kant; our impulse is to take it away, removing at the same time the equally indefensible separation between phenomena and noumena and admit this grand system as final truth. Surely, Fichte and Hegel attempted to do these things. Kant's own words in the Critique of Pure Reason invite us to the undertaking when he says: "I call a concept problematical, if it is not self-contradictory, and if, as limiting other concepts, it is connected with other kinds of knowledge, while its objective reality cannot be known in any way. Now the concept of a noumenon, that is of a thing which can never be thought as an object of the senses, but only as a thing by itself (by the pure understanding) is not self-contradictory, because we cannot maintain that sensibility is the only form of intuition."*

* Müller's Translation of Critique of Pure Reason, Vol. II, p 221.

There may be an intuition other than sensuous which could give content even to a problematic concept, thus transforming a concept empty of sensuous content into real knowledge.

I am glad in this connection to have T. H. Green say: "Kant's great mistake lay in holding that the only objects of knowledge were objects of possible perception, from which it followed, since space and time were conditions of perception, that nothing could be known except under these conditions." In other words, it is not necessary to hold that conceptions must always admit of intuitionalizing in order to be knowledge. "Is not the true notion of 'faith' that it is the apprehension of objects which we *conceive* but cannot present in intuition, an apprehension of which the proper expression is not language but moral action" which, as it were, verifies the conception and confirms it as reality. "That which for man is true, man can verify;" but all verification does not lie in the possibility of perception" (Works, II. 240; II. 173-175).

Granting that the verification of the truth of conceptions does not always "lie in the possibility of perception" but may take place in connection with moral action, may we not accept the Kantian conceptions of the ultimate nature of morality, of the moral world-order, of the end of creation as consisting in the realization of the moral Kingdom, and of the supreme moral Intelligence, as verified in experience and so established as the truth about reality—indeed, as the finally real? But, if this be so, we have bridged over the chasm between the theoretical and the practical and incorporated moral experience in philosophy itself as its dominant and finally significant factor.

I have now indicated the point which I have desired to reach which is that a comprehensive examination of our entire experience, avoiding conceptions which have no meaning in that experience and giving full meaning to conceptions of chief importance, can have but one result,

namely: The ultimate worth of the moral even to the extent of grounding the moral in the nature of the universe and in the World-Ground as moral Personality in whom there is the perfect realization of the moral Ideal. As Kant said in the Critique of Judgment: "So soon as men begin to think upon right and wrong . . . this judgment is inevitable, namely, that the issue cannot be the same, whether a man has behaved fairly or falsely, with equity or with violence, even though up to his life's end, as far as can be seen, he has met with no happiness for his virtues, no punishment for his vices. It is as if they perceived a voice within (saying) that the issue must be different. . . . But they could never think any other principle of the possibility of the unification of nature with its inner ethical laws, than a supreme Cause governing the world according to moral laws" (391-2). This is precisely my point, the issue is not the same whether we behave fairly or falsely for we are moral selves—a society, forming a social unity in which the moral purposes of God are being progressively realized. Morality is not then a mere phase of an unknown Power, nor is it a mere "appearance" to be "transmuted" from the Absolute standpoint into something other than itself. We may, on the other hand, regard the moral ideal as a conception verified in moral action and thus know that the principles of morality are ultimate.

I would also call attention to a fifth consideration, as follows: I am confident that general metaphysics can only issue in such a conception of the World-Ground as will afford a satisfactory basis for the metaphysics of ethics. I do not think that the multiplicity and unity of reality, including processes of becoming and processes of knowing, can be understood on any but a conception of the World-Ground as the Will and Reason of an absolute Self. I have shown that the moral Ideal points to a divine Person realizing the supreme moral end in a social Kingdom. But, as the grounding of this conception, it

may be shown that the multiplicity of finite things and persons may indeed be manifestations—if you choose, creations—of the one World-Ground, yet constituted in their multiplicity and real differences what they are by the same act of this World-Ground which maintains the multiplicity in unity. “Not even the activity which renders it one would . . . be other than that which renders it many. On the contrary, by the very same act by which it constitutes the multiplicity, it opposes itself to this as unity, and by the same act by which it constitutes the unity, it opposes itself to this as multiplicity. Thus here, if anywhere, we expressly presuppose the essential unity of the subject to which we ascribe at once unity and multiplicity.”* All objections are based upon the law of identity; but this law is satisfied if the same predicate is not at the same time affirmed and denied of the subject but there is nothing in this law of ideality to prevent the same subject having at the same time many different predicates distinct and separate but constituted a unity in the subject by the same act that constitutes them a plurality.** What except self-conscious personality can thus realize and constitute both unity and multiplicity? Thus general metaphysics offers to the metaphysics of ethics the conception of the World-Ground as “Will informed and guided by Reason and immanent as progressively realizing its own ideas in all that of which we have experience” —i. e., the World-Ground must be conceived in terms of self-conscious Personality.’***

Why, then, may we not say that it belongs to the very nature of the Absolute to be a Person in relation to personalities constituted what they are by the divine agency but having assigned to them their activity as their own; that their individualities are not “transmuted” into something other than themselves in the divine experience

* Lotze, *Metaphysics*, Sec. 75.

** *Ibid*, Sec. 75, 76.

*** Ladd, *Philosophy of Conduct*, p 603.

and could not be thus "transmuted" because the sameness of God is the living identity of purpose which ceaselessly obtains realization only in a society of moral selves gaining victories and suffering defeats in the struggle to live according to what they call the morally right and good. It may be too much to say with Kant that the end of all things is the realization of the moral Ideal. I am content to know that the realization of this moral Ideal is at least one of the essential factors in the purpose of God whose full content no one can express. It is true that we cannot picture how these things can be. But I have shown that conceptions may be accepted as representing a necessary philosophical result which are not realizable in perception or representable in the imagery of perception but which, nevertheless, receive their verification in our living activity.

I am not unmindful of the difficulties connected with this final position concerning the ultimate significance of morality. But I have tried to show that it is not far from even philosophical truth to regard the moral law as the expression in us of the divine Life in whom the moral Ideal finds its perfect fulfillment. In any case, our intellectual representations do not exhaust the content of Reality which is richer than our thought. It even may be, as Ritschl suggests, that the soul in a unique experience, discovers the secret of humanity, of God and of the world, to be the blessedness of life in the divine Kingdom of moral selves. The eagerness to know the Holy One must recognize its limitations. As Paulsen says: "It is left to religion, the custodian of all mysteries, to reveal to the heart the hidden meaning of the world and of life." Perhaps this is better and more comforting than to know, for, as Goethe said: "It is the highest happiness of the thinking being to investigate what can be investigated and silently to adore what cannot be explained."*

* Paulsen, Introduction to Philosophy, p 14.

BOOK REVIEWS.

I. OLD TESTAMENT.

The Problem of the Old Testament.

By James Orr, D.D. Pages, 562, octavo, \$1.75. Charles Scribner's Sons, New York. 1906.

Professor Orr's book is, all things considered, the most important book of the year in the Old Testament department. As a polemic against the Graf-Wellhausen theory of the Old Testament it is the most effective book of recent years. Both as critic and theologian, Dr. Orr stands midway between the brilliant Scotch professor and writer, James Robertson, and the learned Princeton professor and author, William Henry Green. The fact that Dr. Orr does not contend for a thoroughly inerrant Bible disarms the divisive critics of their favorite weapon in answering the lamented Dr. Green. The conservative conclusions of Prof. Orr are attained by purely critical processes, and not as the inevitable outcome of orthodox presuppositions. Professor James Robertson's lectures on the Early Religion of Israel did much to discredit the radical criticism in the minds of younger scholars in Britain and America, some of whom had not studied the writings of W. H. Green as carefully as they might have done. This new book by Dr. Orr bears on every page evidence of painstaking research and vigorous thinking. The note of downright sincerity is heard throughout all his discussion. He is as liberal toward the advocates of radical views as is possible without unfaithfulness to the truth. He never deals in unparliamentary epithets nor impugns motives, even when exposing the wildest critical extravagances. He is moved at times to raise the question whether the sense of humor is not becoming extinct—at least in the department of criticism. Once or twice

he almost invokes the spirit of Elijah that certain critical vagaries and foolish conceits may be consumed in the fires of the prophet's irony. We commend Dr. Orr for his self-control in holding himself steadily to the noble task of weighing arguments and estimating the value of critical theories and hypotheses.

The problem of the Old Testament, as Dr. Orr tells us in his introductory chapter, is twofold,—religious and literary. Is the *religion* which the Old Testament embodies merely a natural product of the development of the human spirit; or is it something more—a result of special, supernatural revelation to Israel, such as other nations did not possess? Then second, How are we to conceive of the *literature* itself, or of the books which make up the Old Testament, as respects their age, origin, mode of composition, trustworthiness, and, generally, their connection with the religion of which they are the monuments? Dr. Orr shows that the dependence of the literary criticism on the religious theory of the critic is very close, questions of date, genuineness and integrity being largely controlled by the view taken of the origin and course of development of the religion. The fundamental issue in the department of Old Testament study, according to Prof. Orr, is the question of the supernatural. Kuenen and other leaders of the radical school deny *in toto* the presence of the supernatural in history and in literature. Natural development without the intervention of the supernatural, according to Kuenen, will account for all the phenomena of Old Testament history and literature. Dr. Orr is willing for this rationalistic hypothesis to be brought to the test of experimental verification. Does Kuenen's theory work out easily and naturally in its application to the phenomena of Scripture? "With the best will in the world to explain the religious development of Israel out of natural factors, the efforts of the critics have resulted, in the view of many of themselves, in a magnificent demonstration of the immense, and, on nату-

ral principles, inexplicable difference between the religion of this obscure people and every other.”

Prof. Orr feels constrained to call the reader's attention to the fact that the modern critical theory of the Old Testament was elaborated in rationalistic workshops, and that, from this circumstance, a certain rationalistic impress was stamped upon it from the first. The type of theory now dominant in critical circles is rationalistic in every fiber of its construction. Dr. Orr doubts the possibility of purging the Wellhausen theory of its rationalistic leaven, “without a complete recasting on principles which are the direct antitheses of those which obtain in the schools in which it originated.” Our author puts the reader on his guard against certain writers who use the word “revelation” to express the peculiarity of Israel's religion, without, however, meaning to imply more than a certain providential guidance.

In the second chapter of his book, Dr. Orr takes a preliminary survey of the Old Testament itself, its structure, and the uniqueness of its history and religion. Such a survey, if intelligently and candidly conducted, always leads to substantially orthodox conclusions. The unity of the Bible is seen to be organic; the connection between the Old Testament and the New is shown to be vital and not mechanical; the Bible history is everywhere dominated by the idea of purpose, the very facts of the sacred history being the outward expression of the purpose of grace. Alike in what it has and in what it wants, the religion of the Old Testament is unique. From Abraham to the close of the Old Testament three great fundamental ideas distinguish the religion of Israel from the other religions of the ancient world: first, the doctrine of the unity of God, which was basal in Old Testament religion from the first; second, the unfolding of God's purposes of grace to the world; and third, the indissoluble relation the Old Testament establishes between religion and morality. The Old Testament claims to be a product

of special divine revelation. God made Himself known in both word and deed. Israel was conscious of being the possessor and guardian of a quite peculiar revelation from God. The literary record of this revelation has God for its inspiring source. The qualities ascribed to the Old Testament by 2 Tim. 3:15-17 really inhere in it. It does the gracious work for which God gave it to men. It conducts us into the presence of Christ.

Perhaps the most original part of Dr. Orr's book is found in Chapters III-VI. The literary analysis of the Hexateuch into three main documents is provisionally accepted, and the author shows that, even on this basis, the essential outlines of the patriarchal and Mosaic history and the outstanding facts of the religion and institutions of the Old Testament cannot be overturned. The fact is freely admitted that most of the newer critics regard the Old Testament as in the main unhistorical. Prof. Orr accepts provisionally their analysis into documents and the dates commonly assigned, and then proceeds to establish the substantial trustworthiness of the Old Testament history, even under the limits prescribed by the critical hypothesis.

The teleological character of Hebrew history cannot be destroyed by literary analysis and manipulation, because it is ingrained into the very substance of the history, is part of its texture, like a watermark in paper. Moreover, if the plan inwrought into the history of Israel is an artificial one, where can we find the mind capable of inventing it?

Taking up the Hexateuch, our author presents the analysis into three main strands, apart from Deuteronomy, which is commonly assumed to be a composition of the age of Josiah. J stands for a prophetic writer living in Judah not later than 800 B. C., many critics placing him a good deal earlier. E stands for a prophetic writer living in Ephraim about 750 B. C., some critics placing him a century earlier. P is the symbol for the

priestly school of writers to whom we owe the Levitical legislation and most of the genealogies, etc. In its written form this legislation is held by most recent critics to belong to the post-exilian period.

Dr. Orr takes J and E as witnesses, and lets them tell the story of Israel's early history as they knew it. According to the great founders of the radical school, these two writings antecede the age of written prophecy, and embody the traditions current in Israel before Amos and Hosea began to prophesy. If so, then "the internal unity and teleological character so conspicuous in these narratives formed *an integral part of the tradition*, and was not put into it by later prophetic manipulation." Moreover this tradition as to Israel's early history had already assumed a quite developed and settled form; and according to the critics, we have two witnesses, and not merely one, for the facts of the patriarchal and Mosaic periods. "Criticism, therefore, if its division of these documents could be trusted, would furnish us with a powerful corroboration of the genuineness and fixed character of the tradition at a period not later than the ninth century B. C." Dr. Orr next takes the reader over certain stepping-stones to an earlier date of the tradition preserved in J and E. Such a tradition, with a stable form, must have come into existence before the division of the kingdom at the death of Solomon, since it is found in practically the same form in both North and South. Moreover many critics have suggested for J and E dates much earlier than 800 and 750 B. C. Under the influence of a new theory of religious development, the Wellhausen school has greatly lowered the dates for J and E. And we may be sure that two writers such as J and E are supposed to have been, belonging to "the golden age of Hebrew literature," were not the first Israelites to engage in historical composition. Leading critics like Kautzsch place much of the historical composition of the books of Samuel shortly after the reign of

Solomon, and some of the great poems are located farther back, the Song of Deborah in Judges V. being placed about 1250 B. C. Dr. Orr thinks it highly improbable that the history of David's reign should have been composed a century prior to the patriarchal and Mosaic history. He argues for a revision of the conceptions of the literary capabilities of the Mosaic age. From archæological discovery he brings forward corroborative evidence for the early date of the sources. He even dares to bring into court as witnesses the Biblical narratives themselves, pleading in their behalf that they ought to be heard with a *prima facie* presumption of their honesty. He quotes the passages that recount the literary activity of Moses, and affirms his conviction that much first-hand material from the Mosaic age is substantially preserved in the Pentateuch. "Even accepting the critical premises—in part by help of them—we are warranted in the belief to which we were led by the consideration of the organic and purposeful character of the Old Testament narrative itself, that it is a faithful representation of the actual course of the early history of the people."

The critical counter-theories are tested and found wanting, whether one tries them in their explanation of the course of the history or of the institutions of Israel. The theory that the patriarchs were not individuals but only "personifications" is confronted with the testimony of Israel's national consciousness. The same deep national consciousness proclaiming itself in history and prophecy and poetry attests the events of the Exodus and the deliverance at the Red Sea. "This knowledge dwells, not as a vague reminiscence, but as a strong, definite, historical assurance, in the heart of the nation, and it is as inconceivable that Israel should be mistaken about it, as that a grown man should forget the scenes of his boyhood, or episodes of his early life that burned themselves into his very soul."

The internal character of the narratives of the patriarchal period is adduced as a guarantee of their historicity. There is a notable paucity of miracles in Genesis, when, on the legendary theory, one would expect a superabundance of marvels. Moreover, there is a remarkable unity in the picture of the patriarchs in the various sources, and the sources are so interwoven as to constitute a compact single narrative of which the several parts imply, and depend on, each other. Our author thinks that the figure of Abraham as portrayed in Genesis might almost be adduced as of itself a guarantee of the historicity of the narrative in which it is embodied. The narratives in Genesis are faithful to patriarchal conditions in that the history keeps true to primitive conditions, the religious ideas and forms of worship, as well as the ethical conceptions, being such as would suit an early stage of revelation. The portraits of Moses and Aaron are the same in J, E, P, D, alike. It is one and the same Moses, with one and the same Aaron beside him.

The radical vice of the newer critical method, according to Dr. Orr, is its continual substitution of arbitrary conjecture for the facts of the history as given. He shows how advanced critics like Budde try to impose their theories on the Old Testament in the teeth of its own outcry against them. Thus Budde frankly admits concerning his view that Yahweh, a new god received by Israel at the Exodus, later on absorbed the Canaanite gods into his own person: "To be sure, neither the law, nor the historical narratives, nor the prophets, say a word of all this, yet it can be proved," etc. Professor Orr well adds: "Nearly anything, we imagine, could be proved in the same manner."

Dr. Orr presents in sharp contrast the Biblical and the critical views of the origin of monotheism in Israel and the customs of worship, with special treatment of image-worship in Israel. He shows that the religion of the chosen people from Abraham onward was a practical

monotheism, and that the critical view that the prophets of the eight century B. C. were the creators of ethical monotheism, is without warrant. He takes up in detail the critical notions of the large place in Israelitish worship ascribed to fetishism, animism, totemism, image-worship, ancestor-worship, tree- and stone-worship, human sacrifices, etc., and shows the weakness of their contention. "A dispassionate review, therefore, of this long catalogue of superstitions alleged to belong to pre-prophetic religion in Israel fails to establish the theory of the critics that any of them formed part of the genuine religion of Israel. They show abundant defection in particular periods from the pure norm of that religion; but the evidence is overwhelming that they were foreign to the true genius of the religion, were condemned by its laws and by the prophets, and at no time received countenance from its great representatives."

In the sixth chapter Dr. Orr discusses the critical view of the ark, the tabernacle, the priesthood, etc. There is much keen dialectic in exposing critical inconsistencies in the treatment of the institutions of worship. On the one hand, the critics must agree with conservative scholars in exalting the personality and work of Moses in order to explain how it comes about that all the legislation in the Old Testament is connected with his name; on the other hand, they must minimize his influence almost to vanishing point, in order to make it credible that he really gave to Israel no laws at all—none at least of which we have any knowledge. Wellhausen contends that the prophets knew nothing at all about a ritual *torah* backed up by commands from Jehovah for its observance; and yet, according to the critical theory, Deuteronomy, which contains abundance of prescriptions and regulations about sacrifices, was already in existence before Jeremiah contrasted obedience with burnt-offerings and sacrifices. Already Dr. Orr cannot resist the temptation to point out the "difficulties and perplexities of the

critical hypothesis," a subject which he takes up more formally in Chapters VII.—X.

Chapter VII. first gives a lucid and eminently fair history of Pentateuchal criticism, which is followed by a statement of the difficulties of the critical hypothesis in general. Our author shows that doubt is awakened by the conflicts of opinion which the history of criticism itself discovers, and these differences are found among contemporary critics. "All this would matter little, if it were, as is sometimes said, mere variation on the surface, with slight bearing on the soundness of the theory as a whole. But it is far from that. The criteria which determine these judgments are found on inspection to go deep into the substance of the theory, and afford a valuable practical test of the principles by which it is built up." Attention is drawn to the undue multiplication of the hypothetical sources, J, E, P and R being each the general symbol for three or more writers living in different ages. The latest turn of the critics is to resolve these letters into symbols of *schools* of writers to which men living centuries apart belonged. This would seem to render worthless most of the painstaking investigation as to the individual style of P, J, E, D. Men of the same school may differ widely in vocabulary, syntax and all the higher elements entering into one's style of writing. This is a return to the old *fragmentary* hypothesis of Geddes and Vater, exploded so long ago. The firmly-knit character of the Pentateuch is the rock on which this fragmentary hypothesis must inevitably founder. "Its organic character bespeaks for it a higher origin than a concourse of literary atoms."

Professor Orr devotes more than a third of his book to the question of the literary analysis of the Hexateuch into documents. His provisional acceptance of the current analysis into documents enabled him to establish the general trustworthiness of the Bible history without attacking the literary partition of the critics. He shows that

their historical skepticism is not a necessary conclusion from their analysis and dating of documents. But having undermined the historical criticism, Dr. Orr next turns his attention to the literary criticism, and the divisive critics soon discover that their armor is weak in many places. First, as to J and E, are the critics right in distinguishing two documents at all? It would be difficult to find a better example of higher criticism than Dr. Orr's handling of this interesting inquiry. The reader must admire the breadth of view, the accuracy in details and the cogency of the arguments. The critics have not made good their view that J and E were originally distinct documents by different authors or schools of writers.

Chapter VIII. deals with the question of Deuteronomy, and the author insists on calling Old Testament critics to a fresh consideration of the question: "Is the Josaianic origin of Deuteronomy a result of scientific criticism which the impartial mind is bound to accept?" From the days of DeWette's epoch-making monograph on Deuteronomy (1805), many leading Old Testament scholars have started with this theory of the late origin of Deuteronomy as one of the assured results of scientific criticism. Dr. Orr's masterly discussion of this question would be a good chapter for the younger students to begin with. Lawyers, busy pastors and thoughtful laymen can appreciate the vigor of his attack on the very citadel of the critical position. His summary of conclusions on pp. 282-4, too long to quote here, contains nothing that is not fortified by strong arguments in the preceding discussion. "The book definitely gives itself out as a reproduction of the speeches which Moses delivered in the *Arabah* of Moab before his death, and expressly declares that Moses wrote his addresses ('this law'), and gave the book into custody of the priests." Dr. Orr accepts this as a true account of the origin of the book. "The literary gifts of Moses were amply adequate to the writing of his own discourses in their present form."

He shows his caution and moderation by adding: "This is not to deny editorial revision and annotation."

Chapters IX. and X. discuss at length the priestly writing, both the code and the document that contains it. The radical view of the gradual growth of priestly custom, hardening into obligation, and finally at a late date getting itself written down in small codes which were united into the priestly document after the Exile, all this is shown to be not the necessary conclusion from a minute study of the priestly writing itself and a comparison with the facts of history, but a hypothesis inadequately supported by arguments. P never existed as a separate document, and its history is trustworthy, and its laws early.

Here, as everywhere in his book, Dr. Orr shows a most comprehensive grasp of the problem to be discussed and an acquaintance with the literature of criticism that would make good, if it could be called in question, his statement that his interest in Old Testament Criticism, first aroused forty years ago, has never flagged. For conducting such an inquiry as he has given the world in the *Problem of the Old Testament*, he is in some respects better equipped than the best of the professors who claim to be experts in Higher Criticism. His vision is wider, and more of the judicial attitude is possible to him, as a worker in other fields of investigation, than is discoverable in the productions of modern Old Testament critics whether radical, mediating, or conservative.

The chapter on Archæology and the Old Testament is judicious and informing. He does not overstate the apologetic value of the facts. The closing chapter on the Progressiveness of Revelation is a fitting climax to an epoch-making book on the Old Testament. The younger scholars who have not been able to follow Wellhausen, nor even Dillmann and Driver, will take fresh courage from the entrance of such a strong, sane and well furnished champion of the Old Testament into the arena. We thank God for the work Dr Orr has already done for

the cause of evangelical religion, and pray God for a lengthening of his days.

JOHN R. SAMPEY.

An American Commentary on the Old Testament. LEVITICUS AND NUMBERS.

By George F. Genung, D.D. Pages 108 and 144, octavo, paper. Postpaid, \$2.12. American Baptist Publication Society, Philadelphia.

Dr. Genung has produced a most interesting and readable commentary on the books of Leviticus and Numbers. He is master of a pleasing English style, and his commentary leads the reader straight on as if he were perusing a volume of entertaining lectures and essays rather than a commentary. Our author is almost always happy in his manner of putting things when he gives us the fruit of his own first-hand studies. We cannot say as much for him when he seeks to align himself with those who accept the modern critical view of the Pentateuch. He seems to think it necessary to take at least a little of this medicine, but he almost invariably makes a wry face as he swallows it, and some at least of his readers will imitate him as they try to dispose of the considerable modicum of this medicine which he passes on to them.

He accepts the theory of different documentary strata in the Pentateuch. He seems to have followed, for the most part, the mediating critics rather than the thoroughly radical school. The author has too much religion and good sense to follow the more skeptical wing of the critics. At the same time, our author's position is removed quite a long way from that of the old orthodoxy. Writing of the Levitical regulations, Dr. Genung says: "It is not impossible that Moses, the great founder of the nation, may have given to some of these laws the sanction of his authority. It was not the habit of the priest in precritical times to inquire closely into the authorship of what had come down to him as established and sacred. Custom soon hardened into obligation, and any precept whose lifetime ran back beyond the memory

of man would be as a matter of course endowed with the prestige of that great name which had given such a mighty initial impulse to the nation's life. It was therefore the most natural thing in the world for a writer or redactor, in codifying the temple usages which had existed from time immemorial, to introduce each new topic or section with the recognized legal formula, 'And the Lord spake unto Moses, saying.' The book of Leviticus may therefore be said to be Mosaic in that it is the literary precipitate of Moses' work and of its continuation through the priestly activity which took its rise from the Mosaic tabernacle system and fulfilled itself in the nation's religious life."

Our author accepts Driver's view that by 444 B. C., Leviticus had received almost its present form: "The priest code would thus serve its purpose as the backbone of the post-exilic reformation." While recognizing much in the modern documentary theory that one may well hesitate to accept, Dr. Genung remarks: "Nevertheless that the germs of the priest-code existed and were a living influence in those circles to which its legislation applied, in times long anterior to the prophets, though subject to growth and modification as the religious problems of the nation advanced in complexity, is a fact which must be evident from a careful and unprejudiced study of the history." Our author in a good many places follows the logic of his critical premises to its inevitable conclusion in a much lower estimate of the Levitical law than we are accustomed to expect in a reverent and safe commentator.

In the Introduction to Numbers, Dr. Genung commits himself with even more assurance to the modern documentary theory of the Pentateuch. He is of opinion that the book was wrought into its final shape long after the period of which it treats. He finds a radical difference in the point of view regarding the hierarchy between the history and Deuteronomy on the one hand, and the

priestly legislation on the other, and argues that all the earlier history of Israel developed in the ignorance or entire absence of any organic law embodying these arrangements of the Priest Code. He sums up the matter as follows: "The probability emerging from the comparison of details which present themselves from various parts of the Old Testament appears to be: that the completed temple organization and ritual, including the relegation of the Levites to the position of subordinate helpers in the temple, did not come into force until after the exile; and that in the books of Leviticus and Numbers which, availing themselves of ancient materials, were put into shape after that period, these priestly arrangements were ascribed to Moses through a use of legal formulas or fictions which was a common literary procedure among the nations of antiquity." Of these "legal formulas or fictions" in literature worthy of study we have little or no objective proof. It is a fancy spun out of whole cloth by modern Old Testament critics.

Before our author lays down his pen he seems almost tempted to abjure analytical criticism altogether and lead his readers in the study of the book of Numbers as we have it before us. For such a delightful excursion as this it would be difficult to find a better guide than Dr. Genung. Referring to the critical dissection of books, the author remarks: "But we dissect only the dead body; and we must not think that dissection of the dead can give the same results as communion with the living. May the day be far distant when the Bible shall become for Western Christendom only a cadaver, the prey of dissection and analysis and criticism, a thing to be endlessly studied about, but never to be studied or communed with in its own living body and spirit. It will do the full good which its divine Inspirer intended only as it is a live book, a speaking companion, approached and appreciated through the naïve power to merge the willing mind in its

current of thought and imagery which the coldly critical habit can only do us infinite harm by taking away. Thus read and appreciated, not the least inspiring and vitally helpful of the sixty-six books in our canon will be found to be the divinely given book of Numbers."

That the author of the Pentateuch may have used much documentary material already to hand no conservative critic would be at the pains to disprove; it is altogether likely that both oral and written tradition furnished materials for Genesis. An eye-witness tells us the story from Exodus to Deuteronomy. The hero and the responsible author of these four books is none other than Moses the Lawgiver. Dr. Genung is too good a literary critic not to tremble when he undertakes the dissection of a book like Numbers, for he is engaged in vivisection. According to his own testimony, the Bible is a live book; why apply to it the knife of modern analytical criticism—unless it be to remove some parasitic growth inimical to the life of the Book?

JOHN R. SAMPEY.

Old Testament Introduction. General and Special.

By John Howard Raven, D.D. 362 pages, octavo, \$2.00. Fleming H. Revell Company, New York. 1906.

Dr. Raven is Professor of Old Testament Languages and Exegesis in the Theological Seminary of the Reformed Church in America, at New Brunswick, N. J. He has given to the friends of the Old Testament a handy volume in which the latest theories of the divisive critics are fairly stated and answered. He deals in argument rather than ridicule or invective. "As far as possible the arguments of the liberals are given in their own words, not only to conserve fairness but to encourage the student to read the opposite side of the case." Professor Raven seems eminently fair in his statement of the modern critical view, and his arguments in refutation of their theories are usually cogent and convincing. He stands with Keil and W. H. Green squarely confronting the divisive

critics with an affirmation of the Mosaic authorship of the Pentateuch, the Davidic authorship of many Psalms, the unity of Isaiah and the genuineness of the book ascribed to Daniel.

Dr. Raven first treats of the Canon and the Text of the Old Testament. He calls in question many theories that have been so often affirmed and reiterated by the divisive critics that they have become earmarks of critical orthodoxy. He holds that the Old Testament canon was closed about 400 B. C. He challenges the testimony of the Septuagint and other ancient versions when they do not agree with the Hebrew text. Like Dr. Green, he is so straight in his textual conservatism that he almost leans back. Better this than the unbridled license of conjectural emendation into which many recent critics have plunged.

Professor Raven properly devotes more than three-fourths of his book to Special Introduction, in which he takes up the Old Testament books one by one and discusses the name, author, purpose and mode of composition, and presents an outline of the book. The work is well done, and most of the questions that an inquiring student would raise, receive an adequate treatment. We know of no book that seems better adapted to start the young theological student on the right road through the forest of Higher Criticism.

JOHN R. SAMPEY.

Studies in the Book of Psalms.

By Lincoln Hulley, Ph.D. Pages, 178. Fleming H. Revell Company, New York. 1906.

Professor Hulley, in response to many requests for printed copies of his lectures on the Psalms, which have been delivered to interested audiences in various parts of America, has published this entertaining little volume. The opening lecture on Hebrew Poetry urges the importance of a new vocabulary for describing the linguistic and literary phenomena of Hebrew literature. "To call

Job a tragedy and Solomon's song a comedy is literary trifling and is confusing." He prefers to call Job a didactic poem and Solomon's Song an idyl. The author does not discuss the recent theories as to the regular recurrence of the same number of accented syllables in successive lines, resulting in trimeters, pentameters, etc.

Dr. Hulley is often happy in giving fitting titles to the various psalms. Thus Psalm 14 is "The Fool's Creed," Ps. 19 "The Heavens are Telling," Ps. 49 "Dives and Lazarus," Ps. 100 "Jubilate." In the lecture on the traditional setting of Psalms our author shows his decided leaning to moderately conservative views. He ascribes Ps. 110 to David, but singularly enough makes the psalm only typically Messianic. "While its fullest import is Messianic, still Jesus Himself said that David wrote it, and it was primarily of David, the Lord's anointed." If our Saviour's authority suffices to make one accept David as the author of Ps. 110, it ought also to show us that David was writing not of himself primarily but of the Messiah. "Jehovah said unto my Lord." The argument of Jesus against the Pharisees rests upon two assumptions; that David wrote Ps. 110, and that he addressed his son the Messiah as his Lord. Hence the primary and sole reference is to the Messiah, who is both king and priest.

In the long chapter on Fifteen Psalm Groups there is much helpful comment. The least satisfactory in tone and temper is the discussion of the Imprecatory Psalms. The author does full justice to the strength and horror of the maledictions, and one expects to hear him cry out for the excision of all these prayers against foes. There is truth in his view that these curses are on the lower level attained by Old Testament saints. Jesus requires us to pray for those who persecute us, and his own example on the cross makes it plain that he meant what he said. Maclaren is much more happy in his manner of advocating this view, for he does full justice to the love of

righteousness in the heart of the excited and indignant psalmists.

Dr. Hulley appends the outline of ten class studies in the Psalms. Under his capable leadership such studies would be very stimulating and informing.

JOHN R. SAMPEY.

Studies in the Book of Job.

By Francis N. Peloubet, D.D. Pages, 115, octavo, \$1.00 net. Charles Scribner's Sons, New York. 1906.

Dr. Peloubet as the author of annual select Notes on the International Lessons has won a large place for himself in popular Bible study. He has prepared this admirable manual on Job for advanced classes in the Sunday-school, for Bible classes in high schools and colleges, for evening services, and for individual use. He agrees with Carlyle that the Book of Job is "one of the grandest things ever written with pen." While not neglecting the critical questions concerning Job, the author has placed the main emphasis on "the book as it is now, on the inspiring, invigorating, transforming, comforting teachings found therein. It is not the history of the violin we here want, but the music." The author's aim is "to awaken fresh interest in the book itself; to open the doors to its greatness and glory as literature; to open windows to its blessed and comforting truths; to bring its consolations to the perplexed and suffering; to apply its character-forming elements and power." Right well does Dr. Peloubet succeed in his noble aim.

The book contains a full bibliography and complete indexes. Great skill is manifest in the paragraphing, analytical outlines, use of different fonts of type, diagrams, etc. Dr. Peloubet has read widely in the world's best literature, and he lays everything under tribute to illustrate the problem of the Book of Job, and yet nothing is lugged in for the sake of display.

Dr. Peloubet accepts the unity of the Book of Job, and places the book at an early date, probably at some period in the age of the Judges. "There is no great poem extant of which it can be shown that it was composed by several authors at different periods." One of the best features of our author's discussion is the skill with which he relates each division of the Book of Job to the great problem of human suffering. Be wise, ye pastors and teachers, and get this book.

JOHN R. SAMPEY.

Hand-Book of Prophecy.

By James Stacy, D.D. Pages, 149, octavo, 60 cents net. Presbyterian Committee of Publication, Richmond, Va. 1906.

The author of this treatise makes a special study of the predictions in Daniel and the Revelation. He arrives at the conclusion that the Millennium cannot be very far off. He ventures to name 2,000 A. D. as the date. In the second part of the book he attacks vigorously the premillennial theory of our Lord's Second Coming. The book is supplied with charts and chronological tables.

JOHN R. SAMPEY.

Methodism and Biblical Criticism.

By Prof. Milton S. Terry, D.D., LL.D. Reviewed by Evangelist L. W. Munhall, M.A., D.D. Winona Publishing Co, Chicago. Pages, 63.

A fierce attack on the divisive critics in Methodist universities and theological seminaries by an earnest, aggressive evangelist.

JOHN R. SAMPEY.

II. HOMILETICAL.

The Modern Pulpit. A Study of Homiletic Sources and Characteristics.

By Lewis O. Brastow, D.D., Professor of Practical Theology, Yale University. New York. The Macmillan Company. \$1.50 net.

Readers of Dr. Brastow's former work, "Representative Modern Preachers," will be glad to welcome this new

fruitage of his studies in Homiletics. The excellent qualities of the former work are here repeated. Dr. Brastow is a thoughtful student of preaching. His critical insight is penetrating, his judgment balanced and sane, his exposition lucid and informing. If it seems sometimes, that he rather overdoes the niceties of critical distinction and elaboration, that only means that one is sometimes apt to work his strong point a little too hard. The book gives a discriminating and valuable study of great and important sections of modern Protestant preaching. The author gives in the preface his reasons for omitting the Catholic pulpit and the modern French pulpit, and thus forestalls inevitable criticism. The discussion is accordingly devoted to the Protestant pulpit of Germany, Great Britain and the United States. For German preaching Rothe's *Geschichte der Predigt*, and the great article by Christlieb in *Herzog*, together with some other authorities, have been freely used and suitably acknowledged, so that the author's treatment of modern German preaching, while luminous and suggestive, is confessedly not altogether first-hand work. But when Dr. Brastow comes to the modern British and American pulpit, one recognizes in his work the sure touch of personal mastery and of power. So much by way of general criticism.

For contents, Dr. Brastow discusses in his first three chapters the influences and characteristics of modern preaching. Taking the preparative influences of the Eighteenth century as a starting point he discusses the influence of Pietism in Germany, and the Puritan and Methodist movements in England. The Great Awakening in this country also receives some notice. Movements of the intellectual life, Philosophy, History and Literature in the Eighteenth century, are unfolded in their relations to preaching. The prominent influences of the Nineteenth century are also carefully studied and developed with fine historic and critical insight. A mere statement of the topics discussed indicates the range of the author's

thought and treatment; (1) Development of Physical Science. (2) Influence of Modern Philosophy. (3) Development of Historic and Critical Science. (4) Literary Development. (5) Awakening of the Religious Life. (6) Influence of the Complex and Practical Character of Modern Life. All these points are thoughtfully and admirably discussed and appreciated. In noting the prominent characteristics of modern preaching, our author discusses its experimental qualities, its historical and Biblical basis, its critical and discriminating character, its practical character, and its qualities of form. Here again the discussion is very satisfactory.

In his study of English and American preaching especially, Dr. Brastow has made a notable contribution to the literature of Homiletics. His criticism and appreciation of the Anglican pulpit, the preaching of the English free churches and Scottish preaching are of a very high order.

In characterizing the Anglican preaching, Dr. Brastow wisely states the difficulty of making broad generalizations where so much variety is found, but he does admirably what he undertakes. The three schools of English Theological thought, High, Low and Broad Church, are discriminatingly considered, and criticisms are made upon the Anglican pulpit in general. Dr. Brastow thinks that the English church has not always had a sufficient appreciation of pulpit work as such, notwithstanding the great number of really great preachers who have adorned its annals. He also points out the conventionality of Anglican preaching. He further notes what he calls "an inadequate or defective teaching basis," which is followed by a defective aim, and finally by a slight regard for homiletic form. Excellent criticisms and estimates, with only minimum biographical notice are given to some of the great British preachers. Several of these have received larger treatment in Dr. Brastow's other book and are here only referred to.

The preaching of the United States receives careful and discriminating study, but it seriously lacks breadth and proportion. The general qualities of American preaching are given as being a high estimate of the preacher's function, intellectual virility, practical quality, and variety. These points are well taken and are discussed with vigor and sanity. One could wish that a little more attention had been given to the evangelistic and evangelical elements of American preaching, and to the spiritual and ethical value of these as forces in our national life. In discussing sectionalism as a note of variety in our preaching Dr. Brastow wisely generalizes thus (p. 331): "The prominence, then, of the intellectual quality in the preaching of the north, of the practical quality in that of the west, and of the emotional quality in that of the south may roughly, but of course inadequately, characterize their varieties of type." This is well said, and the intimation that enrichment in all these qualities would mark improvement in all sections cannot be gainsaid. When, however, our author, after some just remarks on southern preaching, proceeds to say that as compared with that of the north it is "less distinctly marked by intellectual deliberateness, independence and virility," we may accept the first word, demur to the second, and simply wonder at the third. How much southern preaching must one have heard or read to think that it lacks "virility"? Again, in criticising western preaching, our author is hardly correct in esteeming it deficient in catholicity, independence and progressiveness as compared with that of the east.

The author seeks to disarm criticism in his selection of preachers for treatment; and it must in fairness be said that this is an exceedingly difficult matter in a study of this kind, where so much must be left to the individual taste, predilections and information of the author. But admitting all this, it does not seem to this reviewer that Dr. Brastow has made his field of vision wide enough, or

has been quite successful in his choice of subjects within his limits. Among Baptists, for instance, the men selected are: Wayland, Wm. R. Williams, Richard Fuller, E. G. Robinson, W. N. Clarke, W. H. P. Faunce, R. S. MacArthur and Russell H. Conwell. These are, of course, eminent Baptists, and some of them representative preachers, but the list cannot be said to indicate a very broad survey of, or thorough acquaintance with, the American Baptist pulpit as a whole. The omission of John A. Broadus, for example, who is not mentioned anywhere in the book, will strike many readers as a very singular one. And another curious thing is the failure to mention among Presbyterians and Methodists, or Episcopalians any southern man. A survey of American preaching which takes no account of such men as Thornwell, Plumer, Hoge or Palmer; or of Bascom, Pierce, Marvin or McTeiryre; or of Dudley, Randolph or Gailor has certainly not fully covered its field. Dr. Richard Fuller is the only southern Baptist named, but here at least the choice was eminently correct even if the appraisal leaves something to be desired. No western preacher is noticed. It is true that the South and West have not furnished many published sermons for the literature of the subject, but they have furnished some, and their preaching and preachers have been too large and great a power in the religious life of the United States to be passed over in a general survey of American preaching. The time is long passed when any corner of this country can be justly even if unconsciously taken for the whole of it.

Our author is happier in his treatment of denominational varieties in our preaching. His estimate of the preaching of each denomination as a whole is prefixed to the mention of individual representatives. His broad and discriminating study is here especially in evidence. It is gratifying to note the high estimate placed upon Baptist preaching, which he finds to be especially strong in its

emphasis upon the Bible, its evangelistic and experimental qualities, and its marked variety.

The book is an exceedingly valuable contribution to the literature of Homiletics and the few things to which this reviewer has felt called upon to make exceptions are upon the whole, only slight drawbacks in a work of exceeding value and timeliness. The book ought to be in the library of every preacher and carefully studied by all who desire to know anything of the characteristics and power of modern preaching, particularly in England and the United States.

E. C. DARGAN.

Listening to God.

By Hugh Black. Fleming H. Revell Co.

Rev. Hugh Black was for ten years pastor of St. George's United Free Church, Edinburgh, Scotland. He is now professor of pastoral theology, Union Theological Seminary, New York City.

This is a volume of sermons, twenty-seven in all, preached to his old charge, Edinburgh. The title of the first sermon, from the text, "I will incline mine ear to a parable," Ps. 49:4, is the title of the volume. And a good one it is.

Perhaps none of us ever picks up a volume of sermons with the intention of reading all of them. We look over the table of contents and select the subjects and texts that strike us as interesting, thus "tasting the sermons," and reading what we like. I warn you, if this is your custom, that you will not get off so easily with this volume. It will seize you at once and hold you in its grip till you have read the last word.

Delightful sermons! Simple, good sermons! Sermons that stir mind and heart! You are in your own pew—feel that you are one of Mr. Black's congregation—and open ears and heart to the word of God. When the sermon is over you regret that it was so short, but you feel grateful to the preacher for the helpful message. He has

helped you wonderfully and you have a desire to tell him so. If his eyes should chance to fall upon this poor appreciation, I beg him to accept my thanks.

I wondered when I opened the volume if I should have to listen to a lot of worldly wisdom, apologies for the faith, and denunciations of the foe. So many good sermons have bad spots in them. The preacher carries us along with him; every minute his sermon grows better; but just when we feel sure of a feast of good things, he steps aside to display a little learning, or to strike a blow or two at a foe a thousand miles away. This discourages us—never feel sure of him again.

Well, Mr. Black did not disappoint me. I found no bad spots. He carried me right along, never turning to the right nor the left. It was the Lord and the Lord's business all the time. He seemed *determined* to know nothing but Christ and Him crucified. He never let me get away from the awful reality of sin and the glorious reality of salvation through our Lord Jesus Christ. He did not pause to tell me that great scholars have rejected such and such passages; nor that I must reconstruct my views of this or that doctrine. And think of this. He took a text from Isaiah and never said a word about "the two Isaiahs!" Right onward he went bearing the whole Bible aloft, a blazing torch of divine truth. And I followed to the end, ever more pleased and edified.

Here is a fine example of good preaching. The pulpit is no place for airing our learning—nor the learning of others. Neither is it a place for refuting our opponents, nor for slaughtering our enemies. Preach the gospel as it bears on all the problems of life. Preach it plainly, simply, earnestly, lovingly. Tell the people about Jesus. Tell them something they can do for Him, and for His people, and for this poor sinful world. The people are tired of philosophy, and word-battles, and "book learning." They want to hear about Jesus and duty and heaven!

These are the best sermons I have read in many a day—I can't say that I ever read better ones. As Mr. Black teaches the young preachers of Union Seminary I sincerely hope that he will be able "to show them how!"

J. P. GREENE.

Rudolf Hermann Gurland.

Von Lic. Joh. de le Roi, Leipzig, J. C. Hinrichs'sche Buchhandlung. 1906. 80 pf.

This little "brochure" of seventy pages gives account of the life and labors of a converted Jewish Rabbi, largely among his own people in Germany and parts of Russia. Gurland sprang from a Jewish family who lived in Holland, of whom some had been Christians. His father was a teaching Rabbi in Wilna. Gurland was himself brought up a Jew and became assistant Rabbi to his uncle in Limburg. His studies led him to question some of the principles of the Jewish faith, especially of the reformed wing. He resigned his office and gave himself to literary pursuits. In 1862 he got hold of a Hebrew New Testament and fell under the influence of a German military chaplain by the name of Faltin, in Kischineff, yet at the same time became rabbi of a Jewish congregation in that city. After a while he was converted to the Christian faith and received baptism at the hands of Faltin. He pursued his studies for a while and determined to devote himself to preaching the gospel among his own people. He attended the Mission House and the University at Berlin for several years and went back to Kischineff where he assisted Faltin with special relations to work among the Jews. He continued in these labors for some years with varying success, when he went as a traveling missionary. In 1876 he became pastor of the Lutheran Church in Mitau where he labored for twenty years. The latter part of his life he gave to traveling and missions among his own people, dying in great peace of mind in the year 1905. No statistical account is given of his suc-

cesses, but a number of Jews were led to Christ through him. His character was mild and loving. He did not argue so much with his compatriots, but sought to win them with love and Christian living. A number of touching incidents are given in his book of conversions of Jews of all classes to Christianity. The narrative is simply told and makes both interesting and easy reading.

E. C. DARGAN.

Rests by the River. Devotional Meditations.

By George Matheson, D.D. New York, A. C. Armstrong and Son. \$1.25.

Those who have found help and spiritual enjoyment in Dr. Matheson's *Hours of Retirement* and similar books need only be told that here is another of the same sort. There are short meditations, the first part exposition and thought, which glide into prayer in the second part. Thought and devotion mingle in a style clear, sweet, appropriate to its purpose. It is a delightful book to keep at hand for use in one's morning or evening devotions. Each meditation may be read in a few minutes; and they need not be read consecutively. Sometimes one must demur emphatically to the author's fanciful and forced interpretation of Scripture, but this does not often happen. The book, with its companions, must continue to hold high place in devotional literature, and bring rest and comfort to many a soul.

E. C. DARGAN.

The Social Message of the Modern Pulpit.

By Charles Reynolds Brown, Pastor of the First Congregational Church, Oakland, Cal. Published by Charles Scribner's Sons. \$1.50.

This volume constitutes the Yale Lectures on Preaching for the year 1905-6. In the preface, the author states that the subject grew out of his experience as a pastor and preacher. The first two lectures deal (1) with the demand for preaching adapted to the social questions of the day and the need of the pulpit's adjustment of itself to modern social life, and (2) with how this can be done

best through expository preaching, which gives alike the advantage of scriptural authority, of freshness, and of opportunity to deal directly and pointedly with many problems and evils. In lectures three to seven, inclusive, the author seeks to illustrate his thesis by using the Book of Exodus. He takes up first the oppression of the Israelites in Egypt as a type of the oppression of the laboring class in modern times. He shows how the call and training of Moses illustrates the need of competent leadership in social reforms. In the exodus itself he finds instruction as to the need of a complete change in social environment in order to secure the best social results. In the forty years' wandering is shown the need of the industrial training of a people for higher achievements. In the moral and ceremonial teachings of the law a new social order is set forth as an ideal. In the closing lecture, VIII. Dr. Brown discusses the best lines by which a modern minister should approach the discussion of social questions. These he finds to be the exaltation of the spiritual above the material, the growth of an intelligent good will, the shaping of public opinion, the recognition of the will of God, and the emphasis upon the deeper sources of motive for social effort.

The author's style is clear and unpretentious, but vigorous. You have no difficulty in seeing his meaning. The thought recommends itself by its balance and grasp; it does not surrender to the extremists and the agitators. Dr. Brown shows that both capital and labor have their faults and sins, that Socialism cannot be a panacea for all ills; yet he has strong words to say against all oppression, selfishness, trickery in our social and commercial life. Insisting upon the social and ethical message and duty of the pulpit, our author earnestly asserts that he does not minimize the spiritual and evangèlical estimates of the gospel, yet it seems hard to escape the appearance of doing in effect what is thus earnestly disclaimed in intention. But of course, here as elsewhere, there is much

room for difference in point of view. One must sometimes take exception to the author's critical position, so far as this is indicated. He seems at times to go further with the radical school of critics than is consistent with the thorough acceptance of the supernatural in the Bible. Again, in applying the teachings of the book of Exodus to modern social conditions, the preacher sometimes gets far away from his base. He is much more vigorous in his application than accurate in his exegesis. Thus, for example, in making the sacrifices of the Mosaic law teach the duty of self-sacrifice for the social good, our author is far off the mark. There are other examples of such forcing of Scripture. In the main, however, the book is suggestive, stimulative to thought, and helpful in hints as to method and spirit in dealing with the problems of the present.

E. C. DARGAN.

The Orbit of Life. Studies in Human Experience.

By Wm. T. Herridge, D.D. Fleming H. Revell Co., New York, Chicago, Toronto.

This little volume of 147 pages contains a series of brief addresses or sermons in which many vital themes are discussed. Among the titles of the chapters are the following: Prospective, Appreciation, Love's Thoroughfare, Self Mastery, The Triumph of Joy, The Two Bodies: an Easter Study. The author is gifted with a clear and flowing style. He has warm sympathy with human life in its struggles, and he exhibits much insight into the spiritual conditions which attend our moral progress. Many will find inspiration and profit in the perusal of these papers.

E. Y. MULLINS.

The Evolution of a Christian.

By David James Burrell, D.D., LL.D., Minister of Marble Collegiate Church, New York. American Tract Society, New York. \$1.00.

This is a series of sermons, or rather sketches of sermons, preached by Dr. Burrell in his own pulpit and aft-

erwards published. The publication was due to a request from Dr. Klopsch, of the *Christian Herald*, that the author should prepare for publication a treatise on the Steps to the Christian Life. Thus the sermons discuss such practical themes as: How to Begin, How to Hear, How to See, How to Grow, Tests of Profession, Tests of Faith, Character, Honesty, the Secret of Power, Failure, Steadfastness, and others. The characteristics of the sermons are not hard to see, for there is no subtlety to baffle, no great depth to require hard thinking, no great originality to startle. Everything is clear—thought, style, purpose. Here is true conviction of the old-time realities, traditional orthodoxy strongly and frankly held, and with no apology to anybody for saying in a simple and manly way what the man really believes. The thought is scriptural, the illustration sufficient, abundant, apt, modern. The style is lucid, appropriate, direct, easy. The aim is loyalty to Christ and Truth, benefit and help to man. It is a good book. Read it. E. C. DARGAN.

III. COMPARATIVE RELIGION AND MISSIONS.

Comparative Religion. Its Genesis and Growth.

By Louis Henry Jordan, B.D. (Edin.), Late Special Lecturer in Comparative Religion at the University of Chicago, with an Introduction by Principal Fairbairn, D.D., LL.D., D.Litt. New York, Charles Scribner's Sons. 1905. Pp. XIX, + 668. \$3.50 net.

This work is welcome to all workers in the relatively new field of Comparative Religion. It admirably supplements—it does not substitute—Professor Jastrow's *Study of Religion*, on which this author extensively depends for confirmation.

Mr. Jordan has maintained throughout a scholarly and judicial attitude in a field where he has made laborious and painstaking investigation. That he has not gotten at all the facts will be evident enough and it is to be regretted that injustice is done in some omissions from his

tables of institutions setting forth a summary of their interest in Comparative Religion.

Taking a look at the contents of the volume we find a needlessly overgrown *preface* which is on this account dignified by the title *Introduction*. Part I. is *Prolegomena* in three chapters, the most discursive, least direct and least attractive of the book but serving to set forth the defense of this *Science* and its "method," "aim and scope."

Part II. sets forth the "Historical Preparation" for the Science of Religion by accounting historically and critically for "Its Tardy Genesis" (chap. IV.), and by presenting "Its Prophets and Pioneers" (chap. V.) Here are included all workers in this field up to 1850. A judicious estimate of the work of each of these with his value to the study is set forth briefly and with due deference to the estimates of other writers but with the assurance and dignity of independent judgment.

Part III. is much more extensive—seven chapters with more than 300 pages. The chapter headings will best show the author's method of dealing with the subject: VI. Its Founders and Masters; VII. Its Several Schools; VIII., IX., Its Auxiliary Sciences; X., Its Mental Eman-
cipations; XI., Its Tangible Achievements; XII., Its Ex-
panding Bibliography.

In discussing the "schools" of students and writers our author makes division into three, a Revelation School, an Evolution School, and a Composite School. He points out the defects and insufficiencies of the first two and the merits of the third. In common with most liberal writers the views of the "Revelationists" are here exhibited in a way to make them at once absurd for any modern student and there is scant justification for finding such a school at all, especially if attention is confined to the period since 1850, as is here done. Mr. Jordan is quite superior to Professor Jastrow in recognizing the validity of "supernatural" elements in the final judgments of the

Science of Comparative Religion. Even here, however, we find the "scientific" tendency to ignore the "supernatural" in making up the scientific system. Certainly it is true that the admission of the "supernatural" is the introduction of a troublesome factor, troublesome because its laws are unknown and its effects not exactly ponderable; and if science is to be complete and exact no such elements must intrude. But if the "natural" factors fail to account for all the facts of the science to ignore another factor that would account for them is not quite "scientific" even though something of the appearance of completeness is lost by the consideration. Astronomy seeks the unknown planet or star that is a "disturbing" factor in its calculations and admits—aye insists on—its actuality even if undiscovered and not yet weighed and catalogued. The Science of Religion can afford, as a science purely, to adopt a similar course. Can it afford not to do so? In noting the achievements and cataloguing the bibliography the author does not proceed along the lines of his "schools" but divides geographically. This part of the work is highly interesting and helpful. Indeed the whole work is, in the main, most fascinating.

In the making of a book one accumulates a good deal of material that does not find place in the orderly progress of the work. Some writers cannot endure the "loss" of this material and so "*append*" it in a lot of fine print notes. We have ninety pages of such "Notes" served up to us in this work.

There are some religious study charts with explanatory notes. These are illuminating and instructive but not based on thoroughly scientific principles. Especially with reference to China is it a mistake to undertake to assign definite millions as adherents of the various religions, the total exactly equaling the estimated population of the Empire.

The index is extensive and most valuable.

It is a good promise that this volume is to be followed

shortly by two others on the same general subject, treating respectively "*The Principles and Problems*," and "*The Opportunity and Outlook*" of Comparative Religion.

W. O. CARVER.

What is Japanese Morality?

By James A. R. Scherer, President of Newberry College, Author of "Young Japan," "Japan of Today", "Four Princes," etc. Philadelphia. The Sunday School Times Co. 1906. Pages, 90. Price, 75 cents, postage paid.

Confessedly Japanese character is not easily understood by Westerners and so the ethical life of Japan is puzzling. This little volume based on personal observation and careful study is an effort to locate and interpret the basal principle of Japanese morality, which the author finds in *Loyalty*. The discussion is interesting and well written. The principle of loyalty is well illustrated in popular Japanese stories and is discussed philosophically in relation to Shinto and Buddhism and to Christianity. It seems not to have occurred to the author that loyalty might be taken as a keyword to the morality of any system quite as well as of those of Japan. It is only a question as to the relations in which loyalty is manifested. Loyal to what? and why? These are the real questions. Loyalty would seem to be only another word for faithfulness to the ethical relations and so a sort of measure of morality quantitatively, rather than an explanation of morality qualitatively.

The book is full of life and interest and will help the reader of limited knowledge to a better understanding of Japanese ideals.

It affords encouragement, too, for the Christian missionary.

W. O. CARVER.

Yin Chih Wen. The Tract of the Quiet Way with Extracts from the Chinese Commentary.

Translated from the Chinese by Teitoro Suzuki and Dr. Paul Carus. Edited by Dr. Paul Carus, with frontispiece. Chicago, Open Court Publishing Co. Pages, 48.

Only six of the pages are occupied with the *Tract* proper. These are proverbs mostly in the form of moral commands and of a high order, in the main. They are drawn from all the religious sources in China with a slight Buddhistic preference. The editor's somewhat elaborate *Introduction* rather exaggerates the importance of the little tract of which he says "there is probably no family in China without it" (!). The date is assigned as "certainly not * * later than about 1600 A. D."

This is its first presentation in English.

W. O. CARVER.

T'ai-Shang Kan-Ying P'ien. Treatise of the Exalted One on Response and Resolution.

Translated from the Chinese by Teitoro Suzuki and Dr. Paul Carus, containing Introduction, Chinese Text, Verbatim Translation, Translation, Explanatory Notes and Moral Tales. Edited by Dr. Paul Carus, with sixteen plates by Chinese artists and a frontispiece by Keichyu Yamada. Chicago, Ill., The Open Court Publishing Co. London, Kegan Paul, Trench Trübner and Co., Ltd. 1906. Pages, 139.

The Chinese work here translated, the editor claims, is the most popular "of all publications on the globe," "measured by either the number of copies in which they appear or the devotion of their readers" exceeding both the Bible and Shakespeare, a piece of information to be assigned to the class "important if true." The editor's *Introduction* occupies the first ten pages. *The Chinese Text with Verbatim Translation*, on opposite pages, brings us to p. 47. Thirty-two pages are occupied with the smoother *Translation and Explanatory Notes*. Fifty-six pages are devoted to the *Moral Tales* illustrative of the main work, together with notes; the sources and relation of these *Tales* to the main work is not made plain.

The work is described as a Taoist treatise with Buddhist and Confucian influences. It is rather more Buddhist than Taoist, though these two elements are about equally evident. The *Moral Tales* are decidedly Buddhist.

The whole work is of decided interest to the student of Chinese religion and morals. Several notes illustrate the well-known attitude of the editor toward Christianity. We cannot judge of the translation but it would seem to have been done with care.

W. O. CARVER.

IV. CHURCH HISTORY.

Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten.

Zweite neu durchgearbeitete Auflage mit elf Karten, 2Bd, von Adolph Harnack. J. C. Hinrichs'sche Buchhandlung in Leipzig. 1906. Price in cloth, 15 m.

The first edition of this great work was reviewed at length in the columns of the Review and Expositor for January, 1905. The constant use of the book since has but confirmed and deepened the favorable impression then expressed. The author's knowledge of the literature of the period is astounding. His interpretation may not always be accepted, and he leaves small room for the presence of the Divine in the progress of Christian work; but his treatment and information are exhaustive. The critics of the first edition have not led him to change the views then expressed in any important respect. The author's studies have continued since the appearance of the first edition and the additional material has been incorporated, increasing the size of the work somewhat in spite of a few omissions of material found in the first edition. This is especially the case in the fourth book which deals with the statistical part of the subject—the location, size, etc., of the churches at the end of the period. There are additions elsewhere, sometimes in footnotes and sometimes in the text. There is also an effort to give more life and color to the course of the history in various provinces. Although there is in the new edition, no important change of view as to the method and progress of Christianity there is considerable addition to the material offered. It is and will long continue to be

the great work on all phases of missionary history in the first three centuries. The new edition is provided with several maps, drawn by Harnack himself and illustrating by the use of colors and otherwise the spread of Christianity from period to period and province to province. These are very valuable, being the result of the thorough study of the greatest historian of this period now living. The new edition unfortunately appears in two volumes, thereby losing in its usability. The first edition has very recently appeared in an English translation, "The Expansion of Christianity in the First Three Centuries," Williams & Norgate, London. It seems a pity that it could not have been a translation of this new and revised and more complete edition.

W. J. MCGLOTHLIN.

Democracy in the Church.

By Edgar L. Heermañce. The Pilgrim Press, Boston. 1906. Pp. 1-268.

This work is called forth by two demands of the times, viz.: Christian union and more efficient organization for the work of the kingdom of God. The author believes that Democratic or Congregational principles of church government furnish the only possible basis of Christian union and at the same time the best basis for Christian work. Moreover he believes Democratic principles are biblical though not worked out in detail. The four essential principles of a church as set forth by Christ are: (a) Its members are genuine Christians, (b) closely and permanently associated, (c) for the promotion of the kingdom of God, and (d) genuinely loyal to this purpose. pp. 12 f. He finds that these principles were realized in the earliest churches, but passed away in the second century before the progress of a rising oligarchy. Democracy was revived in the Reformation era by the Anabaptists and Robert Browne, the founders of the modern congregational type of church government. The author dis-

cusses at some length the various modifications of theory and practice among American Congregationalists during the seventeenth and eighteenth centuries, admitting that in the earlier years there was a strong Presbyterian tendency and that "to the Baptist churches in America belongs the honor of being the first to hold, both in theory and practice, a direct democracy." p. 67. This direct democracy is made efficient for the larger work by the right of Christian association. These larger associations can have neither legislative nor judicial functions because the local churches exercise neither of these functions; but they can and should have administrative functions, because administration is the *raison d'être* of the local churches and can be delegated to a larger body. If representative bodies are confined to administration they do not in any way endanger the freedom of the churches. Here lies the possibility of Christian union, which in its last analysis is a question of polity. Let the general bodies of other churches give up their legislative and judicial functions and the congregational churches organize general bodies with administrative functions, and the union can be easily accomplished. pp. 102 f. The author's idea of church union is peculiar: "One church in a town, to include all the Christians in that town, of all shades of belief and opinion and preference." p. 111. If this is impossible because of the size of the town or sharp religious differences then we must have "a brotherhood of self-governing churches, held together by sympathy and work, not by legislative and judicial machinery. For this latter there can be no place." p. 113. We must "pool our differences and our agreements." p. 113. How far this differs from the present relations of the denominations where fraternal feelings exist, it is impossible to see; nor is the gain to accrue from such a state apparent. The most we can do for Christian union is to cultivate Christian fraternity.

Again the author is utterly confused and confusing on the basis and meaning of infant baptism. Believer's baptism symbolized "entrance on Christ's service," "the washing away of sin," "a real cleansing of the heart, a making over of the life, through the influence of Christ." p. 159. Not so with infant baptism. It is not a symbol of anything, but "rather the solemn form by which the parents and the church appropriate for a child all the love and power which are at the command of God's true sons. We take a covenant for him." p. 163. "The value of baptism will depend on the spiritual atmosphere of the home in which the child grows up. Baptism of a child by a Christian church where neither parent is a member of that church would in most cases be meaningless." p. 165. In other words there are two baptisms with totally different meanings, one for believers, another for children. Nothing could be more illogical or devoid of Scriptural foundation. Baptism is one and whatever it means for believers, it means for children if they are to be baptized. There is but one logical ground for infant baptism and that is baptismal regeneration. The author admits that "believer's baptism was certainly the ordinary practice in the primitive church." Infant baptism in the New Testament is only "probable," "but here again, we believe, the almost universal practice of the Christian church from early times is a natural and legitimate development of Christ's command and the apostles' practice." p. 157. The author should have told us that the "early times" begin about the middle or end of the third century.

The book is an able presentation of the author's views, fresh and suggestive, fair and fraternal.

W. J. MCGLOTHLIN.

John Calvin, Organizer of Reformed Protestantism.

By Williston Walker, Professor of Ecclesiastical History in Yale University. New York, G. P. Putnam's Sons. 1906. \$1.50.

We have here the latest volume in the *Heroes of the*

Reformation series, edited by Dr. Samuel Macauley Jackson. The characteristics of this series are well known to those who have seen or used the previous volumes. They are generally marked by freshness of research, balance of judgment, modern view-point, clear style, and brevity. The present volume keeps pace with its predecessors in these respects. It is a fresh, able, interesting and valuable study of the great Genevese reformer. It is the fruit of years of patient study. While greatly condensed in presentation, the material is thoroughly sifted and weighed. It is really remarkable how much important information is contained in so brief a compass. Nothing that is essential in the life of the great theologian seems to have been slighted, and yet the absence of prolixity and detail is notable. The great authorities have been carefully studied, and back of them, all available sources also have been subjected to painstaking review. The forces and movements which made possible Calvin's career are briefly but intelligently presented. The early years and training of the precocious young scholar are appreciatively and discriminatingly studied. Keen interest is awakened by the discussion of Calvin's "sudden conversion"—as he himself calls it. That brief phrase in the preface to Calvin's commentary on Psalms, has given his biographers, early and more recent, a great deal of trouble. To understand precisely what he meant by it, or to date the occurrence itself, has been a task for criticism, and the variety of opinion among competent authors is continued evidence of the difficulty in hand. Professor Walker deals with it as well as could be under the circumstances. He wisely says (page 90): "To the present writer none of the careful interpretations just cited is held to be satisfactory, but he can offer his own attempted reconstruction only with the consciousness that it is equally tentative and fallible." He thinks that Calvin's family experience—his father and brother having fallen under discipline—tended to loosen the hold of

the Roman church upon him. He thinks also that something must be allowed to the influence of Calvin's kinsman, Olivetan, and to that of his teacher, Wolmar, and that these influences came to a head, in his own reflection, after the publication of his *Commentary on Seneca* in 1532, and the delivery of Nicholas Cop's famous inaugural address on becoming rector of the University at Paris, in November, 1533. Notwithstanding the obscurity of this event its reality and importance are properly discussed. The next great event in Calvin's life is the publication of his *Institutes* in 1536, and this receives its due and well considered study. The early work at Geneva, the busy intermission while in exile in Strasburg, the return to Geneva, and the forming of its ecclesiastical constitution are sketched with intelligence and clearness. The great tragedy in Calvin's career, the condemnation and execution of Servetus, receives particularly careful and judicious treatment. Calvin's responsibility and blameworthiness in that terrible affair are not minimized, while the general sentiment of the age, which was favorable to such persecutions, is properly estimated and the aggravating nature of the circumstances which led to the execution are properly weighed. The character of Calvin, and both his contemporary and posthumous influence are wisely estimated. The description of his closing years and enormous labors is well done. Upon the whole, both Professor Walker and his readers—and they should be many—are to be congratulated upon his achievement.

E. C. DARGAN.

The Life of Sir George Williams, Founder of the Young Men's Christian Association.

By J. E. Hodder Williams. A. C. Armstrong and Son, New York. 1906. Pp., 358.

Perhaps no religious movement of the nineteenth century has proven more beneficent in the past and holds greater promise of usefulness in the future than the

Young Men's Christian Association. Its origin, growth and power is one of the marvels of recent religious history. It is, therefore, a matter of more than common interest when the authorized and official biography of Sir George Williams, its founder, appears. All the world knows something of his wonderful career, but in the volume before us we have for the first time the story of his life adequately told. Probably never in history has there been a Christian layman who was more widely useful than Sir George Williams. The eighth and youngest son of a poor farmer of Somersetshire, South-western England, with little education and no influence beyond personal merit, he built up a large fortune, founded the Y. M. C. A., was knighted by Queen Victoria and died honored by the whole Christian world. His sincerity, simplicity, tact and intense piety made him one of the most successful missionaries to young men of all. His business methods were models for Christian men in their sterling honesty and their care for employees. It is a fascinating story admirably told. It is a message, an evangel, to the young business men of our time. Naturally much of the early history of the Y. M. C. A. is treated and illuminated by this life of its founder.

W. J. MCGLOTHLIN.

Saint Francis of Assisi, Social Reformer.

By Leo L. Dubois, S.M. Benziger Brothers, New York. 1906. Pp., 250.

This work approaches the study of Francis from a new view-point, which, however, is justified by the results of his labors. His primary object was of course religious; but his religion was of that type that finds its best expression in social service. There was mystic contemplation, but only to gather strength for the battle of practical life. Francis and his companions profoundly affected the common people for the better. They lived among the poor, ignorant, degraded and suffering and

brought light and hope to them. Denying themselves all earthly goods they were in a position to know the poor. But their influence extended in other directions. They stimulated art and learning, and gave a smart uplift to society.

The author is a Catholic and the work has the approval of the church; but it is liberal in spirit. It recognizes the excellence of the work of Sabatier and other Protestant scholars in elucidating the life of Francis. The author strives to stir a middle course between the extreme Catholic and Protestant writers. There is an appendix treating the sources and the more recent literature on Francis. Altogether this new study of Francis was worth while and throws some additional light on the subject.

W. J. MCGLOTHLIN.

Militia Christi. Die Christliche Religion und der Soldatenstand in den ersten drei Jahrhunderten.

Von Adolf Harnack. J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1905. Pp., 129. Price M 2.80.

This pamphlet is a by-product of Harnack's studies for his recent great work, "The Extension of Christianity in the First Three Centuries." It is strange that so interesting and important a subject as the attitude of the early Christians toward war and military service has not had adequate treatment earlier. Harnack has at length supplied that lack. It is done with his usual masterful touch and exhaustive handling. He treats the subject under two general divisions; (1) the figurative use of war-images in describing the various phases of Christian life and (2) the attitude of Christians toward actual military service in the imperial armies. After pointing out the fact of "holy wars" in the course of Christian history and the presence of military organization in some monastic orders, in the Salvation Army and elsewhere, and the presence of the military spirit despite the peaceful character of Christianity, he turns to the discussion of the extensive use of military language in the descrip-

tion of the Christian life. This was inherited in part from Judaism, in part from other religions and arose in part from military expressions used by Christ, by Paul and others. Paul especially emphasizes the idea that the Christian is a warrior, especially the Christian missionary. Harnack thinks some of Paul's expressions were influential in the development of the clergy as an order and the later development of monasticism, but in this position he overworks his material. Leaving the New Testament literature he finds a continuation of this imagery in abundance down to the time of Constantine; but the war was always a spiritual one and actual resistance, even to the terrible persecutions of the time, was not one time preached in all the period.

Turning to the second question Harnack finds that the great body of Christian writers opposed military service on the part of Christians and that the great majority of Christians shunned the service. This opposition was due to the general opposition of Christianity to war and the shedding of blood, to the fact that officers must occasionally inflict the death penalty, to the idolatry and emperor-worship required of soldiers, to the low moral life of the army, etc. It is interesting to note the opposition of the early Christians to military service, to the holding of civil office, to capital punishment and to oaths, four points on which the sects of the Middle Ages and the later Anabaptists were unanimous. On the other hand there is abundance of evidence that there were many Christians in the army. Tertullian, one of the most violent opponents of the service, admits their presence in the army in considerable numbers. The first great recognition of Christianity was in the army when Constantine raised the sign of the cross at the Milvian bridge and threw himself upon the Christian soldiers for support. After the recognition of Christianity by Constantine opposition to military service on the part of the church ceased. In fact Harnack maintains that the term *pagan*

did not mean countryman as against city man as was formerly supposed, but civilian as against soldier; the imagery of war had so completely taken hold upon the imagination of the Christians by the end of the Fourth century or earlier that they regarded themselves as warriors while all others were civilians, *pagans*. In this view he has the support of Bigg, the English historian. An appendix contains the passages on which the conclusions are based.

This brief notice will serve to give some idea of the contents of this suggestive and valuable treatment of an important subject.

W. J. MCGLOTHLIN.

Studies in Early Church History.

By Henry T. Sell, D.D. Fleming H. Revell Co., New York. Pp., 162. Price, 50 cents.

This is one of the volumes in Sell's Bible Study Text Books and is intended for popular Bible classes. It deals with the history of Christianity up to the time of Constantine. For its purposes it is well done. It is a pity that the value of church history for Bible classes, prayer-meeting talks, etc., is so little recognized. If this little work serves to popularize the subject it will have done a good work. Pastors would find it quite helpful in this direction.

W. J. MCGLOTHLIN.

Wesley and His Preachers. Their Conquest of Britain.

By G. Holden Pike. T. Fisher Unwin, London. Pp., 310. Price, 3s. 6d.

This work is not an orderly life of Wesley nor is it intended for scholars. It is based chiefly on Tyerman's Life and on Wesley's Diary. It might be called "Popular Studies in Certain Phases of the Great Methodist Movement." This will be seen from the titles of some of the chapters: "Some Characteristics of the Man," "The Early Assistant Preachers," "Some Characteristics of the Work," "Travelling and Travellers," "Some

Phases of Town and Village Life," "The Common People," etc. The book is chiefly valuable in its presentation of the conditions which met Wesley and his preachers in England, Scotland and Ireland. Still even here it adds little or nothing to Tyerman which still remains the masterpiece on the life of Wesley. Its easy, flowing style and vivid portrayal of eighteenth century conditions will make it helpful and pleasant reading for those who do not care to go into the larger work.

W. J. MCGLOTHLIN.

Weltgeschichte seit der Völkerwanderung. In neun Bänden.

Von Theodor Lindner, Professor an der Universität Halle. Vierter Band, Der Stillstand des Orients und das Aufsteigen Europas. Die deutsche Reformation. J. G. Cotta'sche Buchhandlung Nachfolger, Stuttgart. 1905. Pp., 473. Price M5.50.

The Germans are the great writers of universal histories (Weltgeschichte). While there are no good general histories in English, there are a number in German and here comes another. The author thinks this to be "the psychological moment" for such a new attempt, because it is now for the first time possible to write a real universal history for which the diligent and minute investigations of recent years have prepared the material. His is to be a history of the development of the present day world, "to comprehend the times in their significance for the whole," a tracing of causes and effects rather than a description of events themselves. This is the true ideal for the general historian to hold before himself, but the author has not lived up to his ideal very well. He has sometimes given undue space to things German, and especially things Prussian, when judged from the standpoint of universal history; but he usually chooses the important, the significant; the progress of the narrative is never lost in details, nor do political relations absorb all the space. Economic, so-

cial, cultural, moral and religious questions receive a due share of attention. And yet one misses something, that masterful grasp of all the forces in society, which the writer of universal history above other men, should have. Space does not permit review of the work in detail, but it should be said that the treatment of the Renaissance and Reformation are specially valuable and suggestive.

W. J. MCGLOTHLIN.

Persia, Past and Present. A Book of Travel and Research with more than two hundred illustrations and a map.

By A. V. Williams Jackson, Professor of Indo-Iranian Languages, and sometime Adjunct Professor of the English Language and Literature in Columbia University. The Macmillan Co., New York. 1906. Pp., 467.

Persia is one of the oldest empires in the world, and yet it remains largely unknown to us Western peoples. A book, therefore, like the present is very welcome. It is a book of travel, but one of more than ordinary interest. It is written by a scholar and experienced traveler, acquainted with the literature, language, customs and history of the country, interested in the important things and knowing how to see them. It is not, therefore, the newspaper jottings of the globe-trotter. There are interesting notes of travel, but also chapters of research. The journey was not long in duration, but it covered those portions of Persia which hold most that is of literary, religious, historical and antiquarian interest. The volume is a splendid example of book-making. The numerous illustrations are made from excellent and illuminating photographs, and the work was admirably done. With this book one can make a very interesting and instructive "stay at home" journey to Persia and Central Asia.

W. J. MCGLOTHLIN.

V. SYSTEMATIC AND APOLOGETIC THEOLOGY.

A Manual of Theology.

By Joseph Agar Beet, D.D. A. C. Armstrong and Son, New York. 1906.

This is a comprehensive volume of 559 pages, charmingly written and pleasing in its mechanical execution. The author is sane, scholarly and spiritual. He is at home in various branches of allied knowledge, and therefore presents his topics in large and attractive perspective. He is well acquainted with the history of doctrine, and is aware of the theological trend of the present day, but what is far better though of less frequent occurrence, he has an intelligent, profound and sympathetic grasp of biblical truth. The scope of the work can be best indicated by giving the topics of the eleven parts into which the book is divided. Nature and God; Christianity and Christ; The Sacred Records; The Father, Son and Spirit; Man: Created and Ruined; The Gospel of Pardon; Through Christ Jesus; The New Life in Christ; The Divine-human Christian Life; The Church of Christ; The Last Things. The author unifies a study of the Canon, Ecclesiology, Pastoral Duties, a brief history of many important doctrines, and the topics ordinarily discussed in theological treatises. He meets critical problems fairly and adopts a judicious historical method. He keeps both eyes open, and is not afraid to adopt traditional views when they seem best, neither is he slow to modify them when his investigations lead him to this conclusion.

The author seems to be fair-minded and does not deal in acrimonious denunciations. His spirit is admirable, style clear, vigorous and unusually attractive. He gives copious references to the Bible, and shows rare power in their combination and interpretation.

He is a Trinitarian and Post Millennarian. He hinges his faith in miracles on the resurrection of Jesus Christ

which he considers historically proved beyond the shadow of intelligent doubt. As to the atonement he says that "in the death of Christ, we see the Father not overriding but submitting to his own law." God in the death of Christ maintains the inevitable moral sequence of sin and death. The atonement "safeguards the announcement of pardon for all who repent" and prevents man from perverting the forbearance of God and the doctrine of forgiveness. "In the need for this safeguard against immoral misuse, lies the absolute necessity of the death of Christ for the pardon of sins, which underlies the entire New Testament." But one is inclined to ask whether the atonement is intended more as a preventive of man's misuse of divine mercy, or as a necessity of God's holiness and man's sinfulness. The discussion of this topic is fresh and vigorous though one may dissent from his position, or believe that he falls short of the full biblical presentation. He accepts the position of the original innocence of man, and consequent fall so that all are now by nature the "children of wrath."

He is unusually clear in his presentation of the believer's union with Christ by personal faith and the privilege and duty of a blessed assurance of salvation. His doctrine of the "eternal forethought of God" in which the "two elements in God's purpose of salvation are a selection or choice or election of the objects of salvation and a marking out beforehand or foreordination or predestination of the goal to which he purposes to lead them," is clearly presented. He thinks the original material creation included merely a homogeneous substance, "for heterogeneity would imply a previous history." The original matter was divinely endowed with all the necessary forces for the future stages of Theistic evolution. He bases his doctrine of human freedom upon the testimony of conscience and history. "We can not throw off a conviction that we are ourselves the ultimate source of our own action" and that our sense of

responsibility is such a powerful deterrent from sin that it cannot be considered a delusion. He traces the church idea from the congregation of Israel where membership was national to the assembly of the saints in Christ where the membership is personal. He frankly admits that there is no scriptural authority for infant baptism but strangely argues that as Abraham was circumcised when an adult and Isaac when an infant, so the descendants of Abraham may be baptized in either maturity or infancy.

The infants of any parents, believers or unbelievers, may be baptized. How does the following sound in this day of classical and biblical learning? In speaking of baptize he says: "In classical, and more frequently in later, Greek, the word is occasionally used in the sense of dip, or sink, or soak." His remarkable comment on Rom. 6:4 and Col. 2" is thus presented as a rebuttal to the contention that "buried with Christ" means immersion. "But in ancient Greece, the sprinkling of a handful of dust was a valid burial." His array of scriptures on the topic of future retribution is excellent but his conclusion is foggy. "The New Testament writers agree to describe with more or less definiteness, the doom of the lost as utter ruin including actual suffering and final exclusion from the blessedness of the saved. They do not say or suggest that their agony will ever sink into unconsciousness; nor do they plainly and categorically assert its endless continuance. A few important passages look forward to the universal homage of a ransomed race and universe; but not in a way which implies the ultimate salvation of all men now living."

All in all it is one of the best of the valuable English treatises on theology, in thought, comprehensiveness, development, style and spirit.

BYRON H. DEMENT.

Christ and Science.

By Professor Francis Henry Smith. Fleming H. Revell Co., New York, Chicago, Toronto.

This volume consists of the Cole Lectures which were delivered by Prof. Smith in the year 1906 at Vanderbilt University. The Cole Lectureship was founded by Col. E. W. Cole, of Nashville, Tenn., with a view to establishing a course of lectures annually in the defense and advocacy of the Christian Religion. Prof. Smith has done excellent work in this volume. The aim is to show that the progress of modern science has not been away from but in the direction of Jesus Christ. Christ is the center of science as it exists to-day. There are six lectures, on "The Old Testament in Its Relation to Physical Science," "The New Testament in Its Relation to Physical Science," "Scientific Hints in Both Testaments," "Christ's Love of Nature," "Christ the Model for the Teacher of Science," "The Great Teacher Himself." In the lecture on The Old Testament and Science the author shows that the universe, as revealed in the Old Testament, is made up of matter, energy and life, and this conforms to the conclusions of modern science. Modern science leads to the conclusion that the universe is super-physical in origin. There are three great generalizations which characterize the Nineteenth Century and cause it to stand forth first in all the centuries. One of these is the conservation of matter, another is the conservation of energy, and the third is the continuity of life. Each one of these generalizations which science has made in the Nineteenth Century leads us back through an indefinite past in which we find at no point an explanation of the origin of things. We find nothing but transformation from one form to another in the various objects and forces of nature. The question of the first cause is not answered by science, but this conclusion as to the continuity of life and the conservation of matter and energy inevitably leads to the necessity for a first cause for all

things, which accords with the teachings of Jesus Christ.

In the second chapter on the New Testament and Physical Science the author shows that the traits of character which are required in the study of nature are the same as those inculcated by Jesus Christ. The fundamental qualities required by the scientist are humility, simplicity, love of truth, and faith, and these are the cardinal virtues in the Christian ideal of character.

In the third chapter the author gives hints which point toward the conclusions of modern science. Among these may be named the fact that light is, in Genesis, declared to have existed before the sun, which accords with modern scientific theory; and another illustration of the same point is the introduction and progress of life on the earth. The author says that the progress of life, as taught by modern science, is in accordance with revelation in Genesis. In the closing chapters he gives interesting discussions on Christ as a teacher.

This book will find many readers who will be greatly helped by its insight into modern science and its interpretations of Christianity from the scientific point of view. It is a valuable addition to the numerous books which have been written in recent years to aid the faith of the wavering and the doubting whose faith has been disturbed by the supposed results of scientific research.

E. Y. MULLINS.

The World's Desires or The Results of Missions. An Elementary Treatise on a Realistic Religion and Philosophy of Human Life.

By Edgar A. Ashcroft. London, Kegan Paul, Trench, Trübner Co., Ltd. Chicago, The Open Court Publishing Co., Ltd. 1905. Pp., 450.

A well printed, attractive looking volume with an engaging literary style is this effort to set forth the results for religion and philosophy of that Materialism that seeks to go under the more popular title of *Monism*.

It is quite generally recognized nowadays that Materialism furnishes no sound basis for a philosophical sys-

tem, but Monism is quite popular and Haeckel and his followers have appropriated the name for a system far more allied with philosophic Materialism.

This work discusses "The Problems of Human Life and Thought," "Our Knowledge of the Material Universe," "The Human Organism, and Organic Life," "The Human Soul." This fourth topic is a misnomer for the author is emphatically dogmatic in his denial of the existence of any such entity as the term *soul* naturally suggests. Indeed, the work is far more negative and destructive than positive and constructive. Where positive elements of religion are presented they are confessedly imaginary structures, out of materials, however, drawn from the most solid fact as attested by "unerring" "scientific processes." The discussion is fearless, even reckless, and fascinates somewhat as the performance of a rope-dancer. Logical consistency and scientific exactness put no limitations on the author's affirmations or conjectures. He is peculiarly unfortunate in his references to the Scriptures, displaying a truly astounding ignorance of both the letter and spirit of their content; as when he attributes to Jesus a saying from the Prayer-book, or credits Paul with frequent use of a saying that is the exact contradiction of what Paul does affirm, or, worst of all, when he criticises the "Ten Commandments" for containing "no injunction against lying or cheating." The ethics of "the religion of realism" will not likely be commended by the assurance that "no final ideals or absolute standards of religious or other practice are possible for successful application to human conditions. The sole rules of conduct for state and individual must be, enlightened expediency and utility, and the laws and customs which shall from time to time be based thereon by experience, as interpreted by the approved authorities appointed by the community"; nor again by the promise that under this system "no longer will vast social cankers on the

one hand, and ridiculous unnatural prudery, and sexual starvation, on the other, be the tacitly accepted relations between men and women."

Of course the work frankly denies God and it makes sport of the Psalmist's declaration that "the fool hath said in his heart there is no God." He charges to religious institutions the persistent prevalence of ignorance.

One ought, if possible, to give the work credit for its constructive elements; but, as already intimated, these are wrought in the imagination and present only "possibilities" and "probabilities" as also do they deal in the broadest generalities with promise of detailed exposition in a volume to follow this.

The work is appropriately dedicated to Ernst Haeckel "by permission."

W. O. CARVER.

Haeckel's Monism False. An Examination of "The Riddle of the Universe"; "The Wonders of Life"; "The Confessions of a Man of Science." By Professor Haeckel, together with "Haeckel's Critics," by Mr. Joseph McCabe.

By Frank Ballard, M.A., B.D., B. Sc., F. R. M. S., etc. Author of "The Miracles of Unbelief", "Clarion Fallacies", "Which Bible to Read", "The Mission of Christianity", "Reasonable Orthodoxy", etc. London, Charles H. Kelley. XVI, + 605 pages.

So little is Haeckel read on this side of the water, and so few are the believers in his gross materialism, so very different indeed are all the real philosophical tendencies, both scholastic and popular, that one is quite shocked by the apparent need for English readers of so voluminous a review of the vociferous German scholar's positions. In England there is large following for materialism among a class that in this country have not yet come to account themselves philosophers at all. There are special conditions, ecclesiastical, political and social, for setting this class of better artisans and tradesmen against the more cultured forms of philosophy and religion; conditions that

do not yet obtain in America and some of which could find no place in our life.

For this class very largely Mr. Ballard has for years been a most watchful, sincere and competent guardian and defender of the Faith of the Gospel. He stands as an example of the *polemic* rather than the *apologist* and as such gives good account of himself. He wants nothing of his usual vigor in this volume and has somewhat more of comprehensiveness than his discussions usually have allowed.

That English readers could be found for Haeckel's works and expositions of them by the hundred thousand is somewhat surprising and is a proof of the energetic propaganda of "Rationalist Press Association."

One who desires to read a remarkably vigorous, frank, incisive polemic against Haeckel and his advocates will do well to get this work, but one can hardly think much need for it will be found in America. We have many and serious forms of skepticism and of aggressive attack on Christianity here, but Haeckel's specific form will not soon do us serious harm.

W. O. CARVER.

VI. NEW TESTAMENT.

All About the Bible.

By Sidney Collett. Fleming H. Revell Company, New York. Pp., 324.

The fullness of the claims of this book cannot be quite appreciated without reading its subtitle: "Its Origin—Its Language—Its Translation—Its Canon—Its Symbols—Its Inspiration—Its Alleged Errors and Contradictions—Its Plan—Its Science—Its Rivals" (all in three hundred and twenty-four pages!!) It is unfortunate that the author makes such claims for his book. It is intended as an answer to questions which puzzled the author twenty-five years ago, but it does not deal with the questions which are most important to-day, or

if it does touch them it is to be feared that its method and manner will prevent it from being as helpful as desired. The infallibility of Archbishop Ussher's chronology seems generally assumed; it is insisted that the word "day" in the creation narrative must have been used literally; an argument for the Trinity is found in the ordinary Hebrew sign of the accusative case as used in Gen. 1. 1; a proof that God planned the Bible is based on the character of Ps. CXVIII. 8, which is called the middle verse of the Bible, as if Stephen's dividing the Bible into verses in the XVI. century were as divinely guided as the original authors, and as if the correction of the mistakes of copyists had not changed the number of verses in the New Testament; it is said that the glacial period "was probably caused by the withdrawal of the light and heat of the sun from the world at a time prior to the reconstitution of the world for man as recorded in Gen. 1," and other examples of unwise assertion and argument abound. However cordially we recognize the excellent purpose of the author and the value of some of the material which he has collected, it must no less be recognized that his work will tend rather to the confirmation of those already fully holding the author's position than to confute antagonists or convince doubters; it is even to be feared that it will multiply doubters and furnish material for antagonists.

D. F. ESTES.

An Introduction to the New Testament.

By Adolf Jülicher, Professor of Theology at the University of Marburg. Translated by Janet Penrose Ward with Prefatory Note by Mrs. Humphry Ward. Smith, Elder and Co., London. 1904.

This is a new edition of the well-known work of the author which appeared in 1894, with new material covering some 100 pages. Impelled by contributions which German, English and French writers have made in wonderful fullness and variety to New Testament science during the last six years, he has once more, he says, worked through all problems properly belonging to an

“Introduction,” and here gives the results. His general aim is to tell the history of the New Testament from its beginnings in the simplest possible way, confining himself to essentials; but he feels compelled to discuss new questions that have been raised, set forth new solutions of old problems, and, in general, to acquaint the reader with the special circumstances and influences affecting the whole subject at the opening of the new century. This he does avowedly to meet a want that undoubtedly exists outside of theological circles, among people of education who crave a *strictly historical treatment of the New Testament*. What that means in this connection is well enough understood. The largest share of the work of revision has gone to Part I., the history of the different books of the New Testament. He tackles anew the problems connected with the Gospel of John and the Acts; and, in the case of the Synoptic Gospels, the Apocalypse, the Catholic Epistles, and many Pauline Epistles, including the Pastoral Epistles and the Epistle by the Hebrews, he makes it clear that he has not ceased to learn.

As Mrs. Humphry Ward says, “It would be difficult to find either in English or German a more masterly statement, within reasonable compass, of the Synoptic problem, or of the probable conditions governing the composition of the Fourth Gospel, or of the difficulties that surround the Acts, or, above all, of the History of the Canon and the Text.” The author is everywhere vigorous, never insincere, and while, according to the spirit of his school, he employs a method of large freedom, his freedom is no mere cloak for critical license, and his eagerness as critic or historian does not rob him of common sense. In some things Jülicher, on the liberal side, and Weiss, on the conservative agree, reminding one of Harnack’s saying, that when these two agree it is unnecessary for any aftercomer to reopen a question. With Zahn, the champion of orthodox criticism in Germany, he

is constantly at feud, and even stigmatizes him as "the great misleader" in the theological field. We trust that in this titanic struggle of advancing knowledge the true knowledge of Christ is in no peril. GEO. B. FLAGER.

Novum Testamentum Graece Cum Apparatu Critico.

Eberhard Nestle. Editio sexta recognita. Privilegierte Württembergische Bibelanstalt, Stuttgart, Germany. 1906. Price, M. 1.20 for linen paper edition, M. 3 for chagrin leather and India paper edition, M. 4 for chagrin leather and India paper with gold lettering.

This is the ideal Greek New Testament for the pocket or the traveling bag as well as for a good many other purposes. It has excellent type and is very small and handy. The soft red leather cover makes it exceedingly attractive. The text has the advantage of a brief critical apparatus, giving the readings of the important editions of the Greek New Testament. Dr. Nestle has done a fine piece of work and it is no wonder that six editions have already been called for. His publishers publish the book in various bindings at several prices. Dr. Nestle has just gotten out a Latin New Testament also which promises to be very useful. Few men know the New Testament text as well as Dr. Nestle. This present New Testament is a different edition from the recent revision of Scrivener. Dr. Nestle is a tireless and prolific worker.

A. T. ROBERTSON.

A Commentary on the New Testament.

By Professor Bernhard Weiss, D.D., of the University of Berlin. Translated by Prof. Schodde and Prof. Wilson. Introduction by Prof. Riggs. Four volumes. Price, \$3.00 per volume. 1906. Funk and Wagnalls, New York.

Weiss has been a student of the New Testament for fifty years. No living man knows his New Testament better than he. He is a scholar of the first rank and has retained his faith in Jesus as God and Savior and holds to the genuineness of the New Testament books. It is comforting to think of Weiss and Zahn standing by the guns while the storm has raged in Germany. They are

the two best equipped New Testament scholars of Germany. Weiss has written on the life of Christ, on New Testament introduction, on Biblical theology, on the text, and many commentaries. These present volumes are in a sense the cream of it all for the general student. He has made an interpretative paraphrase of the whole New Testament in flowing style so that one can find his idea on most disputed points at a glance. The text at the top of the page is that of the American Revision. For the busy man and one who cannot handle technical details this is the book. One will not agree with all that Weiss says, but he will say a deal that is helpful and wise.

A. T. ROBERTSON.

The Sermon on the Mount. A Study.

By J. B. Shearer, D.D., LL.D., Professor of Biblical Instruction, Davidson College. Pp., 146. Cloth, 60 cents net. Presbyterian Committee of Publication, Richmond, Va.

Dr. Shearer's viewpoint is that the sermon is "an exhaustive discussion of Pharisaism." Matt. v. 20 is the theme; v. 3-19 is introductory; the discussion falls under four heads (1) literalism (v. 21-48), (2) formalism (vi. 1-18), (3) covetousness (vi. 19-34), and (4) censoriousness (vii. 1-6); the conclusion (vii. 7-29), consists of six applications. Dr. Shearer rejects the view that Jesus adds to or completes the law. The law was holy, just and good. He simply expounds the law which he gave at Sinai. In this sermon he does that incidentally as he exposes Pharisaic additions and misinterpretations.

This attitude toward the Mosaic law is preferable to the easygoing and superficial habit of finding fault with Old Testament morality and it is true so far as the moral law is concerned. But is it not also true that Jesus does contrast the laws of His kingdom with *the civil code* which God established through Moses for the nation? It seems to us that Dr. Shearer scarcely does justice to Matt. 19. 8. Further while it is clear that Jesus has Pharisaism in mind, we do not believe it to be the main

subject of discussion. Rather he is setting forth the laws of the kingdom (essentially the same already announced in the Old Testament, and to this extent we agree with the author) and uses Pharisaism as a dark foil to bring them out in clearer and sharper relief.

There are details of analysis (as e. g. Matt. vii. 1-12) in which we think the author mistaken; on the other hand, there are others (as v. 13 and 33f) to which he brings fresh light. This age of ours, enamored as it is, of evolution and development, would do well to consider dispassionately the author's view of the law and Christ's relation to it.

J. H. FARMER.

The Spiritual Teaching of Christ's Life.

By Rev. Prof. G. Henslow, M.A., F.L.S., etc. Williams and Norgate, London. 1906. Price, 5s net. Pages, 253.

This is a suggestive volume, not a great book, yet a useful one. The style is simple and clear. The writer loyally takes Jesus as both God and man and endeavors to put the Trinitarian idea of Christ in harmony with modern scientific theories. One has the feeling that the book is hardly up to what the title suggests, but possibly that is not practical. There is much of good in it at any rate.

A. T. ROBERTSON.

The Universality of Jesus.

By Rev. G. A. Johnston Ross, M.A., Cambridge, Eng. Cloth. Pp., 124. Fleming H. Revell Company.

The earnest Christian longs to see Jesus and welcomes whatever helps to clearer vision of Him. This book does that. Mr. Ross was a stranger to this reviewer; but his style is so chaste and captivating, his spirit so evangelical and spiritual, and the thought in these twelve glowing chapters so fresh, vital and stimulating that further messages from his pen will be looked for eagerly. Misprints occur on pages 93 (fourth line) and 95 (fifteenth line.)

J. H. FARMER.

Lukas der Arzt der Verfasser des dritten Evangeliums und der Apostelgeschichte. Eine Untersuchung zur Geschichte der Fixierung der Urchristlichen Ueberlieferung.

Von Adolf Harnack. J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany. 1906. S. 160. Price. M. 3.50. geb. M. 4.50.

This is a notable contribution to New Testament criticism. Certainly no one will accuse Harnack, the great Ritschlian liberal, of having conservative prejudices. And yet he is wholly convinced that the author of the "we" sources in Acts wrote the whole of the book. He finds sixty-seven words common to the "we" sources and the rest of Acts that are not used in Mark, Matt., John (S. 50). He is sure also that the same man wrote the Acts and Luke's Gospel. He finds forty-three words common to the "we" sources, the rest of Acts, and Luke's Gospel, and not in the other Gospels (S. 53). He is sure that the writer of Acts therefore was a companion of Paul. Once more he is satisfied that this companion of Paul was a physician because of the medical terms used by him, thus accepting Hobart's line of argument in the medical language of Luke. Harnack gives great credit to Ramsay and Hawkins for their work on Luke's writings. Schuerer comes back at Harnack in *Die Theol. Literaturzeitung*, but Harnack holds his ground. One may consider Harnack's championship of Luke as the end of the Baur *Tendenz* hypothesis and a severe blow to the whole radical programme. If the writings of Luke rest on solid ground as do the bulk of Paul's epistles, the origin of Christianity has a clearer historic basis. It will be less possible to evaporate the words and deeds of Jesus by fine-spun critical theories. Certainly the New Testament cannot be considered disposed of and set aside quite yet. Bousset, Wernle, Wrede, N. Schmidt, G. B. Foster will have to try again, for Harnack has written after they have had their say. Critic answers critic. Let them criticize.

A. T. ROBERTSON.

Jesus and Paulus. Eine Freundschaftliche Streitschrift gegen die Religionsgeschichtlichen Volksbücher. Von D. Bousset und D. Wrede.

Von D. Julius Kaftan. J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1906. S. 78. Price, 80 pf.

Dr. Kaftan boldly challenges the picture of Jesus drawn by Bousset. He says that Bousset's historical Christ is not historical (S. 12f), but Bousset's idea of Christ merely. He denies that Bousset and Wrede have properly grasped the real Jesus (S. 8). They misunderstand Jesus's teaching concerning eschatological matters (S. 26f). Kaftan is even more severe on Wrede's treatment of Paul. He mentions five points in which Wrede has failed to give us the real Paul (S. 30f). Wrede's presentation of Paul is "doctrinaire," "subjective," with "no historical understanding" (S. 43). This is rather plain talk to the advance guard of radical criticism, but Kaftan can do it with ease. It is one thing to boast of the historical point of view, but another thing to practice it. The doctors settle accounts with each other. This is the advantage of free criticism.

A. T. ROBERTSON.

Essai sur la Christologie de Saint Paul. Première Partie L'Oeuvre.

Par S. Montell. Librairie Fischbacher, 33 Rue de Seine, Paris, France. 1906. Pages, 264.

This is an able discussion by a young Catholic theologian who is in main quite conservative. He is a man of scholarly tastes and shows much keenness of insight into the questions involved. He discusses admirably Paul's relation to Judaism and Hellenism and their influence on him. He does not think Paul Judaized Christianity (p. 23), though his Christianity is affected naturally by the Jewish and Greek terminology of his time. Montell is too sure that the death of Christ had no idea of substitution for Paul else he would have said *ἀντί* and not *ὑπέρ* (p. 88). But he for-

gets that neither of these prepositions in themselves means substitution, and as a matter of fact *ὑπέρ* is often used in classic Greek with this resultant idea. In the New Testament that idea is also necessary at times as in John 11:50. He is troubled over *ἀντὶ ἑαυτοῦ* in I. Tim. 2:6 and suggests that it is here only "une image" (p. 98). The difficulty with Monteil as with many is that he thinks of substitution only in a mechanical way and does not unite with it the moral and mystic aspects of the death of Christ so plainly taught by Jesus as well as Paul. The vital conception of Christ's death is not inconsistent with the vicarious view of the atonement. But the volume has many striking and quotable passages and suggests comments at every turn. The tone is critical and independent and the style is clear and engaging.

A. T. ROBERTSON.

Der Apostel Paulus und Sein Zeugnis von Jesus Christus.

Von Arnold Rüegg. Verlag von Dörffling und Franke, Leipzig, Germany. 1906. S. 132. Pr. M. 1. 60.

This is an acute discussion of the important theme now attracting so much attention in Germany. The author treats carefully Paul's Pharisaism and its relation to his Christianity. He accents strongly the reality of Paul's conversion (S. 41) and admits that he had visions of Jesus (S. 44). He knew of the Messiah before his conversion, but the new point on the road to Damascus was the fact that Jesus the crucified was the Messiah (S. 45). He cannot admit that Paul was a mere epileptic (S. 47). Rüegg further discusses the standpoint of Paul as a witness for Jesus, his method, his field of work, and the results of his lifework. The book shows independence of judgment while he holds fast to many of the essential points in the supernatural manifestations of Jesus to Paul. He regards Paul as a true interpreter of the crucified Savior.

A. T. ROBERTSON.

Der erste Brief des Paulus an die Korinther ausgelegt.

Von Lic. th. Philipp Bachmann, o. Professor der Theologie in Erlanger. A. Deichert'sche Verlagsb. Nachf. Leipzig, Germany. 1905. S. 482. Pr. M. 9.

This is volume VII. in Zahn's *Kommentar zum Neuen Testament*. Bachmann takes the two Corinthian letters to be letters in the narrowest sense (S. 1), not epistles like Romans or Hebrews. The throbbing questions of actual church life are discussed in a practical way in 1 Cor. while in 2 Cor. the inner personal life of Paul throbs in every sentence. These two letters in a sense form a group to themselves (S. 3), though also related to Galatians and Romans. Bachmann's introductory remarks are not lengthy, but are to the point and full of suggestions. The body of the book shows the work of a careful scholar who has independent opinions and who is familiar with the vast literature on 1 Cor. The book is worthy to be in Zahn's great series, which is an expression of the more conservative criticism of Germany. The treatment is scholarly and practical and not as much overburdened with technical details as Meyer, for instance, though Bachmann does not often slur over matters of importance. His remarks on 14:34-36 are rather meager, but the woman question is not yet a live one in Germany. He rather inclines to take 15:29 (baptism for the dead) as running the risk of death. One could prefer to have the Greek text quoted rather than the German translation as the basis of comment, but then Greek words are often used in the body of the Commentary. There is nothing specially new in Bachmann's treatment of this great book, but he has done his task with distinct ability and success. The Commentary ought to prove very useful to those who have their German in hand.

A. T. ROBERTSON.

**Die Rhythmen der Asianischen und roemischen Kunstprosa
(Paulus—Hebräerbrief—Pausanias—Cicero—Seneca—Curtius—Apuleius).**

Von Friedrich Blass. A. Deichert'sche Verlagsbuchhandlung Nachf. Leipzig, Germany. 1905. M.6.

Blass is amazingly fertile in producing able books in the linguistic field. He had already written on the rhythm of Attic prose, but he now finds that Asian rhythm was a very different thing. It is marked by breaking up the sentence or the thought in the sentence into separate members which balanced one another, somewhat like the Hebrew parallelism. He holds that this Asian rhythm was current among the Romans, especially Cicero. It avoided harsh elisions. It has been poorly preserved to us, though he finds it in a fourth century papyrus of the Epistle to the Hebrews. Blass traces it back to Hegesias of Magnesia who flourished in the third century B. C. The astonishing part of it all is that so artificial an arrangement should be found in the New Testament, even in Paul and Hebrews, the most literary parts of the New Testament. Luke was slightly Atticistic, Blass thinks. Deissmann (*Theol. Literaturz*, 1906, S. 235 ff.) will have none of it, for the New Testament is written in the vernacular *κοινή*. Blass himself has said (*Grammar of New Testament Greek*, p. 6) that even the schools of Tarsus could not have taught Paul the historical orthography, and yet he thinks (*Rhythmen, &c.*, S. 43) that he learned the Asian rhythm at Tarsus. It does seem a little odd for so practical a man as Paul to be engaged in so purely artificial a literary device. However, the man who wrote 1 Cor. 13 cannot be accused of inability to write poetic prose. It is not unnatural for a gifted man in moments of high feeling to express himself in unconscious rhythm. I should think that what of balanced and polished phrase one finds in Paul is more unconscious than deliberate. But 1 Cor. 13 prevents one from going as far as Deissmann does on the subject. It is a fresh contribution that Blass has here made, even if he also may have pushed his point too far in the New Testament.

A. T. ROBERTSON.

Studies in the Epistle to the Hebrews.

By Joseph Bryant Rotherham. Published by H. R. Allenson, Ltd., London, England. 1906. Pp., 188. 35 or 50 cents.

The venerable translator of the Emphasized Bible is continuing his excellent scriptural studies. It does not seem long since he published a booklet on the Inspiration, Transmission and Translation of the Bible which won high praise. Now he has turned attention to the contents, and singling out this book as one most needed in our times, he has given sixteen admirable studies, dwelling on the salient points of the epistle. His own translation is the text used, with constant reference to other modern versions, such as the R. V., Lloyd's Corrected New Testament, the Twentieth Century, Weymouth's Modern Speech. On the one hand he does not hesitate to admit occasional doubt as to the ultimate reference of a passage; on the other he generally throws a flood of light on the details, and on the whole broad scope of the treatise.

W. T. WHITLEY.

Der Judasbrief. Seine Echtheit, Abfassungszeit und Leser, Ein Beitrag zur Einleitung in die Katholischen Briefe.

Von Friedrich Maier. Herdersche Verlagsbuchhandlung, Freiburg im Breisgau; and B. Herder, 17 South Broadway, St. Louis, Mo. 1906. S. 188. Price, \$1.20.

This book is written by a scholarly Catholic who reaches conservative conclusions, but after a complete discussion of the whole problem. The "Imprimatur" of the Church is stamped on the book, but in spite of that the author has made a vigorous and able discussion of his theme. One is impressed by the evident purpose of the author to be fair. He states the arguments for and against with justice. Another merit of the volume is its completeness. There is a reasonably exhaustive presentation of the whole case with a full bibliography. The writer concluded that the epistle is genuine, was earlier than II. Peter, and was written about 64 or 66 A. D. This is certainly a very probable result and the

conclusion is buttressed by solid arguments that appeal to a balanced mind, while the elements of doubt in the case are duly considered. For English readers who know Greek, Bigg has written the best commentary on Jude and Peter, but this new work of Maier will be appreciated by those who are able to handle clear and easy German. The book is admirably analyzed and has indices also.

A. T. ROBERTSON.

The Apocalypse of St. John. The Greek Text with Introduction, Notes and Indices.

By Henry Barclay Swete, D.D., Regius Professor of Divinity, Cambridge, England. Macmillan and Co., London and New York. 1906. Pages 355 and CCXV.

At once this commentary supplants all others as the one great commentary on Revelation. The man and the subject have met, and, one may add, the hour. Ten years ago this commentary could not have been written by anybody, for then it was not possible to apply the new knowledge of Jewish apocalyptic literature and Roman provincial life and worship that we now possess. But Prof. Charles in *Apocalyptic* and Prof. Ramsay on *Asia Minor* have come before. Indeed Prof. Ramsay in his *Letters to the Seven Churches* had made a great contribution directly to the subject in hand.

Dr. Swete has written the best commentary on Mark in addition to his invaluable work on the Septuagint. He belongs to the great Cambridge group of scholars including Lightfoot, Westcott and Hort who undertook a commentary on the New Testament. Westcott on John's Gospel, Epistles, and on Hebrews still hold first place. We have just come into possession of Westcott's posthumous work on Ephesians. Lightfoot's Galatians, Philippians, Colossians and Philemon, 1 and 2 Thess. are a treasure to the preacher. Dr. Hort was so given to critical and textual research, the most original scholar of the group, that he did not do his part of the commentary work, as indeed none of them did in full.

But Cambridge has put the whole world in its debt by these commentaries and the great work of Hort.

Dr. Swete's work is a worthy successor in this noble line. It is adequate and sane where most men are erratic and unsatisfactory. Dr. Swete holds to the Domitianic date against the Neronian view of the great Cambridge trio and on this point he is doubtless right. He inclines to the view that John the Apostle is the author, while admitting the possibility that John the Elder may be. He considers the book a unity though use may be made of previous material and the book has the method of Jewish Apocalyptic thought with the spirit of Christian prophecy. Dr. Swete thinks it possible for John also to be the author of the Gospel even with the late date of the Revelation, since he probably dictated the Gospel and had help in revising it also.

Dr. Swete sees in the Revelation a book in the spirit of Christ with the background of the Domitianic persecution impending as a revival of the Neronic horrors. Christianity is face to face with the great world struggle with Rome which city is forcing the worship of the Emperor upon Christians. Final victory is certain though the conflict will be fierce. In this death grapple is set forth the ever recurring battle between the Kingdom of Christ and the world.

Pictures and maps add to the interest and value of the volume. There is a brief discussion of the grammar of the Apocalypse and a complete vocabulary of the book. There are 215 pages of introductory matter. The critical notes are rich in allusion to the Jewish apocalypses, the Old Testament, Christian history and Roman affairs.

In a word, here is just the commentary that the scholarly pastor has long waited for. In the hands of Dr. Swete the book takes shape as a whole and one can use it with more effect now than ever and with more intelligence.

A. T. ROBERTSON.

The Coming of Christ, both Pre-Millennial and Imminent.

By I. M. Holdeman, D.D. Charles C. Cook, New York. 1906. Pages, 325. Price, \$1.00.

It is no objection to this book that it teaches the doctrine of Christ's return, for this is certainly a teaching of the New Testament, as well as a doctrine of the church universal ever since the formulation of the "Apostles' " creed. It is no objection to this book that it strongly urges that the return will be premillennial and is imminent, for this is the avowed object of the book. Nor should any one speak without due respect of the work of one who both holds an honored place among our churches, and is reverent and diligent in searching the Scriptures. But it is not to be expected that this book will appeal to any who are not already in substantial sympathy with it. There underlies this book a whole system of Hermeneutics (except that the methods have never been systematized and never could possibly be made into anything deserving the name of a system) which is absolutely alien to the methods of sound exegesis. As a result many passages of the New Testament are interpreted in a way that has never commended itself to any considerable number of intelligent and careful interpreters. The untrustworthiness of the exegesis on which the peculiar teaching of this book depends would be manifest if the method employed were exegetical. But as it is rather expository, and the assertions as to the meaning of many texts are, though unjustified, yet made as if the results of sound exegetical study, many may be led to accept the teachings of the author, supposing that a student so diligent and reverent and positive cannot be in error. But while diligence and reverence are indispensable for mastering the teachings of Scripture, even reverent diligence must also be wisely directed and sanely guided. It is not the turrets but the foundations of this work which demand a careful review and thorough testing which the limits of this note do not permit.

D. F. ESTES.