

BOOK REVIEWS

I. BIBLICAL LITERATURE.

The Story of the English Bible. By Preston B. Wells, A.M., Louisville Conference, M. E. Church, South. Pentecostal Publishing Co. Louisville, Ky., 1911. 204 pages. Net, \$1.00.

Pastor Wells, of the Broadway Methodist Church, of Louisville, has done a good piece of work in giving this condensed story of the English Bible to the public. There is still a lamentable lack of information as to the origin and history of the various versions of the Bible. Few yet have a clear idea of the method of transmission. So every effort to help some new part of this uninformed public to a clearer and completer understanding of the fascinating story of the preservation and transmission of the Book of Books is to be welcomed. The author modestly says that he has made no effort to prepare a treatise for the scholar, or for the reader who has easy access to large libraries; he has had in view the average busy man and busy woman. But he deserves credit for putting in condensed and readable form the results of the research of many scholars in many lands. The book has been made more valuable for popular use by a skillful use of diagrams and tabular statements, and by a full index and bibliography.

Geo. B. EAGER.

A History of the Textual Criticism of the New Testament. By Marvin R. Vincent, D.D. The Macmillan Co., N. Y., 1909. \$1.00 net.

Professor Vincent's scholarly work in this field is too well known to require commendation. In this little volume, one of "The New Testament Handbooks," edited by Shailer Mathews, he simply attempts to exhibit the development of the Textual Criticism of the New Testament in a form which will make it

available and intelligible to students who have not given special attention to the subject, and to stimulate inquiry and direct them to the sources for more detailed study. But he omits no important detail of the history, the method, or the materials of Textual Criticism. An informing and most interesting section of the book is devoted to the Codex Bezae and the special discussions of the last few years which have focused attention upon it—a section prepared for this volume by the valued friend and former pupil of the author, Rev. James Everett Frame, of Union Theological Seminary.

GEO. B. EAGER.

An Introduction to the Literature of the New Testament. By James Moffatt, B.D., D.D. Chas. Scribner's Sons. New York, 1911. Pages, 630. \$2.50, net.

Dr. Moffatt's massive volume belongs to the "International Theological Library." It is the most ambitious book of its kind by an English or American writer. Zahn's "Introduction to the New Testament," in three volumes, is now accessible to English readers and is a good antidote to the idiosyncrasies of Dr. Moffatt. Dr. Moffatt's book is an introduction to the "Literature," it must not be overlooked. In the same series we have Gregory's "Canon and Text of the New Testament," where the matters usually found in introductions are treated with great ability, lucidity, and fairness. Dr. Moffatt has rather an historical interpretation of the New Testament Literature, after the fashion of his "Historical New Testament," minus the Scripture text and on a much more elaborate scale. One is astonished anew by the breadth of Dr. Moffatt's reading and the assiduity of his research. The present volume is a monument of scholarly work that reflects credit on the English speaking world. On the whole also, Dr. Moffatt gives the arguments for both sides of controverted points, with carefully selected references for further study. Too much can not be said in praise of the author's ability, boldness, and sincerity. But I do not think that the positions taken fairly represent either British, American, or German scholarly opinion. The book naturally reflects and expresses the

views of Dr. Moffatt, as it should, but the student who follows Dr. Moffatt's lead in this volume is out of touch with the robust judgment of modern scholarship. Harnack, the leading liberal theologian of Germany, is a reactionary beside Moffatt. The only genuine writings in the New Testament, according to Moffatt, are Paul's Epistles to Thessalonica, Galatia, Corinth, Colossae, Philemon, and Philippians. The rest of the books belong to the list of anonymous Christian literature. This is rather drastic, to say the least. It is this extreme radicalism that vitiates this work of Dr. Moffatt, and that has laid him open to the very severe arraignment by Dr. Ramsay for lack of perspicacity in the use of his sources. I think also that this defect will destroy the permanent value of the book. It represents an eddying whirlpool, not the main stream of criticism.

A. T. ROBERTSON.

The First Christian Century. Notes on Dr. Moffatt's Introduction to the Literature of the New Testament. By Sir W. M. Ramsay. Hodder & Stoughton, New York and London. 1911. Pages, 195. 2s. 6d.

Dr. Ramsay has made a powerful refutation of Moffatt's scepticism as to the genuineness of the books of the New Testament. Whoever reads Moffatt's *Introduction to the New Testament* ought to read also this keen critique. Dr. Ramsay is thoroughly aroused and writes with passion and tremendous effect. He convicts Moffatt of a bias against the evidence for the early date and genuineness of various books at various points. It is well that this refutation was made. It will do good and ought to be read.

A. T. ROBERTSON.

The Ideal of Jesus. By William Newton Clarke. Charles Scribner's Sons, New York. 1911. Pages, 329. \$1.50, net.

The recent death of Dr. Clarke gives a tragic interest to the present volume. In a sense it is his last message. Certainly it is one worthy of Dr. Clarke. The author has caught the spirit of Jesus in the spiritual interpretation of the Kingdom of God. Those who have read "An Outline of Christian Theology" would

expect "The Ideal of Jesus" to be fresh, untechnical, modern in outlook, sympathetic with man's religious aspirations, hopeful for the triumph of the Gospel of Christ, loyal to Christ. All this is true, and there is the same charm of style that gives such an attractiveness to Dr. Clarke's volumes. Dr. Clarke is a moderate liberal in theology, but not a radical. He is not iconoclastic. He worships Jesus as Lord and Redeemer from sin. He preaches the gospel of righteousness, but a real gospel of grace. This book will win a hearing from many who have gone daft on "reforms" to the neglect of the spiritual content of the message of Christ. Dr. Clarke finds in the life of Christ the root of all moral and social progress.

A. T. ROBERTSON.

The Christ of the Gospels. By Rev. W. W. Holdsworth, M.A., Tutor in N. T. Language, Handsworth College. Jennings & Graham, Cincinnati. 1911. Pages, 251.

Dr. Holdsworth has done a fine piece of work in the Fernley Lectures. He undertakes to show that the New Testament has rightly interpreted Jesus as the Christ. His book is thus a contribution to the "Jesus or Christ" controversy recently so live in England. Dr. Holdsworth has no sympathy with the effort to separate the human Jesus from the divine Christ. He fully recognizes the humanity of Jesus, but stoutly maintains that the Johannine Christ and the Synoptic Jesus meet in "the higher synthesis, Jesus Christ." The lectures are carefully done and show thorough comprehension of the problems involved, but they are presented in popular form and ought to do much good with those who need a word of cheer in the midst of modern confusion. A clear work like this is welcome and heartening.

A. T. ROBERTSON.

The Oracles in the New Testament. By E. C. Selwyn, D.D., Honorary Canon of Peterborough Cathedral. Hodder & Stoughton. New York. 1911. Pages, 452. \$2.50, net.

Dr. Selwyn has made a very careful study of the Septuagint and its use in the New Testament. He accents the fact that Jesus and the early Christians habitually and usually read and

quoted the Greek Old Testament and insists with Dr. H. M. Wiener that the Septuagint often represents an older text than the Massoretic Hebrew. He holds that Hort has by no means exhausted the passages quoted or alluded to in the Greek New Testament. Most assuredly Dr. Selwyn is at work in a fruitful field, and a fascinating one. The Septuagint is at last coming back to its own and will undoubtedly receive greater attention in the future. It is a little surprising that Dr. Selwyn did not notice the intimate relation between 2 Sam. 7, Ps. 89, and Matt. 16:18-20, since he quotes and uses Ps. 89 a good deal.

A. T. ROBERTSON.

Commentary on the Book of Job. By George A. Barton, Ph.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. The Macmillan Company, New York. 1911. Pages, 321. 90c net.

Professor Barton is always scholarly and at the same time interesting. In his discussion of the authorship and the aim of the book there is enough to startle the average reader into attention. Thus he remarks on the first page, "It requires no very profound study of Job to convince one that the prologue and epilogue are not the work of the poet who wrote the bulk of the book, but that they belong to an old folk tale which he found already in circulation and which he selected to form the plot of his poem." The author brings forward six reasons for this position, and concludes that there once stood between the prologue and the epilogue "a description of Job's demeanor under suffering different from that which we now find there—a description which also portrayed the three friends in a different way." Doctor Barton dates the composition of Job about 400 B. C., and thinks the author may have been a contemporary of the prophet Malachi. The discussion of the integrity of the book is the most elaborate part of the Introduction. According to Origen, the Septuagint omits about one-sixth of the text of Job. Of these omissions, Doctor Barton thinks that some were made deliberately by the Septuagint translator; while others testify to interpolations in the Hebrew text, and assist the critical student in discovering the original text of the book. Our author argues

earnestly against the genuineness of the Elihu speeches in chapters 32-37. This section is further broken into two independent works by two interpolators, called A and B. Dr. Barton thus describes the two supposed interpolators: "They represent two different attitudes which the orthodox took toward the book. The one, B, adds his postscript to the discussion to scornfully condemn Job; the other, A, seeks by a more gracious handling of the theme to make the work contribute to what he regarded as the real solution of the problem of suffering. Probably the work circulated for a little in two copies, each of which contained one of these antidotes to the book's heresy. An early editor wove these two interpolations together, thereby mixing the two antidotes into one." Doctor Barton also supposes some confusion in chapters 24-27, some of the language originally belonging to the speeches of Bildad and Zophar being transferred to Job in order to make his position seem more orthodox.

Perhaps the most startling statement in the book is Dr. Barton's explanation of the purpose of the Almighty in permitting Satan to experiment on Job: "The object is clearly in order to reclaim Satan. In Isa. 40-55 the great doctrine is set forth that Israel suffered in order to bring the world to Jehovah; this writer represents Job as suffering in order that God may win back an angel who is on the downward road." If so, was not the attempt a failure? If this was the central purpose of all Job's suffering, why does the author of Job make no further mention of Satan after the epilogue?

JOHN R. SAMPEY.

The Antiquity of Hebrew Writing and Literature: Or Problems in Pentateuchal Criticism. By Alvin Sylvester Zerbe, Ph.D., D.D., Professor of Old Testament Criticism and Theology in the Central Theological Seminary, Dayton, O. Central Publishing House, Cleveland, O. 1911. Pages, 297.

Not since the appearance of Orr's *Problem of the Old Testament* in 1906 has a stronger presentation of the conservative side in Old Testament criticism been published. Doctor Zerbe has offered to students a thesaurus of sound learning, presenting

both sides of every question with singular fairness. His thesis is to the effect that the art of writing in the Semitic characters (Phoenician, Aramaic and Hebrew alphabet) was known and practised in Western Asia at a date so early that Moses and his contemporaries may well have used this script rather than the Egyptian or Babylonian. He has collected the materials with patient care, and conducts the discussion with candor and fairness. I cannot withhold my warmest endorsement of the ability and helpfulness of the book. Let pastors and theological students get the book and read it carefully.

JOHN R. SAMPEY.

The Ministry of Our Lord. By T. W. Drury, D.D., Bishop of Sodor and Man. Longmans, Green & Co., New York. 1911. Pages, 134

These outlines of harmonistic study are useful. They are in no sense exhaustive, but every scholarly attempt to interpret afresh the ministry of Jesus is worth while. Bishop Drury has a clear-cut analysis and diagram, with helpful comments.

Die Bekenntnis des Petrus und die Verklärung Jesus auf dem Berg nebst einem Anhang; von Dr. Daniel Völter, Professor der Theologie in Amsterdam. J. H. Ed. Heitz, Strassburg, 1911. S. 64. M. 2.50,

Völter challenges the historicity of the account in Matthew and thinks that the later ecclesiastical teaching is here put in the mouth of Jesus. He thinks that Peter is meant by "this rock" and that "church" is used in the sense of "kingdom." It is a careful piece of work, but hypercritical.

The Readers' Commentary: The Epistles to the Romans. By Rev. H. G. Grey, Principal of Wyckliffe Hall, Oxford. Robert Scott, Paternoster Row, London, England. Pages, 120. 3s. 6d.

Drs. Dawson Walker and Guy Warman are the editors of this new commentary. There seems to be no end of new commentaries on the Bible. They all testify to the abounding vitality of the Word of God, and the interest that people have in it. This series is, as its name implies, meant for rapid reading. The Revised Version is given at the top of the page and brief com-

ments on the English text come below. It is compact and helpful and will be useful. Principal Grey has made a good start for the series.

The Hebrews' Epistle in the Light of the Types. By Sir Robert Anderson, K. C. B., LL.D. James Nisbet & Co., London, England. 1911. Pages, 184. 3s. 6d.

Dr. Robert Anderson is fertile and interesting. He has a congenial theme here and holds to the Pauline authorship of Hebrews. He has not written a commentary, but a study. It is the types in the Pentateuch that interest him, and he makes some good points, though he strains a point now and then. The book will serve a good purpose.

The Master, or the Story of Stories Retold. By G. M. Peters. Fleming H. Revell Co., New York. 1911. Pages, 506. \$1.50, net.

Mr. Peters reminds one a good deal of Noah K. Davis, in his "Story of the Nazarene," in the popular, dramatic, realistic narrative. He aims to give the details of the life of Christ in a form that the average man will understand. He succeeds in this quite well.

The Makers and Teachers of Judaism, from the Fall of Jerusalem to the Death of Herod the Great. By Charles Foster Kent, Ph.D. Chas. Scribner's Sons, New York. 1911. Pages, 323. Price, \$1.25, net.

Dr. Kent here covers the periods of the Exile, the Restoration, and the Inter-biblical history. It might have been better to have devoted two volumes to this section (one to the Inter-biblical history, one to Exile and Restoration). He puts the Book of Job in the Restoration after Zechariah. The critical views are quite advanced, but there is much historical information in brief compass. The maps are excellent and the book is useful to the discriminating student.

II. PRACTICAL THEOLOGY.

The Way Everlasting. By James Denney, D.D. Hodder & Stoughton (Geo. H. Doran Co.), New York and London. 1911. Pages, 320. \$1.50, net.

We have here the first volume of sermons that Dr. Denney has published. He is known as one of the most brilliant of modern theologians of the world. The United Free Church College at Glasgow rejoices in the possession of Dr. Denney for the New Testament Chair. But Dr. Denney is a great preacher. There are those who have said to me that they consider him the ablest living preacher. Certainly these sermons have rare charm of thought and style and a subtle winsomeness that belongs to his personality. In this volume the twenty-five sermons deal mainly with experimental religion, but all in harmony with the title of the book. They are not too technical nor too popular, but rich and "meaty" sermons, full of the Word of God, exegetical in the best sense of that term. I shall never forget a sermon that I heard Dr. Denney preach in the Chapel of Mansfield College, Oxford, when Principal Fairbairn was in command (now, alas, gone on before). It is not often that two such men meet on the same platform. These Scotchmen put us to shame after all, but we can thank God for what they do for us.

A. T. ROBERTSON.

The Religion of Joy. By Ethel Blackwell Robinson, S.B., M.D. Boston, Sherman, French & Co. 1911. Pages, 122. \$1.00 net.

In spirit this book is most commendable, though marred by some extravagances of opinion and expression. A quotation or two will set it before the reader better than whole pages of comment or criticism. "Religion is life, living. The religion of today must be applied religion and grow with the larger life. As life expands and sweetens, it shines full of deep meanings, of God within all things."

"Why are the churches so empty? and why do men say that people have withdrawn from religious expression? Because the interpretations of religion are generally so gloomy and sombre."

“When we see life and religion as a whole, as God sees it, it is glorious and benign.” “If we find God, we can no longer rest without turning to our fellow-men. We have not found Him, unless we are fired with joyous longing to help them.” “O human soul, live your life, not as a slave scourged to your task, not even as a child constrained to the good, but as a being possessing free will, voluntarily putting your all in line with the all-wise, all-loving Father, in a service of love and faith. Then you will know always a supreme spiritual satisfaction, a deep enthusiasm of solemn joy!”

GEO. B. EAGER.

Principles of Economics. By F. W. Taussig. Henry Lee Professor of Economics in Harvard University. New York: The Macmillan Co. 1911. 2 Vols. \$4.00, net.

Perhaps no work on economics issued in recent years is of more commanding importance than this. In at least three respects it seems to the writer that it is unsurpassed.

In the first place, its style is a model for such a work. Its simplicity and clearness are remarkable. It is eminently scholarly and sufficiently technical; there is no ostentatious effort to write down to the level of the average reader. But the sun-like transparency of the style is a joy to the reader who is not entirely at home in the terminology of the science, and carries him without fatigue over many unavoidably dry and difficult parts of the subject. The reader gets the impression that, though it is somewhat laborious for him to master some of the more technical aspects of the science, the author moves through it all without labor.

In the second place, it is a most lucid and comprehensive analysis of the almost infinitely complicated process of modern economic life. Most people have no idea how complex our modern economic organization is; and, in truth, many writers on the subject do not seem to have a clear, distinct and comprehensive grasp of its vast complexity. Not so our author. Rarely indeed does he lose sight of any of its involved and interworking parts or of the remote reactions of any one process upon all others.

Again, the discussion is marked by a singular balance of judgment. In some places he may exhibit a little too much timidity or hesitation in following his premises to their logical conclusion; but this is certainly to be preferred in a scientific discussion to an inclination to hasty generalization. On the whole, the reader has the sensation of following a very clear-eyed guide through a very confusing maze of facts. I had this feeling especially in following his lengthy discussion of the condition and causes which determine the variations of prices.

It is necessary, however, to point out some defects, which subtract somewhat from, though they by no means obscure, the very great value of the task.

1. He might well have given us a better understanding of the present situation if he had traced with his accustomed lucidity its historic genesis in more detail. Doubtless he assumes the knowledge of that, and something, of course, had to be assumed if reasonable limitations were to be observed. However, it would have been better to condense some of his detailed discussions to make room for such an historical sketch.

2. The arrangement of his materials might have been improved. It is true that the logical arrangement of the discussion is very difficult in handling so complicated a series of facts as he is dealing with. But the author's method does not seem always to be justified by this consideration. He frequently returns to a topic which he had before partially discussed, in order to complete the elucidation of a principle in the light of later discussions. This is done so often as to give one the impression that he is going over the ground twice.

3. His logic sometimes is at fault. For instance, in maintaining the orthodox position against the socialists, he suffers his conservative temperament to over-look a fault in his reasoning. He insists with truth upon the fact that hitherto, under the competitive organization of society, the hope of individual gain has been the chief motive of economic effort; and thence concludes that in a non-competitive organization of society the chief motive for economic effort would be wanting and hence the economic process would become sluggish or would suffer paraly-

sis. This seems conclusive. But *in this connection* he neglects the main contention of the socialists, though *in other connections* he argues with them in it—viz: that under the competitive system the fundamental motive, which lies back of the mere desire for individual gain, is the desire for personal and family distinction and power; a motive which would have just as free, if not a freer, play in a non-competitive society, and which might still find abundant opportunity for satisfaction in economic activity. He either neglects or slurs over this point. I could wish that he had faced his problem a little more squarely. The socialists must be defeated at this point if they are routed from the field.

However, this is a great book, and no one who desires a clear and comprehensive analysis of modern industrial society can afford to neglect it.

C. S. GARDNER.

Public Worship for Non-Liturgical Churches. By Arthur S. Hoyt, D.D. George H. Doran Co., New York. 1911. 75c, net.

Professor Hoyt has put younger ministers especially under fresh obligation to him by this volume. He says it has grown out of the often expressed desire and need for a deepening of the devotional spirit in the service of the church. The natural tendency in non-liturgical churches is to place such emphasis upon the sermon as to cause the other parts of public worship to be slighted. So the attempt of the author is to show, first, how necessary it is to make the whole service a unit in its appeal and contribution to the worshipping congregation, and, then how by due attention to the various parts of the service this may be effectively done. What he has to say on *Worship in Religion and Life*, *Public Prayer and Preparation for it*, *the Use of Scripture in Worship*, and *the Development of Free Worship* is especially worthy of attention. As is the case with his other books, each chapter is preceded by an outline, clear and complete, and the book concludes with a valuable bibliography of the subject.

GEO. B. EAGER.

International Justice. By George C. Wilson.

Welfare Work by the Corporations. By Mary Lathrop Goss.

The Church in the Smaller Cities. By F. W. Patterson. American Baptist Publication Society, Philadelphia. Price, 10 cents each.

These are among the publications issued by the Social Service Commission of the Northern Baptist Convention. Prof. Shailer Mathews is the chairman of the editorial committee; and this assures intelligence and discrimination in this important function. The Commission is doing an excellent work in putting out these booklets. The three above mentioned are able and informing, though brief, discussions of these important themes. Those interested in promoting the social efficiency of the churches and in developing among our people the one intelligent social conscience would do well to read the publications of the Commission and seek to secure for them a wide reading by Christian people.

C. S. GARDNER.

Craftsmanship in Teaching. By William Chandler Bagley. The Macmillan Co., New York, 1911. \$1.10, net.

The writer of this book is already known to educators as the author of two rather technical volumes. *The Educative Process* and *Classroom Management*. In these chapters he treats in a more concrete and personal way the principles developed in the two previously published books and in a projected volume on *Educational Values*, in the avowed hope that these more informal discussions will vitalize and supplement the more theoretical and systematic treatment necessarily adopted in the other books. His chapters on Optimism in Teaching, The Scientific Spirit in Education, Science as Related to the Teaching of Literature, and The Ideal Teacher will prove of real value to the preacher, no less than to the professional teacher.

GEO. B. EAGER.

The Work of the Ministry. By W. H. Griffith Thomas, D.D. Hodder & Stoughton, London, New York and Toronto. 1912. Pages, 432.

This book embodies the substance of addresses and lectures delivered by the author when he was principal of Wycliffe Hall, Oxford, and gives the result of a ministerial life and reading extending over twenty-five years. The chief merits of the book are clearness of analysis, simplicity and sincerity. It is divided into three general sections. Part First deals with the *Man* himself; Part Second discusses his *Work*; and in Part Third the effort is made to consider the Man in relation to his Work. Speaking generally, Part First is intended to represent the ideal; Part Second is concerned with actual methods of work; and Part Third with the bearing of the man on the work and of the work on the man. The book is intended primarily for the clergy of the Church of England and is made as inclusive as is possible to serve that purpose, the brevity of treatment of the various sections being partly necessitated by considerations of space and partly with a view to stimulating the reader's own study, meditation and elaboration, as best fitted to further the work of the ministry. The absence of reference to problems of Biblical Criticism and of current scepticism is explained by saying that these were dealt with in the Wycliffe Hall work by other courses of lectures.

GEO. B. EAGER.

The Pedagogics of Preaching. By Thiselton Mark, D.Lit., B.Sc., Lecturer on Education at the University of Manchester, etc. Fleming H. Revell Company, New York, Chicago, Toronto.

This is the substance of lectures given at the Hartley College, Manchester, in 1910 and 1911. It is an effort to apply the principles of educational psychology to preaching. The author's method is unique. He elaborates a principle and then gives an illustrative study of great sermons to exemplify the principle. It is a good method. But there is nothing else about the book in the way of real contribution to homiletical theory or practice. Homiletics can be enriched only by the study of the whole subject in the light of modern psychology; but our author seems not to

have realized the opportunity or for some reason failed to avail himself of it. All that he says is found in any standard work on Homiletics, and just as effectively presented.

The Four Faces, and Other Sermons. By P. S. Henson, D.D., LL.D. Philadelphia: Griffith & Rowland Press. Price, \$1.00, net.

This is a characteristic series of sermons. They have all the flavor of Dr. Henson's unique personality. There is nothing new or particularly suggestive in thought. In his thinking he travels usually the beaten highway. But the thought is presented with rare vivacity and eloquence. Many will wish to secure and preserve the volume, for the purpose of keeping fresh their memory of the occasions on which they have listened to the electrifying eloquence of one of the most striking figures of the generation of American Baptist preachers now closing up their earthly labors.

Sobre Interpretacion. By Dr. J. S. Cheavans. Baptist Publishing House, Leon, Mex. 1911.

The above interesting volume is a discussion between Baptist Missionary J. S. Cheavans and Dr. Valderrama, Methodist Missionary, Pueblo, Mexico.

I. Theme—"Baptism is a mere form on which the Divine Master has put no emphasis and has given no rules for its execution." Valderrama-Affirmative. Cheavans-Negative.

II. Theme—"The Baptist interpretation of the teachings of the New Testament on the ordinance of Christian Baptism is more correct than the Methodist interpretation of the same teachings." Cheavans-Affirms. Valderrama-Denies.

In a second section of the book the subject of "Infant Baptism" is also discussed; its origin and a brief historical review is given.

The arguments presented by Mr. Valderrama are those usually presented by the Methodists. He makes a great deal of the claim that "Bapto" is translated "to moisten," "to wet." He claims that this is the root meaning of those terms used in the New Testament to express Christian Baptism, and that therefore

there is in the word nothing that would require complete wetting, or immersion.

Dr. Cheavans carefully refutes his arguments and assertions and in a logical manner establishes those positions with reference to these teachings, that have ever been maintained by our Baptist people.

The book is a valuable contribution to Baptist literature in Spanish.

The School of Calvary. By J. H. Jowett, M.A., D.D. The Pilgrim Press, Boston. Pages, 126. 50 cents.

Dr. Jowett is a master in the devotional study of the Bible. These talks about the death of Christ are full of all his spiritual might and practical sympathy. They are good for the soul to feed upon.

Christ and His Slaves. Devotional Studies from the Egyptian Papyri. By Rev. Harrington C. Lees, M.A. Robert Scott, 62 Pater-noster Row, London. 1911. Pages, 103. Price, 1s.

Mr. Lees has done a fresh piece of work that is very stimulating. He has shown how Deissmann's *Light from the East*, for instance, is fruitful for preaching. The sermon on Rom. 8:1 is very helpful where he shows that *κατάκριμα* is used in the papyri for "disability." Christ has removed all "disability."

The Girl in Her Teens. By Margaret Slattery. The Sunday School Times Co., Philadelphia. Pages, 127. Price, 50 cents.

There is a great deal of foolish advice given about children, but that is not true of this book. It is wholesome and helpful to every parent and teacher of girls. The chapters are cheery, bright, clean, hopeful, just like the girl in her teens.

The Religious Possibilities of the Moving Picture. By Herbert A. Jump, Minister of the South Congregational Church, New Britain, Connecticut. Printed for Private Distribution. 5 cents.

This is a singularly interesting little pamphlet. One who reads it will certainly be impressed not only with the magnitude

of the moving picture business but with its enormous possibilities for good in the way of general culture and in a strictly religious way. It would be well for all pastors to read this pamphlet. There are suggestions as to the uses of this wonderful modern device which many of them would not approve; and there are suggestions which are entirely unobjectionable, of which every pastor could avail himself with great profit to his people and great advantage to his work.

Family Prayers from the Book of Common Worship. Philadelphia, 1911. Presbyterian Board of Publication. 5 cents.

Presbyterian Handbook. Philadelphia, 1912. Presbyterian Board of Publication. 5 cents.

III. CHURCH HISTORY.

Die Entstehung der lutherischen und der reformierten Kirchenlehre samt ihren innerprotestantischen Gegensätzen. Von Paul Tschackert, D. Dr., ord. Professor d. Theol. in Göttingen. Göttingen, Vandenhoeck u. Ruprecht, 1910. Lemcke & Büchner, N. Y. Pp. 645.

The purpose of the author, according to the Preface, is to produce a book which will take the place of Planck's *Geschichte der Entstehung. . . unsers protestantischen Lehrbegriffs*. Planck took a position of indifference toward the doctrines of the Lutheran and Reformed Churches; Tschackert treats them in an objective way but with the conviction of their importance. Objective historic accuracy without indifference would fairly describe the author's standpoint. He seeks to present the thought-world of the reformers, its rise, expansion and relative fixing: "There shall be set forth what the men of the Reformation really thought, and how through their intellectual labor the Lutheran and Reformed Church doctrine arose." This work is done with great ability and thoroughness. The Catholic thought and practice at the end of the Middle Ages is first set forth as a background for the remaining study. Then the rise of Luther's views, developed over against this Catholic thought through the influence of Nominalism, Augustinian teaching, mysticism and

the Bible is carefully detailed. This is followed by an account of the modifications of Luther's views caused by his struggle with the Anabaptists. The views of the Anabaptists are fairly expressed and the methods and doctrines with which Luther fought them. Zwingli's work and thought system is then presented and the development of Lutheran thought up to the appearance of Calvin with his logically closely knit system. This is described and over against it is set the further development of Lutheran thought down to the composition and adoption of the Formula of Concord. The final section of the book brings the work down to 1580 when the early development of Lutheran thought and doctrine is complete.

This is a work of the highest value, the most important work of recent years on the history of doctrine in the Reformation era. There is fulness of knowledge, discrimination, clearness and order of presentation that leave little to be desired. The work is indispensable to a study of the development of doctrine in the Reformation era.

W. J. MCGLOTHLIN.

A History of Creeds and Confessions of Faith in Christendom and Beyond, with Historical Tables. By W. A. Curtis, B.D., D.Litt., (Edin.) T. & T. Clark, Edinburgh. 1911. Pp. 502.

In this volume the author has collected in convenient form and small compass a great deal of information about the confessional history of Christianity and other religions. There was little to say about the confessions of other religions, for they have not stimulated their devotees to the intellectual formulation of their faith. But enough is here presented to show the immense superiority of Christianity over all other religions in its power to stimulate the intellectual activities of men.

The volume does not, and of course could not, give the text of the various documents mentioned, except in the case of the briefest and most important ones. If one wishes to study the documents themselves he will need to take up Schaff or some other of the larger works; but if he wishes only to refresh his mind about some facts connected with the various creeds this

book will help him. It is reasonably full and accurate with regard to those confessions upon which much work has been done, as for example on the Lutheran and Reformed creeds. But where less work has been done, as for example with regard to the Baptist confessions, there are numerous blunders and omissions which greatly lessen the value of the work. He uses the term "Anabaptist" in an unhistorical sense when he speaks of "Anabaptist Societies" in 1500. He omits all mention of "The Seven Articles" drawn up at Schlatlen am Rauden in 1527, as well as "Riedeman's Rechenschaft" and other Anabaptist confessional literature from Moravia, Italy, etc. The Mennonite Confession drawn up at Dort in 1632, by far the most important one and still in diligent use by that communion, is not mentioned. The dates given to others are not correct.

With regard to Baptist confessional literature he makes several mistakes. Their Catechism was commonly known both in England and America as "The Baptist Catechism" simply, while Keach's name was occasionally erroneously attached to it, especially in America. The New Hampshire Confession was not the work of J. Newton Brown. He was only one, perhaps the most important one, of several who worked on it. As published in 1833 it had only sixteen articles; as revised in 1853 it had eighteen. Smith's one hundred articles were not entitled "Declaration of Faith by English People remaining at Amsterdam" and were not published in 1611. That was the title of the twenty-seven articles of Helwys which were published in 1611. The "Confession" of the American "Freewill Baptists" was not revised in 1848 and 1865. The first revision of the confession took place in 1868. It was only the accompanying discipline that had been revised at earlier dates. Such numerous blunders show that the author has only compiled from other treatments of his subject, especially Schaff, and has done little if any original work himself.

W. J. MCGLOTHLIN.

The Early English Dissenters in the Light of Recent Research (1550-1641). By Champlin Burrage, Hon. M.A. (Brown University), B Litt. (Oxon.) Volume I., History and Criticism, pp. xx+380; Volume II., Illustrative Documents, pp. xvi+354. With ten facsimiles. Cambridge University Press, England. Agents for the United States, G. P. Putnam's Sons, New York. Price, \$6.50, net.

This is the best piece of work in this direction for many years, and more than repays the debt which Baptists owed to Dr. Henry Martyn Dexter's *Congregationalism*. It is based wholly on study of original documents, both printed and written; many of these have been recovered from oblivion by Mr. Burrage, and he gives chapter and verse for most statements, besides providing a whole volume of the more inaccessible material. What Prothers has done for constitutional history, what Gee and Hardy have done for the Church of England, is now done for the origins of dissent. More than that; the chief English and American libraries containing relevant treasures are briefly indicated, so that future students are directed straight to the right quarters. There is also a rapid summary of earlier work, with due credit to Friends and Baptists as pioneers; perhaps a mention of Toulmin's edition of Neal would have been a good illustration.

Mr. Burrage has not written up to the limits of his knowledge, even for this period: he has had the courage to omit much where other workers have independently covered the ground well, as in the case of Pierce and the Marpedate Tracts, or the Familists or even Robert Browne, for whom he has done as much by separate publications. Specially useful is it to have sixty-four important points singled out for special attention and set in the forefront; for when engrossed by a long and painstaking exposition, the reader may fail to discern amid details the real landmark. Perhaps here and there a fellow-student may be surprised that Mr. Burrage feels it needful to insist on some of these, till he remembers how vast is the ignorance on such questions outside Baptist and Congregational readers. Mr. Burrage might have added that many of these points are made for the first time by himself.

These volumes are only a first instalment of a work planned to cover much more ground, so that prompt appreciation of them

will encourage further publication. The period now described starts with the Edwardine Acts of Uniformity, which created nonconformity at once, and ends on the eve of the Elizabethan Act becoming a dead letter. There is careful discrimination of two main classes; the Nonconformists or Puritans who attempted to remodel the official Church of England from within; the Separatists who considered that the official Church was a mongrel Beast foretold in Scripture, and that true believers must separate from it in loyalty to Christ. Even such an elementary point as this may seem in our circle, is beyond many English Episcopal circles today. Then the Nonconformists within the Church are shown to differentiate into two groups; the older adopting a Presbyterian ideal as realized in France, Holland and Scotland; the younger repudiating all Assemblies, Synods and Classes, and claiming Home Rule for each parish, or each congregation, for Henry Jacob is a good specimen of these Independents, though he was not a parish clergyman in 1616. The Separatists come in between these two groups, the latter of which had manifestly learned from them, albeit unwillingly; and may themselves be distinguished as Barrowists (preceded momentarily by Brownists, who indeed persisted as a variety) and Anabaptists—to tolerate the nicknames persistently applied by outsiders and persistently objected to. The Seekers in this period were not important, but form the seed plot whence sprang the Friends of the next period.

Church Covenants have a great interest for Mr. Burrage; his generalizations are that every regular English Independent church organized by covenant till 1700 A. D., at least; that the idea was not borrowed from the Continental Anabaptists, though they did covenant; that the earliest Anabaptist congregations in England replaced the covenant by baptism. In various places he points out the typical staffs of officers. Nonconformists within the Church pinned their faith to the selection recommended in the notes to the Genevan Bible, Pastor and Teacher, Elders, Deacons; Johnson also exemplified this, but Jacob discarded the Teacher. Continental Anabaptists held to Bishop and three Deacons, according to Dr. Rembert. Here for once

Mr. Burrage seems to have overlooked Lindsay's account in English, History of the Reformation, II. 435, which decidedly disagrees with Rembert. And though Mr. Burrage calls attention to Smyth's discarding the Teacher, he does not seem to have noted his adopting the dual scheme, a coincidence with the Waterlanders by whose side he found himself.

Another important reversal of judgment is that whereas John Robinson has often been depicted as converting Henry Jacob to his position, the evidence is marshalled to prove that the change was the other way. Robinson had been an out and out Separatist; he ended by defending the lawfulness of hearing ministers in the Church. Connected with this is a re-statement of the relations of Plymouth with the Bay Puritans, showing that the Pilgrim Church exerted very little influence on the newcomers, and was easily absorbed into their system.

Space cannot be claimed for an appreciation of these volumes commensurate with their merits, even in a Review which has already profited by Mr. Burrage's work. May America continue to send over Research Students who will form such worthy ideals, and pursue them so industriously and successfully.

W. T. WHITLEY.

Martin Luther, the Man and His Work. By Arthur Cushman McGiffert. New York: The Century Co. 1911. Pp. 397.

The life and work of a man like Martin Luther is a subject of inexhaustible interest; hence there is a place for the present volume in the midst of the great profusion of Luther literature. Strictly speaking it is not a life of Luther, but, as the title indicates, a study of the man and his work. Little space is given to his work after 1525 when his best constructive work was practically finished. Effort is made to bring *the man* vitally and vividly before the reader; likewise his work in so far as it was vital and constructive. The chapters originally appeared in the *Century Magazine*, and are therefore written in popular form with the purpose of interesting the intelligent magazine reader. In writing this there is no thought of minimizing the scholarly character and the value of the work. The distinguished author

never does shoddy work. There is ample learning, grasp, and discernment of the important things. But the work is without any learned apparatus, free from technicalities, well illustrated. It is probably the best extant work on Luther for the average intelligent reader, and the man already acquainted with the life of Luther will find this volume stimulating and helpful in *realizing* the scenes and characteristics of that great life.

W. J. MCGLOTHLIN.

IV. RELIGION, PHILOSOPHY AND APOLOGETICS.

The Social Basis of Religion. By Simon N. Patten, Ph.D., LL.D., Professor Political Economy, University of Pennsylvania. New York: The Macmillan Co. 1911. Price, \$1.25, net.

Professor Patten is always original and stimulating; often suggestive and brilliant; sometimes profound and illuminating; rarely entirely convincing and satisfying. Nowhere are his striking qualities better exemplified than in this volume. In it he attempts a "constructive defense" of religion from the standpoint of a thoroughgoing believer in "the economic interpretation of history." Religion is, he believes, a distinctively social phenomenon and has its rise in economic conditions. He "identifies religion, not with morality, but with the social reaction against degeneracy and vice." One of his most notable contributions to social theory is the division of economic history into two general periods—the period of deficit, with a "pain economy;" and a period of plenty, with a "pleasure economy." This distinction plays a leading part in the conception of religion set forth in this book. There was "a fall of man," not in the theological, but in the social sense of the phrase—i. e. a period of social degeneracy set in early in the history of man. "The aggregation of great populations in the lowland districts, due to the change from pastoral to agricultural life, the spread of disease, the exploitation of rulers, the decline of physical resources, pushed men down to the lowest limits of misery, poverty and vice." Religion was a psychic reaction against these evils and has for its end the reincorporation in society of

the degenerates who were degraded by this economic pressure. Sin has its origin in the misery arising from economic mal-adjustment. "Sin, misery and poverty thus become one problem, and their antidote is income." The task of religion is to redeem the social outcast, who has thus been thrust down into misery and sin by cruel economic conditions, by the invigoration of the will; for our author holds to a conception of the will which is very similar to that of Bergson, whose theory is now so much talked of as a new demonstration of personal freedom and responsibility.

Christianity, as projected by Christ, was, our author holds, a program of social redemption; but the social thought of the age was quite unprepared to understand and appreciate him. In this rejection of his social program lay the tragedy of his career. Paul effected a compromise, an adjustment of the new religion to the social and economic conditions of the age and thus saved it from complete failure and disappearance, but only by subordinating its social significance to a theological interpretation which was alien to its essential nature. The time is now ripe for a reassertion of its social significance and a re-inauguration of the program of Jesus.

Such a bare outline does scant justice to the author's theory, the one-sidedness of which is apparent at best. The fundamental defect in it is the conception of sin. Sin has its origin in economic misery; therefore, presumably, all those who have adequate incomes are without sin. We venture to predict that no theory of sin, theological or economic, which makes of it an effect or adjunct of poverty will receive wide acceptance in these days. No theologian or economist can give a definition of sin that attributes to it any unethical or anti-social character, which will not leave it an open question, whether it is more prevalent at the lower or the upper end of the economic scale. It is doubtless true that bad economic conditions are the occasion of much sin; and it is unquestionably true that sin can never be eliminated so long as economic mal-adjustment continues. But to consider sin as the result of inadequate income is to fly in the face of obvious and innumerable facts.

But the inadequate theory of sin and the mistaken conception of Christianity which flows from it, should not cause us to ignore Prof. Patten's book. He has taken a single element or aspect of our religion which has been grievously neglected almost from the first and has set it forth as the sum total of the Christianity of Jesus. Perhaps such extreme teaching is needful as a counterweight to the inadequate conception of Christianity which has found so general an acceptance in Christendom. In the elaboration of his theory Prof. Patten has made many suggestive, wise, profound observations, which are of value to all Christian teachers. The program of Christianity is a social one, a far larger and more radical one, we believe, than our author contemplates. The prevalence of a pure Christianity would certainly cause a profound, though peaceful, economic revolution.

But we must call attention to some striking inconsistencies in the author's thinking. He identifies religion with the reaction against degeneracy and vice. The degeneracy and vice came, he tells us, after an earlier age when men lived under favorable economic conditions and "attained their maximum of vigor and longevity." Yet he recognizes the presence of a religion under those happy conditions. "It arose and expanded with the increased vitality of spring, with the freshening influences of outdoor life, with the songs and festivals of harvest," etc. Thus it seems that there is a religion which is not simply a psychic reaction against degeneracy and vice. Again, on page 184, he elaborates the statement that "the economic conditions of early times emphasized joy above sorrow," in which he is at variance with most of the scientific accounts of primitive life, as well as with his own statement on page 212, where he affirms that "in early times men were in a pain economy. * * * Fear was thus a dominant motive."

However, notwithstanding all the faults that may be found in the book, men who are interested in the social problem of religion and who enjoy something that is fresh and stimulating will find intellectual quickening in this little volume.

C. S. GARDNER.

Christian Faith and the New Psychology. Evolution and Recent Science as Aids to Faith. By D. A. Murray, D.D. F. H. Revell Co. New York. 1911 Pages, 384. \$1.50, net.

There are two points of view from which this book may be regarded, one its conclusions, the other its assumptions or presuppositions. I note the discussion from these two standpoints. The writer works his way to a number of results which will reinforce argument and reassure faith. In some instances there is unusual freshness and force in the points made. From the fact of change in nature he argues back to will as the only possible original source of the energy which started the process, deriving his conception of will of course from volition in man. He maintains that the uniformity of nature and evolution demand rather than exclude a revelation from God to man, since the emergence of personal beings in the progress of the world calls for a personal form of manifestation from God, just as lower forms of manifestation appear below man in the scale of being (pp.143-4). In keeping with this principle the miracles of so-called "interventions" in nature, the Incarnation of Christ, prayer and related truths are called for by the principle of evolution itself. (pp 237-239-240-242-284).

The author employs the subconscious as taught by modern psychology as the basis of the explanation of God's revelation to man; and the fact of multiple personality in the same personal subject is taken as a hint towards the solution of the problem of the Trinity. (pp. 162 ff; 263 ff). Love as identification with its object is regarded as the principle by means of which vicarious atonement may be explained. (p 303 ff).

So much for the conclusions. The argument is able and effective from the point of view of its general presuppositions. The book belongs to a vast literature. Indeed its general standpoint is that almost universally adopted by the modern scientific defenders of Christianity. That is to say, its primary assumption is that science confirms the faith of the Christian, as the title indicates. The outcome however fails to lift Christianity higher than the plane of rational belief of a high degree of probability while science requires empirical demonstration for

all its conclusions. The scientific man might and in many instances would combat the claim here made that the conclusions are scientific. The explanation lies in the very prevalent use of the word scientific in an equivocal or loose sense. So also of scientific terms. For example, the uniformity of nature is said to require God's personal intervention so soon as man appears. Here uniformity means simply progress upward, while uniform in the ordinary scientific sense refers to the operation of the law of physical causation, which does not apply in the instance given. In like manner the author denies that miracles and the Incarnation are "special interventions" since they are only what we would expect from what went before. The scientific man would reply that the criterion of explanation in what went before is totally inapplicable in the sphere of miracles and incarnation, since physical causation in the scientific sense does not demonstrably find place there. This is why he denies them. Again, the author takes evolution in a twofold sense. Organic evolution as in the lower animals is not an adequate principle for explaining man and his relations to God. Yet we find the term employed as to both spheres as if the principle were identical in both. In other words science works with a principle much more exact and rigid than that employed by this writer. It is necessary to widen the conception of science, therefore, or else to change the character of the claim as to what is proved. We have here some very interesting and striking analogies which do really reinforce greatly the assumptions and experiences of the religious life. The point of contact with science, I am constrained to believe, however, is fundamentally different from that assumed in this discussion. Religious philosophy must have a different empirical basis if it is to possess cogency for the modern scientific man. Upon this topic I cannot enter here. The present volume is one of the best of its kind, however, and in no recent work have we seen fresher discussions of some of the vital truths of religion.

E. Y. MULLINS.

Authority. By A. v. C. P. Huizinga. Sherman, French & Co. Boston. 1911. Pp. 270. \$2.25, net; by mail, \$2.40.

Another book on authority will be welcomed by many who have lost their bearings in view of the modern assault upon all forms of authority in religion. Part I includes ten chapters in which the psychological and sociological aspects of authority are presented. Part II, embracing the remaining fifteen chapters, sets forth certain metaphysical and theological phases of authority. The point of view of the writer is that of evangelical theology. He maintains the fidelity and sufficiency of the authority of the Bible as the revealed will of God.

The rights of the individual are asserted as against society, pantheistic philosophy, civil law, and Roman Catholicism. We must not cancel individualism in our assertion of authority. The author insists, however, that individualism and legalism are reconcilable principles (ch. XI). Subjective psychological explanations of religion come short. All philosophies which ignore objective truth and the authority of objective fact are inadequate. In chapter XV the author declares that the Bible everywhere assumes sovereign authority over every man (pp. 149-50); that this authority should be accepted by every reasonable man because of the cogency of the grounds which may be urged for the belief in its authority, and that the duty of Christians today is to present powerfully the rational grounds for the acceptance of the Bible (p. 153). So far the author's view seems clear and self-consistent. Later, however, he quotes Bavinc, apparently with approval, to the effect that the Bible makes no appeal to the reason at all (p. 187); and at the end he cites a long passage from Forsythe as representing "the drift and temper of this discussion" to the effect that the cross of Christ is the final seat of authority (pp. 263-5).

The discussion exhibits wide reading by the author. Indeed he has far too many quotations and too little original exposition of the principle of authority. The book does effectively make the point that the principle of authority is not set aside by any form of sound philosophic reasoning. The author, however, does not construct; he rather asserts a principle of authority. It is

altogether doubtful whether authority in religion can be vindicated in an exclusive rationalistic way as the author asserts. This method transfers the problem of authority in religion from the religious to the philosophic sphere, in which authority never arises in the sense in which religion requires it. If the author should pursue the method suggested in his citations from Bavinc and Forsythe he must needs go much farther than he has done in order to establish on broad and solid grounds the principle of authority in religion. Here arises the question of religion as a form of truth, and of course, behind that lurks the problem of knowledge. The book before us does not deal with these matters, save in an incidental way. The volume presents in a very interesting manner a wide variety of contemporaneous opinion on many aspects of religious authority, and will well repay careful perusal.

E. Y. MULLINS.

The Authority of Might and Right. By A. v. C. P. Huizinga. Sherman, French & Co. Boston. 1911.

In the compass of forty pages the author discusses the relations between the authority of Might and of Right. His main contention is for the ethicizing of the conception of might. Authority takes the form of power as the result of inevitable law, but it should always be power rooted in principles of right and justice. God is the ultimate source of all authority and only through His sanction can any authoritative form of power be justified. The discussion emphasizes an important distinction which has wide application. The style is at times wanting in clearness, as if the writer were having difficulty in expressing himself.

E. Y. MULLINS.

Life in the Making. An Approach to Religion Through the Method of Modern Pragmatism. By Loren B. Macdonald. Boston. 1911. Sherman, French & Co. Pages, 223. \$1.20, net.

What a host of minds the late Professor James has set going, and how many new notions are hung on the peg of "Pragmatism" which he took from Pearce and drove into the wall of spec-

ulation! Now Pragmatism had reached religion, under the form of Ritschianism, a good while before it had its introduction into philosophy. But through philosophy it was bound again to invade the realm of religion with new power and bolder revolutions. Here is the first definite attempt to give a comprehensive systematic theology on the basis of pragmatism. Its key word is "Life." Pragmatism is defined as the philosophy of life. So in the religion of Pragmatism no one is required to believe anything not verified and evaluated in his own experience. Such a religion is offered to such as "have turned away from the temple of religion, not because of any perversity of will or spiritual incapacity, but simply because they could not subscribe to the dogmas imposed without sacrificing their sense of intellectual integrity." " * * this religion of life asks that every man shall himself be the authority for his own religious creed, and he is required to test on the authority of a possible personal experience everything that is presented to him in the form of higher faith and vision."

On such a basis the author attempts "to depict such a pragmatic form of religion." This he does by discussing in twelve chapters as many aspects of Life: simplified, rationalized, revealed, under orders, shared, spiritualized, made whole, strengthened, creative, in reserve, reinforced, triumphant.

It is easy to see how the author has here sought not to give up with the hand of rationalism any vital element of Christian experience until he has first gripped that element in the other hand of what he would call pragmatic experience. Now it is Christ in the faith of His Gospel that has been for nearly two millenniums giving—and that abundantly—life in just the aspects here presented. It is hardly gracious to forget that under the glamour of a new name. It is true enough that religion—personal religion—is only such and so much as one has experienced, but the source of that experience is to be sought in personal relations with the Living Father.

Such a book as this, earnest and searching in much of its thought and expressed in clear language, will help many to vitalize their experiences even where they see that they have gained no really new thing in the "new" religious method.

W. O. CARVER.

The Gospel in Nature, or God's Demonstration. By S. M. Brown, Kansas City, Missouri. 1911. The Western Baptist Publishing Company. Pages, 152. 50 cents.

In fourteen chapters Dr. Brown has briefly elaborated analogical arguments for the chief Christian doctrines, and the work is quite well done. It will prove reassuring to many and give guidance in honest doubt. A wide range of reading and observation is utilized for illustration. In some of the chapters the author assumes that nature reveals love and grace and seems to think that the revelation in nature provides the key to understanding the revelation in Jesus Christ and the Bible. The reverse of this is so obviously true that one is surprised at meeting this assumption.

Generally the argument is quite fair but occasionally an opposing position is so stated as to render its answer too easy. This defect is especially noticeable in the chapter on "Modern Evolution" where the evolutionary theory is stated in such an extreme form as to enable the author to use almost all prominent scientists to refute it—and by the same token to render refutation useless. But this is an exceptional example. The work is a good one.

W. O. CARVER.

Some Parables of Nature in the Light of To-day. By J. B. Thomas. Jennings & Graham, Cincinnati. Eaton & Mains, New York. 1911. Pages, 95.

The parables of Jesus are interpreted in these brief chapters with unusual insight and incisiveness of thought and expression. The aim is not to point out so much the spiritual meaning or practical religious value of the parables as their coincidence with processes and laws of physical nature as these are disclosed

by modern science. The parables imply a parallelism between the kingdom of nature and that of grace. The problem here is to discover the salient point in each parable as grounded in nature and from this to rise to the spiritual message. For example in the parable of the Sower we have presented the problem of environment, since it is diversity of environment which leads to unequal returns from the various parts of the seed sown. In the parable of the Tares it is no longer the problem of the soil or the environment but of organic origins: how does life arise, and especially parasitic life, where seed and soil are both good? Very suggestive and striking are many hints of exposition which give one a fresh impression of Christ's wonderful appreciation of nature and skill as a teacher.

E. Y. MULLINS.

The Revelation of the Son of God: Some Questions and Considerations Arising Out of a Study of Second Century Christianity, Being the Hulsean Lectures for 1910-11. By Ernest Arthur Edghill, B.D., Subwarden of the College of St. Saviour in Southwark, and Wilberforce Missioner, Lecturer in Ecclesiastical History at King's College, London, [etc.]; Author of "The Evidential Value of Prophecy," "Faith and Fact," "The Spirit of Power." London, 1911, Macmillan & Co. Pages, viii+156. \$1.00, net.

These four lectures make extensive use of the Apologists of the second century, comparing their attitude on fundamental questions with that of the New Testament, and adducing suggestions for the proper attitude of Christians today toward the same questions. The first lecture deals with "Reason, Religion and Revelation" and shows how the Christian revelation differs from others in being rational as well as religious, objectively moral so that it is not a mere reflection of the religious desires of man, and historical so that it rests not on a mere subjective basis.

In the second lecture there is an incisive discussion of "Miracles and Character" in which the moral purpose and relations of the miracle are stressed in a way to claim that the miracle has practically no evidential value for faith but depends upon a prior faith for its acceptance. Miracles *do* occur in ex-

perience and so they *did* occur in history, but the one belief is based on the other experience. This is a partial and mistaken view. The modern reaction against the wonder-work idea of miracle is wholesome, but when one denies wholly its evidential value he goes against both logic and history.

The third lecture deals very sanely with the contrasted views of Christ as Lord (Pauline) and Christ as Word (John), showing that these conceptions are complementary and that each has its function in religious thought.

The final Chapter on "Christ and the Christian Creeds" is conservative in tone but places too great value on creeds.

W. O. CARVER.

The Reason of Life. By William Porcher DuBose, M.A., S.T.D., Author of "The Soteriology of the New Testament," "The Gospel in the Gospels," "The Gospel According to St. Paul," "High Priesthood and Sacrifice," etc., etc. New York, 1911. Longmans, Green & Co. Pages, 280. \$1.50, net.

In this volume Christian mysticism is at its best, at once going deeper, reaching with a wider comprehension and maintaining a stricter rationality than it is usual to find in works dominated by the mystical attitude. The Reason—the Logos—the Life—it is all one and is the logical and the actual accounting for the universe, for human existence and history, for religion in the race and in the soul, for the atonement and the sanctification and redemption that are secured in the atonement. All this is here wrought out with a clearness and force that place the argument within the grasp of the reader and with a vital interest that thrills his spirit.

The mysticism of John and of Paul is remarkably at one and this author, without arguing it, proceeds upon that assumption.

In an "Introductory" chapter, quite obviously written after the rest, it is suggested that in this Reason Life will be found "the principle of unity" in the political and economic affairs of men; in the thought sphere as between science and faith, immanence and transcendence of God, Idealism and Pragmatism, human divinity and real Deity of Jesus Christ; and in practical

ecclesiasticism as among the various sects which are in effect a denial of the unity proclaimed by Jesus among His followers.

For such as appreciate at all the mystical approach in religion this book will be one of much interest.

W. O. CARVER.

Prolegomena der Geschichtsphilosophie. Studie für Grundlegung der Apologetik; von Lic. theol. D. phil. Werner Elert. Leipzig, A. Deichert'sche Verlagsbuchhandlung Nachf., 1911. Ss. 115. M. 2.

That there is a close relation between apologetics and the philosophy of history is obvious. Nor should it be difficult theoretically to define that relation. To observe it in practice and always consistently to relate the apologetic method to the theory of interpretation of history is by no means easy. Indeed a certain practical apologetic must move within the planes of current theories and be merely relative. This is recognized by Elert in this work and the distinction pointed out. His purpose, however, is by a critical examination of the three main "tendencies" in interpreting history to show on what foundation alone is there possibility of a scientific apologetic, involving an interpretation of history consistent with, and confirmatory of the Christian world view. The work is clearly and forcefully developed.

W. O. CARVER.

William James and Other Essays on the Philosophy of Life. By Josiah Royce, LL.D., Litt.D., Professor of the History of Philosophy at Harvard University. New York, The Macmillan Co. 1911. Pages, xi+301. \$1.50, net.

Here are five essays of insight and lucidity that are well worth the time of any student of the meaning of life and values. They are most valuable for their definition of the terms and tendencies of modern philosophical thinking.

The first essay is that from which the volume takes its title and is a noble and generous tribute to the sometime teacher and then colleague of the author. The whole work is characterized by a certain synthetic power, which is well illustrated in the

harmonistic interpretation with which Royce adjusts James' pragmatism and his own idealism. It may a little startle some readers to find him setting James down as the third "representative American philosopher," following Jonathan Edwards and Ralph Waldo Emerson. No higher tribute could be paid. It may be too generous an appraisal. The claim is argued with force. Professor Royce does not misrepresent that he and James were in agreement philosophically as James understood his own philosophising and as each expressed his thought, nor does he lay upon James the burden of the synthetic agreement he finds. It must be said also that Royce recognizes some of James' limitations quite frankly but so interprets them as to make them appear virtues. This essay should be read in connection with the one (IV) on "The Problem of Truth in the Light of Recent Discussion." The latter, delivered before the 1908 International Congress of Philosophy, Heidelberg, is a notable example of synthetic harmonizing. The current methods in philosophy calling themselves *voluntarism*, *individualism*, and *pragmatism*, all making relentless assault on what they scornfully designate *intellectualism*, ridicule the idea of absolute truth, so long an accepted starting point in philosophy. It is a distinct achievement in synthetic thinking to take each of these three "Methods" and, designating it a *motive* in the search of truth, to combine it with the rest and with the intellectualistic standpoint of absolutism into one common process for reaching absolute truth. This is what the author does, and with a large measure of success, too.

An essay (II) on "Loyalty and Insight" moves in the realm of mysticism and employs terms in a not altogether familiar sense, but if the terms are understood as here used one is able to follow Professor Royce in discovering in these two principles the way to truth and life realization. Philosophical mysticism also dominates the discussion of Immortality (Essay V), nor is one able to say that he has certainly grasped the author's position. The main difficulty is in the idea of God. In the various essays there is more or less of this difficulty. The ultimate conception of God seems to be sort of a pantheism

although one finds statements that claim, or seem to, that God is more than the totality of finite expression would alone indicate, *panentheism* therefore; but again, as in essay V, there are passages that seem to mean little except from the standpoint of impersonal pantheism. Dr. Royce has made marked and worthy contributions to philosophy but one has often found this vagueness of term content, so to say, in his writings, an apparent shifting of conception in the same terms.

It remains to say a word concerning essay III in which we have one more effort to define Christianity. The author sets forth, before the Harvard University Young Men's Christian Association, to answer the question: "What is vital in Christianity? Defining as the vital element in any organism, or organic type, that the change of which would absolutely destroy or vitally change the type, the author seeks this vital element of Christianity (1) in religious practices, (2) in religious ideals, (3) in spiritual apprehension and response. This last is the fundamental element. It may be understood in either of two ways: "simply the spiritual attitude and the doctrine of Christ as he himself taught this doctrine * * and as he lived this out in his own life;" or "regarding the mission and the life of Christ as an organic part of a divine plan for the redemption and the salvation of man." Accepting the latter as the correct view, the author finds in *incarnation* and *atonement* the ideas that make up this vital element. Now he turns to interpret these spiritually and, in a sense, cosmically. On this basis he declares that the ideas are the essential elements and that the historical and the miraculous in Christianity may be held literally or not, with indifference. For himself he rejects both. He pleads for the mysticism of interpretation, citing as his ideal Meister Eckhart. He would have modern preachers adopt this mystical interpretation of Christian "facts." One is surprised at such a conclusion from the course of reasoning here laid down, although it is quite consistent with the author's philosophical views.

Like so many others in our time, the author does not seem to recognize that ideas which have come to us confessedly by the historical and objective route are, in the nature of our psychic

constitution, dependent for ontological validity, upon the reality of that historical manifestation. Otherwise our idealism is in the high road to Nihilism. One quite fully concurs in the view that the idea is the significant element, and that incarnation and atonement are of the essence of the relation of Deity to humanity, and especially that vital Christianity involves the acceptance of these principles in the life of the Christian, but one does not on that account hold the historical incarnation and its process of atoning experience in the Christ as a matter of indifference. On the contrary, the essentially timeless character of the ideas makes inevitable their expression in time limits in connection with temporally conditioned personality. The address, on account of this defect, seems to the reviewer dangerously misleading.

W. O. CARVER.

The Death of Christ. By James Denney, D.D. Revised and enlarged Edition, including the Atonement and the Modern Mind. Hodder & Stoughton (Geo. H. Doran Co.), New York and London. 1911. Pages, 316. \$1.50, net.

I regard it as a distinct ground for optimism that the great book of Dr. Denney on *The Death of Christ* has had such a wide welcome and that it now reappears in new dress, much enlarged. The book more than deserves all that has come to it or that has been said about it, but there has been such an outcry against the value or worth of the atoning death of Christ that one might have supposed that the New Testament view of Christ's death had no advocates to-day. Dr. Denney made a distinct challenge to the sapless theology that claims to be alone vital because it denies the value of the atonement. Christian leaders have rallied to this challenge in a refreshing way. His book has done much to put heart into Christian thinkers and sanity into those who had wandered into the wilderness. So I thank God and take courage and rejoice at the continued demand for this virile and ringing presentation of the central truth in Christianity. It cannot have too many editions.

A. T. ROBERTSON.

Everyman's Religion. By George Hodges. New York, 1911. The Macmillan Company. Pages 297. \$1.50, net.

A more engaging writer on religious subjects than Dean Hodges would not be easy to find. He writes with the grace and ease of a master. He has an instinct for the essential spiritual principle in religious facts and statements. He has been able to take these essentials with him as he moved over from a former into the modernistic period of thinking. To him the main things are spiritual ideas and ideals, so independent of form or phrasing that he ignores these with an easy indifference that may readily enough make his efforts to discover and develop faith in men a barrier and destroyer of the faith of some. Men of this type are not freer from partial views than men of more formal modes of thought. And such partial views it would be easy enough to point out in this volume as in other writings of the worthy Dean.

One prefers, however, briefly to describe the work in a sympathetic spirit. It may well enough be designated "an outline of the essential faith in every day terms." It is not an apologetic except indirectly and vaguely. It is an interpretation of religious experience in such terms as the average man will recognize as descriptive of his own deeper thought on his experience of God as revealed in Christ. Instead of "theology" and "anthropology" we read of "The Fundamental Facts of Religion;" for the theologian's "Christology" we have here "The Supreme Disclosure of God;" instead of "Eschatology" we move rapidly through the finer intimations and hopes of "The Life Everlasting." As intimated above, all the discussion moves in the realm of the "newer theology" but without losing grip on the basal principles of the older faith. Many readers will wonder how one who plays so free with the Scriptures, miracles and other things once held inseparable from any genuine faith in Divine things can have so buoyant and confident a faith. But let such readers not apriorize as to what one may do but honestly see what this author has done.

W. O. CARVER.

Religions of Authority and the Religion of the Spirit. By Auguste Sabatier, Late Dean of the Protestant Faculty of Theology in the University of Paris. Translated by Louise Seymour Houghton. Hodder & Stoughton, New York; George H. Doran Co. Pages, 410. \$1.00, net.

The occasion for a notice about this epoch-making work of Sabatier is the issuing of the fourth edition in the "Dollar Library" of these publishers. By means of this plan there have become accessible to all some of the most remarkable books of recent years, works that previously cost from \$1.75 to \$3.50. Besides the above volume, there are, among others, Fairbairn's *Philosophy of the Christian Religion*, Bruce's *Training of the Twelve*, Bruce's *Gesta Christi*, Smith's *Life of Henry Drummond*, Jones' *India*, the works of George Matheson. This affords a great opportunity for ministers of limited means.

Sabatier's work made the most distinct contribution to the grounding of religious authority in personal experience. It is to be regretted that the great author so extensively conceived of spiritual religion in antagonism with external authority. It is as complementing and interpreting each other that external and experiential authority are to be related and not by the antagonism of mutual exclusiveness. Yet it remains that Sabatier's work is in this field the book that stands alone in its influence because of its insight, its boldness and its reflection of vital experience.

W. O. CARVER.

The Permanent Elements in Christianity; An Essay on Christian Religion in Relation to Modern Thought. By Rev. F. W. Butler. London, 1911. H. R. Allenson. Pages, 348. 5/ net.

Theological reconstruction is one of the recognized necessities of current religious thought. Tentative efforts are making in that direction. The "new theology" has not approved itself while the "old theology" is cast in thought forms that are anachronistic if nothing worse. Conservative theologians are beginning to modernize the forms in which the permanent essentials are to be cast for current use. The present volume represents one of the most extensive of the serious efforts in this direction.

It is not at all an effort at a complete modern dogmatic, but rather a statement of the principles and aspects of thought and life that must have recognition in any theology valid for modern conditions. In the words of the author, his aim is "to set forth the meaning of Christianity in the light of its origins, to show the Fact which creates the Religion, and the practical and theological bearings of that Fact."

The origins of Christianity are to be found in the personal impression—experience is the better term—of Christ by His followers. The authority in Christianity is not to be found in an ecclesiasticism nor in a book, for both are too external and mechanical to meet the case; nor yet in "individual inner-consciousness" which is too vague and subjective; but in "a saving fact, the definite act of God within us, the creative energy of Christ upon the soul." From this standpoint of experience the author thinks to save the historical foundations of Christ as reflected in the experience of Paul and the other New Testament writers and provide a basis for all the essential realities in reconciliation, redemption and sanctification. The truth of the Ritschlian position is thus used to meet the needs of a vital theology in its adjustment to modern times on the basis of a "humanistic" view of reality, but a view which goes much deeper than that of the pragmatic philosophy. It is a very worthy work and will contribute toward a better theology.

W. O. CARVER.

Religiös-sittliche Gegenwartsfragen. Vorträge von D. Erich Schaefer, Professor der Theologie in Kiel. Leipzig, 1911. A. Deichert'sche Verlagsbuchhandlung Nachf. Ss. 229. M. 4; bound, 4.80.

In this volume are gathered together ten popular discussions of subjects of much practical as well as technical interest. They had been published at different times from 1907 onward. Every question now has to be considered "in the light of modern thought" and this, as the title suggests, is the method here. The attitude is strictly evangelical and the tone spiritual. It grips fundamentals and judges all things by the test of experience wrought out in ethical and religious practice. The problems

most urgently pressing upon modern Christianity in Europe are here dealt with from the standpoint of vital faith. Here are some of the topics "Jesus and Great Men," "What Jesus Desired," "Christ and Nature," "Evangelical and Catholic," "The Holy Spirit and the Church," "Religious Progress and Redemption through Christ," "The Significance of a Theocentric Theology."

W. O. CARVER.

Centralfragen der Dogmatik in der Gegenwart. Sechs Vorlesungen von D. Ludwig Ihmels, o Professor der Theologie in Leipzig. Leipzig, 1911. A. Deichert'sche Verlagsbuchhandlung Nachf. S. 188. M. 2.80; bound, 3.40.

This volume contains six lectures given in Leipzig in a course provided by the Government's Department of Public Worship and Instruction, for the advancement of Public School teachers. The first lecture deals with the general relation of Faith and Dogma, and with the rise of a new dogmatics. Lecture II defines Christianity as a religion of fellowship with God through the mediation of Christ and shows the absoluteness of Christianity in relation to modern thought questions.

Lecture III discusses Revelation, its idea up to and after Schleiermacher, the significance of word-revelation in comparison with deed-revelation and the peculiarity of the Christian revelation. Lecture IV deals with the Person of Jesus, taking account of the more significant Christologies of the last century in an historical survey. Lecture V takes up the work of Jesus in its permanent significance for His followers. Here especially the author treats of various theories of atonement from the Reformation onward and finally gives the point of departure for a right dogmatic on this subject in the light of Scripture. The last Lecture deals with the question of Faith's certainty, taking up the general matter of the Supernatural view, the treatment of the question by Kaftan, Tröltzsch and Franks. Finally he comes to the discussion of the knowledge of experience. An appendix contains notes on the lectures. It is a worthy discussion. Imagine such lectures to public school teachers in America!

W. O. CARVER.

Christentum und Moderne Weltauschanung. Carl Strange, Doktor und Professor der Theologie in Griefswald. Leipzig. A. Deichert'sche Verlagsbuchhandlung Nachf. 1911. Ss. 115. M. 2.

This work gives the content of a course of lectures in the "Apologetic Instruction-course" in Berlin, 1910. The first chapter discusses the bearing of the modern view of the world on religion. The characteristics of the modern view of the world and its fundamental difference from a former Christian view of creation are stated with fullness.

Naturally the next chapter takes up the problem of religious knowledge in modern thought. The fact that religion is regarded as a part of the psychological development of the soul and is to be interpreted socially is taken up and its bearing on the authority and security of Christian truth discussed. The theories of religious experience and the problem of reality are next treated.

Finally we have a discussion of the historical character of religion. Here the essential content and the formal expression are distinguished, the history of the content being in a continuous modification of form. Here again the relation of personal religion to socially conditioned religion is carefully considered. The thought is profound and the literary style quite complex; but the discussion is one of great ability and suggestiveness.

W. O. CARVER.

System der Ethik im Grundriss; dargestellt von Reinhold Seeberg. Leipzig, A. Deichert'sche Verlagsbuchhandlung Nachf. 1911. Ss. viii+145. M. 3; bound, 3.60.

In a singularly clear and comprehensive outline the author has presented his view of Christian Ethics.

The foundation is laid in two chapters outlining the history of Christian Ethics from the early Church to the present, the fundamental problems and the method. Due place is given to the social ethical claim but it is shown how this must rest on personal ethics. Similarly it is fully granted that "practical ethics" is the modern concern but this again must be interpreted and formulated by "theoretical ethics."

The outline of Christian ethics begins with a sound view of sin. Then follows grace and its function leading on to the origin and content of the new moral life in its various relations, to Christ, the Church, society, the State. The influence of Christian ethics in international relations and in general culture are not overlooked. This book is of high value.

W. O. CARVER.

Zweifel und Glaube: Erlebnisse und Erfahrungen, den Suchenden gewidmet, von Lic. theol. H. Martensen-Larsen, Pfarrer in Kopenhagen, Authorisierte Übersetzung von Frieda Bush. Leipzig, A. Deichert'sche Verlagsbuchhandlung Nachf., 1911. Ss. vi+326. Paper, M. 4.50; cloth, M. 5.50.

This is a work of great interest for three reasons. To begin with it is an intensely personal work. The author passed through twenty years of violent skepticism during which he was brought "to the verge of insanity." Then he found peace in assured faith. He tells frankly the heart story of the warfare of doubt and faith in his own soul. He tells it with unction and enthusiasm for the sake of others passing through a similar experience. It is interesting to see that it was the Ritschlian theology that afforded him passage from darkness to light, as it has for many another soul.

Then the work brings forward the central questions of the hour in historical, critical and scientific disharmony with traditional theology and supernatural faith and discusses them in a frank, clear way. Lastly the work is in a fine literary style with all the eloquence of sincere earnestness and clear thinking by a popular preacher.

W. O. CARVER.

Modern Thought and Traditional Faith. By George Preston Mains. New York, Eaton & Mains, 1911. Pages, 279.

The purpose of the author in this volume is to show that modern thought is not destructive of real and essential Christian faith. The author is thoroughly optimistic concerning the present and future of Christianity. He seeks to prepare Christians,

who have not done so, to accept what he regards as the inevitable conclusions of modern thought which must sooner or later be generally accepted, without losing their faith. He believes in the sincerity and equipment of the age in which we live, its love of truth and its ability to discover it. With regard to biblical criticism, whose danger to Christian faith is great in appearance at least, he says, "There is really no reason, not one, why the faith of the humblest Christian should be in the slightest sense disturbed, no reason why the ardor and devotion of the most simple worshiper should be in any measure cooled or lessened, by the legitimate findings of biblical criticism." p. ix. The complete effect of criticism he regards as most wholesome. He disclaims the right to speak on this as on the other phases of the subject as an expert scholar. He treats it as an intelligent and interested layman, who has read and thought as he could, and who is chiefly interested in the practical question of preserving the faith and religious life of the people in the midst of the circumstances in which we find ourselves thrust by the intellectual revolution of the nineteenth century. The book is not intended for scholars, but for intelligent laymen interested in the subject and for these it will be helpful.

W. J. MCGLOTHLIN.

The Church Universal. A Restatement of Christianity in Terms of Modern Thought. By Rev. J. J. Lanier, B.D., Author of "Kinship of God and Man." The Reinicker Lectures, Delivered at the Virginia Theological Seminary, November 7, 8 and 9, 1910. New York, 1911. The Macmillan Company. xix+264 pages. \$1.25, net.

This is an unusual and very entertaining discussion. It is not rightly described in the sub-titles. Only in part is it a restatement of Christianity. It is not the Reinicker Lectures, for, as a prefatory note explains, one of those lectures appears in another volume, while the other two are expanded, and much other matter is certainly introduced. There is some new thought and it is of the most interesting and suggestive nature. The author has developed a mystical and analogical theory of Incarnation, Virgin-birth, Baptism and Sacramentalism generally that is elab-

orated here with a good degree of skill if not entire lucidity and convincing support or analysis. He draws a clear distinction between introduction and reproduction of life and life forms and finely applies it in creation, and in the birth of Jesus as the introduction of spiritual life into humanity. Introductory notes are published from a committee of the faculty where the lectures were delivered, praising the freshness, interest and inspiration of the lectures; from Dr. G. Frederick Wight, of the Bibliotheca Sacra which cautiously commends without yielding assent; from the Bishop of Atlanta rejoicing in the apologetic value of the book and particularly in that he thinks "the treatment of Holy Baptism is particularly strong—it is unanswerable by Baptist or Roman Catholic;" and by the Bishop C. C. Fond du Lac, who points out with appreciation the elements of originality and apologetic strength but does not commit himself to the general line of treatment. The reviewer has to join these other critics in guarded commendation. Much of the book is either directly or indirectly aimed at controverting the Baptist position. This part of his discussion has been read with peculiar interest but with more admiration for its subtlety than for either its insight or its fairness. The author was once a Baptist but he must have known little of Baptist teaching. Even more has the reviewer been occupied with the author's discussion of the matter of Christian unity to which some chapters are devoted and which is perhaps the second most urgent idea of the author; first place being taken by his enthusiasm for the Apostles' Creed as the foundation of the Protestant Episcopal Church. He makes a strong plea for unity, rightly basing the plea on Paul's grounds of a seven-fold unity in Ephesians IV, where, however, he reverses the order of Paul. But in the end he comes round to offering the Episcopal Church as the home of all believers and the Apostles' Creed as the universal Christian Creed. It is the same old story: "I demand union in Christ's name and invite all to come to me." It is safe to say that no union will ever come on that basis. Still the chapter setting forth "What the Protestant Episcopal Church has to contribute to the making of the Church universal" is a very suggestive chapter. It would be a desirable thing to

have a definite and, as far as possible, authoritative statement of what each "Church" thinks its contribution to the complete Church would be. Not because it is new but because it is so important, it is gratifying to find emphasis laid on the principle that a Church should aim to make its conditions of membership inclusive of every one who is a Christian. Whether the author is right in saying that this has been "the guiding star of the Protestant Episcopal Church" is another matter.

He includes as conditions *sine qua non* to membership baptism because apart from baptism, he argues at great length, there is no spiritual birth. Yet singularly enough in the end, inveighing against all the sects, he declares that if he had to choose membership in any it would be the Universalists because he agrees with their fundamental contention. A serious fault in the entire discussion is that it employs terms in special senses but does not consistently so employ them, falling again and again into the usual sense of the terms. In this way the author not only makes it difficult for the reader to follow him at times but he seems also to practice a sort of trickery on his own thought. It is a book for study and will repay it.

W. O. CARVER.

Life and Its Counter Currents. By G. W. Swope. Press of Marshall & Bruce, Nashville, Tenn. Price, \$1.50.

This volume gives a survey of human life under the influence of sin. Sin is the great and fundamental counter current to human welfare. Out of the operation of sin in human life arise many practical forms of evil. These are set forth graphically and forcibly. The history of God's provisions of grace to overcome sin is also traced, and the movement is carried forward to its culmination in the final redemption in Christ. The author is a premillennialist, and sets forth the order of events which, according to that view, will follow the return of Christ to earth. The style is clear, direct and simple, and the discussions are earnest and thoughtful. The author combines the doctrinal and practical in his presentation, a feature which will commend it to many pastors. There are immaturities of thought and style in places, which the author will doubtless outgrow.

E. Y. MULLINS.

Does Prayer Avail? By William Kinsley, Author of "Man's Tomorrow," "Views on Vexed Questions," "Old Faiths and New Facts," etc. Boston, 1911. Sherman, French & Company. Pages, 157. \$1.00. net.

This volume is one of three this author is producing in which the vital elements of Christianity are discussed "along new lines," as he deems them. The first, "Man's Tomorrow," had notice in this Quarterly in July, 1911, the third is to follow, answering the question, "Was Christ Divine?" The present volume affirms the availing power of prayer on the basis of these five propositions:

"1st. That phenomena and the producing forces with their laws * * * harmonize perfectly with the Scripture view of prayer, and abound in suggestions of how God can interfere in nature without destroying any force or abrogating a single law.

"2nd. That, as a fact, he has thus actually interfered again and again.

"3rd. That it is * * * natural and reasonable to expect that he will interfere for us, * * *.

"4th. That he will interfere because we ask him, doing for us what otherwise he would not have done.

"5th. * * * that he will not * * * withhold any real blessing which is asked for in the right spirit, * * *."

The discussion is based on extensive reading and reflection, faces frankly and fearlessly the objections to the belief in prayer, and moves with the easy swing and buoyant style of a genuine optimist.

The "new line" of argument is that with which most are now familiar, the using of the principle of control in evolution, the facts of the new psychology and the new adjustments of the conception of God's relation to the world.

The author's conception of prayer is very inadequate, moving too much in sphere of human wish, and his repudiation of the foreknowledge of God in the interest of human freedom in prayer betrays some very loose thinking. But the discussion is a good one and will prove of great value to many whose prayer-life may have been seriously disturbed by modern science.

W. O. CARVER.

Die Gebetserhörug. Wie ist sie zu denken? Von D. Wilh. Walther, Professor der Theologie in Rostock. Leipzig, 1911. A. Deichert'sche Verlagsbuchhandlung Nachf. S. 132. M. 2.

This discussion is frank, evangelical and scientific. The author begins by discussing the danger to the Christian idea of prayer, arising from liberal theology on the one hand and from extravagant mystical claims on the other. In considering the question it is needful to guard against discussing prayer as an isolated fact. Next there is a careful defining of the meaning of prayer, both what it is not and what it is, taking account of erroneous positions by Kaftan, Monrad and others.

Then the various modern arguments against prayer are considered and answered. After discussing whether one can know his prayers are answered, the final chapter discusses that on which the answer to prayer depends. A final summary of the true view of prayer, in a series of propositions, closes a remarkably strong discussion of prayer in modern life.

W. O. CARVER.

Jean Calvin. Institution de la Religion Chrestienne. Texte de la Première Edition Française (1541) réprimé sous la direction de Abel Lefranc. 2 vols. Paris, Librairie Honoré, Editeur, 1911. Fr. 25.

By the unanimous consent of scholars who are competent to judge Calvin's Institutes was the earliest and remains to the present time one of the most important examples of classic French prose. The first edition was published in Latin but in 1541 the author brought out a French edition which in the extent of its influence on French prose has perhaps never been surpassed by any uninspired book in any language, and can be compared only to the influence of Luther's version of the Scriptures on German prose and that of King James on English literature in general. Would that this influence had been exerted in France by a version of the Bible rather than by a work on theology, great as that was! Why did Calvin not make a translation of the Scriptures for his people?

As a republication of a French classic in the archaic spelling, etc., these two volumes are of interest chiefly to Frenchmen; but

as the republication of one of the most influential theological works in the whole course of Christian history it has interest for all Christian theologians.

The introductory pages give us a detailed account of the origin of the Institutes and the considerations which moved Calvin to compose the work; its place, and its history after 1536; the reasons for publishing the French edition of 1541 and its suppression by the Parliament of Paris in 1542; the succeeding editions and other matters of interest pertaining to the history of the famous work. There is also a study of the literary formation of Calvin, a critique of his style and a history of the various texts of the Institutes. The introductory matter is completed by reproducing in facsimile a number of pages from the edition of 1541. The reprint of the ancient texts, in clear, beautiful type, reproduces the archaic spelling, punctuation, etc.

The whole makes a valuable addition to our available apparatus for the study of Calvin and his work.

W. J. MCGLOTHLIN.

Moderne Willensziele. von Gerhard Hilbert. Leipzig. A. Deichert'sche Verlagsbuchhandlung, Nachf. 1911. Ss. 80. Paper, M. 1.25; boards, M. 1.50.

This work examines critically the life ideals of Schopenhauer, "Der Willie zum Nichts;" of Nietzsche, "Der Willie zur Macht;" and of Horneffer, "Der Willie zur Form." Over against these he places the will to believe—"Der Wille zum Glauben" which he illustreates by a study of Hamlet. He argues the necessity for faith and for the will to believe for all satisfying and conquering life. It is an interesting method of approaching a vital problem of fundamental importance.

Jesus, the Son of God, or Primitive Christology. Three essays and a discussion by B. W. Bacon, D.D., of Yale University. Yale University Press, New Haven, Conn. 1911. 99 pages. \$1.25.

Dr. Bacon is nothing if not startling. Here he seeks to show that Jesus did not call himself the Son of God and probably not even the Son of Man. He was, however, at Pentecost and after-

wards considered to be the Risen Lord. He aims to show also that the Christology of Peter differs radically from that of Paul. Dr. Bacon is always ingenious and interesting.

Seekers After Soul. By John O. Knott, Ph.D. Boston, 1911. Sherman, French & Company. 210 pages. \$1.20, net.

This volume contains half a dozen essays in philosophy, written at different times and under different circumstances. There was no intention of making a book nor any conscious effort at unity among the papers.

When it was decided to publish the title selected seemed to express the most prominent idea to be found in all the essays. The subjects are Job, Plato, Kant, Hegel, Browning, and "Persistence of Ideas: The Spirit in the Trend of Thought." The last is in substance the author's doctor's thesis. The treatment is clear and interesting, without any marked originality. The work would do much for students whose reading and thinking are as yet limited.

Truths that Abide. By W. W. Dawley, D.D. Philadelphia, 1911, The Griffith & Rowland Press. 50 cents.

Dr. Dawley has compressed into twelve chapters and 108 pages many of the most vital truths of Christianity. Each chapter closes with a pertinent "quiz" and "topics for further study." The volume is therefore especially adapted to study in young peoples' societies. God, man, the Bible, Jesus Christ, the Holy Spirit, the Saviour, the Kingdom of God, and the Church and kindred themes receive suggestive and wholesome treatment. Dr. Dawley is a clear thinker and stimulating writer.

Man, Sin and Salvation. Rev. R. S. Franks, M.A. Hodder & Stoughton.

This is a well written volume of 179 pages and is worthy of its place among "The Century Bible Handbooks."

The specific purpose of the author is to present the New Testament Doctrines of Man, Sin and Salvation. In order, however, to achieve this result he sketches these doctrines, as they are presented in the Old Testament and Inter-biblical literature, and then enlarges upon them when he comes to the treating of the New Testament upon the subjects. His position in regard to the historical reconstruction of the Old Testament identifies the author with critics of the mediating type, while his interpretation of Christ's doctrine of the atonement allies him with the conservatively orthodox. He does not see any direct reference to Christ's death in the 53rd Chapter of Isaiah, only the ethical value of the suffering of the people of Jehovah. Yet, he sees in the sacrifice of Christ not only moral influence but vicarious and substitutionary atonement. Christ gave Himself a ransom for, instead of, many. He considers the speeches of Peter in the Acts, the Theology of Paul, the Pastoral Epistles, I. Peter, Hebrews, the Apocalypse, the Epistles of James, Jude and II. Peter, and the Gospel and Epistles of John, as they present the various aspects of Man, Sin and Salvation. It would be difficult to find more expressed in the same space than the author presents in this timely volume.

B. H. DEMENT.

Der historische Jesus, Der mythologische Christus und Jesus der Christ. Ein Kritischer Gang durch die moderne Jesus. Forschung von K. Dunkmann, Direkter des Kgl. Prediger-Seminars in Wittenberg. 2 völlig veränderte Auflage. Leipzig, 1911, A. Deichert'sche Verlagsbuchhandlung. S. 111. M. 2.

Dunkmann published first a brief essay, with the above title, (see notice in January, 1911, issue) which was sold out within a year. The present edition is enlarged and the third part greatly modified, after a thorough going through, not only current lite-

rature on the subject but other literature bearing upon it. Dunkmann thinks it clear that we stand at the beginning of a new movement which will turn upon the conception of the Christ-myth. Drews has succeeded in creating a great commotion in Germany for all he is not a theologian nor a philosopher, in the recognized sense.

W. O. CARVER.

Sir Thomas Browne's Religio Medici: Ein verschollenes Deukmal des Englischen Deismus von Dr. phil. Wilhelm Schmack. Tübingen, 1911, J. C. B. Mohr (Paul Siebeck). S. 57. M. 2.

The preface explains how interest in the theological views of Browne has recently arisen on the Continent, an Introduction discusses the place of theology within the leaving of the Middle Ages, the Renaissance and Modern Times. Then three chapters criticise the Life of Browne and the genesis of his theology, the contents of his "Religio Medici," and his place in contemporary and subsequent theology. Footnotes sustain interpretations with quotations from the works of Browne, refer to other literature, and give various explanations. But after all was Browne such an influence in theology?

Professor Rauschenbusch's Christianity and the Social Crisis. By I. M. Haldeman, D.D., Pastor First Baptist Church, New York City. New York, 1911, Charles C. Cook. 42 pages. Paper, 10 cents.

A vigorous criticism of the views presented in Prof. Rauschenbusch's volume concerning the prophetic attitude toward the ceremonial worship of Israel and the person and work of Jesus Christ. The author denies that Jesus was a social Reformer or that His religion provides for such a task.

The New Schaff-Herzog Encyclopaedia of Religious Knowledge. Vol. XI. 525 pages. \$5.00 per volume. Funk & Wagnalls, New York.

This monumental work continues to come out with great promptness. There is only one more. The present volume treats 521 topics. It embraces such great themes as Soul, Synagogue, Symbolism, Sunday School, Syriac, Talmud, Theology, Theological Seminary. It is a great achievement.

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