

BOOK REVIEWS

I. CHURCH HISTORY.

The Evolution of Infant Baptism and Related Ideas. By T. Vincent Tymms, D.D. Pages, 502. 6/. The Kingsgate Press, 4 Southampton Row, London.

The ex-President of the Northern Baptist Education Society is devoting his leisure to elaborating some of his studies, and he has now dealt with a theme untouched on this scale since the days of Dr. Wall. He reviews the teachings of the first four centuries, and shows how a New Theology arose in Africa, and how it brought along with it a new practice, both upheld by the great authority of Augustine, and spreading all over Christian Europe. The idea is not new, to run over the early period and examine its teachings and customs, but Dr. Tymms thinks that most recent students have contented themselves with quoting scraps, which out of their setting are hardly intelligible, or do not give a fair idea of what the writer held.

Within the last few years, moreover, fresh material has been made available, in the so-called "Teaching of the Twelve Apostles," the Apology of Aristides, the Paulician Key of Truth; and the body of evidence is put fully and fairly for all to judge. It is clearer than ever that Infant Baptism became popular owing to the belief that sin and guilt were inherited even by the babe unborn, and to the belief that the ceremony of baptism freed from both and rendered perfectly pure and spotless. Such teachings were not given in the East, but were due to Africa, and their rise is given with care, the good and the evil being distinguished. Specially acute is the criticism as to the confusion between the power to will and the power to do, which vitiates so much argument as to free-will. It is shown that the historic Infant Baptism is the corollary of Baptismal Regeneration; and no remarks are made on the rite as practiced in modern evangelical churches, which disown that doctrine.

The book has evidently swollen beyond the author's expectations, and he has retrenched so vigorously that there is no index nor analytical table of contents nor summary. But whoever will read it faithfully, will have a clear view of the forces which deflected the churches from the path of truth.

W. T. WHITLEY.

Lollardy and the Reformation in England: An Historical Survey.
By James Gairdner, C.B. Vol. III. Macmillan, N. Y., 1911. \$3.50 net.
Pages, 414.

Few recent historical works have provoked more unfavorable criticism than the first two volumes of this work have done. The prejudice of the author against the Protestant Reformation is obvious on every page. It is impossible for him to be fair. This prejudice has led him to overlook or neglect or wrongly interpret numerous documents whose contents were unfavorable to his thesis. So severe has been the criticism of the former volumes that the author devotes the long introduction of this third volume to an acknowledgement of his errors and the wrong impression made by them. He also encloses numerous loose pages which are to replace pages in the previous volumes which he desires to suppress. This humiliating necessity has made the author more careful in this third volume, but his violent prejudices against the Reformation are still obvious.

This third volume is devoted to the reign of Edward VI. It was the crucial period in some respects in the history of the Reformation. The very prejudices of the author have led him to explore and set forth the contents of much material which has too often been neglected by Protestant historians. Numerous extracts from letters and other documents favorable to the Catholic side give to the volume considerable value as a source book. Moreover, it aids one in seeing the side of the conservatives who were clinging to the old Church and opposing innovations and changes. It is always well to understand the man who opposes you. This book is a very bad one to follow blindly, but a good one to use judiciously for its standpoint and material.

W. J. McGLATHLIN.

Faith, Freedom, and the Future. By P. T. Forsyth, M.A., D.D. Hodder & Stoughton. Five shillings.

The Principal of Hackney College has been delivering some lectures prompted by the fifth jubilee of the great Ejection of 1662, when an Act of Uniformity scheduled a new Prayer-Book to reduce the Church of England to order. He refuses to take any low view, but grapples with great principles at stake: Do we rely on authority or on subjectivity? Is Christ only the center of spiritual humanity, and not the center of God's will and grace? In the conviction that Christ is the incarnation and agent of God's dealings with sinful mankind, he discusses the rise and influence of Independency as a factor in western Church history.

More than half his space is devoted to showing that Independency is deeply indebted to Anabaptism. Here we have the complement of Mr. Champlin Burrage's recent work. As a Congregationalist, Principal Forsyth usually writes of "Independency," but he once or twice adds "always including the Baptists." He maintains that we alone gave true effect to the material principle of Reformation faith, by the aid of those very Anabaptist inspirations which the Reformers sought to extirpate. He illustrates how positive Independency changed the political history of the West and the future, by the State becoming neutral to the Church, though not to religion. From the experiences of 1525 and 1653 he deduces the lessons that the Christian should be rigorist in his own personal ethic, but that a rigorism enforced on public practices is fatal, till the Cross of Christ is established in all hearts, when it forces itself. Then he warns us of the limits of the Anabaptist element; points out that the popular ministry of the day is simple and soothing rather than convicting and creative; and recalls us to the power of a Calvinistic creed.

Independency has done three great things, says Dr. Forsyth; it has inaugurated modern democracy and modern missions, it has been the backbone of municipal public life. He calls it now to face new duties and to be clear in its confession, tacit or explicit; here he fails to remark that Baptists have their dramatic confession very explicit, in believers' baptism. Then the plea is

made for a concentration of all evangelical forces, with one great bond of union; the Saving and Ruling presence of Christ with us in His Word and Spirit. And so this most interesting and intense book proves not to be a mere glorification of the past, nor a much-needed tribute to a much-wronged set of men on the Continent, but a careful analysis of the present situation and a clarion call to rally around the Captain of our salvation, and to fight a new battle for the winning the world to Him.

W. T. WHITLEY.

Geschichte der altchristlichen Literatur. Von Lic. Hermann Jordan, Professor an der Universität Erlangen. 1911, Quelle & Meyer, Leipzig. Ss. 521.

This volume is not intended to be a new reference book on early Christian literature, nor does it cover the field so admirably worked by Harnack. It is not a history of Christian writers, editions or manuscripts of Christian writings, as stated by the author; he has sought to write "not a reference book, but an inner historical development, not a source-book, but a history of the literature itself." Moreover, it deals with the literature of the first six centuries down to the beginning of the Middle Ages. It does not presuppose a knowledge of the literature, but seeks to introduce the reader to this literature—its origins, classes, languages, purpose, etc. It is a new method of writing a history of early Christian literature, and it makes a far more readable volume than the older method did. Indeed, as a reference manual it will be disappointing, while as a conspectus, it is most helpful.

After an introduction, the author treats the elements which have influenced the development of early Christian literature, such as the existing literatures, the content and practical needs of Christianity, the literary personalities, the different languages used, etc.

This section is followed by an account of the various forms of Christian literature, both prose and poetry. Some of the forms whose development and history are followed are the *historical writings*, under which are grouped gospels, "acts" of

apostles, stories of martyrs, chronicles and church histories, biographies and legends of saints; *epistolatory literature, apocalypses, addresses and sermons, apologies* or defenses of the Christian religion, the *dialogue*, though one does not see any good reason for this division as it was only a literary form used for various purposes; *polemical writings, formal treatises*, writings on *church order, exegetical and critical treatises, translations, Christian hymns and other practical productions*. This brief outline of the contents will serve to show the character and compendiousness of the work. Naturally there cannot be much detail where so much material must be handled in one volume. But throughout the volume there are constant references to the best literature of the subject in German as well as mention of valuable works in other languages. One who is seeking a comprehensive view of the Christian literature of the first six centuries will find a most valuable aid.

W. J. McGLOTHLIN.

The Rise of the Modern Spirit in Europe. A Study of the Pre-Reformation Age in its Social, Scientific, and Literary Aspects. By Geo. S. Butz, Ph.D. Boston; Sherman, French & Co., 1912. Pp. 293. Price, \$1.25.

It is coming more and more to be recognized that the roots of present day civilization are to be sought deep in the Renaissance of the later Middle Ages. The present work is valuable in the frank recognition of that fact and in worthily setting it forth.

It contains little or nothing not found in the great works of Burckhardt, Symonds and others; but the material is well arranged and will be most valuable for those who have not the time to work through the longer treatises. The volume constitutes a valuable introduction to the study of the Reformation, and in fact to the whole of modern times, for no one can get any adequate conception of the origin and character of the great movements of the Reformation period without some knowledge of the new spirit and the wonderful progress of the century that preceded it—a spirit of adventure and discovery in every

department of life, a spirit of criticism and questioning. It was in this that the Reformation was born.

An excellent Bibliography is added at the end of the volume, which will provide the reader with the knowledge of the literature necessary to pursue the subject further if so desired. Altogether it is a volume to be heartily commended.

W. J. McGLOTHLIN.

An Anglo-Saxon Abbott. By S. H. Gem, M.A. T. & T. Clark, Edinburgh, 1912. Pp., 200.

The abbot, the account of whose life and writings is here given, was Aelfric of Eynsham, who lived about the year 1000 A.D. These were stirring and distressing times in old England—the times of the Danish invasion. Deep darkness was over the land—moral, religious and intellectual darkness. The book gives us a glimpse into the difficulties which religion and all good things faced. Translations from the writings of Aelfric place the age living before the reader.

II. RELIGION AND APOLOGETICS.

The Mind of Primitive Man. By Franz Boas. A Course of Lectures delivered before the Lowell Institute, Boston, Mass., and the National University of Mexico, 1910-1911. New York; The Macmillan Company, 1911. x+294 pages. \$1.50 net.

This is a painstaking, conservative study of the mental traits of mankind with particular reference to maintaining the thesis that there are no such differences in mental characteristics as to justify the idea that some races are of "lower" order than others and so inherently incapable of "higher" development and achievement.

In pursuit of this purpose, the author has made extended studies in race prejudice, influences of heredity and environment, anatomical structure, language and culture. The study is pursued historically and comparatively. Finally the bearing of the main contention—and in spite of the form of its presentation it must be called a contention rather than a conclusion—

its bearing on the national race problem of the United States is treated. Very just discount is taken of the talk, so common and so uncritical among us, of "pure race types," of fears of degeneracy from the immigration of "lower" types. While dealing somewhat cautiously with the negro race in America, the author maintains that it cannot remain pure negro, but is sure to be lightened by white infusion, that there will be no degradation on that account, that at all events the situation should be faced frankly and studied scientifically and not decided off hand on an emotional basis.

One wishes frequently that he could accept more fully the "facts" adduced to support conclusions. The work is thoughtful and useful.

W. O. CARVER.

Pragmatism and Its Critics. By Addison Webster Moore, Ph.D., Professor of Philosophy in the University of Chicago. The University of Chicago Press, 1910. xi+278 pages. \$1.25 net.

The Philosophy of Bergson. By A. D. Lindsay, Fellow and Tutor of Balliol College, Oxford. Hodder & Stoughton, New York. George H. Doran Company. ix+247 pages. \$1.50 net.

The Realm of Ends, or Pluralism and Theism. The Gifford Lectures, delivered in the University of St. Andrews, in the years 1907-10. By James Ward, Sc.D. (Camb.), Hon. LL.D. (Edin), Hon. D.Sc. (Oxon.), Fellow of the British Academy and of the New York Academy of Sciences, Professor of Mental Philosophy, Cambridge. New York: G. P. Putnam's Sons; Cambridge, England: University Press, 1911. xv+490 pages. \$3.25 net.

The world of thought is once again astir over the need of a philosophy. Science with its principle of evolution, especially its biology, had shaken loose an overripe idealism ready to fall with its own weight. Under another figure, the field was left largely unoccupied. Then came a new claimant into the field where *Agnosticism* was making so bold.

The new philosophizing was called *humanism*, *personalism*, *pragmatism*, *pluralism*. Not that these signified the same thing, or that any of them stood for the same thing in all mouths. They stand for a general attitude and a common starting point.

Of late it has more and more become evident that *pragmatism* as represented by its best known exponents was not a philosophy at all. It claimed, indeed, when forced into an attitude of relative modesty, to be but a method in philosophy, howbeit disporting itself as the only worthy form of thinking extant.

Meanwhile two able thinkers were going on their way with a great measure of independence attacking the problem of the meaning of life, rather careless of the much stir of many writers in the field of *pragmatism*, to use the most popular term. Bergson with a serious brilliancy was dealing with the question of becoming, while Eucken with a brilliant seriousness sought to interpret the deeper meaning of life. Both recognized the importance of attacking the problem at the center of existence as it is, and here was their point of contact with the pragmatists. There was one school of pragmatists, headed by the late, and great, Professor William James, who exerted themselves to ridicule the older philosophical methods and results, under the contemptuously pronounced epithet "*intellectualistic*." They dwelt with endless emphasis on the contrasts between the old and the new method, putting the two in contradiction. There was a certain lightness, bouyancy, everyday-ness about thier writing that was far removed from the profound seriousness which the mind commonly associates with philosophy. They are fond of illustration and story and even employ the slang phrase of the street. Philosophy was made a sort of department or corollary of science. Of this style is the book of Professor Moore. It is smartly written, vivacious, jocular and with a joyous revel in setting up contrasts between the positions and arguments of what he designates the "*evolutionists*" and the "*absolutists*." The work is brilliant and suggestive but one finds it hard to think that the author meant to be taken seriously, or, at any rate, that he was taking himself seriously. The thinking is largely superficial and seems profound only by reason of a quite remarkable capacity for handling words, or of being victimized by them.

While for Moore the two schools are not only antagonistic but contradictory on all vital issues, for Lindsay, interpreting

and applying Bergson with insight and sympathy, *antinomies* represent only a stage in the progress of harmony. This work, therefore, makes a real contribution toward the constructive use of all thought in the building up of a system. The attack on the quantitative use of terms to (mis)represent qualitative concepts is made with earnestness, although it might at some points have been done with more clearness.

It was inevitable that the philosophical impossibility of pragmatic *pluralism* would lead some on to pass beyond both "the upper limit" and "the nether limit" of that thinking which was content with "summarizing it [the world] scientifically under a system of concepts." And when this was done the world would again, but in a new way, be regarded "historically as a realm of ends." On "the nether side" Bergson was preparing the way for this in his idea of *creative evolution* and was also contributing, with Encken in his insistence on the meaning of life, to passing the barriers of the "upper limit" which the pragmatic position so fixed for thinking that *pluralism* was as far as man could go.

In his Gifford Lectures, Professor Ward has gone further in the way of passing these limits and pointing the way to a systematic reconstruction in philosophy than any other writer. Taking his stand in the midst of pragmatic *pluralism*, he has shown its unsatisfying limitations and the impossibility that it shall satisfy the soul. The introduction of the conception of ends into the world of the pragmatist makes way for the inevitable extension of "the realm of ends" until *pluralism* demands *Theism* for its own completion, and a way is found for conserving *idealism* in origin and end with a true scientific recognition of the claims of *pragmatism*. One is not bound to agree with all that is presented in this work to see that it is a product, or in pragmatic terms a process, of constructive thinking that will do much toward giving worth to the rather aimless and vague work of so many of the pragmatists. It is a most welcome work. The effort to harmonize determinism as involved in an absolute God who has personal ends with freedom of relative pluralism demands much thinking as yet. The author's

“*via media*” of a realm of entire uncertainty where even the absolute Person has not, and could not, forecast the future is a concession to pragmatic *pluralism* by means of a reversion to a scholastic device that is not likely again to be accepted. And the proposed solution logically leaves God too far removed from the actual life of men for religion and religion is one of the veriest pragmatic facts and forces. Yet James went much further than Ward here.

W. O. CARVER.

Truth in Religion: Studies in the Nature of Christian Certainty.
By Dugald MacFayden, M.A. Macmillan & Co., London and New York, 1911. xiii+303 pages. \$1.50 net.

In this work “two movements that threaten to divide Christian thought in England; but which together ought to issue in a great strengthening of its hold upon the public mind” are both used in the process of bringing together in a series of more or less fragmentary sections the lines of thought and experience by which religion is realized and by means of which it proceeds in its history. The two movements are described as that “towards the use of larger generalizations and wider categories in religious thought,” and that “towards a more exact study and more careful definition of Christian experience.” In other words, the author seeks to recognize and utilize the modern way of thinking of the world and God’s relation to it, and at the same time to indicate that the method of experimental testing in personal receptiveness is alone the way of knowing the reality of religion.

The plan of the work is simple and direct enough. First is an account of the application of the historical method in religion and its influence on religious thought and experience. Next the facts and factors in religion are discussed, after which the power and fitness of Jesus Christ in religion is discussed, which touches on the various problems of Christology. The claim is that only in the categories of religion—not those of science or philosophy—can the Christ be conceived and appreciated. But while the ground plan is clear and simple enough the various

sections included seem rather the materials for a discussion in imperfectly arranged outline, than an orderly and completed presentation.

W. O. CARVER.

An Introduction to the Study of Christian Apologetics. By Arthur Gray, Sometime Chaplain of Suwanee, with a Concluding Chapter by W. Lloyd Bevan, Professor of History and Economics, Suwanee. The University Press at the University of the South, Suwanee, Tennessee, 1912. 250 pages. \$1.50, prepaid.

Into a very limited space is crowded much fine thinking in the wide field of Apologetics. The prefatory outline is fascinating with promise of completeness: I. "Vital Apologetics," dealing with the nature, content and value of Faith; II. "Philosophical Apologetics," III. "Historical Apologetics."

In the discussion we find a presentation of certain fundamental principles illustrated by specific types of thought and systems. But there is no complete presentation of the attacks on Christianity or of the forms of thought it must oppose. The philosophical discussion proceeds wholly upon the basis of a contrast between Naturalism and Idealism, of course accepting and maintaining Idealism. It is the inner principles of these rather than the systems in which they have developed that are presented. There is an interesting, although necessarily very brief, historical sketch of philosophical thought. Numerous digressions deal always with pertinent matter but destroy any unity the book might have. The "historical" section is quite limited, one chapter outlining what would belong to such an apologetic and a second chapter giving a summary of the grounds on which the historical value of the Gospel story is assailed and of the answers to be made to these attacks.

The work is not an "introduction" in the sense of a book for students little acquainted with the methods of Apologetics, but rather in the sense of suggestive lines of thoughtful approach in practical apologetic work, assuming that the worker has a good knowledge of modern philosophy, science, and criticism.

With this understanding the work is to be commended as able and suggestive.

W. O. CARVER.

Cardinal Elements of the Christian Faith. By the Rev. Professor D. S. Adam, B.D., Ormond College, Melbourne. Hodder & Stoughton, London; George H. Doran Company, New York. xix+320 pages.

Professor Adam has just missed making a great book in this volume of lectures delivered at Melbourne University two winters ago. There are seven of the Lectures dealing with the essentials of Christian doctrine in a fresh and vigorous manner. The method wavers between that of *theology* and that of *apologetics*. The limits of the work are quite insufficient for both treatments and the reader is constantly wishing that the able author had gone a little further in meeting current opposition to Christianity in philosophy, science, and social life; and, on the other hand, that his definition of the Christian position had been fuller and so more adequate.

In quite unusual degree the author has succeeded in maintaining an orthodox position in a truly modernistic spirit. His treatment of modern philosophical theories is unusual and helpful. More than a fourth of the book is occupied with "notes" that had better have been incorporated in the main discussion or omitted entirely. One does not like to have all the waste lumber left on the premises when he buys a house.

W. O. CARVER.

The Renaissance of Faith. By Richard Roberts. With an Introduction by G. A. Johnston Ross. New York, 1912: Fleming H. Revell Company. 318 Pages. \$1.50 net.

Nothing more brilliant in the way of Apologetics has appeared in the great bulk of modern writing in this field than this book by the Welsh pastor of a London church. It has the faults of a brilliant, dramatic platform orator, as well as the excellences. It is dominated by an optimism all the more splendid and reassuring because it thrives in the midst of a profound

and informed conviction of the sin, unbelief and practical materialism of our age.

The author speaks with a fundamental acquaintance with the critical thought of the day and with the history of philosophy and of Christianity. He also knows the sufferings, and the sins, of the masses of men, as well as the sordid materialism and inhumanity of the masters of men, and their worth.

There are twenty-four chapters under three "Parts." The first two parts diagnose the situation in its thought aspects and its religious condition, the third part urges "the spiritual point of view" and occupies two-thirds of the volume.

There are exaggerated statements, half-truths and brilliant generalizations; but there are keenest insight, prophetic fire, rhetorical excellence, and epigram in profusion.

W. O. CARVER.

The Religion of Science: The Faith of Coming Men. By James W. Lee. Author of "The Making of a Man," etc. New York, 1912: Fleming H. Revell Company. 304 pages. \$1.50 net.

If Christianity can be saved and made universal by the method of Apologetics, it ought speedily to demonstrate its power, for there is an endless stream of apologetic literature coming from the press in these days. It has its use and is welcome. The present volume belongs to the class of brilliant, rhetorical and original works. The style is that of the eloquent, vivacious, and magnetic platform speaker. Although never having seen the author, the reader imagines his form, motions, accent, and keen, searching, almost hypnotic eye; and all but hears the avalanche of rapid words, striking sentences and flowing periods.

The motif is the supposed fact that while the splendid city of knowledge has seen all its other structures magnificently rebuilt in recent years, that part of the city belonging to religion has been left unimproved, having only the theological structures of outgrown eras and for the most part left as "religious commons" where "Gypsies camp and tell fortunes," palmists, jugglers, faith healers, *et id omne genus* get in their work.. Over

against this is the plea for a new, up-to-date structure for housing religious ideas, capable of extension and remodelling as need may require and subject to demolition and replacement as the thought city grows and changes.

Since God, man and religion are always the same, and since God, man and nature are the three constant factors in man's conceptual activity, there is no danger of the loss of religion. But it needs to be properly housed. The long "Introduction" promises to provide a plan for the new structure. One reads the volume through, charmed with the skill, the profusion of symbolic presentation and argument; studying "What is Science?" how it is begun, built up, and tested, learns that "Religion of Science" is "Implied in the Everlasting Search for God," that "Christ [is] the Reason of the Universe" and "Christianity the Religion of Science," and then comes to the "Conclusion." Then one gets his breath and says: "Well, where is the plan for the new theological house? It isn't there at all." Then he asks: "Well, what have I learned?" and answers: "Nothing at all that I didn't know before. But I have had a new and engaging review of a course of thought. I have seen the argument from mind so cogently urged by Fairbairn presented with all the coloring of the finest moving picture. I have seen the author shift with startling swiftness from the ground of the orthodox Theist, whereon he usually moves, to the standpoint of the pragmatist, trip lightly over on the platform of the absolute idealist and run quickly back to his own base.

I have read an argument that is not convincing only because I have not had a chance in its swift movement to ask the questions that arose."

W. O. CARVER.

The Winds of God. Five Lectures on the Intercourse of Thought with Faith During the Nineteenth Century. By the Rev. John A. Hutton, M.A. Hodder & Stoughton, London and New York (George H. Doran Company.) 104 pages. 75 cents, net.

In this volume, Mr. Hutton has presented in lucid language a reassuring study of the ways in which thought development

in the last century along lines of evolution has tended to lose the faith of men in their relation to God, and how then God has reasserted himself in the consciousness of man, and how the messages of the great poets have been prophet-calls to a larger faith. It was by understanding more deeply and fully the thought movement that seemed to lead away from faith that we came again to faith's position, but with fuller, larger meaning, wider outlook. The work is good as a reassuring apologetic and fine as an illustration of the religious use of the poets.

W. O. CARVER.

Miracles and Christianity. By Johannes Wendland, D. Theol., Professor of Theology in Basel. English Translation by H. R. MacIntosh, D.D., Professor of Theology, New College, Edinburgh. Hodder & Stoughton (George H. Doran Company), New York and London, 1911. xv+300 pages. \$1.50 net.

This book was needed. There is no subject more imperfectly understood, more inadequately explained, more troublesomely intrusive in the thought of Christian men in modern times. Science and philosophy have sought to drive the miracle wholly out of the atmosphere of modern life. And since theology has become critical and scientific it has sought by various devices to explain the miracles of religion so as to give them a place in a scientific age. But success has not been satisfactory. The garments of God could not be cut in the fashion of an age that prides itself on knowing enough not to need an over-active God.

Professor Wendland has come to this subject with a vigorous freshness and has handled it with remarkable clearness. He starts out with the conception that "miracles are the acts of a living God," and that the religious conception of the miracle cannot be surrendered so long as God is known as active in experience. There is a frank and full recognition of the attitudes of science and philosophy. All the fundamental questions concerning miracles are dealt with in suggestive outline and with full recognition and sympathetic criticism of the views of other scholars. The translator has done his work so perfectly as to leave it as clear and idiomatic as if composed in English.

If we couple with it the volume by the Oxford men (Longmans, Green & Co.) reviewed in the July issue of this Quarterly, we can heartily adopt the publishers' word that this "will be found to be the book of the hour on the question of the miraculous."

W. O. CARVER.

The Christian View of the World: Nathaniel William Taylor Lectures for 1910-1911. Delivered before the Divinity School of Yale University. By George John Blewett, Ryerson Professor of Moral Philosophy in Victoria College, Toronto, New Haven, Yale University Press. MOMXII. xvi+344 pages. \$2.00 net.

These lectures assume the permanent necessity for theology as "the intellectual reflex of religion." Christian experience was bound to interpret the Person of Christ and that interpretation bound to involve a view of God and the world. Behind all Christian thought God is "our Lord with His own consciousness of God, His own consciousness of the world. To make this consciousness determinative of our life and of civilization is the business of Christianity; to bring Christianity to the intellectual apprehension of its own significance is the task of theology."

"An eternal life in its own order manifesting itself," involving necessarily "also a principle of perpetual life in those to whom and in whom the manifestation is made" is the basal assumption on which is to be wrought out analytically a statement of the Christian view of the world. So far of the *a priori* and deductive aspect.

Here is involved also the assumption, to be articulately stated and definitely applied, that "reality is a spiritual society" and so the personal principle is made formative in Christian philosophy. Personalism in assumption involves a measured and sane application of the pragmatic method in the process of the discussion and so the inductive reasoning has ample play. Thus the task of Christian philosophy is to interpret a progressive self-realization of Absolute Spirit wherein is preserved the

social personalism provided by a pragmatic view of reality and assumed in the Christian conception of redemption.

On such a basis it will readily be seen that the four lectures have faced the real issues of the subject of the course: I. "The Christian Consciousness and the Task in Theology;" II. "Human Experience and the Absolute Spirit;" III. "Nature;" IV. "Freedom, Sin and Redemption."

While the general philosophical system is that represented so ably by Professor Royce it is here conceived with more distinct recognition of personal individualism than Royce maintains and with the Christian element more fundamentally conceived. Again while the method of pragmatism is used as truly as by Ward (cf. "The Realm of Ends, reviewed in this issue) the fuller reliance on the conception of the universe as a redemptive process gives far greater clearness in the handling of certain problems. Professor Blewett's theory of sin as an inevitable contribution of "nature" to man's spiritual unfolding is very striking and will call for much thought. The work is a notable one.

W. O. CARVER.

Organ and Function: A Study of Evolution. By B. D. Hahn, Boston, Sherman, French & Company, 1911. 198 pages. \$1.00 net.

With a familiar handling of the details of biological theory and its application, with an incisive grasp of principles and logical implications, with a style of masterful, though gentle sarcasm, Dr. Hahn has gone upon the ground of evolution and out of its own materials propounded questions and problems that the advocates of "automatic evolution" are likely to find insoluble and unanswerable. Through ten chapters he deals with the main principles of evolution and shows the rational impossibility of automatic evolution. A final chapter deals in a striking way with the replies which the automatists make to the advocates of "vitalistic evolution" and convicts them not only of exercising remarkable "faith" but of indulging in "stubborn incredulity." The work is able and convincing.

W. O. CARVER.

The Master of Evolution. By George H. McNish. Boston: Sherman, French & Company, 1911. 135 pages. \$1.00 net.

Here is something novel and interesting, a new method in Apologetics. True, the newness is mainly formal and more or less artificial, while at bottom the argument and defense are familiar enough. But it is very engaging to follow a line of reasoning in new vehicles under an original guide, although the road and the scenery are the same. They seem different under the novel procedure, and that is worth much.

Taking the two principles in evolution, Heredity and Variation, and applying them in a broad way and with unique applications the author shows how they operate singly, in opposition, and in co-operation in individuals; and then how they are found in a balanced unity of perfection in Jesus Christ. He also traces them in history using them as including respectively the conservative and the progressive forces in life shows how the balance between the two can be maintained only by that personal control which is illustrated in Jesus Christ's own life and resides in the God whom we worship and who is the "only Supreme Master" "over the mightiest of 'vital impulses.'" The conflicts between Church and State, autocracy and democracy, institution and life, are all discussed in some of their most striking illustrations. The use of both forces in the evolutionary progress is fully stressed and the way pointed to the best advance in education and other forms of relative control of evolution in the individual and in society.

W. O. CARVER.

Revelation and Its Record. By Wm. W. Guth. Sherman, French & Co. Boston, 1912. \$1.25, net.

The idea of revelation arises through man's ineradicable conviction of an unseen reality, a personal being whom we call God. By its very make the soul of man postulates such a Being who can respond to his needs. Revelation implies man's capacity to receive Divine truth, and is gradual, moral, and progressive. This activity of man's mind, its responsiveness and capac-

ity, is the sole condition of God's revelation to it. That principle of inspiration is the same in all high spiritual literature, but the Bible is unique and apart from all other books in the truths it reveals. God reveals Himself in nature, in man, in human history, in art and literature, in manifold ways. But his revelation culminates in the Bible and especially in Jesus Christ, who crowns all and gives significance to all. The seeking spirit of man yearns for an authoritative message from God and finds it in the Bible.

Such is the message in brief outline of this volume. It is a brief, popular, thoughtful and helpful presentation of an important theme.

E. Y. MULLINS.

The Moral and Religious Challenge of Our Times, The Guiding Principle in Human Development: Reverence for Personality. By Henry Churchill King, President of Oberlin College. New York, 1911: The Macmillan Company. 393 pages. \$1.50 net.

President King has given his book two titles and has discussed two topics, one of which presents the formative principle in the production of that which is outlined in the discussion of the other topic. One feels quite sure that, in fact, one discussion has had introduced into it another, and that, besides, a third discussion not originally part of either of these has been combined in the final preparation. Not that there is lack of unity or orderliness. There is not. There are some instances in which sentences and even paragraphs seem to have been introduced, after the preparation of the lectures in the first half of the book, with a view to bringing in the principle of "reverence for personality."

The reader's main concern, however, is not with the manner of production, but with the value of the product. And here one may speak in praise that needs little restraint. No more comprehensive survey of modern conditions has been presented by any student, and none with keener insight. The author considers "external conditions" and "the new inner world of thought." In each case the facts are summarized and analyzed

so as to indicate their significance in the dangers they present and the challenge they make to the moral and to the religious consciousness and conscience of serious men.

The latter half of the book takes up the challenge especially in its application to our own nation and people.

If one may venture some adverse criticisms they will be three: there is too extensive and detailed dependence on other authors, especially on Kidd, in the form of presenting certain aspects of the question before the author; there is a measure of repetition needful enough in class lectures but better eliminated from printed discussion; there is too obvious an effort to cast the different sections of the discussion in the same logical forms.

One of the greatest functions of the preacher and of the teacher, of any leader of men, is the prophetic interpretation of the times in relation to the ideals of the kingdom of heaven. Here is a book of such interpretation and it will be of great value to others who would perform this holy function.

W. O. CARVER.

The Greatest English Classic. A Study of the King James Version of the Bible and Its Influence on Life and Literature. By Clelland Boyd McAfee, D.D., author of "The Growing Church," "Mosaic Law and Modern Life," "Studies in the Sermon on the Mount." Harper & Brothers, New York and London, MCMXII. 290 pages. \$1.25 net.

Two lectures outline the history of the English Bible and describe the King James Version. One lecture discusses this version "as English Literature," another its influence on literature. A fifth lecture indicates the influence of the Bible, of course in the King James version, "on English and American History." The final lecture is of "The Bible in the Life of To-day."

It is all admirably done and amounts to a valuable apologetic for the faith of the Bible, and a strong plea for its continued need in our modern life. The detail and simplicity might at times be trying to an "expert," but they give it the value of not overreaching the average reader. Its style befits the subject. The work is itself no mean example of literature, of the lecture type.

W. O. CARVER.

Faith and the New Testament. By Rev. A. W. F. Blunt, M.A., Vicar of Carrington, Examining Chaplain to the Bishop of Southwell, Sometime Fellow and Classical Lecturer of Exeter College, Oxford. Edinburgh: T. & T. Clark, 1912. viii+116 pages. 2/6 net.

We find here a very good summary of the facts about the growth of the New Testament writings and their collection, and about the method of establishing the canon. It is all presented from the standpoint of recent criticism and some things are set down as established that are by no means certain. There is a polemic against *verbal inspiration* all the way along with an exaggerated statement of that theory, an entirely needless emphasis on the contrast between the "orthodox" and the "critical" views and an assertion of irreconcilable contradiction among the Gospels that lacks warrant in fact.

The question of authority is considered all along with the outcome of an indirect urging of the authority of the Church of England that is wholly inconsistent with the premises and general conclusions of the book.

W. O. CARVER.

The Sources of Religious Insight. Lectures delivered before Lake Forest College on the Foundation of the Late William Bross. By Josiah Royce, Ph.D., LL.D., Professor of the History of Philosophy in Harvard University. Charles Scribner's Sons, New York, 1912. xiv+297 pages. \$1.25 net.

These lectures—the 1911 series—constitute Volume VI of the valuable Bross Library.

Dr. Royce is an Idealist, a mystic, an intellectual, or we should say spiritual, semi-recluse. He dwells largely in the atmosphere of the timeless and spaceless categories of universal idealism. Yet does he maintain a vital interest in human life and in its slow and largely blind movement toward a consciousness of, and the claiming of, its spiritual end. Thus has Dr. Royce come to be one of the spiritual teachers of his generation. Naturally he is a very quiet teacher. He has come definitely to accept the cosmic principle of evolution in its spiritual sense as applied to man's realization of his end, definitely to adopt the

pedagogic principle of suggestion whereby to set in motion the spiritual forces of individuals and groups for progress on the road to the spiritual goal, and consequently quietly to suggest lines of thought and action—spiritual action, that is—for men in an air of calm authority that would savor of conceit but for the balance of an evident modesty and an almost too generous tolerance for views variant from his own. In the present work he is found criticizing Paul on the ground the Paul was unable to apply his own principle of charity or to appreciate his own debt to Greek and Roman thought.

The topic of these lectures is defined as meaning “*insight into the need and into the way of salvation.*” “The problem * * is: What are the sources of such insight?” The aim is “to lay stress on those perennial sources from which human insight has flowed and for ages in the future will continue to flow.” These are found, first of all, in individual experience, more largely in social experience, most significantly in sources that are developed from these experiential sources. Here we find Reason, if taken in its synthetic sense and exercise; the Will in relation to the World, coming at reality and truth; Loyalty, a favorite term and conception recurring in Royce’s works; Sorrow, whose function in this sphere is discussed and illustrated on the principles of Royce’s idealistic philosophy; and, finally, the Church, invisible and also visible, but this latter must be taken to include all brotherhoods constituted and living in the spirit of loyalty to the common cause of all the loyal.

The work is one fruitful in suggestion, vital in spirit, inspiring in its ideas.

W. O. CARVER.

Psychology of the Religious Life. By George Malcolm Stratton, Sometime Professor of Experimental Psychology in the Johns Hopkins University, Professor of Psychology in the University of California. London: George Allen & Company, 1911. xii+376 pages. \$2.75 net.

This is an elaborate work in which the effort is made scientifically to describe and explain the psychology of religious

functioning and development. The fundamental principle which guides the author is that of contrasts and conflicts. An *Introduction* cites "Expressions of the Sense of Conflict." Three *Parts* then trace this principle of *conflict* in the realms of feeling and emotion, action, and thought. A fourth *Part* deals with the "Central Forces of Religion" which are found in the active capacity for idealizing. Ideals are permanent in their object but subject to constant change in form. Hence we need to seek for "Standards of Religion" which are found in combining and balancing motives; in beauty; in combination of the values of various "products of religious thought" as to the object of loyalty and worship; and in the interests of truth.

The entire discussion, except in the few closing pages, seeks to be strictly, almost we may say narrowly, scientific. The explanations are scientific, as distinguished from metaphysical or religious. The scientific orientation amounts almost to a sort of coldness in the presentation.

The discussion is based on extensive reflection after wide reading, but all under the dominance of the idea that the balancing of contrasts in the way at once of knowledge and of wisdom. In spite of the scientific attitude, therefore, a metaphysical principle is at work.

W. O. CARVER.

The Psychology of the Christian Soul. By George Steven, M.A., Edinburgh: Hodder & Stoughton (George H. Doran Company), New York and London, 1911. viii+304 pages. \$1.50 net.

In the Cunningham Lectures for 1911 the author chose one of the most vital and most opportune of subjects. He discussed it with bold fearlessness, independent originality, and fervid personal interest. It is not to be wondered, therefore, that he produced one of the most arousing books of the year. There are eight chapters. The religion of Christ is held to be an educative process, but education is taken in its broadest sense, as a process by which the soul is developed in its highest reaches of personality.

The "subconscious" is drawn upon heavily, but rationally, as a factor, large and important, in this educational development. The "enslaving of the soul to sin" and its "liberating through conversion" are dwelt upon in two lectures and the discussion of *conversion* is especially rich in thoughtful comparative analysis.

One of the most important of all matters for preachers and other religious leaders is discussed in "The Soul in the Movement of a Revival."

"The Capture of the Soul by God" and "The Soul in the Presence of God" are fitting topics for the closing chapters. The author does not rule God out in religion at all. He lays great stress on education and denies the necessity for a deep sense of conflict and revolutionary surrender in religion. But when his entire discussion is taken into account it will be found that his apparent breach with usual Christian thought is partly due to his terminology. After all, we must study Christian experience in the experience of Christian souls and not in the dogmatic formulas of theological doctrines. This is what Steven claims to have done. Such studies will make Christianity more effective because it will make Christian workers more wise in the laws of the soul's experience and of God in the soul's experiences.

W. O. CARVER.

Christian Ethics and Modern Thought. By Charles F. D'Arcy, D.D., Bishop of Dover, author of "Christianity and the Supernatural." Longmans, Green & Company, London and New York, 1912. 125 pages. 40 cents net.

It had been better if the latter part had been left off the title of this thoughtful little treatise. A presentation of "Christian Ethics" it is, but neither in method nor in application of its principles to current problems and conditions does it at all meet the expectations aroused by the form of the title. In the brief preface and in the first chapter we find promise of a comparative study of ethics and a demonstration of how Christian ethics "draws into itself all that is good in other ethical systems" and "how fully it corresponds to the needs and circumstances of the

modern world." What we actually have is an *a priori* outline of ethical principle, supported by a very fine study of the moral teachings of Jesus Christ with the Kingdom of Heaven rightly taken as the formative concept.

W. O. CARVER.

The Man With A Conscience. By Charles Roads. The Westminster Press, Philadelphia, 1912. \$1.25 net; postage 9 cents.

The aim of the writer is to expound the principles which should guide in all problems of duty. The primitive law he sums up as follows: "Every man should reach perfect harmlessness toward all men in those activities which are rightly for purely personal needs." This is the rule for activities which have regard to self. For the business life the inclusive rule is: "strict justice and veracity in the spirit of love in all transactions between man and man." This is of course a restatement of the golden rule in its business application. In the larger life beyond the realm of business the rule is Christ's law of love. Here we are to love others as He loved us. This is the eleventh commandment and contains an advance on all previous rules of conduct. The book contains eighteen chapters which discuss a great variety of phases of conduct and problems of conscience. The author writes out of a rich experience with much earnestness. The book will be greatly helpful to parents, teachers, pastors and all others who seek to live right or guide others.

E. Y. MULLINS.

The Christian Hope: A Study in the Doctrine of Immortality. By William Adams Brown, Ph.D., D.D., Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York City; Author of "The Essence of Christianity"; "Christian Theology in Outline," etc. New York, Charles Scribner's Sons, 1912. 225 pages. 75 cents, net.

No more needed, and surely no more satisfactory volume has appeared in the "International Theological Library." There

have been many volumes in recent years dealing with the hope of immortality. This one deals with the subject analytically, historically and constructively. The limits of the volume require that the discussion shall be hardly more than an outline, but the author has succeeded in making it a vital discussion in spite of this limitation. The historical section, tracing the rise and history of the hope, is the most valuable, as it is the most extensive, occupying about two-thirds of the book. One is less disappointed at the sometimes coldly scientific dealing with so vital a subject than gratified with the warmly sympathetic interest of most of it. The twofold interest of immortality to a true man, individual and social, is kept before the reader while neither interest is allowed to obscure the other. A good "selected bibliography" adds to the value for the student of what is the most valuable single volume on the subject within the reviewer's knowledge.

W. O. CARVER.

The Life Which Is Life Indeed: Here and Hereafter. By L. V. H. Wittey. London: L. Q. Fowler & Co. One shilling, net.

This pseudonymous brochure is the second of a series of three from the pen of a devout Baptist. Convinced recently of the reality of his communion with his wife, departed to the unseen, he has set himself to study out how this accords with the usual Christian attitude. He begins with an examination of the New Testament, on the subject named in his title, and sums up his conclusions that angelic ministry is contemplated as habitual. After sketching the common ideas as to the after life, he challenges them as un-Christian; pleads for more constant thought of friends departed, and a heart open to receive any impulse from them. Then he amasses personal testimonies to show that such an attitude is responded to; and the words of Henry Ward Beecher, Cardinal Vaughn, Joseph Parker, and others, strikingly confirm his own experience.

W. T. WHITLEY.

III. RELIGIONS AND MISSIONS.

Endeavors after the Spirit of Religion. By Arthur G. Beach, Boston, 1912. Sherman, French & Company. 124 pages. \$1.00 net.

With a modified acceptance of the verdict of some that Christianity is discredited, decrepid and outgrown, this author thinks that only superficially is this so; that its failure is a formal failure and not one of spirit; that stripped of its illusions and driven from all dependence upon external force of authority, etc., robbed of its pride and position Christianity is but the better prepared to serve, to conquer. On this assumption the author goes forth in a buoyant spirit and a winning style of expression to tell of religion in "the enrichment of faith by experience," the strengthening of faith, the power of prayer, "the influence of Jesus upon religious faith," "the life of the spirit," and other aspects.

The work is full of inspiring thought which ought to be given a far more direct and vital connection with Jesus Christ than is found in this work. For in truth the ideas of the work owe their origin to Him and He is related to them far more fundamentally than this author allows. It is true that confident hopefulness, personal, social, and cosmic, is in practice the great contribution of Jesus to religion. But our author wholly ignores that the confidence of Jesus had a basis and cannot be reproduced and perpetuated without that basis. It almost looks like a studied insult in the connection in which the author represents Him as saying, "Let not your heart be troubled. Believe in God," and omits all reference to the further word of Jesus: "Believe also in Me." Nor does history justify the expectation that men will believe hopefully in God except as they believe in Jesus as the Christ.

If the reader will go beyond the author and think the splendid words and tone of this book into their relation to the Source of their optimism, the work will prove one of great profit and inspiration.

W. O. CARVER.

Primacy of State Missions. Committee on Compilation: W. D. Powell, D.D., of Kentucky; J. W. Gillon, D.D., of Tennessee; John T. Christian, D.D., of Arkansas. Published by the State Secretaries of the Southern Baptist Convention. 200 pages. 35 cents.

Here is a book on a subject of great importance and at a price of startling cheapness. A book of this size, bound in cloth for thirty-five cents is rare indeed except in certain "popular editions" of standard works.

With a view to its use as a mission study text-book, questions have been prepared for each of the eleven chapters, which have also been outlined with bold-faced headings inserted.

That State Missions should be made a subject of definite study in the churches should startle no one. Why not? By all means, why not? These secretaries have conceived a wise thought and begun its execution.

There are twelve writers, all of them secretaries of State Boards, except Dr. J. B. Gambrell. Their articles are grouped under the divisions: Fundamentals, Tasks, Activities, Visions.

It is to be hoped that numerous study classes will use this volume. But it is even more adapted to private study and readers should not wait for classes to take it up.

Now it must be said, in frankness, that the work has not been prepared on such a plan as could possibly result in a first-class study book. Not a few of the chapters are evidently addresses not primarily designed for systematic study. It is doubtful whether twelve men could well collaborate in a text-book to the best advantage. The student is supposed to have one standpoint while the writers have a dozen. That is a defect in our principal foreign mission text-book for Southern Baptists. In the volume before us, prepared as it was, there is much repetition, because of the method of collecting addresses and articles. Typographical errors can be corrected in a second edition, which ought to be called for speedily, and some grammatical revisions should be made.

W. O. CARVER.

The Religions of Modern Syria and Palestine. Lectures delivered before Lake Forest College on the Foundation of the Late William Bross; By Frederick Jones Bliss, Ph.D., Author of "Excavations at Jerusalem, 1894-1897," "The Development of Palestine Exploration," etc. Charles Scribner's Sons, New York, 1912. xiv+354 pages. \$1.50 net.

Born in Syria and spending much of his life there, the author has had abundant opportunity to know his subject. That he has improved that opportunity is evident. But he has not depended alone upon information gained in this general way. He has read widely in preparation of the lectures. Before delivering them, he made a tour of the land with this special purpose in view and again before publishing the lectures they are revised in the light of a second tour of Syria. The result is a work of much learning on a country of growing importance in the life of the world and in the progress of missions. One chapter is devoted to "the historic setting," two to "the Eastern Churches," three to Islam, and one to "the influence of the West." It will be recognized that the Jews, Druses, Nusiriyeh and Ismailiyeh, as well as some less important cults are omitted. The author explains that this was due to excess of material for the limits of the volume and promises this material at some later time. It would perhaps have been better to condense and eliminate even further than has been done and include all in the one volume. The work as it stands, however, is rich in details of sources and illustrations of facts which will enhance its value for thorough and scientific students. The questions that relate to Protestant Missions are, as might be expected, treated with fairness and frankness.

The book is Volume V of the Bross Library.

W. O. CARVER.

Early Stories and Songs for New Students in English. By Mary Clark Barnes. New York, 1912: Fleming H. Revell Company. 145 pages. 40 cents, net.

Here is a work designed for teaching English to immigrants and at the same time teaching them some of the chief stories and

truths of the Bible and Christianity. It is a sort of adult primer of the English language. It is chiefly made up of material already tested in successful use in the form of leaflets and charts. With it are included instructions to teachers for its use. It is intensely interesting as representing a pedagogical method in religious and general instruction.

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The Days of June. By Mary Culler White. Woman's Board of Foreign Missions, M. E. Church, South, Nashville, Tenn., 1912. 50 cents, net.

The "June" of this title is not the summer month, but a personality as "rare as a day in June," "the brave South Carolina Maiden-Martyr, 'June' Nicholson." It is a modest book, but a book to "make you see *and feel*," as Dr. Gross Alexander says, "both the conditions that exist among the heathen and the actual every-day experiences of missionary life" as few other books do. It is hardly too high praise of it to say, as he does, that "as a story, it is, barring the irresistible humor of that fetching sketch, the equal of 'The Lady of the Decoration,' and in compelling moral power, it is superior to it." It is a fascinating and informing story of a brave and beautiful life wholly consecrated to missionary work in the far Orient during a formative and critical period.

GEO. B. EAGER.

IV. BIBLICAL LITERATURE.

A Critical and Exegetical Commentary on the Book of Isaiah IXXXIX. By George Buchanan Gray, D.D., D.Litt., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford. In two volumes. Vol. I, Introduction and Commentary on I-XXVII. 8 vo., pp. ci+472. New York: Charles Scribner's Sons, 1912.

The late Dr. A. B. Davidson had been engaged to write on Isaiah by the editors of the International Critical Commentary. After his death, Dr. Gray undertook the preparation of this Commentary on chs. 1-39, while Dr. A. S. Peake, of the University of Manchester, is at work on chs. 40-66. Dr. Gray is favorably

known to students of the Old Testament as the author of an able Commentary on Numbers, and a work on Hebrew Proper Names. He is advanced in his free handling of the Hebrew text and in questions of Higher Criticism. He is somewhat more conservative in his attitude toward Hebrew metre and the newer historical theories of Winckler. As to metre, Prof. Gray writes: "I came to the study of Isaiah still skeptical on the subject of Hebrew metre; I remain skeptical of the finality of any existing theory of it; but the approximation to regularity in the parallel periods is too striking to be neglected, and I have systematically drawn attention to it in the small print notes prefixed to the translations; at the same time I have endeavored to make the irregularities, which in the present text at all events are frequent, as obvious as the approximations to regularity. At the present stage metrical arguments alone appear to me a precarious textual criterion, but as confirmatory of other considerations they often have value."

In the matter of authorship, Dr. Gray leaves to the original Isaiah only a few chapters. He seeks to do justice to other contributors to the book, and "to approach with sympathy the work of, perhaps, many nameless writers that now forms so large a part of it." He rejects the earlier critical canon, that what cannot be proved to be later than the age of Isaiah is the work of Isaiah. All that can be strictly claimed is that what clearly proceeds from Isaiah is to be regarded as his, all that clearly proceeds from other or later writers is not to be regarded as his, and all that is neither clearly his nor clearly not his must be regarded as uncertain. And, of course, there is wide range in the degrees of uncertainty." Dr. Gray is inclined to take from Isaiah the great Messianic passages 9:1-6; 11:1-8; 30:19-26; 32:1-8; 33. Gressmann holds that these eschatological passages should be ascribed to Isaiah, unless the historical presuppositions plainly argue for a later date; Gray insists that the absence of presuppositions against the age of Isaiah leaves the question open; the passages may belong to Isaiah or to some other writer in an age with which also the historical presuppositions are not inconsistent. Not so are men accustomed to deal with Vergil or Cicero. It seems to the reviewer that Dr. Gray is inclined to surrender

the Isaian authorship of many sections without sufficient reason.

The author holds that the Book of Isaiah was almost exactly as we now have it by the year 150 B. C. With some small exceptions, the roll was already complete by 180 B. C. Some time prior to 180 B. C. chs. 1-39 and 40-66 had been united in a single volume. Chs. 40-55 were probably composed about 540 B. C. and chs. 56-66 about 450 B. C., the two works being united at a later period. Chs. 36-39 are supposed to be drawn from the Book of Kings. Chs. 34f., 24-27 are put in the post-exilic period. The passages of comfort and promise in chs. 2-12, 13-23, 28-33, are also credited to post-exilic writers. The trend of advanced Old Testament scholarship is toward a revival of the fragmentary hypothesis and its extension to all departments of Old Testament literature.

JOHN R. SAMPEY.

The Religion of Israel Under the Kingdom. By the Rev. Adam C. Welch, Theol. D. Edinburgh: T. & T. Clark, 1912. Pages 305.

Dr. Welch delivered the Kerr Lectures for 1911-12 in the United Free Church College, Glasgow. He acknowledges his indebtedness to Ewald; and his method of treatment reminds one often of A. B. Davidson. He frequently commences a paragraph with a sentence that might have been written by Wellhausen or Stade, and then proceeds to name the facts and arguments that lead to a far more conservative conclusion. The reader cannot skip the details of Dr. Welch's discussion, if he would understand him.

The author is a mediating critic of marked ability. His critical position may be set forth by a few quotations: "I believe the two separate accounts of J and E were written under the Early Kingdom, possibly even under the United Kingdom, and were united as J-E, while the Northern Kingdom still existed." "The renewed study of the period has only confirmed my conviction that the great figures Hebrew tradition set at the beginning of its religious history are no mere reflexes of the later development, and that behind J-E must lie a great past."

The author's treatment of Amos, Hosea and Isaiah is interesting and instructive. Like all critics who put Deuteronomy after Isaiah, he finds it difficult not to make the book to be a pious fraud. "In Deuteronomy," he remarks, "we come to another anonymous book, which again represents the view of no individual, but that of the body of religious men who have learned something from the prophets God sent them, and who seek, in the light of what they have learned, to remould the national institutions in such a way that these may more worthily express the prophetic message. Their failure to grasp the essential content of the prophets' message gives rise to the new movement of prophetic activity and priestly ritual; but that movement leads us into the exile." Dr. Welsh endorses the view credited to Dr. Davidson that Deuteronomy and Pharisaism were born into the world together. Such a low view of the book cannot commend itself to the devout Christian who remembers how our Lord quoted three times, in his great temptation, words from Deuteronomy. To Him it was the word of God.

Dr. Welsh has read widely in the best critical literature, and has subjected to a close scrutiny many theories that are only partially true.

JOHN R. SAMPEY.

Mountains of the Bible. By J. J. Summerbell. Boston: Sherman, French & Co., 1912. Pages, 86. \$1.00 net.

It is a homiletical, no less than a geographical, excursion that the author takes in this dainty volume. The style is unhackneyed and captivating, its spirit devotional but devoid of cant, and its aim didactic as well as descriptive. It makes clear that many of the most helpful spiritual experiences of the heroes of the Bible were connected with mountains, and to tell the story of the mountains of the Bible is to tell their story. It is everywhere deeply reverent toward the Bible and finally develops into a forcible argument for the great central truth of Christianity. Following this guide, with that best of all guide books, the Bible, you may again, or for the first time, take an inspiring and informing trip to these immortal mountains without ever leav-

ing your quiet home or study; and you will certainly find it a trip worth taking.

GEO. B. EAGER.

Das Bauernhaus in Palestina. Mit Rücksicht auf das biblische Wohnhaus untersucht und dargestellt von Dr. Karl Jäger. Göttingen: Vandenhoeck & Ruprecht, 1912. Ss. 62. Abbildungen 10. M. 2.40.

The author, as a fellow of the "Deutschen Evangelischen Instituts für Altertums-Wissenschaft des heiligen Landes zu Jerusalem," made a careful study of the houses of modern peasants in Palestine in the spring of 1909. He made a journey of twenty-three days on horseback which took him into all parts of the Holy Land, and gave him excellent opportunities to study the architecture of the homes of villagers. Ten pictures add to the interest and value of the monograph. The author believes that the dwellings in Bible times were quite similar in structure and in furniture to the houses in the villages of Palestine to-day.

A Short Grammar of the Greek New Testament for Students Familiar with the Elements of Greek. By A. T. Robertson, A.M., D.D., LL.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Third Edition. Hodder & Stoughton, New York; George H. Doran Company, 1912. xxxv+249 pages. \$1.50 net.

The Review Editor would congratulate his colleague on the continued and growing popularity of this unique Grammar of the Greek New Testament, as evinced by the third English edition and the editions in three other languages already in use, with editions in two others in preparation.

This edition has an extended list of *errata* and *corrigenda*, including some notes of importance, further bibliography and additions to the list of verbs and verb-forms.

The popularity of the work attests an interest in the Greek New Testament which is a gratifying sign of the times.

V. PRACTICAL THEOLOGY.

The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D.; Eduard A. Pace, Ph.D., D.D.; Condé B. Pallen, Ph.D., LL.D.; Thomas J. Shahan, D.D.; John J. Wynne, S. J., Assisted by Numerous Collaborators. In fifteen volumes. New York: Robert Appleton Company.

Those who have been using this Encyclopedia will be glad to know that the final volume is shortly to appear. It is a worthy work. Professedly from the Roman Catholic standpoint and claiming ecclesiastical *imprimatur*, the work is none the less of general value as a reference library. Its main value, in accordance with its title, will be found in that it presents authoritatively what the scholars of the Roman Church hold and desire to be understood as the teaching of the Church on all matters of religious concern.

Articles dealing with Protestant peoples and affairs are characterized by a large measure of accuracy and fairness. There is no lack of emphatic condemnation of views antagonistic to those of the Roman Church and emphasis is laid on the defects and failures of Protestant men and institutions in some of the articles. That was to be expected, however much deplored.

We congratulate editors and publishers on the completion of so large an undertaking and the students of religion in general and of Christianity in particular on the material provided in this Encyclopedia.

W. O. CARVER.

The Ban of Baldurbane. An Epic. By H. R. Gibson. Sherman French & Company, Boston, 1912. \$1.25 net.

There are nearly five hundred pages of iambic pentameter lines in this poem; there are three books containing from six to nine chapters each; and there are from three to eight cantos in each chapter. The thought is perfectly clear, expressed in simple language. The story relates the adventures of a youth tossed between love and ambition, the struggle against a curse,

the loss of the maid whom he loved, and adverse circumstances. The moral of the tale is sound and wholesome in the main. There is little or nothing of the modern "academic" or highly finished literary ideal of poetry here. Many of the lines are weak in thought and expression. There are, however, passages of real poetic beauty. The style is flowing and easy to follow. The volume will probably find a good circle of readers among the everyday folk who care most for the poetry of the heart. It is a good sign of the times that publishers feel justified in issuing volumes of five hundred pages of epic poetry of whatever quality. Perhaps our age is not totally depraved after all.

E. Y. MULLINS.

Preparing to Preach. By David R. Breed, D.D., Professor of Homiletics in Western Theological Seminary, Pittsburgh, Pa. New York: George H. Doran Co. 455 pages. \$2.00 net.

It is necessary to have a new work on Homiletics now and then for the old ones are rapidly getting out of date. Professor Breed has given us a good discussion of the subject, though his work will hardly rank with those of the masters. There is a good outline of each chapter just preceding the chapter, and helpful references to other works on Homiletics for the use of students. The chapter on Ministerial Senility, giving helpful suggestions as to how a preacher may keep from growing old; the chapter on Securing and Holding Attention; and the one on the Doctrinal Sermon are good. The various points made are usually well illustrated so that it is not difficult to get at the author's meaning.

But there is unnecessary repetition. For example, there is a chapter on sermon material, and also a chapter on the materials of extemporaneous preaching. The idea advanced that a preacher should only wear black clothes in the pulpit will hardly be taken seriously these days. The author's definition of a special sermon as one in which a special view of a text is obtained and that specially stimulates attention and inquiry is hardly in accordance with common usage.

The preface is not paged, there is no index, and the print is poor—often showing through the leaf. Five lines are repeated on the same page (p. 29). The verb *enable* is in the plural instead of the singular on page 132, there is an *on* for a *no* (p. 210), and *without* is printed as two words (p. 235).

W. O. LEWIS.

Types of English Piety. By R. H. Coats, M.A., B.D. T. & T. Clark, Edinburgh, and Chas. Scribner's Sons, N. Y. Pages, 284.

That there are different types of piety is a matter of common observation. Men do not apprehend and worship God alike, but each in his own way. That these types can be reduced to three general types is the assertion of this author. They are the sacerdotal, the evangelical and the mystical. This classification he makes for England since the Reformation, but it also applies equally well to America though the proportion of men holding each type would not be the same in this as in the mother country.

The plan of the author is first to make an exposition of the type, then discuss the character of one or more representatives of that type and finally point out the weakness and evil tendencies of the type. There is then a final chapter of general conclusions.

The work is admirably done. While the author is himself a Churchman he knows and admits the weakness of the type to which he belongs and fearlessly sets them forth. He is also scrupulously just to the evangelical type both as to its history and its views. He knows its great strength and glorious history in the struggle for personal religious freedom in England and these he gives with fullness and fairness. As to the mystical type his treatment is perhaps not so satisfactory. This is not for lack of sympathy but because the type itself is more difficult to apprehend and farther away from the circle of his usual thought.

The representatives whom he treats add nothing to his own treatment of the subjects. The representatives whom he chooses for the sacerdotal class are Lancelot Andrews, George Herbert

and John Keble; those of the evangelical type are John Bunyan and William Cowper; the representatives of the mystical type are Henry Vaughn and Samuel Taylor Coleridge. One feels that better representatives could in some cases have been chosen.

The work shows such sympathetic insight into all types and is so happy and terse in statement that one feels like quoting whole pages, but space forbids.

The book is the most valuable of its kind with which the reviewer is acquainted and should be read by every preacher in the land. It would help him to understand the inner religious life of the various Christian bodies better than any other book of the same compass, or of any compass, with which the reviewer is acquainted.

W. J. McGLATHLIN.

Sociological Study of the Bible. By Louis Wallis, author of "An Examination of Society," formerly Instructor in Economics and Sociology in the Ohio State University. Chicago, 1912: The University of Chicago Press. xxxv+308 pages. \$1.50 net.

"This book is an evolutionary study of Christendom" in the view of its author. It is in reality an outline on the basis of the evolutionary theory of the development of Jewish and Christian religion and social life, as the background for the thesis that Judaism and Christianity at various stages rejected the social problem, devoting themselves to individual salvation. The separation of Church and State in modern times and the rise of social interest and problems have forced on Protestantism a fresh determination of its attitude. The author contends that the Church can, as such, accept no social task and ally itself with no political or social programme; but that the sociological study of the Bible furnishes inspiration and ethical principle for social progress and the Church provides an atmosphere of encouragement in social advance. Mechanically the book is cut up into thirty-seven short "chapters" grouped under five "Parts." It had been better if the "Parts" had been chapters and the "Chapters" sections, as is really the case in thought.

The reading is easy and the work is instructive and suggestive.

W. O. CARVER.

The Redemption of the City. By Charles Hatch Sears, M.A., General Secretary of the New York City Baptist City Mission Society. Introduction by Edward Judson, D.D. Philadelphia, 1911: The Griffith & Rowland Press, xvi+248 pages. Cloth, 50 cents net; paper, 35 cents net.

Availing himself of extensive study of what has been written on the problems of home missions, and specifically of city missions, and of an intelligent and wide personal study at close range of the city's life this author has brought to his task quite remarkable capacity for clear and complete analysis and of equally clear and forceful statement. All the while he has had in mind the particular purpose for which he was asked to prepare this volume, for study classes within the missionary societies. The result is the best elementary work on the city's problem that this reviewer has seen. It is best because it is most comprehensive, because it is optimistic and able to give a good basis for its optimism, because it is fertile in suggestion of ways and means for solving the great problem.

There are pictures, charts, an extended bibliography, chapter synopses, "Notes of Reference" to other literature, of all classes marginal topical notation, a "directory of organizations referred to in text," forty of them. In short, the work is a marvel of completeness and of fitness for its purpose.

W. O. CARVER.

The Creation Story In the Light of To-day. By Charles Wenyon, M.D. Hodder & Stoughton (George H. Doran Company), New York and London. xii+248 pages.

What we have here is a series of popular sermonic addresses on topics from the first chapters of Genesis. The historical interpretation of the passages is from the advanced critical standpoint. It is affirmed that Moses had nothing whatever to do with

Genesis, that the stories are from folklore and are inconsistent with each other, even contradictory. For all that they are on a high moral and religious plane and are of use in religious instruction. The work is a good example of how one may use these stories as illustrative material in religious address when one holds the loosest views of inspiration and the most "advanced" views of the Old Testament. The book has no critical or scientific value.

W. O. CARVER.

The American City: A Problem in Democracy. By Delos F. Wilcox, Ph. D. The Macmillan Co., N. Y., 1909, pp. 423. \$1.25 net.

The concern of the author here is not to present an exhaustive array of facts and theories, but to discuss the fundamental principles involved in the American city problem, with a view of pointing out its real relations to the great problem of human freedom as it is being worked out in American political institutions. The volume belongs to "The Citizens' Library of Economics, Politics and Sociology" and is among the best of the series. Every minister would do well to study it in connection with Jane Addams' book, "Democracy and Social Ethics," and to study in the light of these and kindred books that subject of growing importance, "Democracy and Country Life in America."

GEO. B. EAGER.

The Function of Teaching in Christianity. By Charles B. Williams, Ph. D. Sunday School Board Southern Baptist Convention, Nashville, Tenn. Pages 260. \$1.00, postpaid.

"In the following pages," remarks the author, "it is our purpose to set forth the prominence and function of teaching in the Christian religion. We attempt to show how Jesus and the New Testament writers think of Christianity as a school—a school of thought and of action. Jesus is the great teacher. All who become Christians are pupils. Jesus teaches. Men learn of Him, are saved, and enter the larger life of service to help save the world." "Part I gives in detail the facts from the New Testa-

ment about the school idea in Christianity; concerning Jesus the world teacher; the twelve Apostles as teachers; Paul and other teachers; the bishops as teachers." Part II considers the classes of modern teachers—parents in the home, the Sunday-school teacher, the pastor, the day-school teachers in elementary schools, high schools, colleges, universities and theological seminaries. "In Part III we set forth the specific functions of Christian teachers. They are to teach the world religious and ethical truth and thus bring men to know God in Jesus Christ. They are to direct in the world's religious thinking; lead the young to Christ as Saviour and Lord; train Christians in the art of living the Christ-life of service and sacrifice; to ameliorate the conditions of modern society; yea, to evangelize the whole world."

The discussion is sane, virile and practical.

JOHN R. SAMPEY.

A Country Parish. Ancient Parsons and Modern Incidents. By Frank Samuel Child, Author of "An Old New England Town," etc. The Pilgrim Press, Boston, 1912, pp. 251. \$1.25 net.

Not an attempt to solve the problem of the country church, but a reminiscent and somewhat romantic adventure into the past "to meet the old-time parsons and their friends in a social way." It has kindled in one reader, what the author says it kindled in him, "a genuine enthusiasm for the country parish—its opportunities, fascinations and insistent obligations." It is a realistic life-picture of a country parson's life in a typical New England parish dating back to pioneer days, winding up with an inspiring chapter on "The Charms of a Rural Pastorate."

GEO. B. EAGER.

Wie lehren wir Religion? Versuch einer Methodik des evangelischen Religionsunterrichts für alle Schulen auf psychologischer Grundlage. Von Lic. Richard Kabisch, 2nd Auflage, Vandenhoeck & Ruprecht, Göttingen, 1912. Preis 5.40 ss. 324.

The problem of religious instruction in the schools is a live question in Germany as elsewhere. There it is done in the

schools, even the state school, and is in a way much more thorough than the work done in our Sunday-schools. Moreover it has the advantage of including all the children. But this method of religious instruction raises as many questions as it solves, and there is a question in many minds whether it does not injure the claims of religion more than it helps.

Such questions as these are involved: The nature of religion itself, its teachableness, the psychic and religious nature of the child, the material to be used in teaching, the method to be followed, etc. All these questions are treated in this volume by one who is himself profoundly religious and has had much experience in the work. The more scientific discussions are illuminated by apt illustrations from experience and history, which greatly increase the value of the book.

The whole is, of course, conceived in the German atmosphere and discussed from the standpoint of German needs and problems; but Americans who read German will find the volume helpful in the study of the problems of religious instruction in our own land both in the Sunday-school and in those denominational schools where there is or should be religious instruction. Naturally some of it will be found inapplicable to our circumstances, but the principles laid down will be found most suggestive and helpful.

W. J. McGLATHLIN.

New Demands in Education. By James Phinney Munroe, President (1910-11) National Society for the Promotion of Industrial Education, Editor, Walker's "Discussions in Education," Garden City, New York, Doubleday, Page & Company, 1912. X+312 pages. \$1.25 net.

The title of this work attracts at once the attention of all who are concerned with education and are at all awake to this concern. The author is prominent in many ways both in creating and in providing for the "new demands in education." His ideal is, "that criticism, to be helpful, must be constructive and optimistic." He does not condemn as bad or worthless everything our predecessors have thought or done in education. He does, however, share in very marked degree the dogmatic and

cock-sure exaggeration of the evil of the past and the superior wisdom of the present educational ideal and method.

He is, like so many of his fellows, quite captivated by the term *efficiency* and builds all his argument about that conception. He stresses the three-fold conception of efficiency and goes in for all the modern methods of having the state take charge of the child in such a way as to leave the parent in a position quite secondary but still important and, if accepting his function subordinately, very useful.

The work also exalts the modern *self-development* idea. Its one serious defect is in its failure to give rightful place to religion in the development of the life. With its viewpoint understood, the modern demands could hardly have a more complete statement or more suggestive direction. All phases of the modern public school work are discussed with criticism and suggestion.

W. O. CARVER.

The Teaching of Our Lord as to the Indissolubility of Marriage.
By Stewart Lawrence Tyson, M. A. (Oxon.), Professor of N. T. Language and Interpretation in the University of the South. The University Press, at University of the South, Suwanee, Tenn.

A timely and trenchant treatment of a most vital subject, an exposition of distinct significance and importance, and a real contribution to the literature relating to marriage and divorce. The essay is primarily critical. In it Professor Tyson fearlessly presses home the question of the authenticity of the report of our Lord's words constituting the "exception" in Matthew 5:32 and 19:9. Frankly but reverently he attempts to show that the clauses, "saving for the cause of fornication" (5:32) and "except for fornication" (19:9) were not uttered by Christ, but are early Palestinian interpolations. This he does by careful comparison of the record in Matthew and the corresponding record in Mark and Luke and the witness of Paul in his First Epistle to the Corinthians (7:8, 9, etc.), and by an analytical study of the context of the "exception" clause in Matthew. It

is an interesting instance of an unflinching application of the historical method of criticism to the discussion of a vital question upon the solution of which hang momentous issues, not only in the religious, but in the social and political realms as well: Did our Lord allow, under any circumstances, the re-marriage of a divorced person during the lifetime of the other partner? The author says, there are few, if any, moral problems upon the right solution of which depends more really the weal or woe of the American people.

He publishes the essay in the avowed hope "that it may help some to examine afresh Christ's teaching in regard to that institution upon which society ultimately rests," by suggesting "the probable way in which the exceptive words were incorporated into the teaching of our Lord." Whatever the reader may think of the author's negative conclusions, he must recognize and respect his candid and reverent scholarship. "The Bible itself," he says, "not books about the Bible, has forced upon him the conviction that there is a human element in the Book, but his studies have also shown him that this recognition does but throw into sharper and higher relief the Divine element." Under this conviction, and the further conviction that "the guidance into all the truth did not cease on the Day of Pentecost," he undertakes, and would have us undertake, this investigation. "There is no reason to be afraid of putting to it a direct question, even though it may involve something that might be called 'criticism.'"

GEO. B. EAGER.

Building A Working Church.. By Samuel Charles Black, D. D. Fleming H. Revell Co., New York, 1911. \$1.25 net.

This is not a book of theories but of experiences. It represents harvests of experience "gathered from country and city missions, and from pastoral and church work in villages, towns and cities." "Only plans that have proved their value over and over again," says the author, "are included." The contention of the book is, that it is the spirit that quickeneth, method and plan are secondary; that "when the spirit is active methods will multiply like bubbles on batter quickened by new leaven;"

that work is the need of the church to-day, "just plain, hard, continuous, red-blood work;" we know enough, what we need to do is to apply ourselves and our knowledge to the work in hand. "Any worthy church that wishes to grow large and strong, to take the place the Master intended for it in the world," may do so, the author contends, if it will. It is an honest, earnest, straightforward attempt "to tell you how." Under "The Winning of the Local Community," it takes up the Forces in the Conflict, the Pastor's part and the People's Part; under "Contributing Elements," Missions and the Missionary Spirit, the Supreme Dynamic, the Spirit of Evangelizing, Social Life, or the Spirit of Fellowship, and Music in the Sanctuary, are dealt with; and as "Auxiliaries as Fields of Labor and Receiving Stations," the Sunday-school, Men's Clubs, Women's and Young People's Societies and Outside Missions are considered. The concluding chapter is on "A Working Church an Effective Projectile."

GEO. B. EAGER.

500 Ways to Help Your Church. The Minister's Social Helper.
By Theresa Hunt Walcott. The S. S. Times Co., Phila., 1912, pp. 364.
\$1.00 net, postpaid.

For promoting the social life of the young people affiliated with the church societies and keeping it under the protecting care of the church, this book is written by one who has had varied and valuable experience in such efforts. The material originally appeared in the *Ladies Home Journal* and elicited many letters of appreciation and suggestion, which, the author says, have helped to make the book possible. Here is a wealth of fine ideas and hints as to methods for providing wholesome entertainment, making instruction interesting, devising financial plans that include no questionable schemes of sale or barter, etc. The chapter on "Keeping the Boys in Church" is wisely suggestive.

GEO. B. EAGER.

The Women of To-day. By Wm. J. Holtzclaw, M. A., Ph. D. Baptist Book Concern, Louisville, 12 mo., cloth, 75c. To preachers, 60 c., postpaid.

The author of this booklet thinks that the women of to-day are just beginning to emerge from a state of age-long slavery and virtual imprisonment, and he makes a plea for granting them complete enfranchisement, equal suffrage and equality of opportunity. They should have a larger chance and a freer hand in the life and work of the world, social, industrial and political, as well as philanthropic and religious, in the interest of civic purity and human betterment in general.

The new day brings its new challenge to women, as well as to men, to readjust themselves to the new conditions and to take up the new tasks with consecration and courage. The new perils and tasks are depicted and the new spirit and zeal with which women are coming forward to meet them, especially in philanthropic and missionary endeavors, are appreciated and applauded. But women need to be more than ever an intelligent, active beneficent force in civic as well as church life, in all Christlike work for human betterment, if society is to be saved from the dangers that lurk and threaten in these days of luxury, pleasure and growing unrest.

GEO. B. EAGER.

Real Religion. By Howard Allen Bridgman. The Pilgrim Press, Boston, 1910. 185 pp., 75 c. net.

A book for the man and the woman in the midst of the moral struggle, exposed to the materialization and the pessimism of the age, by one who would not be regarded by the readers as "an ethical teacher" or "spiritual adviser," so much as "their fellow soldier and friend." The book pleads, and pleads earnestly and well, for "the religious spirit which underlies all religious forms and which often unites those whose outward observances are quite unlike."

The Battle of Principles; A Study of the Heroism and Eloquence of the Anti-Slavery Conflict. By Newell Dwight Hillis, D. D. New York, 1912, Fleming H. Revell Company, 334 pages. \$1.20 net.

Dr. Hillis has accurately described his work in the sub-title. It is a glorification in eloquent narrative and vivid description of some of the chief personal factors and events that led up to the national assault on the Southern States for the purpose of abolishing slavery and that carried forward the war until that purpose was accomplished. The work is not without appreciation of the heroism of the South, but does not spare denunciation of its spirit and conduct in maintaining slavery. The author is able also to see that there were some mistakes—no sins—on the part of the North.

A Southerner who knows, that spite of all that has been taught him, the Civil War was a war over slavery, has enjoyed the book, howbeit sometimes wishing it might have been entirely free from the Northern pharisaism that ought by this time to be outgrown in men of large mould.

Christianity and the Social Crisis. By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. xv+429 pages.

The Spirit of Youth and the City Streets. By Jane Addams, Hull House, Chicago, Author of "Democracy and Social Ethics," "Newer Ideals of Peace," etc. 170 pages. New York, 1912: The Macmillan Company.

Both these works that have become standards in their departments have now been published in the "Macmillan Standard Library" at fifty cents each. The public is to be congratulated on this opportunity. Both works have already gained very wide popularity and ought now to be read everywhere.

Willie Wyld, Lost in the Jungles of Africa. By William James Morrison, Nashville, 1912. Publishing House of the M. E. Church, South. 114 pages. 50 cents.

Companion volume to the two noticed in the July issue of this Quarterly.

Christmas Morn and Easter Day. By H. M. King. F. H. Townsend, Providence, R. I., 1911.

Here are forty or fifty short poems by Dr. King on many themes connected with a long and successful ministry. They often touch the deeper springs of Christian feeling and will no doubt exercise a wide ministry of comfort and hope. Dr. King beautifully concludes the Preface with the statement that these poems "are submitted hesitatingly to the kindly perusal of the friends of a happy and busy ministry, whose love and confidence have richly blessed life's little day, and yet remain to give brightness to its sunset."

Mystik und geschichtliche Religion, Eine systematische Untersuchung, von Wilhelm Fresenius Lic. theol. Göttingen. Vandenhoeck & Ruprecht, 1912. Ss. 101; M. 2.40.

This brochure is another attempt to define and evaluate mysticism. The method is the study of three men who are thought to embody the three directions which correspond to the three uses of the word in modern times. The revival of interest in evangelical mysticism is one of the most gratifying signs of the times, and one is glad to see evidences of the revival in Germany as well as in America. This booklet is a very good study of the subject, though all attempts at definition are, in large measure, foredoomed to failure.

In Those Days. A Story of Child Life Long Ago. By Ella B. Hallock, Author of "Some Living Things," "First Lessons in Physiology," "Studies in Browning," etc. Illustrations by Florence Choate and Elizabeth Curtis. New York: The Macmillan Company, 1912. 148 Pages. 40 cents, net.

If you are looking for one of the very best possible books to read to children between five and ten years of age with a view at once of entertaining them and giving them information concerning child life a century ago just take this one along confident that no amount of search could ever find a better.