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**BOOK REVIEWS.****I. CHURCH HISTORY.****The Disciples of Christ.**

By **Errett Gates, Ph. D., Associate in Church History, University of Chicago.** New York. The Baker & Taylor Co. 1905.

This little volume of 346 pages belongs to "The Story of the Churches" series, for which the Baptist volume was prepared by Professor Vedder. Dr. Gates represents the most advanced thought of his denomination and his attitude toward Baptists is irenic in the highest degree. While he has a very high appreciation of the ability of Alexander Campbell as a controversialist and a party leader, he is fully alive to his weaknesses and extravagances, and still more so to those of many of his contemporaries and successors, who without his genius have carried to extremes the most objectionable phases of his teachings. He does full justice, I think, to the Baptists in his narration of the controversies and proceedings that led to Campbell's separation from the Baptists as whose champion he had for some years been regarded and who had built up a widespread influence among them. Referring to the application of Campbell's maxim: "Where the Scriptures speak, we speak; where they are silent, we are silent," our author remarks: "The principle had both a positive and negative application. It was with respect to the 'order of things' that they were chiefly concerned. It was a simpler task to put into practice the ritual precepts and examples of the New Testament than its ethical and spiritual precepts and examples. They were not oblivious to the fact that the N. T. taught a 'spirit of things' as well as an 'order of things' but they joined issue upon the order. They found that the Scriptures not only spoke of the Lord's supper as being celebrated on the first day of the week, and of baptism as an immersion or burial in water, and of deacons and

elders as constituting the official organization of the local church, and of reception of persons into the church upon a confession of their faith and baptism—all of which they put into practice; but they also found that the Scriptures spoke of the holy kiss, of feet washing, of mutual exhortation in public meetings, of the 'amen' at the close of the prayer, of eating the Lord's supper in the evening, of baptism in streams of water, of kneeling in prayer, of community of goods, of the silence of women in churches—all of which were tried in various churches in the beginning, but never with the approval of the leaders. These things were regarded as 'the circumstantialia of Christian worship,' which should be treated with freedom and forbearance. The Baptists, however, could not tell where the principle would lead them, for it was capable of endless application and experiment. . . While each church was perfectly free and independent, there was one master mind, one controlling genius, who was leading them. He spoke through the pages of the *Christian Baptist*. The mind and personality of Alexander Campbell dominated the entire movement. After he had spoken there was no use for any one else to speak. . . But these Reformers respected the 'silence of Scripture' quite as much as the 'speech of Scripture.' This plunged them into extravagances and extremes in the other direction, much to the annoyance and alarm of the Baptists. Where there was not a 'Thus saith the Lord' for a Baptist belief or usage, there was ready a 'Thus saith the Reformer' *against* it, and the Scriptures were made to speak quite as loudly against some things as for other things. One after another the cherished customs and institutions of the Baptist order were swept away, as having no sanction in the word of God, and there was no telling what would go next. There was no precept or example in the N. T. for the use of creeds as bonds of fellowship, or for the examination of converts as to their Christian experience, or for ministerial calls, clerical authority, associations of churches, missionary societies, Bible societies, tract

societies or Sunday-schools. Wherever the new reformation prevailed all these things were done away. No wonder it looked like disorganization and anarchy to a Baptist who was not captivated by it. What response but opposition could be expected on the part of a strong, established, and respectable body, such as the Baptist denomination, to the inroads of such lawlessness? Whether in the majority or the minority the faithful among the Baptists stood up in defense of their system" (p. 154-158).

The author's description of the process of separation is informing, graphic, objective. The following sentences indicate clearly his attitude to the matter of separation: "To the degree that the Reformers urged the Baptists to give up their creeds, their doctrines, and human inventions, to that degree they held on to them and discovered new reasons for holding on. In this controversy as in most controversies, where there is truth and honesty on both sides, and error and prejudice on both sides, it is difficult, if not impossible, to say which side should surrender. In this, as always, it was fought out to the bitter end. Since that time the Baptists have given up their creeds, have modified their Calvinism, their requirements of an examination and experience for membership in the church, and have reduced the authority of associations; while the Reformers as 'Disciples of Christ' have given up their opposition to missionary, Bible, and tract societies, salaried clergy, association of churches, have recoiled from the literalism of the authority of primitive precept and example, and above all have sweetened in spirit towards those that differ from them. Such modifications and moderations did not seem possible to the parties in the midst of the conflict." (p. 175-6).

Dr. Gates shows, with full command of facts, that from 1813-30 the "Reformers" worked almost exclusively among Baptists, and how having been cast out and disowned by the Baptists, Campbell, contrary to his wishes and professions, instead of leading a great undenomi-

national, unifying movement, was obliged to organize his followers into a separate denomination, which was to take its place side by side with the denominations whose existence as such he considered unwarrantable. It was natural that even now he should choose for his fellow-believers a neutral name that would carry with it the semblance of non-partisanship. Campbell preferred the name "Christian," the followers of B. W. Stone preferred the designation "Disciples of Christ." Both titles are still used by different sections of the denomination.

The union of Campbell's immediate followers with like-minded parties that had arisen somewhat independently under other leaders is well described, as is also the "Early Growth and Organization" of the denomination. The chapter on "The Rise of Internal Controversy" shows interestingly how the schism occurred between those who insisted on carrying out, without Campbell's intelligence and vitality, his most extreme teachings regarding rejection of human institutions and literalistic adherence to Scriptural precept, and those that came to see the need of following other denominations in the use of human means for the diffusion of the truth. In the progressive movement Isaac Errett was the leader. Errett's maxim was: "Let the bond of union among the baptized be Christian character in place of orthodoxy—right doing in place of exact thinking."

Chapters follow on "Missionary Organization," "Evangelism, Journalism, Education, and Church Growth," and "Recent Tendencies and Problems." This last treats in an appreciative way of the growth of liberal sentiments in the denomination and the growing tendency to cultivate the friendliest relations with other denominations and to participate in the great general movements for the promotion of religion and of moral reform. Special attention is called to the education of a large number of young ministers of the denomination in Harvard, Yale, and Union Theological Seminary, the establishment of the Divinity House in connection with

the University of Chicago, with H. L. Willett, who had been educated at Yale, as dean, and the appointment of several of these scholars educated under liberalizing influences to presidencies and professorships in the institutions of the denomination, as indications that liberalism is making rapid advances in spite of the denunciations of the denominational press.

The author closes with these significant words: "There is new hope for union in the increasing agreement among all Christians to regard Christianity as something essentially spiritual and ethical, and therefore universal and practical. The hope of a universal unity lies in the spiritual. The one lesson of this history is, that the letter destroys unity while the spirit makes it alive."

Baylor Theological Seminary.

ALBERT HENRY NEWMAN...

**Balthasar Hübmaier.** The Leader of the Anabaptists.

By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. G. P. Putnam's Sons, New York. 1905.

This is another volume of the admirable series of "Heroes of the Reformation," edited by Prof. Samuel Macauley Jackson. It is in all respects a worthy companion to its predecessors in the series and constitutes one of the most important works on the Anabaptists that has yet appeared in English. In fact it is the first adequate treatment of the life of any Anabaptist leader which has been offered to English readers. Hübmaier was beyond question the ablest and sanest of the Anabaptist leaders, gathering up into his system the best elements of the movement while rejecting its extravagances. Prof. Vedder has presented us an admirable study of the man and that part of the entire movement with which he had to do. In this work he had the use of the excellent productions of Loserth and Hoschek who preceded him in this field. He made large use of the results of their labors of course, but has proceeded in a thoroughly independent manner. He has made a careful study of the sources, has visited

the scenes of the story, and often dissents from the opinions of the biographers named. The facts of Hübmaier's life are related in the clear, graphic style for which Prof. Vedder is noted, and the whole of the life is brought into its proper relations to the Anabaptists and to the larger movements of history. Space does not permit an extended account of this excellent work, but a few things will be of interest.

On the question of the act of baptism Prof. Vedder finds that Hübmaier practiced affusion throughout his life, p. 143; "that the Swiss Anabaptists began with the practice of affusion, but soon generally adopted immersion, seems to be the most probable conclusion from all the facts accessible. Elsewhere we find definite proofs of immersion only among the Anabaptists of Augsburg, and in Poland, where the practice was introduced in 1575," p. 144. "The later Anabaptists, known as Mennonites, seem to have consistently practised affusion from the first—at least there is no case known to the contrary, except the congregation at Rhynsburg, which began to practice immersion in 1620," p. 145.

As to Hübmaier's spirit and ability the author says, "As a man of letters, Hübmaier deserves to be ranked along with Erasmus and Melancthon—as a man of letters, be it noted, not as a scholar," p. 155. "It is his power of expression, his sense of literary form, his art of putting things, that sets him alongside of Erasmus," p. 156. "The ethical tone of Hübmaier's writings also marks him for distinction among the writers of his age. He is scrupulously fair to his adversaries," p. 157, in this respect differing from all the great leaders of his time. He was a master in the Scriptures and even modern scholarship has little fault to find with his interpretations.

The value of the work is greatly increased by the quotation at length of many of Hübmaier's more important writings, setting forth with force and distinctness his peculiar views. A further feature of value is a large number of excellent cuts taken from superb photographs

and old cuts that make the scenes of the subject's life live again before us. All in all Prof. Vedder has done a most excellent piece of work and it ought to be widely read among us.

W. J. MCGLOTHLIN.

### **Early Eastern Christianity.**

By F. Crawford Burkitt, Lecturer in Palæography in the University of Cambridge. St. Margaret's Lectures 1904 on the Syriac-Speaking Church. E. P. Dutton & Co., New York. 1904. pp. 228.

Christianity rose in close proximity to the great Syriac-speaking population of Western Asia. In fact Jesus himself and his disciples probably spoke a dialect of this family of languages. The Jew soon turned away from the new teaching and the new Master, but it is known that the Syriac world was early and deeply moved by Christianity. And yet little that is definite and valuable has been known about the church in these regions and among these people. We have known that Edessa was the new missionary center and that the church had considerable vigor and strength, but little more. Hence the welcome we accord these lectures. The author is familiar with all that can now be known concerning this church and has made careful use of his scant material. He has chapters on "The Early Bishops of Edessa," "The Bible in Syriac," "The Early Syriac Theology," "Marriage and the Sacraments," "Bardaisan and His Disciples," and "The Acts of Judas, Thomas and the Hymn of the Soul." The author studies these various subjects in detail and lays before us much curious information in this short treatise. These lectures constitute perhaps the best treatise on the subject.

W. J. MCGLOTHLIN.

### **Political History of Europe From 1815 to 1848.**

Based on Continental Authorities.

By B. H. Carroll, Jr., LL. B., M. A., Th. D., Ph. D. (Berole), etc. Baylor University Press, Waco, Texas.

This work of over 200 pages is devoted to one of the most interesting and important periods in modern his-



tory. The work is intended primarily for university students but is worthy of a wider reading. It "does not pretend to be more than a compilation from the best and most accessible and usually untranslated continental authorities." The author puts into attractive and convenient form for American students the work which the great German historians have done in this period. He was a brilliant student in the University of Berlin and belongs to that school of historians—"political historians," Lamprecht calls them. He places a high estimate on the place of politics in modern history, in the opinion of the reviewer too high an estimate. On page 15 he says: "Modern History is then externally, practically, diplomacy with the soft voice of Jacob but with the hairy sinewy hand of Esau that holds a naked two-mouthed sword; internally it is the story of parties and partisanship." If that is a just definition of modern history, then modern history does not tell us much about the life of the people with whom it deals. Political history is but one department of history, a very interesting and important department, capable of easy and dramatic treatment, but only a department. Professor Carroll has mastered his authorities and writes with the freedom and force of one who is at home in his subject. His work is in no sense a slavish compilation; it is his own work. His style is vigorous, clear and vivid. He is never dull. His work is somewhat marred by occasional colloquialisms, exaggerations, German idioms and untranslated phrases, while the proof-reading was very badly done, due, as the author explains in a note, to the haste with which it must be finished.

This is not the first publication of its brilliant young author. It is a delight to welcome a book of this kind from one of our Southern professors. Our colleges are laying more and more stress upon history and it is to be hoped that we shall soon see much productive scholarship among our professors of history.

W. J. McGLATHLIN.

**Andreas Bodenstein von Karlstadt.**

Von Hermann Barge. Friedrich Brandstetter, Leipzig. 1905. 2 volumes.

The most notable of Martin Luther's early coadjutors was Karlstadt or Carlstadt as we are accustomed to spell the name in English. Nearly the same age as Luther he studied in the same university, that of Erfurt. He began his career as a teacher in the University of Wittenberg in 1505, three years before Luther came thither. Their development toward the acceptance of new views and the break with the old church was on parallel lines. Indeed for some time Carlstadt seems to have been the more influential and prominent of the two. But Luther was by far the more powerful personality, and from 1517 on gradually forged ahead. Carlstadt, however, grasped the principle of the absolute authority of the Scriptures earlier and more firmly than Luther. He was decidedly more radical than his great colleague, and was ready to do in 1521 what Luther did not do until 1525. This difference led to an estrangement between these two friends, reformers and professors of the same university in the early years of the Reformation. Carlstadt was driven from the university in 1522 and spent the remainder of his long life at various places as pastor and professor. He departed from the prevailing Lutheran doctrine on several important articles and in some points agreed with the Anabaptists. For this reason he was compelled to endure untold abuse from his contemporaries, and has failed to receive from modern German historians the attention he deserved. They judged him largely through the eyes of Luther and hence neglected or abused him. The present work is the first adequate treatment that Carlstadt has ever received. It is possibly somewhat too favorable, though the author does not spare his subject's weakness. The views of Carlstadt are studied in minute detail in a thorough German fashion which is sometimes too detailed for easy or popular reading. Incidentally one sees Luther in a new light which is not at

all flattering. Henceforth this work will be, at least for many years, the chief authority on Carlstadt and that interesting phase of the German Reformation. It is a contribution to the history of the highest value.

W. J. MCGLOTHLIN.

## II. CHRISTIAN LIFE.

### **God's Image in Man.**

By James Orr, D. D. A. C. Armstrong & Son, New York. 1905.

### **The Inward Light.**

By Amory H. Bradford, D. D. Thomas Y. Crowell & Co., New York. 1905. \$1.20.

### **Life and Light.**

By George Dana Boardman, D. D. The Griffith & Rowland Press, Philadelphia. 1905.

The books here grouped as akin in subject matter and symptomatic of the thinking of the times are sharply differentiated in manner of approach and treatment. Broadly speaking they all deal with 'the newest thinking' of the day, the first with the theological, the second with the spiritual, and the third with the vital and practical phase of it. Dr. Orr avowedly sets himself against "the newer tendency to surrender vital aspects of Christian doctrine at the shrine of what is regarded as 'the modern view of the world,'" boldly declaring that in many respects the Christian view of the world is not the so-called modern view; in fact, is irreconcilable with it, and that we ought to have the courage to avow this and take the consequences. Dr. Bradford clearly accepts "the modern view of the world" and is willing to take the consequences theologically; but he calls for an ampler definition and a new application of the law of evolution, and a new and fuller recognition of "the true Light, which lighteth every man that cometh into the world." His book represents and pleads for a renaissance of Quakerism. The posthumous work of Dr. Boardman is composed of choice and characteristic thoughts from his writings

clustered about Paul's definition of life: "To me to live is Christ," and John's words of Jesus: "In Him was life and the life was the Light of men;" followed by forty-four pages of memorabilia. Dr. Orr does not believe that the Christian view of the world is irreconcilable with true science or sound philosophy, but he shows in a masterful way that it is irreconcilable with many of the theories that profess to be based on science and philosophy; carrying the war into Africa and disclosing the utter conflict of Biblical and modern views of Man and Sin, of the Origin and Primitive Condition of Man, of Man and Sin in Relation to Redemption, the Restoration and Perfecting of the Divine Image, etc., etc. Dr. Bradford though his chapters were nearly all written before Sabatier's notable volume, "The Religions of Authority vs. The Religion of the Spirit" had appeared, avows similar convictions, though reached along a different path, and likewise finds the source of authority within the soul and not in church, or creed, or book.

He makes a strong and cumulative plea for a more courageous, consistent and all-embracing recognition of the Inward Light, the Immanent God, and the Continuous Leadership of the Spirit, contending that the Inward Light is from God, who dwells in humanity as He is immanent in the universe, and that it may be implicitly trusted. Dr. Boardman in these selections, as in all his writings, evinces his realization of the fact, that spiritual experience and truth are greater than any expression of them, that in all forms of sincere faith and art and life there is some bit of the Christ, some measure of spiritual truth; and that Christianity is larger, not only than any particular denomination, but, also larger than 'the church universal.' So while thoroughly loyal to his own denomination, he is generosity itself in dealing with others, and keen to distinguish between things vital and things formal, things transient and things eternal.

The first book is analytical, argumentative and largely polemical, being addressed to the philosophical or theo-

logical thinker; the second is mystical, poetical, and, in contrast with the first, vague, but only so far, it may be claimed, as mysticism, poetry and vagueness are necessary characteristics of that truth of spirit and experience which transcends exactness of definition and logic; and the third, while utterly non-polemical and irenic, is varied enough in its addresses, studies and outlines to be thought-provoking and inspiring to all classes of readers. The memorabilia is made up of glowing appreciations and character delineations by many friends and admirers of the scholarly and lovable Dr. Boardman. The devout soul will find abundant food for thought and rich spiritual nutriment in all three volumes, read separately or together.

GEO. B. EAGER.

### **The Happy Life.**

By Charles W. Eliot, LL. D. Thomas Y. Crowell & Co., New York

### **Faith and Life.**

By Charles E. Jefferson. Thomas Y. Crowell & Co., New York. 1905.

### **Rational Living.**

By Henry Churchill King. The MacMillan Co., New York. 1905.  
\$1.25.

Here are three books that we have found it interesting and suggestive to consider together. The first, by President Eliot, of Harvard, ante-dated Pastor Wagner's 'Simple Life,' by six years, in a plea for simplicity of living quite as masterful, some think, as that which has been so industriously exploited and so widely read in Wagner's volume. The opinion has even been ventured that it only lacked the recognition given by the President of the United States to Wagner's plea, to make it quite as popular and more powerful! To our mind the difference is essential. President Eliot's plea is for 'the Happy Life' on grounds that are essentially epicurean, even though in conclusion he asks us to consider 'whether the rational conduct of life on the this-world principles he lays down would differ in any important respect from the right conduct of life on the principles of the Christian gospels.' He scouts the doctrine of total

depravity as the invention of a morbid human imagination (p. 25), speaks of 'the Oriental, hot-climate figment that labor is a curse,' asserts that 'the family affections are the ultimate source of civilized man's idea of a loving God,' nowhere intimates any need of a Savior from sin, or of spiritual renewal, in order to perfection of character or true happiness, but coolly says 'we must never distress ourselves because we cannot fully understand the moral principles on which the universe is conducted—an ant might as well expect to understand the constitution of the sun!' Dr. Charles Edward Jefferson, pastor of Broadway Tabernacle, New York, in *Faith and Life*, discourses in a no less rational, but more Christian way, surely, on 'the nature and place of faith in the Christian life,' pointing out that Jesus began his ministry by urging men to believe, and on the last night of his earthly life still had that greatest word upon his lips, 'Believe!' Everywhere He makes the forgiveness of sins, spiritual health, real peace and happiness to be dependent on faith in Him. Faith, however, is not to be confused with credulity, is not the antithesis of reason, is not something occult, esoteric, but something in essence common to all human experience, and in its highest form within reach of the humblest. 'Do you hope for pardon, peace, to be a better, stronger man, to grow more and more into the likeness of Jesus Christ? Then give substance to your hope, and in this way prove that you are a man of faith' (p. 25). In *Rational Living*, President Henry Churchill King, has done this generation a real service in bringing together, out of the riches of wide research, the "four great emphases" of psychological study in popular form, and pointed out their direct practical bearing on the conduct of life. He quotes freely from the masters in psychology, that the reader may judge of the adequacy of the grounds on which are based the practical counsels for rational living, in respect to Growth, Character, Happiness, and Influence; and in conclusion shows that "just these ideal conditions to

which psychology leads us *Christ declares to be actual.*" His work has this shining merit, that he has presented the fundamental facts of psychology, together with the practical counsels which they impose for a life in rational accord with our nature, more comprehensively and completely than any other writer, and yet in such a way as to show their essential harmony with true Christianity.

GEO. B. EAGER.

### III. APOLOGETICS AND POLEMICS.

#### **The Reconstruction of Religious Belief.**

By W. H. Mallock. Harper & Bros. 1905. New York and London. pp. 303.

The title of this book does not accurately suggest the contents. The author does not discuss the reconstruction of religious belief, but only a reconstruction of the defenses of that belief. By "religious belief" he does not mean Christianity, although the implications at several points are that he is a Christian. He deals with the three fundamental beliefs which lie at the basis of religion. These are, first, the existence and goodness of God; second, human freedom; and third, immortality.

The author undertakes to meet the teachings of materialistic science in the interest of religion in a new way. He thinks that both the "clerical" and the philosophic attempts to reply to materialism are at fault. The clerical method is at fault in its effort to show that science is incorrect in some of its details when science insists upon nature as a closed system of causes and effects. The philosophers, likewise, fail of the point when they reduce the universe of science to a system of idealism. Both classes of apologists, according to the author aim at the same thing, that is, to establish God's existence and to rescue freedom from the perils of a system which cannot brook its presence in any form. The clerical method fails to disprove the detailed claims of science and subjective idealism, as urged by the philosophers is simply absorbed

by science, which then presents us with a universe with mind in the foreground instead of matter, but equally closed and fixed and exclusive of any real freedom. Accepting all that science teaches as to the universe the author thinks it is possible to show that theism is a necessary implication of all science. Purpose, as it appears in chemical and biological processes, and personality in man, are facts of existence which were provided for in the beginning of things and which can only be accounted for by a reference to intelligence and purpose as the explanation of the world in the first place.

The most satisfactory way to approach the matter, however, Mr. Mallock thinks, is to consider the relation of theistic belief to a progressive civilization. This he does by pointing out that the three ideals of our civilization, the True, the Beautiful and the Good, have their necessary roots in theism. Theism thus appears so fertile as a practical and social principle that its rejection would be to lapse into barbarism.

A glance at one or two of his arguments in detail will indicate his method of proof. The ideals implicit in our modern civilization are, as agreed by all parties, the True, the Beautiful and the Good. Science pursues Truth as its ideal. A psychic fact which governs all human effort is the value of the object sought to the man who seeks. Nature answers this psychic demand of man's nature in two ways. She may yield results of practical value for man's comfort and enjoyment. The discovery of scientific truth promotes human welfare practically. Now, if this be not the implicit desire in man's search for truth, there can be but one other, viz., the discovery in or behind nature of an intelligent Principle or Being, who answers man's need as a companion, who can respond to his intellectual cravings and satisfy him. The investigation of nature as a whole cannot yield any practical result of the first kind. Therefore all scientific search for ultimate truth is an implicit acknowledgment or search for an intellectual Companion. So reasons the



author, and correctly. The materialist might, however, carry out the analysis of the first alternative and claim that implicit in the search of nature in its totality is the practical interest, the hope that somehow the result of the discovery of ultimate truth will merely promote the ends of ordinary human welfare.

In like manner the author claims that our ideal of goodness must be traced ultimately to an absolute standard and that such a standard is to be found only in God.

The discussion of the problems of evil and of freedom is one of the most interesting in the book. That both problems are for man in his present circumstances insoluble is freely admitted. Both contain an irreconcilable contradiction. Moral evil as we know it introduces a factor into the theistic problem which cannot be fully overcome in our attempts to prove God's goodness. The existence of goodness, however, must also be accounted for and its presence in the world is at least an offset to that of evil, and must be referred to some source essentially good.

The idea of freedom contains a contradiction also. Indeterminate freedom, capacity for choice independently of the prevailing motive, robs the idea of freedom of its moral content. So also freedom as determined by the prevailing motive, which itself is determined by pre-existing circumstances, robs it of its moral content. The consciousness of freedom, however; as self-determination and its universal value in the social life of man, abundantly established by the author, warrants our acceptance of the fact of freedom regardless of the general facts of science in the physical sphere.

Mr. Mallock sets aside these contradictions arising out of the problems of evil and of freedom as follows: All our ultimate conceptions, scientific, religious, and philosophical contain contradictions. Mansel is cited to show this in the religious and Herbert Spencer in the scientific realm. The presence of contradiction, therefore in an ultimate conception is not to be taken as a badge of its

falsity but rather of its truth. Or more accurately expressed we are warranted in asserting that in order for a thing to be true in itself it must for us appear to contain a contradiction. The existence of evil therefore and of contradictory notions of freedom is no barrier to belief in God's goodness and in the reality of freedom.

From a literary standpoint the book is very attractive. It abounds in telling illustration and the style generally is most excellent. Much of the argument is quite convincing, although more is conceded at times than seems necessary, to unbelieving science. The book will prove valuable to many doubting minds and ought to have a very wide reading.

E. Y. MULLINS.

### **The Universal Elements of the Christian Religion.**

By Charles Cuthbert Hall, D. D., LL. D. F. H. Revell Co., New York, Chicago, Toronto.

This volume consists of the Cole lectures for 1905 delivered before Vanderbilt University, at Nashville, Tenn. The lectures are announced as "an attempt to interpret contemporary religious conditions." Dr. Hall brings to his task breadth of view, sympathy with the best elements in the older as well as the newer types of thought, and a profound conviction of the importance and urgency of the missionary task of Western Christianity. Indeed the predominant note of these lectures is missionary. They are in very large part a discussion of the relations of the western forms of Christianity to the missionary problem in Asia. Dr. Hall has had exceptional opportunities for informing himself upon the missionary movement in the East, and for reaching matured conclusions as to conditions and difficulties there. He was a few years ago Barrows' lecturer in India and has published a volume of inspiring lectures on religious experience, as expounded to his Oriental audiences.

Dr. Barrows holds in general in the volume before us that the general theory of Western Christendom as to the missionary task in Asia is in part inadequate and at fault

in certain important respects. For example, he thinks that it is a mistake for us of the West to attempt to establish a religious protectorate over the East, and to seek to perpetuate the sectarian divisions of the West as the fixed and final form of Christianity. He holds rather that there are certain universal elements which constitute the essence of Christianity and that when these have been imparted through missionary labors to the eastern people, we should naturally look for a development of Oriental Christianity after its own kind. The West, Dr. Hall thinks, has failed to understand and appreciate the East, and that the spiritual history of the East, resulting in failure and disappointment, has prepared it in a very peculiar way for the acceptance of Christ and his salvation.

The "larger church" of Christ about which Dr. Hall writes does not receive exact definition. He thinks the time is not ripe for such definition, but holds that the current dissatisfaction with the strife and discord among Christian denominations is an evidence that the *status quo* of Protestantism cannot permanently satisfy. If it should be inferred from the foregoing very inadequate statement of Dr. Hall's position that he is an advocate of a Christianity watered down and weakened, or converted into a pale ethical shadow of the original, this would be a serious error. On the contrary Dr. Hall insists upon the cross and the resurrection of Jesus as the core and center of the Gospel, that his atonement and his glorified resurrection life were in primitive apostolic Christianity, and are to-day its very essence. He deprecates strongly the prevailing tendency to limit the authoritativeness and permanently valid element of the New Testament to the historic life of Jesus as recorded in the synoptic Gospels. He urges that the Gospel of John and the Pauline epistles are the correct interpretation of Christ and that these alone yield to us the complete Christ of the early Evangel, the saving Christ of succeeding centuries.

The reader whose interest in the progress of the king-

dom of God on earth is deep and earnest cannot fail to respond to the general spirit and purpose of this volume, *i. e.*, to its yearning for a more efficient missionary Christianity, and for a Christianity which shall be fully awake to its privilege and responsibility. Few will dissent from the view that the present divided state of western Christianity is not Christ's ideal. While there will be much difference of opinion as to what the "larger church" of Christ should be, yet few will be disposed to question the view that the missionary motive and impulse are a powerful means for the realization of Christ's will on all disputed points. Obedience to Christ in his redemptive purpose will solve a thousand problems. Men may come to see after all that that "larger church" exists already, and that what is needed is simply a making general of principles already in operation, not in the form of a Christian union under some dominating ecclesiastical center, but under the operation of the "universal elements" of the Gospel of Jesus Christ.

E. Y. MULLINS.

### **Faith and The Faith.**

By Rev. T. T. Eaton, D. D., Ph. D. F. H. Revell Company, and Baptist Book Concern, Louisville, Ky. 78 pages.

This booklet of 78 pages seeks to accentuate the value and importance of faith and the necessity of "contending earnestly for the faith once delivered to the saints." It is divided into two parts. Part I. deals with Faith and considerable space is devoted to the superiority of faith to doubt and to reason. The author thinks the verb *faithe* to correspond with the noun faith should be restored to current usage just as believe corresponds with the noun belief. The reviewer agrees with the author in this.

The author condemns doubt in every form. "Doubt always brings paralysis and death" (p. 18). To doubt the wisdom of a sinful life and to turn to righteousness does not mean that doubt has any value. Doubt is like letting go one round of the ladder while faith is grasping the next round and climbing upward. But doubt has no value,

even though it is the letting go the lower round. So reasons the author. This is, to say the least, a questionable conclusion.

The author does not attach much importance to reason as compared with faith. "The function of reason is negative; necessary to be sure but negative." "The one use of reason is to enable us to avoid making mistakes" (p. 24). "All real progress in human history rests, not on scientific investigation, philosophical inquiry and logical deduction, but on the heroes the workers and the martyrs, the men of faith" (p. 11).

Part II. is devoted to The Faith. The author tells us what he means by "the faith," viz: That it is the body of doctrine taught in the Scriptures centering in Christ and his work. In this division of the book the theological battle rages, and the champions on the respective sides shout their battle cries.

There are many strong points made. "It is high time Christians were obeying as they never obeyed before the great command to epi-agonize for the faith once for all delivered to the saints. This faith will not take care of itself. It needs for its maintenance, men and women who are willing to dare and do and die in its behalf. Maintaining it and extending it is our chief business in the world. The hopes of all mankind are centered here. Should this faith perish from the earth, the world would be wrapped in the shadows of a night that is starless. Whatever else fails this faith *must* conquer; whatever else falls, this faith *must* be upheld." pp. 76-77. The tonic of a strong conviction thus runs through many sentences. This conviction sometimes tends to a setting up of things in opposition which are not necessarily opposed. We emphatically dissent from the author's view as to the function of the reason where he declares that the function of reason is merely negative (pp. 24-25). One would think that this was merely an inadvertence if the author had not cited Kant and Huxley as authorities. The theory which he approvingly quotes from Kant is the fundamental

principle of the agnostic philosophy. Huxley, who is also approvingly cited, invented or adopted and made current, the word Agnosticism to describe the mental attitude which Kant expounded. In theology Ritschlianism is founded on the same theory of knowledge and the reason.

The author's praiseworthy desire to exalt faith did not need this theory of the reason to help it out.

E. Y. MULLINS.

### **The Moral Dignity of Baptism.**

By Rev. J. M. Frost, D. D. Sunday School Board Southern Baptist Convention, Nashville, Tenn. 1905.

No one who is at all familiar with current theological thought can doubt that we have come to a new epoch in the onward progress of denominationism. It was the glory of the mighty Reformation movement that it brought the individual face to face with the Scriptures, with duty and with God. The many denominations which have arisen since were the result of the new conviction and fresh contact of the souls of men with divine truth and life. Denominational conviction for generations has expressed itself in controversy. The form of its assertion has been that of antithesis and antagonism to opposing creeds and confessions. So chronic has this habit become that in many minds there is a fear lest denominational conviction will perish utterly unless its expression is attended by a sharp polemic against these creeds. To such it does not seem to be conceivable that strong assertion, and vigorous faith are possible to one who abandons the attitude of the polemic for that of the truth-seeker simply and solely. But this is a grievous error. The truth is that the sharply polemical writer on denominational matters is, with thousands of people, discredited at the outset. He can of course strengthen the intensity of the polemic spirit in his own adherents, but he does not convince the outsiders whom he should most desire to reach. In other words he commits a most serious

strategical blunder. The hopeful sign of the times in this matter, however, is that discerning minds everywhere are perceiving that there is a better way. As a result a new denominational literature is coming into existence. This literature is not void of conviction. Ineed it throbs with it. But in it truth is stated on its merits and in its larger relations. It is not impoverished by being set forth merely as an opposing view to some particular form of view held by others.

Dr. Frost's book is an excellent example of the better method of dealing with doctrinal peculiarities of the denomination. The doctrine of baptism has been so bound up with polemics, that one rubs his eyes and looks again more closely as he peruses these pages and fails to find any note of bitterness. Here is strong conviction; here is a militant faith. But here also are love and tact. Here are respect and consideration for Christians whose views are opposed. Here are persuasion and argument and exposition, a setting forth of truth in its simplicity and beauty and *on its merits*. The place of baptism in its doctrinal bearings and relations is clearly set forth, and yet we have here a devotional book on baptism. The believer can read it with profit for the strengthening of the intellectual or the spiritual side of his nature.

The book has fourteen chapters and 282 pages. In chapter II. the "Moral Dignity of Baptism" is set forth. This appears in baptism in that it reproduces the august scene of the baptism of Jesus; is an image of the resurrection of Christ; along with the Bible, the Sabbath and the church baptism is a memorial witness for God; it symbolizes great heart experiences of the believer; it emphasizes the doctrine of the Trinity, and it is a prophecy of the resurrection of the bodies of believers. Chapter II. outlines the entire discussion of the book.

There are many things in this book which attract the reviewer's attention and are worthy of special mention. Our space will admit of a few only. Dr. Frost has set forth the evidential value of baptism, along with the

Bible, the Sabbath and the church with much force. Regarding these the author shows that they must be accounted for. They have a history of their own. There is no way in which their rise can be explained save in the Christian way. The ordinance of baptism points back in a convincing way to the great events of history with which it is associated. "These institutions which are here emphasized as monuments to a great event have a history of their own. Not only the event for which they stand but they themselves must be accounted for in the settlement of the question. They have each of them and inseparably, a history of nearly two thousand years. Where did they come from? And how came they with such charm and power? Manifestly they are here, and are traceable to that memorable morning, and to the event which made the day memorable forever; they are here after ceaseless and terrible conflict through the centuries — assailed, often marred, often broken and corrupted; but still here after many seeming failures, but by a succession of glorious triumphs; they are here accepted and accredited in their evidence after the severest testing by the most powerful appliances known to man; they are here as a large part of the world's life to-day, in great and growing power, much the same in form and spirit and purpose as when our Lord first ordained them and sent them on their mission to testify for him." (p.p. 106-107.)

In chapter X. there is an interesting discussion of "The Believer's Risen Life." Dr. Frost gives us in this chapter much needed emphasis upon a New Testament teaching which is too often neglected. The present life of the believer is a resurrection life. In *kind* it is the same life as that which he shall enjoy when his body is raised from the grave. The same divine power is now operating which will then culminate; baptism is the symbol of this resurrection life and should be so interpreted and understood. The doctrine of the resurrection in its spiritual bearings figures much more largely in New Testament



teachings than it does in current Christian teachings. Much in these chapters will tend to correct this deficiency. There are numerous details worthy of mention which we must pass over. Dr. Frost has placed us all under lasting obligations to him. He has broken ground in a new field on a very old subject in a most edifying way. Every pastor should have a copy of this book, and I know of no volume better suited to the young Christian. It is such a book as every convert sorely needs. It interprets for him all those vital and fundamental truths and experiences which enter into the earlier stages of the new life. He will find his heart burning within him as he reads these pages and follows the author in his exposition of the beautiful ordinance appointed by Christ in all its deep doctrinal significance and in its manifold relations. This volume will take its place in the library of our denominational literature as one of its most treasured volumes.

E. Y. MULLINS.

**Stones in the Rough**, or Contributions Towards a Study of Theology Approached from the Heathen Side of the Fence.

By William Ashmore. Published by A. M. Skinner & Co., Boston.

Dr. William Ashmore is known by name among all who are informed concerning the last half century of Baptist foreign missions. In that time he came, through his distinguished labors in China, to hold front rank among the forces of Christian conquest. The vigor of his intellect, the stalwart orthodoxy of his faith, the successful skill of his labors gave him the reverent attention of any audience of hearers or readers. In his quiet years he is taking in hand to set forth, as the quotation on the cover tells us, "The gospel which I preach among the Gentiles," dedicating it "to the Executive Committee and Administrative Officers of the American Baptist Missionary Union, as illustrative of the Gospel they send out their missionaries to preach — — —"

The work is in four parts, appearing separately, but to

be bound in a single volume of nearly 300 pages. Three parts are now in hand and one may speak confidently of the whole. The work is a combination of natural, systematic and Biblical theology. The style is clear and vigorous, the manner emphatic and frequently polemical, the spirit reverent and earnest. It affects to be "not for critical scholars, who like to discuss every philological feature of the text and every vicissitude which has attended its transmission from the earliest ages, but for common people whose complaint is soul hunger—who are tired of the everlasting doubts of the 'expert,' who want something to feed upon while crossing the desert, who continue to accept the old book just as it is—just as they had it from their fathers, who in turn had it from the apostles and the holy men of old—therefore the shaping of the discussion will be regulated accordingly." At least such is his attitude in Part III. and elsewhere it is similar. Yet he is unable to leave the "expert" and his vagaries alone, frequently attending to him in no uncertain, but in rather uncritical, style. Part I., about forty pages, deals with "the Method of Study and the Reason therefor." The fundamental religious questions are brought forward with a summary of the answers to them in the ethnic faiths, philosophy, science, etc. Part II., some seventy pages, deals with "the Theology of Nature" along lines largely familiar but with individuality and strength. His presentation of the "Gospel in Nature" is in the nature of a discovery and constitutes an original contribution to the subject. Some will find fault with the idea as being unorthodox, but they will do well to study it.

Part III. presents "the Theology of Revelation." Apparently this is to be "in sixteen lines of suggestion" of which only the first appears so far, viz.: "The Doctrine of These Scriptures concerning themselves," a discussion leaving somewhat to be desired. The other fifteen "lines of suggestion" cover all the topics of Biblical Theology.

Part IV. is to discuss "Related Subjects and Issues."

The interest of the work will be found chiefly in the personality of the author, the presentation of the heathen temper and method of approach in the first parts and in the vigorous contention for the simple faith of the times when men prided themselves not on "critical scholarship," even though they were not wanting it. The orthodox faith is the proper furnishing for the missionary.

W. O. CARVER.

### **History Unveiling Prophecy or Time as an Interpreter.**

By H. Grattan Guinness, D. D., Fellow of the Astronomical Society. Fleming H. Revell Company. Pp. XXI, 494. Cloth. \$2.00 net.

Dr. Grattan Guinness has long been prominent as a student of prophecy and a leader in missions. Harley College, London, and the *Region Beyond Mission* are the monuments of his missionary activity; the result of his prophetic studies have been given to the world in a series of eight works of which this is the latest. He tells us (p. 393ff) how his interest on the subject began. It was on a visit to Spain in 1870. A new road, which was being cut through a small hill near Madrid, revealed a broad bank of ashes which had been covered for over a century. It proved to be the famous Tuemadero one of twelve places where martyrs were annually burned in Spain under the Inquisition. It was that day when standing breast deep in the ashes of Spanish martyrs that his attention was specially directed to the fulfillment of prophecy in papal history; and the fall of the Pope's temporal power a few months later led him to study and write on the subject. To Dr. Guinness Daniel and the Apocalypse are the very word of God. His principle of interpretation is "*God is His own Interpreter*" in two ways—by written words and acted deeds. So that Scripture is the key to Scripture and Providence to Prophecy. "The historic interpretation of the Apocalypse which rests on this two-fold foundation has been slowly developed under the influence of the divine action in

Providence; it has changed in details with the changing currents of Providence; it has grown with the growth of the knowledge of the plans of Providence; it has been confirmed and sealed by the whole course of Providence. It is no vain, or puerile, or presumptuous speculation. It is a reverent submission to the very Words of God, and a reverent recognition of His acts. God has spoken; He has given an explanation of the central and commanding vision of the prophecy; and God has acted; He has fulfilled its prediction. In pointing to the words and deeds of God we act as His witnesses. What hath God? What hath He done? These are the questions. We are wearied with vain speculations as to the meaning of prophecy which have no other formation than the assertions of men. We are wearied with speculations as to imaginary future fulfillments of prophecies which have been plainly accomplished before our eyes in the past; prophecies on whose accomplishment in the events of Christian history the structure of the great Reformation of the sixteenth century was built; on the fact of whose accomplishment in their days the confessors stood and the martyrs suffered."

Dr. Guinness follows the continuous historical scheme of interpretation and largely adopts the identification of Elliott's great work. Indeed he gives as sponsors of his general view a long and imposing array of great names from the second century down, including Justin Martyr, Irenæus, Tertullian, Eusebius, Athanasius, Jerome and Augustine of the early centuries; Bede, Anselm, Wickliffe and Huss of the middle ages; the great body of Reformers and Puritan Theologians; and of Sir Isaac Newton, Joanthan Edward, Bengel and many others of later date. The interpretations of the Preterist he regards as "fanciful," those of the Futurists as "reveries," and those of many moderns, German and English, as "vague" and reducing the prophecy to "a nebulous mass of anticipations of things in general in human history."

According to our author the four empires of Daniel are Babylon, Persia, Greece and Rome; the six seals represent in general the early triumphs of Christianity and the overthrow of the Pagan Roman Empire; the six Trumpets cover the overthrow of the Western Empire by the Goths, and of the Eastern by the Saracens and Turks; the rise of the Papacy and revival of the Roman Empire under Charlemagne, 800 A. D., answers to the prophecy of Rev. 13 being the restoration of the Roman Empire in its second or Gothic form under its revived eighth head; the Reformation explained the vision of the rainbow-crowned angel in Rev. 10; the papal reaction of the sixteenth and seventeenth centuries explains the war against the sackcloth clothed witnesses of Rev. 11, whose death, resurrection and ascension finds fulfillment in English Revolution with its restoration to the Protestants of civil and religious freedom; the Seventh Trumpet heralds the Kingdom of Christ and as preparatory thereto ushers in the French Revolution and the vials of wrath outpoured upon the Papacy and Mohammedanism. Dr. Guinness feels that the seventh vial is yet to come and that it will mean the utter overthrow of Babylon the Great, *i. e.*, the Papacy.

This is all built on the year day theory. The author has brought to that view some additional support in Chiseaux's astronomical discoveries of the secular and cyclical character of the periods mentioned in prophecy, the 1260 years and 2300. Both are astronomic cycles harmonizing the lunar months with solar years, the latter being the only cycle, measured by complete centuries, possible within limits applicable to the cause of human history. The difference between the two, 1040 years, harmonizes days, months and years very exactly. The 1260 solar years represent the length of Papal temporal power from the decree of Phocas, 607 A. D., to 1867-70 A. D. The same number of years, lunar or solar, represent the treading down of the Holy City by Mohammedanism, the prophesying of the sackcloth clothed witnesses,

etc., while the "seven times," or 2520 solar years, span the whole period of the four empires beginning with Nabonassar of Babylon, 747 B. C., to the beginning of the French Revolution. In confirmation of the correctness of this theory he adduces a number of remarkable fore-readings of important events such as those of the Bishop of Worcester (p. 170), Gill (191), Sir Isaac Newton (197) and others.

This will be sufficient to indicate the author's view. We need only add that a spirit of sobriety pervades the volume; that Dr. Guinness is careful not to be too dogmatic about the future, abiding thus by his main thesis that history unveils prophecy; and that the book is pervaded by a gracious spirit and sometimes rises into passages of impassioned eloquence. We are bound to express also sympathy with the main position of the treatise. It seems to us most likely that in the Apocalypse we have a forecast of the fortunes of the cause of Christ in the world as i. 19 and iv. i., imply, that throughout the centuries it has served to cheer Christ's faithful ones with the assurance of final victory, and that it is reasonable to expect some measure of identification of the outstanding features of the centuries. If that be so it is quite unreasonable to think that the tremendous figure of the Papacy should be unnoticed. The facts of this book show a remarkable correspondence, to say the least, between its features and duration and those of the apocalyptic Babylon.

There are Old Testament prophecies which found fulfillment in Bible times; is it unreasonable to believe that some of the New Testament prophecies have been fulfilled within the past nineteen centuries? In view of all the facts the view of Dr. Guinness is immensely saner than that which practically denies the fact of predictive prophecy altogether or reduces it to the shrewd guess of some sagacious man.

J. H. FARMER.

## IV. NEW TESTAMENT.

**The Messianic Hope in the New Testament.**

By Shailer Mathews of the Department of Systematic Theology. The Decennial Publications, Second Series Vol. XII. The University of Chicago Press. 1905. Pp. XX, 338. Price \$2.50 net.

This is a comprehensive survey and application of the Jewish Messianic hope under four historical divisions: "Part I. The Messianism of Judaism," "Part II. The Messianism of Jesus," "Part III. The Messianism of the Apostles," "Part IV. Christian Messianism and the Christian Religion." Dr. Mathews shows a thorough acquaintance with the authorities and sources of his subject and an extensive measure of independent skill in the statement and application of the principles of interpretation and construction by which he determines the conduct and conclusions of his discussion.

The nature of the Jewish Messianic hope is fully discussed by the historical method, under its two aspects of "The Politico-Social Program of Revolutionary Messianism," and "Apocalyptic Messianism," and it is concluded that the latter became the dominant form, and determinant in the forms of thought and expression for the religion of Jesus, both in himself and in his followers. There are found "seven Messianic elements common to the apocalyptic literature," viz.:

1. Two ages, "this age" and "the coming age."
2. The present age is evil and under control of Satan.
3. The coming age will be God's product by some catastrophic method.
4. The judgment in connection with this catastrophe is to be final and will punish the enemies of the Jews.
5. The new age to be characterized by the Kingdom of God, not produced but "given," and a Jewish Kingdom.
6. Resurrection of the righteous.
7. The personal Messiah, either "anointed" for his work, or superhuman.

The Messianism of Jesus and of the Apostles is tested by these seven elements. Jesus is found to hold six of the elements, differing only in the fifth point above. Jesus "distinctly repudiated" "the restriction of membership in the coming Kingdom to Jews." Jesus likewise controverted the characteristic elements of that pharisaic system that was built upon their Messianism. But with Jesus, as with Jews and Christians alike, the Kingdom of Heaven belongs to the future age. He is not, in his ministry, doing properly Messianic work, receiving the Messianic promises, or undergoing the Messianic experiences. He is preparing for all this and so must come again. He and his followers rested their hopes in the speedy coming of the really Messianic age. "Even though it should be shown that such an expectation was historically to be disappointed, the greatness of the personality which compelled itself to forecast its future in such ultimate conceptions is indisputable." Similarly "Primitive Christianity" is found to "reproduce pharisaic Messianism" and Paul, while contributing more of modification than his Christian predecessors, is still only casting in Christian modifications the pharisaic hope. In the "post-Pauline Christianity" we find the beginnings of a new form of conceiving the faith, stating its essentials in terms of Greek metaphysic, etc.

Early Christian history corroborates the results obtained from the previous study. The Christian church is a "Messianic fraternity" "in an evil age." In this Messianic conception the ethical teaching as to the family finds its positive content and its limitations, even its errors, which grow out of its temporary character.

Similarly the economic and political bearings of the new religion are seen from the apocalyptic standpoint and no effort is made to enter Christian principles as vital forces for the reconstruction and renovation of the social organism or organizations. The teaching of Jesus, the practice of the early church, the apostolic teaching all seek to rescue from society the elect and hold them aloof



till God shall "give" the new age with its Messiah in his kingdom.

The object of the book is to constitute a contribution to theological reconstruction. This is forecasted in the first sentence of the *Introduction* and announced in the beginning of the concluding *summary* where the results of "our investigation" are "summarized with a view to their use in constructive processes which lie outside our present purpose" but which a footnote bids us expect in the author's "forthcoming book, *The Gospel and the Modern Man.*" Such reconstruction must depend "not only upon strictly philological exegesis, but also upon that larger historical exegetical process that endeavors to separate the content of a correctly apprehended teaching from the historical form in which it is cast," for "it is in the content of biblical teaching alone that men of to-day can feel more than an antiquarian interest." So far from approving the apostolic injunction to "hold fast the form of sound words," Dr. Mathews finds the form a real hindrance to the freedom of the truth, though he would hardly agree that this injunction is apostolic. This fundamental principle he applies with vigor. To illustrate, in considering the Messianism of Jesus we must deal with three questions. First it is necessary to ascertain what that teaching is; then we must analyze "the content of the Messianic self-consciousness of Jesus;" lastly, we must ascertain what elements in the words and thoughts of Jesus are essential. "The question as to what is true, and what is false in his teaching"—there is such a question of which the "reverent critic" is the judge—"is not to be confused with the question as to what is inherited and what is original in his thought." The Messianism of his times is "the interpretative medium through which we must study him;" but not all such heritage is to be rejected at once as false. "Much of what he inherited was rejected by him," and more of it "will be rejected by men in different intellectual conditions." "The practical problem for to-day lies just

here. After a study of Messianism enables us to understand Jesus better, there is still left the question as to what in his teaching is eternally true." We need pursue his application of this method further only to say that his conclusion as to the incarnation seems to be that the strictly Jewish conception of it was quite other than would properly employ our term *incarnation* and that Jesus did not likely so conceive himself. "He regarded himself as the Christ—the Anointed of God—because he was conscious of God in his personality. What 'unction' was in Semitic thought, incarnation was in Greek thought." The Jew might argue from his death that Jesus was the Christ; but "for the man who does not care to reach that particular conclusion it [his death] stands equally significant as a fact in the history of the race, a testimony to the superehuman personality of the historical Jesus. It matters not in what schematic relation it is placed, etc."

What is the principle which is to guide in all this work of separating eternal truth from the forms of conceiving it as recorded in our Bible? The author's answer is *Messianism*, pharisaic, apocalyptic Messianism; and he stretches this term to cover all relating of one's present life and hopes to the future. By such an accommodation of the term the author is able to find his principle everywhere. Paul's doctrine of justification grows directly out of it and means only acquittal at a future judgment. It is hardly too much to say that Paul would never be able to recognize his system under this author's presentation and that he would be utterly surprised to know that he was so dominated by the Messianism of the Pharisees in his religious and theological thought and teaching. It would be equally surprising to the first century Christians to be told how very limited was their outlook, how mistaken their hopes and how crude their idea of their mission in the world.

Naturally such a study as this cannot proceed without critical examination of the literary sources. Such critic-

ism is little applied to the apocryphal literature. Here it is difficult to be sure of conclusions but Dr. Mathews seems to locate rather more of it in the first century B. C. than would be generally so admitted. He follows the usual views of the "critical school" as to the New Testament writings, though with a large measure of freedom and independence, an independence which loses something of admiration from the fact that it not rarely seems to be in the service of the thesis of the present work. We find here the usual vices of that subjective criticism which in the want of any scientific canons must be a law unto itself. We even find that *derniere resort* of the "critic," the "gloss." Peter's confession of Jesus as  $\delta \text{ υἱὸς τοῦ θεοῦ}$  (Mt. 16:16) "is clearly an addition of the evangelist." "Clearly" on what grounds? There is need of recognizing that "scholarship" is not the only substantive that may follow the epithet "critical." Criticism is not inseparable from scholarship. There is also a dogmatism of scholarship before which we all tremble. Our author sometimes seems to the reviewer to go out of his way to acknowledge the tyranny of the critical scholasticism of our day. When he reaches "traditional" conclusions, as he does by vigorous reasoning, at many points, he inserts in the text or a note some word to vindicate himself from the suspicion of accepting too much of the text as original or any of it as authoritative. His attitude toward John's Gospel is far more conservative than is popular among the scholars of the day and the author's tone is distinctly confessional in announcing his views and in making such full use of it.

The work is the result of profound research, elaborate thought and keen analysis. It will give any reader new views and heightened interest in the essentials of the faith of the Son of God.

W. O. CARVER.

### **The New Testament in the Apostolic Fathers.**

By a Committee of the Oxford Society of Historical Theology. The Clarendon Press, Oxford, England. 1905.

This is an admirable piece of work and will be found

of real service by the student who wishes to know exactly what use the Apostolic Fathers made of the New Testament. It is carefully done and a bit sceptical at times, but certainly not credulous. It is exhaustive and gives one all the criteria. Prof. Bartlet is slow to admit that Barnabas made use of Matt. 22:14. The work is done by Profs. Bartlet, Lake, Carlyle, Inge, Benecke, and Drummond.

A. T. ROBERTSON.

### **Grammar of New Testament Greek.**

By Friedrich Blass, Professor of Classical Philology in the University of Halle—Wittenburg. Translated by Henry St. John Thackeray, M. A. Second revised and enlarged edition. London, England and New York, Macmillan & Co. 1905. Pages 372.

The translation is well done and the work serves well those who do not wish so bulky a volume as Winer. The discussions are very brief and the examples very numerous. Dr. Blass is one of the foremost of living Greek scholars and his opinions deserve consideration. One cannot agree to all his positions on New Testament points. But it is a careful piece of work. It is time for more work to be done in the field of New Testament grammar. Winer no longer meets the modern requirements and Schmiedel's revision does not. The Prolegomena of Moulton's New Grammar is just out and will be reviewed in the next issue. Progress is being made in this science.

A. T. ROBERTSON.

### **Four Portraits of the Lord Jesus Christ.**

By George Soltan. New York, Charles C. Cook, 150 Nassau St. 1906.

This is not an unsuccessful effort to set forth the characteristics of the Four Gospels. The author conceives that in Mark Jesus is set forth as the Servant in Matthew as the King, in Luke as the Man, in John as the Son of God. The book is popular with some catchy elements, but will be found useful to some classes of readers. There is an introduction by Dr. C. I. Scofield.

A. T. ROBERTSON.

**The Childhood of Jesus Christ.**

By Henry Van Dyke, D. D. New York, Frederick Stokes & Co. 1906. Pages 120.

This is one of the daintiest little books of the last season. Dr. Van Dyke takes twenty of the great pictures by famous artists and talks delightfully about them. Murillo, Holman Hunt, Velasquez, Raphael, Burne-Jones, Botticelli, and others have done some of their best work on the Childhood of Jesus. This is a choice book for mother and child to read together. The Sunday school teachers would find it very appropriate this year.

A. T. ROBERTSON.

**The Teaching of Jesus Concerning the Holy Spirit.**

By Louis Burton Crane, A. M. American Tract Society, New York 1905. Price 75 cents.

This is the sixth volume in the series of the volumes on The Teachings of Jesus issued by the Tract Society and edited by the Secretary, Dr. John H. Kerr. Prof. Crane has written on this very important theme with judgment, ability, and reverence. It is distinctly didactic, but is highly devotional also. The book in admirable fashion seizes the point of view of Jesus and gives expression to the mission of Christ for his people and the world through the teaching of the Holy Spirit. This is the best and most helpful brief discussion of the Holy Spirit that one can get. It ought to stimulate many a life to nobler service. Prof. Crane is a thorough scholar in his methods of work.

A. T. ROBERTSON.

**The Young People's Imitation of Christ. Based upon the work of Thomas A. Kempis.**

By Edward S. Ellis. Philadelphia. The Rowland & Griffith Press.

This is a little book to lay on the table of a young boy or girl that he or she may often pick it up. Wherever it may be opened there is something to catch the eye, which is so tersely put that it sticks in the mind. Placing the

lofty teachings of Thomas à Kempis in condensed form is a distinct favor in this busy twentieth century.

I. M. M.

**Paulus der Mensch und sein Werk: Die Anfänge des Christentums, der Kirche und des Dogmas.**

Von Heinrich Weinel. Verlag von J. C. B. Mohr, Tübingen, Germany. 1904. S. 316. To be had also of Lemcke & Buechner, New York.

This is not a life of Paul nor a discussion of the critical questions of chronology and authorship. In a "nachwort" the author does express disbelief in the genuineness of 2 Thess., Eph., and the Pastoral Epistles. But he is not so extreme as Schmiedel, Pfeleiderer, or Wernle. He is rather a disciple of Weiszäcker. The aim of Weinel is rather to discuss the problems of Paul's character and the fundamental problems of Christianity in the hands of this "second Founder" of Christianity. He insists that the modern historian cannot understand Paul apart from his time. This analysis of Paul's career is very stimulating. He treats him as The Pharisee, The Seeker after God, The Prophet, The Apostle, The Founder of the Church, The Theologian, The Man. It is a vivid and largely a true picture that Weinel draws of the great Apostle. It is defective at points, but the writer evidently writes *con amore* and so with power. There is a fresh run of books on Paul and this is one of the ablest and most suggestive. Dr. Sanday says that the next great debate will be on the relation between Paul's teaching to that of Jesus.

A. T. ROBERTSON.

**L'Apotre Paul et Je'sus Christ.**

Par Maurice Goguel. Librairie Fischbacher, 33 Rue de Seine, Paris France. To be had also of Lemcke & Buechner, New York.

The author is right in saying that this is a somewhat neglected field, though Feine's *Jesus Christus and Paulus* (1902) and numerous magazine articles we have. Dr. R. J. Knowling has just written *The Testimony of St. Paul to Christ*. There are besides the works of Bruce and

Somerville on the Christology of Paul. M. Goguel takes only 1 Thess., Gal., 1 and 2 Col., Rom., Philemon and Phil. as genuine Pauline Epistles. He rejects the Gospel of John. He thus has a much narrower range from which to draw his material. Nor can one agree at all points with his ideas of Paul and Christ. He denies, for instance, that Jesus gave the Great Commission, and yet makes Paul attach a sacramental and saving efficacy to baptism. However, there is much that is helpful in M. Goguel's volume. He has in large measure covered fresh territory.

A. T. ROBERTSON.

## V. SOCIOLOGY.

**General Sociology: an Exposition of the Main Development in Sociological Theory from Spencer to Ratzenhofer.**

By Albion W. Small, Professor and Head of the Department of Sociology in the University of Chicago. Pp. 739. The University of Chicago Press. 1905.

This is a notable contribution to the study of Sociology, perhaps the most notable that has recently appeared. The book is large, well printed and in general sufficiently impressive in form. Its literary quality, however, is seriously open to criticism. It is hard to read, often unnecessarily difficult in phraseology, not always luminous in arrangement, and sometimes unpolished, not to say inexcusably careless in style. The treatment, as the author frankly avows in the preface, is not uniform or proportionate; some topics are needlessly expanded, others merely mentioned. There is much repetition, and sometimes separate discussion of matters that might as well have been treated together. Occasionally one wonders that the analysis is not more clear and condensed, strings of related topics being tied together by association instead of logically grouped under briefer general categories. But these defects are of form rather than in matter, and some are mere things of taste where no two readers would perhaps agree, and the author has

certainly a right to tell his thoughts in his own way. Still one could but wish that so useful and thoughtful a book might have been made more attractive to readers in general, and thus have enhanced its usefulness. Others than specialists would be greatly profited by studying the volume, but they will not find it easy reading! But those who are attracted by the subject and are willing to think will certainly find it both interesting and profitable reading; for a great book it undoubtedly is.

In the preface the author modestly calls his work a "conspectus," and a "syllabus," rather than a treatise. It is the "outline" of his lecture course in the University of Chicago, some topics not being fully treated in the book. The work also represents in a general way the point of view held by the department of Sociology of which the author is the head professor. The purpose of the book is thus briefly stated: "The main objects of this syllabus are, first, to make visible different elements that must necessarily find their place in ultimate sociological theory; and, second, to serve as an index to relations between the parts and the whole of sociological science." In other words: "It is an attempt both to give the layman a general idea of the ground covered by sociological theory, and to orient the student who wishes to prepare himself for independent sociological research." The purpose is still further explained to be that of pointing out the connection and correlation of all the special social sciences, to include all points of view under the broadest possible survey of the "social process" as a whole. It seeks to "show how far the sociologists have gone toward establishing a point of view that will reveal the actual world in which men have their life-problems." Thus the high aim of the work is both scientific and practical.

The work is presented in nine parts, as follows: (1) The Introduction, which discusses the subject-matter, definitions, impulse, history, and problems of Sociology; (2) Society considered as a whole composed of definitely arranged parts (structure)—an interpretation of



Spencer; (3) Society considered as a whole composed of parts working together to achieve results (function)—an interpretation of Schäffle; (4) Society considered as a process of adjustment by conflict between associated individuals—an interpretation of Ratzenhofer; (5) Society considered as a process of adjustment by co-operation between associated individuals—further interpretation of Ratzenhofer; (6) Conspectus of concepts derived by analysis of the social process; (7) The social process considered as a system of psychical problems; (8) The social process considered as a system of ethical problems; (9) The social process considered as a system of technical problems. Such is the author's own outline—our review will follow it.

In the Introduction (Part I.) the leading clue of the whole discussion is put into our hands in the opening statement that "the subject-matter of sociology is the *process* of human association." Further on we meet with the phrase "a science of men in their associational processes." Still further we find the statements: "Wherever there are human beings there are phenomena of association. Those phenomena constitute a process composed of processes. There can be no convincing science of human life till these processes are known, from least to greatest, in the relation of each to each and to all. Knowledge of human life which stops short of this is at best a fragment, and at worst a fiction." The aim of the sociologist is therefore to gain as complete a view as possible of this "social process" considered as a whole. Accordingly we shall not find it difficult to agree with the author when he admits that "sociology thus defined is, and must remain, more a determining point of view than a finished body of knowledge." After insisting in various ways that the special sciences are partial apprehensions and must be contributory to the larger view of sociology, and after giving and discussing several definitions the author sums up his whole contention in the concise definition that "sociology is the science of the social process."

The "impulse of sociology" next receives brief attention, and the author thinks it came rather from philanthropy than from science. Next he gives a brief sketch of the "history of sociology," mentioning with more or less criticism the leading writers, such as Montesquieu, Comte, De Greef, Spencer, Schaeffle, Ward, Giddings, and some others. Finally in this part the problems of sociology are briefly pointed out. The main problem, as it appears to the author from his point of view of the whole "social process," is to discover and combine under one general working concept all the phases of this "process." Or, to use his own language: "Regarding human experience as a whole, how may we mentally resolve it into its factors, and at the same time keep effectively in view the vital interaction of the factors in the one process?"

The next four Parts (II.-V.) deal with the systems of sociological thought represented respectively by Herbert Spencer, Schaeffle and Ratzel. It seems to this reviewer that this portion of the work might with great advantage have been condensed and simplified; the exposition is a little tedious and sometimes confusing. At the same time the criticism of Spencer and Schaeffle is penetrating and judicious, and the setting forth of Ratzel's scheme and its adoption in the main give indication of its influence on the author's own thinking. In fact it is not easy to see always whether your teacher is the German author or his American interpreter. In brief Spencer's scheme is unfolded as representing society as a great static organism; his over-emphasis on the "biological analogy" is properly judged and rejected; and the inadequacy of his system as a whole, because confined too much to a study of social "structure" as evolved and static, is clearly shown. Schaeffle marks a distinct advance on Spencer, for while holding also to the "biological analogy"—that society is to be regarded as a vast living body or organic whole—he looks at it from the point of view of "function" rather than of structure; considers the part played by the various elements in social

progress. This too is inadequate; society is more and other than a great living organism with its bodily "structures" or "functions." Yet this "biological" conception of the social life of men served to bring out some very important elements of the whole truth; and the reality which underlay the overworked illustration must continue to underlie all attempts to express it in terms.

As already intimated the "interpretation of Ratzenhofer" itself needs interpreting; for the author mingles his own views and those of other sociologists with those of the philosopher whom he is "interpreting" to such a degree that what is distinctive in the scheme is hard to discover. But so far as appears the general outlines of Ratzenhofer's system are: (1) That society is to be regarded as a "process rather than a state; (2) that the forces in carrying on this process; (3) that the conflict of these interests is both rudimentary and perpetual as a factor in the social process; (4) but the harmony and co-operation ("socialization") of these interests is both a present force and a final cause in molding and directing the social process. Evidently the system is composite and highly developed, but Ratzenhofer's individual work seems to be that of emphasis, grouping and co-ordination rather than of discovery. At any rate on this general basis—no matter whence derived—the discussion of the book as a whole proceeds. Along with the unfolding of Ratzenhofer's ideas Dr. Small has presented his own analysis of the "social process," and this is now to be considered.

In chapter XIV. (still in Part V.) our author states the "elements of the social process." These are "interests," or "something in men that makes them have wants, and something outside of men that promises to gratify the wants." "The primary interest of every man, as of every animal, is in sheer keeping alive. Nobody knows how many ages men consumed in getting aware of any other interest. This primary animal interest can never be out-

grown, although it is doubtful if we ever observe it alone in normal human beings." Forms of this primary interest have regard to food, sex and work. "The three species of interest which I call food, sex and work make up one genus of human interests to which I give the name the health interest. By this phrase I mean all the human desires that have their center in exercise and enjoyment of the powers of the body." On this basis and in combination with these bodily wants are five other sets of interests and under the six all the activities of men in the social process may be grouped. These are: Health, Wealth, Sociability, Knowledge, Beauty, Rightness. "Men have a distinct interest in controlling the resources of nature, in asserting their individuality among their fellows, in mastering all that can be known, in contemplating what seems to them beautiful, and in realizing what seems to them right." It is (to fall back on Ratzenhofer's phrases) the conflict and the co-operation of these interests that constitute the social process. This analysis of interests is fundamental to the author's thinking in all the rest of the book, and no one can deny him the right to choose both his categories and his terms. Not all would accept them as final or complete, and the author himself intimates as much; but they are convenient guides under which to follow out many aspects of a study of the social process.

In Part VI. a different method of study is pursued, and there is much repetition of ideas brought out in the preceding discussion. This part presents a list of concepts derived from the previous analysis. The list would be open to serious criticism on several grounds—as being ill-arranged, overlapping, disproportionately studied, and other objections. The conspectus, as given in chapter XXIX., contains fifty-one topics; and the last two being subdivided there are in all more than eighty "concepts" strung out in formidable array. With some abbreviations, but no omissions, this is the list: The conditions of society, the elements of society, society, the

physical environment, interests, the individual, the spiritual environment, contacts, differentiation, group, form of the group, conflict, social situations, association, the social, the social process, nature of the social process, content of the social process, stages of the social process; social evolution, structure, function, forces, ends or purposes; subjective environment; social consciousness, ascendancy, control, order, status, unity; corporation, constitution of the corporation, social mechanism, social authority, the social organism; social institutions, relationships, reactions, adjustment, assimilation; integration, individualization, socialization, genesis, genetic structures, social institutions (again), telosis, stimulus and response, the effective interests, struggle or conflict of interests, co-operation or conjunction of interests, moralization, culture, barbarism, civilization, equalization, restraint, means to equilibrium (of the last two); social production, consumption, achievement; partnership of the individual in social achievement, capitalization of social development, stages in the development of civilization, social progress, the dynamic agency of institutions, the State, political principles, property, the sociological point of view, pure sociology, applied sociology, descriptive sociology, expository sociology, normative sociology, technological sociology, sociological problems, social problems. In looking over a list of terms like this one's first exclamation is a paraphrase of a Shakespearean saying: If this be method there is madness in it! But on reading the sane and sensible, often profound and practical, discussion of many of these "concepts" which follows in the remainder of the book, one is disposed to forgive the author for his confusing outline. For there is more of distinction in the topics than appears in the bare statement of them. Some are not discussed at all; some are briefly noticed; and some are treated at considerable length. Nor is the scheme strictly adhered to as proposed. At the close of the discussion (p. 615) the author says: "The terms in our schedule are merely tentative formulations

of social facts which it is the task of sociology to make more exact. . . . The generalizations which we have brought together are not scheduled as a closed system of social science. They are statements of apparent and approximate truths, in the region of which earnest efforts to develop tenable sociology are in progress.”

In Part VII. the great topic of the relation of Sociology to Psychology is presented. The discussion is all too brief, but is sound, balanced and suggestive. The discussion opens with an admirable summary (p. 619f.)—too long to quote—of the whole preceding treatment, and a statement of how that brings the student into the field of psychology. Description must precede explanation, but having collected the social data we must seek their explanation. This is social psychology. For “the promising attempts to interpret the social process are all based on the assumption that interchange of psychical influences is somehow the decisive fact in human association. . . . All the physical and biological conditions to which men are subject are taken for granted at their full value; but the variant that at last separates human association from the associations of other animals, and which is trusted to account for the peculiar features of the human process, is the influence of mind upon mind.” For which wise words many students, long disgusted with materialistic and biological assumptions of finality, will be profoundly grateful. In discussing elements of social causation our author is no less sane and broad. He disposes of Tarde’s attempt to found the whole social process in the single law of imitation in a short but telling criticism. He sums up the matter by saying that Tarde’s mistake “in locating the essential social factor in a single form of mental action, instead of in some total assertion of personality, is sufficiently conspicuous to serve as a perpetual injunction upon similar ventures. There is no visible sanction for the hope that a clue to the social process will ever be found in a simple mental reaction.” This dictum applies to Giddings’ theory (which our author criticises else-

where) of "consciousness of kind;" and, *mutatis mutandis*, to Ward's materialistic theory of molecular aggregation. Again, on p. 639 our author says: "The sociologists have done their part to show that the most significant factors of life are the work of mind, not the grinding of machinery." (And here we must remember that Ward has, in spite of his earlier materialistic assumptions, taken a considerable share). Our author concludes that the real task of social psychology is to state the social process in terms of purpose. The will of man, guided by his feelings and his reason, is the dominant factor in association.

Part VIII. deals with the relation of Sociology to Ethics. The author notes the current confusion of ethical standards, criticises the utilitarian and evolutionary theories as one sided and inadequate, and tries to show that the sociological conception of the whole of human life as a process offers the only hope of developing an ethical theory and standard that will ultimately command general assent. This part of the book is not satisfactory. The author does not seem even to suggest the theistic and intuitional basis of morals, but leaves himself in the air with his "social process" theory. Thus on p. 656f he says: "The next step for our intelligence to take is recognition that these practical judgments of conduct within the actual life-process are the raw material of the only ethics that promises to gain general assent." But as this "process" is not necessarily "moral" wherein does this theory essentially differ from the evolutionary view, except in that it is assumed to have a wider basis and a fuller content? Is not the principle the same? Further, the author's sociological theory has also a trend in the direction of utilitarianism, for it holds that that is good which upon the whole best promotes the life-process. This squints towards the "greatest happiness of the greatest number" notion. While the sociological theory in terms repudiates the evolutionary and utilitarian hypotheses as too narrow it does in some measure pre-

serve whatever is true and best in those partial conceptions, and it does present a better standard by virtue of this larger outlook upon life as a whole; but it is only a degree above them at last, and is as far removed from finality as they were. Any ethical theory which leaves out of account the nature, character and will of God, as somehow revealed to the consciousness and conscience of man, is bound to be incomplete because essentially unsound.

Part IX. briefly considers some of the technical problems of sociology. The main practical problem is how to adjust means to ends in securing the better advancement of the whole social process. In chapter L. we have a "conspectus of the social situation as given in the present state of achievement and in unsolved technical problems." The grand divisions are suggested by the six groups of interests to which Dr. Small holds: Achievement in promoting health, in producing wealth, in harmonizing human relations, in discovery and spread of knowledge, in the fine arts, and in religion. The enumeration under these general heads is exhaustive and able, and presents a capital outline for advanced sociological study.

The defects of the book, as they appear to the reviewer, have been in general and in some details indicated in the preceding account. It remains to summarize some of its merits. Comprehensiveness of range and depth of thought characterize the work in marked degree. On many details where discussion is waived or brief there is evidence of much and profound reflection. Though the author is a well-informed student of many other men, he is a *critical* student. There is sanity and balance of judgment which correctly appraises what is valuable in the work of others and fairly states the author's own conclusions. The absence of dogmatism and sensationalism is a delightful note of both power and rationality in the study. And the book, notwithstanding its depth and its difficulty, is nothing if not practical. It is far from being a mere academic discussion, or speculation on unrealities.



It seeks to come to the heart of "the social process" in order to promote social well-being and well-doing. It is a pleasure to recognize a great achievement and congratulate the author upon his success. E. C. DARGAN.

### **The Negro in the Cities of the North.**

Reprinted from *Charities* Vol. XV, No. 1, Oct. 7, 1905 by the Charities Publication Committee, New York. 96 pp.

Perhaps the wicked and sordid agitation of questions concerning the negro by Thomas Dixon and some of his equally unsober critics may serve the end of arousing a more general, humane and Christian interest in the negro that by the application of sound principles and adequate information will make some noteworthy advance in dealing with a complicated and delicate condition.

The October 7 number of "Charities and the Commons"—weekly, \$2.00 per year—brought together a remarkable collection of articles dealing with all phases of the question of the negro in Northern cities. The writers are white and black and represent all phases of interest in the negro where that interest is sympathetic and constructive. There are some two dozen writers and a brief note with each name tells his relation to the work in hand. The illustrations are numerous, admirable, informing. The articles bring together extensive and most valuable information and constitute one of the indispensable helps for studying the various negro questions.

One does not yet see daylight on this dark problem. That the solution lies along the way of education is clear enough. Just what is to be the nature of that education is more uncertain. So far there are utterly "diverse programs for the education and advancement of the negro with his conflicting ideals" and there is yet a third idea which can hardly be called an ideal and which has no program but many adherents and which is taken little account of by the students of this subject. There is, moreover, one phase of the whole question of which no recognition has come to the notice of this writer: The vast

majority of notable examples of negro education and leadership are of mixed blood and leave the serious question of the native negro capacity unanswered. That many negroes are capable of the highest and best need not be discussed, but are they all or any great number of them capable? One hopes so, but has seen no sufficient evidence as yet. Little account seems to be taken of tribal differences in American negroes, so significant in Africa.

The discussions of this volume call for careful study by every friend of the negro. W. O. CARVER.

### **Social Theories and Social Facts.**

By William Morton Grinnell. G. P. Putnam's Sons, New York. 1905. Pp. 146.

It is hard to get for the group of subjects discussed in this little book a title that would not be more or less misleading, but there is scarcely excuse for taking one quite so wide of the mark as this. Instead of a treatise on Sociology the author discusses corporations, trusts, competition, cost of living, wages, railway rates, public ownership of utilities, and related topics. In general the argument lies against the popular condemnation of trusts and the popular demand for public ownership of utilities. The author maintains that trusts are a natural development of the laws of trade and that legislation against them is ill-advised. There ought to be enforcement of the laws against individual offenders. He exposes the evils of competition, and maintains that the Standard Oil Trust is a fine flower of the method of competition. The tendency of capitalistic combination has been to increase wealth per capita, and there is now more general distribution of wealth than ever before. For while the management of the great corporations is in fewer hands, their shares are more widely distributed than formerly. In 1880 the Pennsylvania Railroad had less than 14,000 shareholders, while it now has 44,000. He pays his respects to the "municipal ownership" theory in regard to public utilities, and insists that a time when great political

corruption is known to exist is certainly not a favorable one in which to experiment with so great an enlargement of political function. The author has a word to say against labor unions and the strikes promoted by them. He declares for the individual rights of workmen as against the tyrannies of unionism.

Finally the author has a good word for the much maligned railroads, showing how they have developed the country and what friends they have been to labor, and so on. He says that the American railroads in 1904 paid out forty-one per cent. of their gross receipts to labor and twenty-five per cent. to capital, while the English roads paid forty per cent. to capital and twenty-eight to labor.

On the whole the book presents, without bitterness, a pretty strong plea for the capitalistic side of current economic questions.

E. C. DARGAN.

## VI. SERMONS.

### **The Song of Ages.** Sermons.

By Reginald J. Campbell. Minister of the City Temple, London. Published by A. C. Armstrong & Son, New York.

Mr. Campbell is the successor of Dr. Joseph Parker, at the City Temple, London. There is nothing in the book to indicate whether this is the first or second or third volume of sermons by Mr. Campbell. There are seventeen sermons in this volume. Some of them have striking subjects, e. g. "The Unrecognized Christ." John 1:33, "Where Jesus Failed." Matt. 13:58, "The Death of the Soul" Ezek. 18:4, "Hell's Vision of Heaven" Luke 16:23.

What are the impressions on the mind after the reading? It is well to remember that a sermon does not mean the same thing to all hearers. Another might read this volume and lay it down with impressions quite different from mine. It is our duty to hear the preacher with sympathy. He is endeavoring to help us. He cannot do this unless we open our hearts to his message. And he is

speaking in the name of God. These two things should make us gentle critics.

Mr. Campbell impresses me as a sincere man, simple and fearless in his preaching. His sermons show that he is a student of the Word and that he has a pretty fair acquaintance with men. He endeavors to answer the questions of the soul. I do not agree with all his expositions of Scripture nor do all his answers to the questions of the soul satisfy me. Judging from the spirit of the sermons, I imagine that he would not quarrel with me on account of my dissent.

The language of the preacher is simple. He has in every sermon something for the unsaved. And yet every sermon seems to me unfinished, that is, the preacher should have pressed the truth further. It seems to me that he does not drive the nail quite home, and of course does not clinch it. I felt this especially after reading "The Death of the Soul" and "Hell's Vision of Heaven." It seems to me also that he makes unnecessary concessions to the critical spirit of our time.

It was my privilege in 1879-80 to hear Mr. Campbell's predecessor, Dr. Parker, several times. The atmosphere of the City Temple was very different from that of the Metropolitan Tabernacle, Mr. Spurgeon's Church. An intelligent business man, a Londoner, spoke of the two preachers in this way: "I hear Dr. Parker nearly every Sunday. He is a pleasing speaker. He rarely says disagreeable things. I always come away from the City Temple thinking well of myself. It never occurs to me that he means *me*. But Spurgeon stirs me up. I feel that he is always addressing me. And he makes me dissatisfied with myself. I come away from the Tabernacle a wretched sinner, and I have to go to the City Temple several times before I regain my equilibrium. I go to the Tabernacle two or three times a year. Mr. Spurgeon is a good man and an earnest preacher. I admire him. But if I were to hear him every Sunday I should have to change my way of living."

These sermons of Mr. Campbell convince me that there has been a change in the atmosphere of the City Temple, and yet not enough change to make the sinner feel very uncomfortable. Mr. Spurgeon's earnestness was intense and perhaps we should not expect it of all preachers. But it is essential to the best preaching—to really great preaching.

At times I was almost on the point of calling Mr. Campbell a great preacher.

J. P. GREENE, Liberty, Mo.

### **The Inspiration of Our Faith. Sermons.**

By John Watson, D. D., "Ian Maclaren." Published by A. C. Armstrong & Son, New York. 1905. Pp. 559.

Here are twenty-nine sermons, and you will want to read them every one. Need one say a word more? You may not believe all you read here, but you will find mental stimulus, and what is far more in a sermon, you will find spiritual inspiration. You will know yourself better and God. Life will be fuller and religion will mean more.

It is the custom now to name sermon volumes after the title of the first one in the book, and that fashion seems at first to be followed here. But it is only in the seeming, for the title in this case is truly the appropriate characterization of the whole set of sermons. They deal with the emotional side of the religion of the soul under the lead of the Christ. Our day is fortunate in the vigorous reassertion of the value and reliability of the "feelings" as the source, or at least the channel, of the highest knowledge and the best certainty. Dr. Watson in his earlier writings showed a mind weary of the dearth of a religion of dogma. It was natural for such a mind to seek relief in the license of criticism. But "Ian Maclaren" was already a man of the heart and the only message in the midst of his criticism that the world listened to was the clear call of all his work. Now he has found himself and the barren conceit of criticism is even more disgusting than the dearth of theological dogma. In this volume he

gives you no preface, for he speaks not for himself. The apostle of the heart calls to the message of the heart of God and shows the way of response. W. O. CARVER.

## VII. MISSIONS.

### **Religions of Mission Fields; As Viewed by Protestant Missionaries.**

Published by the Student Volunteer Movement. 1905. Pp. X, 300, 12mo, cloth 50 cents, paper 35 cents.

There are ten chapters dealing with all organized religions with which Protestant missionaries have to do, including Judaism and Roman Catholicism. In each instance there is a good bibliography of both popular and scientific works. The authors have been chosen with an eye to experience and capacity to make use of it, and a certain uniformity of treatment, with personal diversity has been secured by the editing committee. For a practical, clear, working view of the religions as they are today no single small volume is equal to this one. One questions many of the generalizations of Dr. Richards concerning the Religion of the African and may not be in perfect accord with all conclusions of other writers. Yet the work is remarkably well done and is cast in a form easy to get. It is just the thing for study classes and for private reading. W. O. CARVER.

### **Mohammed and the Rise of Islam.**

By D. S. Margoliouth. Published by G. P. Putnam's Sons, New York. 1905. Pp. XXVI and 481. Numerous illustrations.

This volume is one of the Heroes of the Nations series which these publishers are bringing out. Professor Margoliouth is known as a competent scholar and his selection for this volume is fully justified by the outcome. Full use is made of all the sources and of all the works of preceding writers. The author is cautious of conclusions where the evidence is conflicting or insufficient and where the interpretations differ, but he is not more timid

than scientific statement will require. He points out, on occasion, the bias and error of some of his predecessors in this field. He takes the view that Mohammed was a shrewd builder of empire. It is of Mohammed "as a great man, who solved a political problem of appalling difficulty" rather than as the founder of a great religion that this volume treats. Due regard is had for the part played by the religion in the solution of the problem, but it must be understood that the work is not primarily a study in religion. The work is well done and will be of great value to all students of Islam and of its Prophet. It is an interesting fact that recent students are returning to the older view that Mohammed was a deceiver in the claims of revelation, though the spirit of the charge is quite different from that of a century ago. Such is the attitude of this author.

W. O. CARVER.

### **Egypt Burma and British Malaysia.**

By William Eleroy Curtis. Published by Fleming H. Revell Company. 1905. 400 Pp. Price \$2.00 net.

Mr. Curtis' reputation makes necessary now only the announcement that he has produced a book of travel and it is taken for granted that it is of the first order in description and information. He has not yielded to the temptation, natural under the circumstances, to do careless work, though it must be admitted that a little more time and pains would sometimes meet appreciation in his readers.

In this volume three countries, to speak freely, are grouped for no other reason than that the author's convenience was thus suited. Egypt comes in for fullest and best treatment, occupying 250 pages. Burma gets fair consideration in 100 pages with six chapters, lacking logical relation or comprehensive combination, but touching matters of prime interest.

British Malaysia is a title to cover what remained of

a journey, though the author never grows uninteresting nor fails to inform.

The illustrations are of high quality.

W. O. CARVER.

### **The Land of the Gods.**

By Alice Mabel Bacon. Published by Houghton Mifflin & Company, 1905. Pp. 267. Price \$1.50.

This volume is made up of ten stories setting forth characteristic Japanese superstitions. The legends of folk-lore and superstition are full of interest in themselves and are told with great charm and skill. No explanations are given and no theorizing—just the plain tales woven about living characters with all the thrill, and sometimes horror, of the utmost reality. It might readily be supposed that the author believes every word of the wierd stories with a faith surpassing that of the Japanese.

One would err if he inferred that belief in the superstitions here set forth is universal in Japan, but an intelligent reader will find delight and learning in the volume.

W. O. CARVER.

## VIII. OLD TESTAMENT.

### **The Priestly Element in the Old Testament.**

By William Rainey Harper. Revised and enlarged edition, 1905. Pages 292, 8vo. cloth; postpaid \$1.25. The University of Chicago Press, Chicago and New York.

This book is a delight to the eye in its orderly arrangement of general topics and sub-heads, its paragraphing, the use of different fonts of type, the employment of bold-face type, italics and all other devices known to the printer's art. The pages have wide margins, on which the biblical references find a suitable place opposite the paragraphs to which they are related. Three valuable appendixes present lists of the more important words in the vocabulary of worship, classified lists of important books and a conspectus of the newer literature (since 1901) on



the priestly element. A fairly good index adds to the value of the volume.

The results of a quarter of a century of critical study of the Old Testament by a keenly analytic mind are embodied in this book. The author's skill in arrangement appears in every chapter. He is a past master in the art of making a dry subject interesting.

There are copious references to the literature on the various topics, the books and articles being arranged chronologically, and the literature in languages other than English being placed by itself. Practically all the best works of the radical school receive constant mention, and many books and articles by mediating critics; the conservative literature does not meet with equal favor, though on some topics it is given satisfactory citation.

In the preface the author indicates the foundation on which he builds his book: "The general results of modern historical criticism have been taken as a basis for the work, since it is only from the point of view of history that these subjects may now be considered intelligently. Each special topic connected with the general subject of the Priestly Element furnishes a beautiful illustration of the growth and development of Israelitish and Jewish thought under the controlling influence of a conception of God which became more and more pure with the advancing centuries." By "the general results of modern historical criticism" our author means substantially the views propagated by the Kuenen-Wellhausen-Stade school. Books and articles by scholars of the radical school receive most frequent mention in the literature on the various topics. In a good many details, however, Dr. Harper sides with the mediating critics, standing with Driver as against Cheyne, or with Dillmann as against Wellhausen.

It is scarcely necessary to remind the reader that the views of the radical critics are thoroughly anti-biblical. Kuenen had no hesitation in saying that his understanding of the Old Testament history differed widely from the

views entertained and enforced by the Old Testament writers. They united in the view that Moses was the great lawgiver through whom Jehovah gave not only the Ten Commandments but hundreds of precepts and regulations for the conduct of the sons of Israel. Modern divisive critics are largely agnostic with respect to the famous lawgiver; "as for this Moses we wot not what is become of him." Our author ascribes to Moses most practical use of the tent, or tabernacle; as to his part in announcing laws to Israel he has little to say. He holds that laws regulating worship and life were largely formulated, as well as executed, by the priests. "Legislation, therefore, in its stricter sense, was the function of the priests, rather than of the prophets or sages." The sacred writers in both the Old Testament and the New held that the law was given by Moses, one of the greatest of the prophets.

It is important for the Christian reader to note at the outset of any examination of the book under review that Dr. Harper does not take his stand beside the organs of revelation, the great religious leaders through whom God spoke to the Israelites; but rather among the masses of the people with their superstition and slowness of heart to apprehend the messages of the prophets. He seems to have as his center of interest the unspiritual masses; he will not leave them to breathe the purer air of the mountain tops on which the prophets stand. He wishes to write a history of the priestly element in Israel, regarded as one of the nations of antiquity. He tries to trace the history of Israel's religion as evolved from primitive semitic life and worship, and as influenced by the religious beliefs and customs of all the peoples with which at different periods Israel came into contact. The average Israelite with all his weaknesses and sins is the man whose evolution Dr. Harper seeks to describe. In the past, Christian writers have usually tried to trace the history of God's self-revelation through the religious leaders whom he raised up to guide the nation into higher knowledge of his

will. Dr. Harper does not confine his attention to the history of worship as approved by Jehovah, but describes the worship as practiced by the masses of the people. This explains the presence of paragraphs on sorcery and witchcraft in close connection with purer and approved modes of worship. It would seem that the author ought to have made it plain to the general reader that the Old Testament writers are in no wise responsible for the failure of the masses to surrender crass notions in exchange for the higher faith everywhere taught by the organs of revelation. It means little to us now that even as late as the days of Manasseh of Judah human sacrifices were offered in sight of Jehovah's temple; it would mean much for us to discover that Moses or Isaiah approved the horrid practice.

The plain reader of the Bible will probably feel a shock of surprise to find that the early Old Testament period closes shortly before 621 B. C., the middle period with the visit of Ezra to Jerusalem about the middle of the fifth century B. C., while the late period includes the early Maccabean history. The modern critical theory almost ignores the patriarchs, knows little of Moses, gets mere glimpses of the judges, and begins to reach historic ground only with Samuel and Saul.

Dr. Harper accepts the late dates commonly assigned by the Wellhausen school to the Old Testament writings; in two or three instances he would put a book half a century earlier than Wellhausen and Stade. The analysis into documents as formulated by our author is substantially that promulgated by the leading German and Dutch critics of the last thirty years. If the modern critical view of the Old Testament is true, the credit for the discovery must be given to avowed naturalistic scholars like Kuenen and Wellhausen; all that mediating scholars can hope to do is to improve the literary analysis in details, check up the historical criticism in the interest of a modified and somewhat more reverent view of the value of the sacred writings, and especially to preach the new view

to the Christian public, which is always tempted to rate the Old Testament as highly as Jesus and his apostles rated it.

The Constructive Bible Studies, edited by Professors Harper and Burton, of which the volume under review forms a part, are designed for use in Bible classes in colleges and theological seminaries. In the preface to a companion volume, Constructive Studies in the Prophetic Element in the Old Testament, President Harper says: "These studies are intended primarily for students in college and those in the theological seminary, but they will not be found too technical for more intelligent Bible classes in our best Sunday schools." On almost every page of both these manuals by Dr. Harper are questions that will put the feet of the average theological student into the air, to say nothing of the advanced pupils in the Sunday school. In order to find light on the difficult questions thrust into his face, the young theologian must turn to books and articles filled with the most radical speculations in the study of Comparative Religion; books that he is scarcely prepared to understand, and can by no means *test* in their fundamental assumptions; books that manufacture from an ounce of supposed fact a pound of unverifiable theory. Such books often overawe the honest student in his earlier researches and make him imagine that such erudite thinkers must be right, even when his heart protests against their conclusions and his judgment is not satisfied as to the cogency of the arguments brought forward. Before the sacred writers are subjected to a merciless cross-examination, they ought to be allowed to tell their story in their own way, and be treated as honest and intelligent witnesses. Most of the students in college and theological seminary have imperfect knowledge of the Bible story; they ought to hear the direct testimony of the historians and biographers, and read the prophetic and wisdom books as they have been preserved to us, before listening to searching and scathing cross-examination on the part of able ad-

vocates who believe that the witnesses are in a holy conspiracy to cover up some of the most important facts.

Of the many difficult speculative questions thrust upon the college student, take a few samples: "Note (1) the distinction between clean and unclean animals made in the narrative of the deluge, and consider (2) whether the words *unclean* and *sacred* may not be used synonymously; that is, was not the *unclean thing* (whether animal or person or object) something in connection with which 'a superhuman agency of a dangerous kind' was supposed to be acting, and which, therefore, was, from one point of view, sacred, from another, unclean? (3) whether this is not to be closely associated with the usage existing among many nations and called *taboo*." The student is sent for an answer to an article in the *Encyclopedia Britannica* and to W. R. Smith's difficult book on the Religion of the Semites.

The key to the critical position is the Book of Deuteronomy; if the addresses ascribed to Moses were really made by that great leader of Israel, the whole modern critical theory is on a foundation of sand; if Deuteronomy was composed shortly before 621 B. C., the so-called traditional view falls to the ground. Dr. Harper accepts the late date for Deuteronomy, and faces the question, Is not the book a forgery and fraud, if not written by Moses? In his able discussion of this question (pp. 164f.) the author raises some difficult questions: "(7) Whether Hilkiyah in permitting the belief in the Mosaic authorship was really guilty of *delusion*; was it not rather *illusion*? (8) Whether the principle of illusion is not (a) necessary in all educational work; (b) practiced in the Old and New Testaments; (c) one of the greatest elements in the teaching of Jesus himself."

Did Jesus practice *illusion*? The only proof-text given for such a startling view is John 16:12, "I have yet many things to say unto you, but ye cannot bear them now." Arithmetic first, then Algebra, Geometry, Trigonometry, Analytical Geometry, Calculus; we are familiar

in all educational work with progress from lower to higher things, but where is the *illusion*? The Century Dictionary defines illusion as follows: "1. That which illudes or deceives; an unreal vision presented to the bodily or mental eye; deceptive appearance; false show." "2. In *psyschol.*, a false perception due to the modification of a true perception by the imagination; distinguished from false apearances due to the imperfection of the bodily organs of sense, such as irradiation, and from hallucinations, into which no true perception enters." "3. The act of deceiving or imposing upon any one; deception; delusion; mockery."

If the Century is right in its definition, Jesus did not practice *illusion*, and it has no place in a sound educational method. Jesus said concerning the hope of a blessed immortality in God's house, "if it were not so, I would have told you." He was the most candid, genuine, fearless teacher the world ever saw.

JOHN R. SAMPEY.

### **Constructive Studies in the Prophetic Element in the Old Testament.**

By William Rainey Harper. Pages 142, 8vo, cloth; postpaid \$1.00. The University of Chicago Press, Chicago and New York. 1905.

This book is a companion to the *Priestly Element in the Old Testament* by the same author. Dr. Harper says in the preface: "The plan rests upon two vital principles: (1) That the student, guided by the suggestions made, shall do his own thinking and reach results which at least in a measure may be called his own. No conscious effort has been put forth to control the exact development of his thought. (2) That the student shall do his own work upon the basis of the Scripture material; in other words, that he shall study the Bible, and not merely read what others have said concerning it." These are fine words; we cannot withhold our hearty indorsement of both these vital principles. But the program of work as here outlined does not put the Bible as it is in the hands of the

student, but a new book constructed by modern critics who have reversed much of the work of the Old Testament writers. The college student, while imagining that he was doing strictly original work, would almost inevitably imbibe the author's own views, tactfully suggested by questions, and taught fully in the books most prominently mentioned in the literature on the various topics. Is this an example of *illusion*?

Who that ever knew the lamented author could fail to admire his genius for teaching and administration? He did much to revive Hebrew and Old Testament studies, more than any other man of his generation; the more is the pity that he accepted so many of the results of a criticism that sets so low an estimate on much of the Old Testament.

JOHN R. SAMPEY.

## BOOKS RECEIVED.

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