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A table of contents for *Review & Expositor* can be found here:

https://biblicalstudies.org.uk/articles_rande_01.php

BOOK REVIEWS.

I. CHURCH HISTORY.

Innocent III.

Par Achille Luchaire, Membre de L'Institute, Paris. Librairie Hachette et Cie, 1906. 4 vols. 3.50 F. per volume.

Innocent III. is generally regarded as the most important of the popes. The papacy reached the zenith of its temporal power in him. No other pope interfered so widely and effectively in the temporal affairs of the kingdoms of Europe. His influence on the affairs of the church were scarcely less important. There is already an enormous literature bearing on the life and work of this pope. But the present one is not unnecessary. It is a literary biography. All the learned apparatus of notes, references, etc., is wanting. The text runs smoothly without break. The style is delightfully clear and picturesque. Indeed it is not a biography in the ordinary acceptation of that term, but a series of studies in the life and times of this great pope. The book was written to be read and it will be read. Indeed one volume has already passed through the third edition and another volume through the second. This will indicate that each volume is complete in itself.

The four volumes bear the titles, "Rome and Italy," "The Papacy and the Empire," "The Question of the Orient" and "The Crusade Against the Albigenes." The discussions are not chronological or learned, but vivid, literary, interesting. There is abundant knowledge of the times, and the author has command of a vivid style. The discussion is dispassionate and sympathetic, but makes no effort to shield the great pope. It is distinctly shown that the impulse to the cruel crusade on the Albigenes of Southern France for example came from other points. His politics are shown to have been dictated by self-interest. The supposed advancement of the church and its interests was ever the controlling motive of his actions.

W. J. MCGLOTHLIN.

Christian Epoch-Makers. The Story of the Great Missionary Eras in the History of Christianity.

By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. American Baptist Publication Society, Philadelphia, 1908. Pp. 368.

Dr. Vedder has struck upon an excellent idea, the study of the great missionary eras of the entire course of Christian history, in and around the life of the missionary who best sums up in himself the characteristics of that period. There is a preliminary chapter on "The Philosophy of Christian Missions." This is followed by sketches of seventeen great missionaries, beginning with Paul and ending with David Livingstone. The other fifteen names are: Ulfilas, Patrick, Augustine of Canterbury, Boniface, Ansgar, Vladimir, Raimund Lull, Francis of Assisi, Xavier, Ziegenbalg, Schwartz, Zinzendorf, Carey, Martyn and Judson. About twenty pages are devoted to each character and his era, and to each is prefixed a carefully selected bibliography which materially increases the value of the sketch. In some cases the personal and biographical element predominates, in others the historical; in all cases the sketch is interesting. Some of the characters as Carey, Judson and Livingstone are household words among Christian people; but the great majority are little known and in some cases almost wholly unknown to the great body of Christians. The historical work has been carefully done, the treatment is scholarly, but popular. The author is not only a historian, he is also a preacher, and historic incidents afford frequent opportunities for the discussion of present-day conditions. Judged from purely historical standards this would doubtless be regarded as a blemish; but it renders the book more interesting and valuable perhaps for the readers the author had in mind. It is a very valuable addition to our missionary literature.

W. J. MCGLOTHLIN.

Les Institutions Politiques et Administratives des Principales Lombardes de L'Italie Meridionale.

Par René Poupardin. Librairie Ancienne Honoré Champion, Paris, 1907. Pp. 184.

There are few more obscure periods in the history even of

the Middle Ages than that of central Italy in the 8th, 9th and 10th centuries. Light from any source and of any kind is welcome. This little work contributes something to our knowledge of the political institutions of the Lombard Principalities of this period. Only 61 pages are required for the author's text in which he discusses, "The Prince and the Palatium," the highest Lombard official under the Emperor, his succession and election, his domains, revenues, the official of the palace, etc.; "The Gastold" and "The Counts" with lists of each; "Justice and the Judges." The conclusions are based upon original sources, but the material is very spare and unsatisfactory and the amount of information given is not great.

The latter part of the work is occupied with a "catalogue of acts" and few documents bearing upon the subject in hand.

W. J. MCGLOTHLIN.

Die Jesuiten, Eine Historische Skizze.

Von H. Boehmer, Professor in Bonn, Zweite, Vernehrte und Verbesserte Auflage. B. G. Teubner, Leipzig. 1907. Pp. 179.

This little work contains more information about the origin, history and work of the Jesuits than any similar book with which the reviewer is acquainted. This order has exerted an enormous influence throughout its history. It has been hated and loved, it has made sacrifices, has had successes and failures as no other organization in Christian history. The story has been often told, but its rewriting in this convenient and popular form was not a useless task. It is especially full and satisfactory in its treatment of the missionary history.

W. J. MCGLOTHLIN.

Men of the Kingdom.

Cyprian, the Churchman, by John Alfred Faulkner; *Erasmus, the Scholar*, by John Alfred Faulkner. Jennings & Graham, Cincinnati.

These two works by the Professor of Historical Theology in Drew Theological Seminary are most excellent examples of historical and biographical writing. The style is lucid and pleasing, the knowledge ample, the choice of material just.

The volume on Cyprian contains 226 pages. Cyprian was the great high churchman of the third century. His work un-

doubtedly contributed much to the growth of the idea of episcopal supremacy and allied doctrines. His attitude toward the church of Rome has caused and continues to cause much discussion. On all these questions the position of Prof. Faulkner is that of a staunch Protestant. He has little sympathy with the high church tendencies of Cyprian, but he recognizes his high character and noble work. In these things as well as in the mazes of the controversy over the restoration of the lapsed and the rise of Novatianism it seems to the reviewer that the author has treaded his way with great care, and with as much success as can ever be expected where every step is over disputed grounds. Cyprian was a Catholic, but not a Roman Catholic. His controversy with Stephen, bishop of Rome, was one of the most notable in Christian history.

Prof. Faulkner is at his best in his volume on Erasmus. Here he is in more complete sympathy with his subject. The volume contains 249 pages and within this brief space is packed a surprising quantity of material, admirably arranged and presented. From the German standpoint of Luther-worship Erasmus was an opportunist, a time-server, without religious experience or deep conviction. Luther with his passionate, masterful personality and his propound religious conviction growing out of an equally deep experience, could not understand or tolerate the character and doings of Erasmus. German historians have largely seen Erasmus through Luther's eyes, but in more recent years the judgment of Erasmus among Protestants has been growing more favorable. Prof. Faulkner stands among the advanced guard in this direction. His Arminian theology, his literary tastes and skill naturally incline him in that direction. Erasmus was doubtless timid and shrinking, but above all else he was a scholar and literary man. In this respect he stood much nearer the university world of to-day than Luther did. The latter was above all else religious and appealed to the people; the former was chiefly interested in scholarship and literature and appealed to the cultured. Judged by the standard of the present he was ahead of his age. This is especially true as to education, universal peace, world-wide missions and other things. His

defects and limitations were as great as Luther's, but of a totally different kind, and it is well that his life and work are coming to be more generally known. Prof. Faulkner has produced a life admirably suited to popularize the knowledge of Erasmus.

W. J. MCGLOTHLIN.

A History of the Christian Church Since the Reformation.

By S. Cheetham, D. D. Macmillan Co., New York. 1907. Pp. 474.

The distinguished author intends this to be the completing volume in a series of four of which he wrote the first on the history of the church in the first six centuries, and Arch-deacon Hardwick wrote two, one on the middle ages, the other on the Reformation. The character and value of the earlier volumes are well known. This volume is, according to the statement of the author, the result of long study and much labor, and its character indicates as much. It preserves the general characteristics of the former volumes. It is comprehensive, but brief and pointed in statement, giving chief attention to the drift and course of events rather than to detailed statements of facts. The author is an Anglican and naturally his sympathy is with the "churches," the great ecclesiastical bodies of Christendom. These he follows with sympathy through the various phases of their development, palliating, explaining or excusing their oppressions, lamenting their hardships, lauding their work.

For the great dissenting bodies which have meant and do mean so much for religious freedom and the progress of the kingdom of God, he has little space. To the entire history of the Baptists of the world he can devote less than one page, while their missionaries he calls "emissaries" (p. 298); to the great Congregational body no more space is given. But among dissenters he does not apportion space with any reference to the importance of the subject, for he gives to the Quakers four pages. To the Episcopalians in America the author devotes more than four pages, while to the four great denominations—Congregationalists, Presbyterians, Baptists and Methodists—less than one, while the Mormons are honored

with five pages. The subject matter also betrays the standpoint of the author. He is not much interested in missions, benevolence, reform and the other features of practical Christianity, but in bishops, successions, ecclesiasticism, worship, etc., and in odd and unusual forms of Christianity. With these limitations understood the work is admirable. What the author does is well done. It is a fine example of Anglican historical work.

W. J. MCGLOTHLIN.

II. NEW TESTAMENT.

Jesus Christ and the Civilization of To-day.

By Joseph Alexander Leighton, Ph. D., Professor of Philosophy and Psychology in Hobart College, New York. The Macmillan Company, 1907. Cloth. Pp. 248.

This book is one of many signs of the new time in which we live. The East and the West are coming together and Christianity is face to face with one of the most serious situations she has ever encountered. This forces the study of Comparative Religion and that drives the thoughtful Christian back to Christ himself as our Defence and our Victory.

"The aim of the present work is twofold. It seeks to discover the fundamental ethical needs of contemporary life, to determine by what principles of conduct the spiritual character of man and of civilization may be best preserved and developed. And it seeks to determine the bearings of Jesus' ethical teaching on this spiritual life of to-day."

After unfolding his purpose and indicating the bearing of the criticism of the Gospels on his problem, the author prepares the way for his main discussion by two preliminary chapters on "Nature and Human Nature" and "The Heart of Man." In the former he maintains as against asceticism on the one hand and license on the other that man's true attitude to nature as revealed in the conduct of Jesus, is "that of intelligent control in the service of his own life" (p. 33).

"The heart of man" on the lips of Jesus he regards as the equivalent of "the self" or "the individual life or personality." Its unity, integrity and uniqueness is a primary and basal fact unexplicable by heredity or environment and making possible

a genuine freedom which is indeed "the affirmation in action of the spiritual selfhood."

In the chapter on "The Conduct of the Individual Life" he comes to his main thesis—Jesus' interpretation of life.

With great force he insists on the dignity and possibilities of the individual life as its God-given separateness and distinctiveness make freedom possible, so for its fullest development freedom is necessary. Hence Jesus sought to free it from every tradition, convention or custom which did it violence or ignored its worth. He pointed men beyond the merely natural and worldly life to a supreme spiritual end. The goal of ethical action is a spiritual manhood, "Ye must be born again." "There is Jesus teaches a supreme and eternal life of which the germ exists in man." "Jesus teaches emphatically that this new humanity can come to birth in a man only if he has the faith to affirm it." "In the very act of affirming by deed his faith in the new humanity, man recreates in himself, with new power and greater actuality, that new humanity" (p. 83). "The new birth is the coming to personal and vital experience of the conviction of the inherent worth and the supreme reality and authority of a rational, free, self-governing humanity, which is present in germ in every individual son of man; and which has its roots in a Divine and Transcendent Life."

In discussing in the following chapter "The Conduct of the Social Life" the author never loses sight of the supreme worth of the personal life. "Society is a communion of free and responsible persons." The latter are not sacrificed to the former; but God has so ordered all life that the fullest development of the individual is secured only by loving service and willing sacrifice for the sake of other persons. This principle is exemplified in the death of Christ by which "the line is clearly drawn between his gospel and all prudential and utilitarian systems of worldly ethics as well as between his teachings and the attitude of Scribe and Pharisee." Dr. Leighton is equally careful to dissociate himself from those who maintain that self-perfection or self-realization is the highest good and the ultimate standard of conduct.

"Without the Christian principle that the true or ideal self

is social in character, and that, hence, spiritual personality is attained by the life of service and fellowship, the doctrine of Self-Perfection, i. e., of the full and harmonious development of the individual's capacities, as the *End or Highest Good* becomes at best a refined and enlightened Egoism."

Strong and interesting chapters follow on "The Imperfections of Life," "The Idea of God," "The Influence of Jesus' Teachings," "Founders of Religion" and "The Personality of Jesus Christ." Many important topics are touched by the way such as the problem of evil, immortality, Jesus' idea of God, and authority. We content ourselves with a reference to that which is most central and vital.

The author believes that to the ethical nature the strongest consideration in favor of the existence of a supreme Holiness and Righteousness "is drawn from the absolutely binding force of a moral ideal, the sense of an unconditional obligation to think and do right." "It is through Jesus' personality as teacher and doer that this moral postulate of the Reality of a supreme ethical Person becomes a historically potent faith." Our "faith in God is more than an impersonal intelligence or abstract ethical world order, is generated through contact with Jesus and through acceptance of his challenge to spiritual action. Hence it is that communion with a living and loving God is historically mediated through Jesus."

All this, of course, implies something extraordinary in Jesus. But the tenor of the argument might lead one to suppose that the difference between him and other good men is in degree not in kind. This, however, Professor Leighton does not believe. He feels that the very solitariness of the perfection of Jesus compels us to believe that the difference is in kind as well as in degree and that he is an absolutely unique personality—the Son of God.

It is his personality, his teaching respecting the work of the individual and the perfecting of the individual in service and sacrifice for others, and his power to transform men through their free faith in the spiritual order that constitute the superiority of Christianity to all other religions and fit it for world conquest.

It will be seen that the book deals with great themes, and in the main it does so in such a way as to strengthen faith. On only two points will any criticism be here offered. Where such splendid emphasis is laid on personality it is somewhat surprising that when the author speaks of faith he should represent it as reposing in "the spiritual order" or in "the new humanity." That is surely an unfortunately impersonal way of stating it. Faith rests in the Person.

The other point is that in his references to the death of Christ, Dr. Leighton ignores the expiatory aspect of it though that would have given additional impressiveness to these sentences (p. 115). "The cosmic structure of things is not only rational but righteous. Love indeed rules supreme, but the peace of its fellowship is based on the foundations of justice to the individual soul." Paul in Romans 3:25f surely teaches that God must be considered and that the death of Christ has special reference to his righteousness.

J. H. FARMER.

The Gospel of St. John and the Synoptic Gospels.

By Fritz Barth, Professor of Theology in the University of Bern. New York. Eaton and Mains; Cincinnati, Jennings and Graham, 1907. Pp. 87. Price 40 cents.

This is a volume in the Foreign Religious Series edited by R. J. Cooke, D. D. Prof. Barth boldly and confidently champions the Johannine authorship of the Gospel and gives a very sympathetic interpretation of the Book. He understands John and the Synoptics to disagree on the date of the death of Christ and considers the Revelation to be John's first book. The author has a clear style and has a firm grasp of the Johannine problem and gives in brief compass an admirable survey of the matter. This series is meant to offset in Germany the popular treatises of Wrede, Schmiedel, Gunkel, Bousset, etc. It is a needed service and Barth's volume is good reading for those who like to get their opinions from Germany.

A. T. ROBERTSON.

Our Lord. Belief in the Deity of Christ.

By E. F. Karl Müller, D. D., Professor of Theology in Erlangen. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1908. Pp. 108. Price, 40 cents.

Dr. Müller makes a careful and convincing study of the word Lord as applied to Jesus. He shows how impossible it is to suppose that it was only the later disciples who came to take Jesus as more than man. In the earliest Christian tradition Jesus is the object of worship. The knowledge of the deity of Jesus did grow, but the fact appears as far back as the records go.

A. T. ROBERTSON.

The Teaching of Christ in its Present Appeal.

By W. L. Walker. New and Revised Edition. 1908. Charles Scribner's Sons, New York. Pp. 240.

This volume deserves the new edition. Dr. Walker is well known as the author of "The Cross and the Kingdom," "The Spirit and Incarnation," etc. He has a lucid style and shows keen spiritual insight and exegetical sanity. On the whole one feels sure that Dr. Walker is interpreting for us the mind of Christ, and the book is an excellent handbook. On two or three points I must demur to the author's positions. On page 150 he more than doubts if Christ instituted the Lord's Supper. On pages 161-175 Dr. Walker practically concedes universal salvation. The chief objection that he sees to it is a logical one in which the preacher is placed. That indeed "would be to stultify the preaching" (p. 174), not to say a large part of the New Testament as well. But Dr. Walker is always temperate in statement and careful in exposition. He evidently loves Jesus as Lord and Savior and sees clearly the spiritual character of his work and teaching.

A. T. ROBERTSON.

The Resurrection of Jesus.

By Edward Riggenschach, Professor in the University of Basle. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1907. Pp. 74. Price, 40 cents.

This is one of the best volumes in the Foreign Religious Series. The author believes firmly in the bodily resurrection of Jesus and gives cogent reasons for his belief. The whole

matter is treated in a very lucid and satisfactory manner. It is needless to say that it is a most important theme. On page 36 the author frankly says that "the candidate for baptism, according to the ancient manner, was plunged into the water."

A. T. ROBERTSON.

The Miracles of Jesus. A Volume in the Foreign Religions Series.

By Karl Beth, Professor in the University of Berlin. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1907. Pp. 77. Price, 40 cents.

Prof. Beth frankly accepts Jesus as Lord and Master and hence finds little difficulty in accepting the miracles as natural expressions of his love and power. He forcefully repels the idea of the inherent impossibility of miracles. He considers the historical evidence sufficient for credence on the whole, though he admits occasional doubt in specific cases. The miracles of Jesus rise above those in heathen mythology from every point of view and harmonize with and are explained by his wondrous personality. Prof. Beth insists unduly that the miracles of Jesus had and have no evidential value. He explains away those passages.

A. T. ROBERTSON.

The Apocalypse of St. John, I—III. The Greek Text with Introduction, Commentary and Additional Notes.

By the late F. J. A. Hort, D. C. L., L.L.D. Macmillan & Co., London and New York. Pages, xliv, 47.

Dr. Sanday has a striking Preface in which he comments on the value of all the posthumous books of Dr. Hort and ranks this one next to the fragment on 1 Peter.

Dr. Hort's fame as a scholar has grown steadily since his death. Many now rate him above Lightfoot and Westcott (Dr. Sanday does), wonderful praise surely. The Introduction to the Apocalypse is very ably done and Hort inclines rather strongly to the early date of the book and considers John the Apostle the author as of the Gospel and Acts. Hort puts the case for the early date very attractively, but I still incline to think that the Domitianic era has slightly the best of it. But

all that Hort here says is worth consideration. The commentary only extends through chapter 3 and proves a fine supplement to the work of Ramsay and Swete on Revelation.

A. T. ROBERTSON.

The Virgin Birth.

By Richard H. Grützmacher, Professor of Theology in the University of Rostock, Germany. Eaton & Mains, New York. 1908. P. 80. Price 40 cents.

This is the first volume in the Foreign Religious Series edited by R. J. Cooke, D. D. The subject of the book is one of much difficulty according to modern criticism. The author treats it carefully and with scholarly ability. He shows the differences between the birth of Jesus and the heathen legends very successfully. The appropriateness of the early silence among the Christians is brought out and Paul and John are held to be entirely consistent with Matthew and Luke on the subject. The book is worthy of its theme.

A. T. ROBERTSON.

New Testament Parallels in Buddhistic Literature.

By Karl von Hase, Professor in the University of Breslau, Germany Eaton & Mains, New York. 1907. P. 62. Price 40 cents.

The author carefully examines the claims made by Seydel, Pfeleiderer and others that the Gospels get their conception of Jesus from the Buddhist legends. He dismisses them all as not proven and insists on the independent growth of Christianity in its own atmosphere. He is fair and able.

A. T. ROBERTSON.

The Crucifixion and Resurrection of Christ, by the Light of Tradition.

By G. H. Trench. John Murray, Albemarle Street, London, England. 1908. Pages 192. Price, 3s 6d.

The value of this volume lies chiefly in "the Light of Tradition". If one wishes to know what Roman Catholics think about the various points of interest connected with the crucifixion and Resurrection of Jesus, this is an excellent place to find that view. The author has a good many acute remarks of his own on matters of critical interest, but as a rule his own

sympathies evidently lie with the Roman Catholic interpretation of most points of dispute. Many of them are positively silly, as Mr. Trench admits, but in some details they may have occasional value. But one has no right to find fault with the book for it is true to its title. The New Testament text is explained faithfully in the light of tradition. That is the worth of the volume.

A. T. ROBERTSON.

Vollständiges Griechisch-Deutsches Handwörterbuch.
Zu den Schriften des Neuen Testaments und der übrigen
urchristlichen Literatur.

Von D. Dr. Erwin Preuschen. Erste Lieferung, and bis ἀργυροκόπος.
Verlag von Alfred Töpelmann, Giessen, Germany. 1908. S. 159. Pr.
1 m, 80 pf.

There will be seven Lieferungen in all and the whole work is expected to be completed in 1909. It will be seen at once that the book is more than a Lexicon of the Greek New Testament, for he includes other early Christian literature. There will be an advantage by way of comparison of the New Testament vocabulary with that of the other early Christian writings, but on the whole for the New Testament student I am inclined to think that there is more loss than gain in this method. The space devoted to these extra words would be better given to papyri illustrations of New Testament words. It is just on the lexical side that the papyri shed most light and yet this important work of Preuschen has made little use of the new discoveries. Deissmann takes him to task rather sharply for this lack in *Deutsche Literaturzeitung*, 25 Juli, 1908. Indeed one may question if it is possible yet to produce an adequate Lexicon of the Greek New Testament. The papyri and inscriptions must first be exhaustively searched. That work is not yet finished. Moulton and Milligan are publishing in *The Expositor* the results of their lexical work. Deissmann, now of Berlin, is at work on a Lexicon of the Greek New Testament as a result of his papyri researches. Some one ought to make a lexicon of the papyri.

But Preuschen's work has great value in spite of its limitations. He makes careful use of the Septuagint, the New Testa-

ment Apocrypha, and the Apostolic Fathers. He gives the Hebrew word which the LXX word translates. All this is carefully done and the book is compact and handy. But when all is said, one must admit that we do not get a full rounded view of the New Testament vocabulary by this method. But, while one may criticize the method, Preuschen has wrought ably along his chosen path and the book will be eagerly sought by New Testament students who wish to get the benefit of Preuschen's valuable researches. A. T. ROBERTSON.

III. THEOLOGY.

Salvation in the Old Theology.

By Rev. Len. G. Broughton, D. D. The Fleming H. Revell Company. Cloth. Pp. 88. Price 75 cents, net.

The book consists of Bible School talks carefully revised for publication. They deal with pivotal points in the Epistle to the Romans.

Judged by scholastic standards, these talks can claim no special merit. The analysis, whilst often illuminating, lacks in perspective, gives an impression of scrappiness, and sometimes is out of line with the Apostle's thought. An instance is seen in Chapter X., which deals with Rom. 6:15-23. The title of that chapter, "Relation of Salvation to Law," raises to the chief place a thought which in that passage is incidental. Paul's discussion of the relation of salvation to law is found in Rom. 7:7-25. It is true the thought underlies much that has gone before but in the earlier chapters it finds only incidental expression.

So the real meaning of words and phrases is sometimes missed. The idea that *σάρκινος* represents a better condition than *σαρκικός* is neither in keeping with the meaning of the word nor suitable to the context. The latter is literally applicable to the worldly-minded Christian; the former can only be applied to a Christian in a sort of figurative way as by Paul in 1 Cor. 3:1. There the idea is that just as a new born child may be spoken of as a mere mass of flesh with no human ability to reason or speak, so Paul feels that they are as (*ὡς*) mere flesh and incapable of understanding any spiritual word

he might say to them. In the third verse of the same chapter he reverts to the more natural word *σαρκικοί* now without any *ὡς* since it represents the exact fact.

Equally astray is the author when he translates *νοί* (7:25) by "heart" and when he refers 8:11, "Shall quicken your mortal bodies," to present experience rather than to the future resurrection of the body.

But these are but flies in precious ointment. Dr. Broughton possesses fine spiritual insight and expounds the doctrines of grace with great freshness and power. Chapter IX, in "The Relation of Salvation to Life" is worth the price of the book. Equally happy is the treatment of justification, sanctification, the function of the law and the work of the Spirit. His illustrations are simple, clear, graphic, and very apt. With their racy style and crisp sentences the talks read well. It must have been delightful and stimulating to listen to them, clothed with the power and authority which Dr. Broughton's fine personality must have given them. J. H. FARMER.

"How Does the Death of Christ Save Us?"

By Henry C. Mabie, D. D. American Baptist Pub. Society, Philadelphia.

Those that know Dr. Mabie know what to expect of him on this subject, "The Atonement." He has given us a reverent and humble and fearless treatment of the subject. According to his view, the sacrificial death of Christ embraces all that is meant by *Salvation*—the forgiveness of sins, grace for holy living, spiritual power for service. Christ did not die as a good man, to set us an example of patient suffering for others. He could not so die; for he was and is the Son of God. He voluntarily took the place of sinful men, *knew* what he had to suffer and what he would accomplish through his death. His death was more than *physical*. So far as his enemies were concerned, he was *murdered*. But on the divine side *he offered himself* as a sacrifice for sin. His death involves the resurrection and the ascension, and divine endowment of power, and implies a vital union with Christ, and the renewal

of the world—a new and mighty and all-conquering morality—triumphant holiness.

Dr. Mabie has the right starting-point: Jesus Christ is the God-man! He existed before he came into the world. He voluntarily became incarnate. This was God's plan, fore-ordained. Such a person could not die as a man dies. His death must have a divine import. The grave could not hold him, and he had to ascend to God. So also he must be living now.

Here is our Savior! Is there anything that he cannot do for us? Of necessity his salvation is *full* and *free*! He is all and in all!

"How does the death of Christ save us?" If you can think of anything at all that is necessary to your salvation and the salvation of the whole world, you will find it in the sacrificial death of the God-man, Jesus Christ. All that read this book prayerfully, will lay it down praising God—and thanking the devout author.

J. P. GREENE.

Christian Science. The Faith and its Founder.

By Lyman P. Powell. G. P. Putnam's Sons, New York. 1907. Pp. 261.

There is already a large and rapidly growing literature of Christian Science which touches every phase of the subject from both hostile and friendly standpoints. Christian Science is one of the most curious and interesting of the religious phenomena of the last quarter of the nineteenth century. Its rise in the light of common day at Boston, supposed to be the intellectual hub of the country, its triumph over great difficulties, its rapid spread and powerful hold upon the lives of many good and cultured people, make it a subject of more than passing interest. Indeed so strong and aggressive is it in some quarters that it cannot be ignored. It is, therefore, a matter for gratulation that we have at last a comprehensive, sane, balanced study of the new cult, based upon abundant information gathered from all available sources. The author was long favorable to Mrs. Eddy's work and still accords generous recognition of good Christian Science has done in many cases. This fact only lends point to the telling criticism

which his final appraisal of Mrs. Eddy and her work makes. He declares his purpose was "to write a book in which the average man who is outside of Christian Science can find the things he wants to know about its theory and practice." In appreciation the author says, page 8: "No one doubts the good intentions of the Christian Scientists. Some of the purest souls alive to-day are Christian Scientists. They have done much good, . . . have helped the sick, reformed the drunkard, reclaimed the prodigal, brought surcease to many a sorrow and anxiety, tempered life's asperities, furnished a philosophy for every-day existence where there was none before, filled souls with what Charles Klein has called 'happiness far beyond my wildest dreams.'" Again, page 11, Christian Scientists "believe in spiritual things, and they are as bold in uttering their beliefs as were the early Christians. There is never the apologetic note. . . . They are protests in the flesh against the worldliness and the ecclesiasticism which afflict the Church, and the materialism and lust which threaten the foundations of the social order." See also pp. 135, 136.

Having said so much in commendation the author takes up the reverse side. With regard to the Christian Science textbook, "Science and Health," he shows that Mrs. Eddy claims that it is inspired and practically puts it above the Bible in religious services, he criticises the book and points out that its publication and sale have been and is a stupendous money-making business. In the third chapter the origin of the ideas is considered and it is shown that Mrs. Eddy borrowed from Dr. Quimby and then repudiated her master and benefactor. The fourth chapter deals with the founder of the faith herself, and it is no lovely picture which is drawn. Mrs. Eddy has ever been nervous, sensitive, domineering, contentious, wilful, a burden to those about her. She has been often in the courts in bitter controversy over trivial matters. As a philosophy Christian Science is only a phase of Idealism which is as old as history almost. "Spinoza's 'Universal Substance' is substantially Mrs. Eddy's Infinite Mind" (p. 109). As a religion and theology it denies the personality of God and the divinity

and atoning work of Christ: "Jesus is the human man and Christ is the divine, hence the duality of Jesus, the Christ" (p. 143). Christian Science is the Holy Spirit, the comforter. It was Mrs. Eddy herself who brought it into the world.

In the field of practical life the author admits that Christian Science has benefited and even cured many forms of disease. He classes it with other systems of mental healing and regards it as neither more nor less effective than they, concluding "that, like all other systems of mental healing, Christian Science rests upon the well-established principle of suggestion" (p. 201). At the same time Christian Science has not recognized its limitations as have other systems and by attempting to heal all forms of disease has entailed much suffering. "The way of Christian Science is strewn with broken hearts and maimed bodies, ruined health and lives sacrificed, because under the hypnotic spell of Mrs. Eddy, her subjects have refused, except under compulsion of public indignation or of the law, to make such allowance" (p. 200). The author finds that the darkest phase of the whole movement perhaps is its effect upon the marriage relation.

W. J. MCGLOTHLIN.

The Sinlessness of Jesus.

By Max Meyer, Lic. Theol. Gottberg, Germany. Eaton & Mains, New York. 1908. Pages 47. Price 40 cents.

The author has given a direct, able and satisfying discussion of this important theme. He shows how the New Testament teaches the sinlessness of Jesus and how Jesus had no inherent sin else he could not have been wholly free from sin. In just this he differs from us. He had no bent toward sin, and yet he was really tempted. The temptation came to him from without, not within.

A. T. ROBERTSON.

St. Paul as a Theologian.

By Paul Feine, Professor in the University of Vienna, Austria. Parts I, II. 1908. Eaton & Mains, New York. Pages 65, 98. Price 40 cents each.

Prof. Feine has preformed his task with great ability and incisiveness. He shows Paul's true relation to Judaism and firm grasp of the great truths about Christ. He denies that

Paul either invented an ideal Christ or transferred Jewish myths to Jesus. Paul did not "make" the Christ of Christianity, but Jesus made Paul who is indeed the chief exponent of the Gospel of Christ. Feine perhaps does not allow Paul quite enough contact with the Greek world (see Ramsay), but he has given a just and true conception of Paul's relation to Christ.

A. T. ROBERTSON.

The Next Step in Evolution. Fourth Edition.

By Isaac K. Funk, D. D., LL.D. Funk & Wagnalls Co., New York. 1908. Cloth, 107 pp. 50 cents net.

When this little book first appeared it was accepted as an excellent companion volume to "The Ascent of Man", by Drummond. Tolstoy said of it: "The idea of joining the scientific truth of evolution and the coming of Christ (through a re-incarnation in men) is rich in application." Like the works of Drummond and Fiske it has appealed to thousands who had accepted the theory of evolution, and who because they could find no satisfactory reconciliation between it and the teachings of theologians had drifted from their old-time moorings out into the sea of agnosticism. The demand for the book is still unsatisfied, and so here is a fourth edition. The doctrine, in brief, is that Christ is always coming in the process of evolution. "Christ came the first time into men's vision by coming on the plane of their senses; he comes the second time into men's vision by lifting them up into his plane of spiritual comprehension. It means a new step in the evolution of man." After being six years under the cross-fire of criticism, the author expresses only the more surely his belief in the essentials of his contention. Christ's second coming should not be thought of as a literal, physical coming, but as his reappearance in the spirit and characters of his followers and in the world at large. "In that day ye shall know that I am in you." Whether we agree with the book or not we should not ignore it. As the *New York Christian Observer* says, it is characterized by fresh and vitalizing insights into a host of familiar texts, and it contains in essence all recent discoveries as to evolution, physical and spiritual.

GEO. B. EAGER.

Passing Protestantism and Coming Catholicism.

By Newman Smyth, D. D. Charles Scribner's Sons, New York. 1908. Cloth, 209 pp. \$1.00 net.

This may be thought by some to be another instance of "coquetting with the impossible". The author does not think so. He believes, therefore, he has spoken. He cherishes a great hope, and he gives a reason for the hope that is in him. He has given us a book on modern religious conditions and tendencies of a significance and a suggestiveness far beyond its modest size. It will interest every thoughtful student of the problems of modern life, to whom the present changes and stirrings in the religious world make any appeal. Dr. Smith believes that Protestantism, with its creeds and churches, has served the providential purpose that called it into existence and is passing. It still possesses a soul of vitality, but it does not control the forces of life, it no longer holds passionate sway over men's hearts. Who can fail to notice the escape of the social and political factors from the direct influences of the churches? It is full time, he thinks, for us to take to heart, with more sincerity and humility than ever before, the sin, not of original schism, but of continued schism. Can we say with the Bampton lecturer for 1907, "I see the rise of a new religious order, the greatest the world has yet known, drawn from all nations and all classes, and, what seems stranger yet, from all churches"?

For answer to that question he turns, first, to the fact of "Modernism" in the Roman Catholic Church. He believes, with many Protestant observers, that it is destined to be the greatest religious movement since the Reformation. Though the movement now rests under the Pope's anathema, in it, he thinks, resides the hope of the world. The Roman Church indeed still maintains its hold over the hearts of millions of its subjects, but it is living and laboring too far behind the knowledge and progress of the world. Its spirit resides, so to speak, in an outgrown body. "Modernism" has come to the kingdom for such a time as this. The name characterizes an issue. It is a sincere endeavor of loyal Catholics to adapt the Roman Church to the thought and life of the modern world—a re-

novating leaven within the church, placed there by those who have entered the broad fields enclosed by no walls but the widening horizons of knowledge, history, science and life—which all thinkers must cultivate together as fellow-helpers to the truth. In this second part of the book Dr. Smith gives us a clear and thrilling picture of the new thinkers and what they are accomplishing. It is intensely interesting reading, and will appeal to the reader all the more as the carefully reached conclusions of a finely-trained, broadly-informed and well-balanced mind. But “Modernism” in the Roman Church is but one-half of the providential movement, as our author sees it. The other half is to be found in progressive Protestantism. Each throws light upon the other and helps to reveal the higher purpose of them both. The “Coming Catholicism”, that he then considers, to which “Modernism” is to minister, is no perpetuation of Caesarism, of Papal Absolutism, but “a spirit of Catholicity, rising from the death of sectarianism; which, however, will not be made perfect until it shall appear in some embodiment, finer, indeed, and more free, so evidently fashioned of the spiritual elements, and so luminous with love, and yet so visible wherever disciples are met together, that in its presence the glory of Christ may be made manifest, even as he prayed”. The future may bring something quite other than Dr. Smith dreams of, but this little book, we are sure, will be an aid, if not a guide-book, along the way.

GEO. B. EAGER.

Personalism.

By Bordan P. Bowne. Houghton, Mifflin Company, New York. 1908.

Prof. William James hails as America's one distinctive contribution to religious thought, the idea that is bound up in what is vaguely called “mind cure”, which in its essence is simply the recognition of the fact that *mind is creative*. It is characterized by Henry Wood, one of its ablest exponents (“The New Old Healing”), as “the greatest of modern discoveries”. It is rooted in the belief—a vital realization of an old thought—that the mind of man is of the same character

us the mind of God, and creative in the same sense. According to this teaching, God is the Supreme Mind. The universe is the projection of his thought. The world in which we live is to be regarded, not as final, but as an unfoldment or progressive creation, waiting to become what mind determines.

Professor Bowne presents this view ably and clearly in this book on "Personalism", setting it in its historical connections. Philosophy, through the centuries, according to his showing, has been tending toward the conclusion that ours is "a world of persons with a Supreme Person at the head", and that "the world of space-objects, which we call nature, is no substantial existence, but only the flowing expression and means of communication of those personal beings". Nature, then, is still in the making, ready, as ever, to be moulded, directed and shaped by the power of personality of mind, of thought. Or, to use his own words:

"In its relation to man the space-world is largely a potentiality, waiting for realization by man himself. There are harvests, waiting to grow, and flowers, waiting to bloom, but it cannot be until man sets his hand to the work. The flora and fauna of the earth are increasingly taking their character from our will and purpose. Even climate itself is not independent of our doings or misdoings. So far as we are concerned, the space-world is nothing complete and finished in itself, but is forever becoming that which we will it to be."

Man, according to this view, partakes of the God-like nature. Ideally and potentially he is made in the image of God. He is not so much created as under God in whom we live and move and have our being, *self-creating*. The degree in which he approximates the divine qualities depends upon himself. The all-important factor in his life is *thought*. One kind of thought leads to strength and achievement, and a sense of life-giving unity with divine forces. Other thoughts bring weakness and decay, and a feeling of alienation from God. It is just here, in the choice between such alternatives, that the power of mind and the need of a new science of mind seems to have made themselves felt afresh. Who knows but

that out of the mass of literary material which this new thought is producing may yet come the much-talked-of and much-longed-for new philosophy of mind?

GEO. B. EAGER.

IV. PRACTICAL.

Thoughts for Life's Journey.

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

George Matheson was the blind preacher and writer. He is now in the land of light. His writings are remarkable for their sweetness and originality.

These "Sermonettes" appeared first in *The Christian World*, and were put in book form after the death of the author. They are worthy to live. Doubtless many souls will find light and comfort in them as the years go by. Each sermonette has a text. From the text Mr. Matheson deduces a subject, as a rule, very striking too, and then treats the subject in a practical way. Some of his interpretations are brought from afar, but on the whole they are sane and interesting and helpful.

These eighty-six sermonettes make a handsome book, and a good one for the Christian to have on his table all the time for daily comfort and encouragement. J. P. GREENE.

The Atoning Life.

By Henry S. Nash, Prof. of N. T. Interpretation in the Episcopal Theological School at Cambridge. The Macmillan Co., New York. Price \$1.00.

Professor Nash is the author of three other books. I have seen none of these. In this work he endeavors to show how the atonement should influence our daily lives, and hence society in general. There are ten chapters in the book. The first eight lead up to the main one, the ninth, "The Atoning Life." As he says, the road he takes us is rather long and devious. But we enjoy it as we go along. He is entertaining and instructive and stimulating.

He impresses me that he has a slight grudge against "the ancient order of things," especially against the old way of

stating the doctrine of the atonement. But he has not shown us a new and better way, nor is his statement clearer than the old one. One thing he has done, however, and this was his main object—he has set forth in vivid light the supreme importance of the kingdom of God, and the solemn duty of Christians to live the atoning life in this sinful world. While there is nothing new in this, there is much that is inspiring. Old doctrines need to be re-taught in new, fresh and striking words. Professor Nash provokes thought and awakens new interest in divine truth. He impresses me as an earnest and a devout student.

I should prefer "The Atonement-Life," to the present title, "The Atoning Life."

J. P. GREENE.

Work and Habits.

By Albert J. Beveridge. Henry Altemus Co., Philadelphia, Penn., 1908. Price 50 cents. Pages 96.

Senator Beveridge has wholesome counsel here for boys. He talks about habits, money, fear of losing, character, etc. It will do good for men as well as boys to read these wholesome words.

A. T. ROBERTSON.

Good Citizenship.

By Grover Cleveland. Henry Altemus Co., Philadelphia. Price, 50 cents.

This little book came out about the Fourth of July and serves also as a memorial of Mr. Cleveland's ideals for the boys of the land. It is a wholesome book for boys and men who love their country. The death of the great ex-President adds pathetic interest to the volume.

A. T. ROBERTSON.

The Sunday-School Teacher's Pedagogy.

Edited by H. T. Musselman, Superintendent. American Baptist Publication Society, Philadelphia. Pp. 160.

This is the third in the series of "The National Teachers' Training Institute Text-Books." It is a patch-work, taken in part from works already in print and in part written for this publication by various Sunday school specialists. Some of the

contributors are Byron H. DeMent, H. E. Tralle, L. E. Peters, Ernest D. Burton, Shailer Mathews and E. M. Stephenson. But the whole is skilfully fitted together and makes an excellent book on the subject of Sunday school pedagogy. It is divided into two parts, "The Teacher's Person and Preparation" and "The Principles and Methods of Teaching." Under these divisions there are pertinent chapters on the various phases of the subject. Each chapter is furnished at the beginning with references to a few choice works bearing on the subject, and at the end with a list of select topics for class discussion and another list for class papers. The book is attractive and the work is well done in every respect. It is particularly well adapted to the average body of teachers and will be found by them most helpful.

W. J. M.

Do we Need Christ for Communion with God?

By Ludwig Lemme, Professor of Theology in Heidelberg, Germany. New York, Eaton & Mains. 1908. P. 63. Price 40 cents.

Many people need the force and fibre of this book, people with spineless, boneless, jelly-fish theology. Dr. Lemme shows clearly the Jew's uncertainty as to forgiveness of sin, the Mohammedan's hollow hope of paradise, the Buddhist's despair. There is no God-communion apart from Jesus. The materialist can find no basis for real ethics apart from Jesus. No one can find a standing place before God apart from Christ. Dr. Lemme pays his respects pointedly to Bousset, Weinel, Wrede, etc. It is an able little book.

A. T. ROBERTSON.

Five Minute Object Sermons to Children. Through Eye-gate and Ear-gate into the City of Child-soul.

By Sylvanus Stall, D.D., author of "Talks to the King's Children," "What a Young Boy Ought to Know," etc. The Vir Publishing Co. Philadelphia.

The power to preach effectively to children is a rare gift, and one greatly to be desired by every preacher.

Dr. Stall has that gift in large measures, and a preacher who desires to cultivate his faculty for this type of preaching cannot do better than study these sermons.

Dr. Stall has placed the civilized world in his debt by his series of books, "What a Young Boy Ought to Know," etc., books that should always be placed in the hands of young people of the appropriate age and sex. He has demonstrated that he understands the young and knows how to adapt important truth to their understanding; and, as it is always the case that what proves interesting to children will also interest grown people, it will be found that these books of his will entertain and instruct the old as well as the young. C. S. GARDNER.

The Church and Modern Men.

By William Scott Palmer. Longmans, Green & Co. London. 1907.

One cannot withhold sympathy from those devout and progressive souls whose intellect and conscience cannot resist the spirit and tendencies of modern thought, and who cannot divest themselves of the prejudice that the hope of religion lies in the Roman church. They are in a truly pitiable state. That church is resisting modern thought with increasing strenuousness and reacting into deeper obscurantism, while these followers of a forlorn hope are striving to bring the Vatican around to a more reasonable and progressive attitude of mind. Their struggle is a truly pathetic one. This book of Mr. Palmer's is a very able expression of the protest of the liberal Catholics against the reactionary tendencies at Rome. He makes an able and eloquent plea for the system of religious thought represented by Abbe Loisy and Father Tyrrell, who have adopted a liberal theology and are yet seeking to maintain loyalty to the Catholic church, although Mr. Palmer himself is affiliated with the church of England. Speaking against the proposition for the liberal Catholics to sever their connection with their church, he says: "The practical alternative seems to faithful Catholics a religion of more or less tempered individualism, and although they cannot and do not deny that the governors of the Catholic church, in their misguided efforts to suppress individualism, have ended in a sustained and systematic attempt to suppress our divine-human freedom, yet they hold that the church re-

mains, and will ever remain, the chief witness before men of the will of Love, the supreme expression, the one resplendent earthly symbol, of the brotherhood of Divine Sons who are in living relationship with the Father of all." He looks forward hopefully to a regenerated Catholic church which shall be able to draw into organic fellowship all faithful souls and so realize the persistent hope for the organic unity of Christendom. "To the observer of the present state of things it seems that Catholic Christendom stands in face of a choice between the organized Catholic Society—the Catholic church—on the one hand, and individualistic disintegration on the other." The brilliant author may be right in this statement, but if so it seems evident to one who has grasped the principles that underlie the modern movement that the latter rather than the former alternative will be realized. An acquaintance with the laws of institutional development does not lead to the expectation that the Catholic church will be liberalized. Its constitution would have to be radically altered. And one cannot read the Pope's late deliverance against "Modernism" and then read this volume and see even in the long distance any prospect of a reconciliation.

C. S. GARDNER.

Social Aspects of Religious Institutions.

By Edwin L. Earp, Professor of Sociology, Syracuse University. New York, Easton & Mains.

The appearance of a book upon this subject is significant, more significant, indeed, than the contents of this volume. The application of the principles of sociology to religious institutions is indicative of a distinct and important trend of thought, and is destined to impart a fresh and vital interest to the study of the polity, history and work of the church. This book is a pioneer essay in this field. The author tells us that it "is not intended to give a full treatment of the subject worded in the title and outlined in the chapters it contains, but is, rather, designed to introduce the student to this most interesting and important field of sociological investigation". And this is all that can be fairly claimed for the book. For while it deserves a reading by ministers and Christian workers because it is a

serious and worthy attempt to break new ground in a very rich field of study, it must be said that it does not exhibit a very strong grasp of the principles of sociology nor make a thoroughgoing application of them to the development and operation of religious institutions.

But if the discussion is somewhat superficial, the titles of some of the chapters indicate that the author is conscious of the riches that lie further afield than he has ventured in this volume. Some of these suggestive titles are as follows: "The Social Aim of Religion"; "The Sociological Interpretation of Religious Facts"; "Religious Institutions and the Social Conscience"; "The Social Ideals of Christianity". Under the title, "Religious Institutions and Social Betterment", he has this paragraph, which indicates very well the scope of his thought: "If the chief object of religion is to develop the complete and abundant life, then the field for religious institutional activity is mankind wherever found, and its work is not complete when its message has been delivered to the individual or the social group, but must continue until mankind is organized and integrated for the greatest social efficiency of the individual and the group, for their reciprocal development of the better and fuller life."

The thought of the book is not very profound, its material is not very well organized, its style is somewhat crude; but its tone is healthful, and to its readers it will give an impulse toward a deeper study of the sociological function of religious institutions, a study which ought to be added to the curriculum of every theological seminary in the land. C. S. GARDNER.

Social Psychology. An Outline and Source Book.

By Edward Alsworth Ross, Professor of Sociology in the University of Wisconsin, author of "Social Control," "The Foundations of Sociology," "Sin and Society," etc. New York, The Macmillan Co. 1908.

In the first sentence of the preface the author says: "It requires some hardihood to put forth this, the pioneer treatise, in any language, professing to deal systematically with the subject of social psychology. In spite of infinite pains and thirteen years of experience in university teaching of the subject, I feel sure this book is strewn with errors."

However many errors may be discovered in this treatise, and doubtless there will be many, Professor Ross has rendered a distinguished service in giving it to the public. The subject is one of fascinating interest and its study is of very great practical value. Social psychology he defines as "the study of the psychic planes and currents that come into existence among men in consequence of their association." He limits it strictly to the study of those psychic uniformities that arise from the mental contacts of men with one another. Those uniformities that have their origin in the direct action of common physical environment, or in similar conditions of life, or in race endowment he excludes by definition from the data of social psychology. But he does not seem to hold himself in the discussion rigidly to the limitation of his subject matter. In his interesting chapter on "Conditions Affecting the Sway of Custom", he discusses such matters as physical isolation, house-life, illiteracy, sedentariness, lack of culture, contacts, etc., many of which "conditions" are not strictly social according to the definition. The fact is that the "mental interactions" of men are so profoundly affected by economic, racial, and occupational conditions that it is practically impossible to discuss them separately.

The key to psychic social phenomena is mental suggestibility, on which he gives an interesting chapter without adding anything new to the views of Sidis, Baldwin and Cooley. In the discussion of "The Crowd" and "The Mob Mind", there are three chapters dealing with a phase of social study which has attracted a great deal of attention since Le Bon's epoch-making but extravagant work appeared, and which is of the utmost importance in these days of mob-law and related phenomena. The chapter on "Fashion" this reviewer does not find so satisfactory. It is only half a truth that "the ultimate *raison d'etre* of fashion is the passion for self-individualization". A woman dreads to be out of the fashion because it individualizes her too much. It is a mode of identifying oneself with a group with which for some reason one desires to be classed. The author is right in saying that "it embraces two distinct processes—imitation and differentiation".

The body of the book is occupied with an elaborate discussion of conventionality and custom. Conventionality he defines as "a psychic plane resulting from the deliberate, non-completive, non-rational imitation of contemporaries"; but he does not explain how imitation can be at once "deliberate" and "non-rational". Custom is defined as "any transmission of psychic elements from one generation to another.". Conventionality and custom are thus distinguished from one another. One is the imitation of contemporaries; the other the imitation of our forerunners. One cannot read the brilliant discussion of these themes without being surprisingly and profoundly impressed with the part which these two great influences play in our lives. No man who has not given extensive study to this subject can realize how inextricably his life is interwoven with that of his ancestors and contemporaries and how little independence and originality he has, nor can he realize how difficult a thing it is to break these intangible and invisible bonds by which he is held to his niche in the social life of the world, nor can he fail to be impressed with the importance of delivering the great mass of men from too servile a bondage to these great tyrants of his soul, conventionality and custom.

The remainder of the book is taken up with brief but suggestive chapters on "Rational Imitation", "Interference and Conflict", "Discussion", "The Results of Conflict", "Union and Accumulation", "Compromise", "Public Opinion", "Disequilibrium", in the last of which he discusses the forces and processes by which the tendency of society to settle into a stable equilibrium is counteracted.

The book is not without crudeness, as was to be expected in a pioneer work; there are faults of judgment, hasty and unwarranted conclusions, a style which sometimes sacrifices scientific balance and discrimination to a taste for epigrammatic pungency, and a manifest disinclination to treat religion always in a proper way; but despite all defects it is a book of great value, and preachers of discrimination could hardly fail to be enlightened and benefited by it. C. S. GARDNER.

Standards of Public Morality.

By Arthur Twining Hadley, Ph. D., LL.D., President of Yale University. The Macmillan Company, New York. 1908. 12 mo., 168 pp. \$1.00 net, by mail, \$1.10.

A worthy second of The American Social Progress Series, edited by Samuel McCune Lindsay, Ph. D., originally delivered as lectures on the John S. Kennedy Foundation in New York. Though President Hadley in the preface modestly designates it a "short and unpretending book", it possesses the shining qualities of good sense, timeliness, philosophic breadth and crystal clearness for which the author is noted. Certainly, if any one take up the book a few years hence, he will find that, though the events in the foreground have changed, the underlying principles, here so clearly discerned and so courageously and aptly applied, yet remain in their pristine value. The subjects dealt with are living questions in the minds of thousands of students of our concrete American social and political life, questions that constitute real problems of our present day life, social, industrial and political, and they are dealt with in no mincing, irresolute, hazy or half-hearted way, but with singular directness and vigor and with a commendable appreciation of the great, fundamental, ethical principles involved: "The Formation of Public Opinion", "The Ethics of Trade", "The Ethics of Corporate Management", "The Workings of Our Political Machinery", and "The Political Duties of the Citizen".

President Hadley well reminds us that the thing that governs us is public opinion—"not the nominal public opinion of creed or statute book, but the real public opinion of living men and women". "This dependence upon public opinion is not simply a present fact; it is a necessary basis of all free government." "It is because men want to do what others approve, and because they despise themselves unless they conform their own conduct in some measure to the standards and needs of those about them, that constitutional government is possible." "The chief cause of difference between our private and our public morality is that public sentiment is clear in the one case and

obscure or self-contradictory in the other." "Society has not had the time to watch the consequences of selfishness in business and in politics as it has watched the consequences of selfishness in private life." He shows with singular cogency that, applied selfishly, for the benefit of different classes or interests, rather than for the public good, even liberty, democracy and constitutional law are inconsistent in their results, and any one of them so applied may become dangerous to the stability of social order. The chapter on "The Political Duties of the Citizen" is eminently sensible and timely and deserves to be studied and heeded just now. No lesson more urgently needs to be taught and learned in Kentucky, and in America at large, just now, than that inculcated in the closing pages. If, says President Hadley, men try to make liberty a pretext for getting rid of all control except that which is furnished by their own desires and whims and wishes, it will be taken away by force of circumstances. The Athenian democracy, when composed of men trained in self-command, furnished a magnificent instance of what freedom can do in government, and in morals, in art and literature. But the children of the men who made Athens great could not endure the discipline which their fathers voluntarily accepted. By defiance of law and pursuit of individual selfishness they brought the State to its fall. The Roman freedom lasted longer, because the Romans were trained in a sterner discipline; but when freedom with them became a pretext for selfishness Rome in turn fell. "I am no pessimist," says President Hadley, "but the peril with us here and now is great enough to make it worth while to impress upon every citizen the duty of inculcating respect for law, even when the law hurts him". Then he raises this significant note of warning: "It is the underlying spirit of philosophical selfishness which is the chief elements of danger—the theory that if each man does what he really wants to do, things will all go well. Every nation that has accepted this philosophy has begun to ride to its own destruction." "It has become the paramount political duty of every man, whatever his position in the State, to defend the sacredness of law." Is it not so? GEO. B. EAGER.

Supreme Things.

By Jas. G. K. McClure, President of McCormick Theological Seminary. Fleming H. Revell Company, New York. 12 mo., 159 pp. Cloth, 75 cents net, by mail 85 cents.

These addresses to college men at Harvard, Yale, Cornell, Princeton, Illinois, Wisconsin and Chicago are not only full of wholesome truths for young men, but are good examples for the preacher of how to say the things that need to be said to-day to college young men. The eight "Supreme Things" dealt with by President McClure are: "The Supreme Revelation", which is summed up in John 3:16; "God So Loved the World", etc.; "The Supreme Obligation", which is love to God and man; "The Supreme Virtue", which he conceives to be reverence; "The Supreme Art", which is to use wisely what we have; "The Supreme Resource", found in "The Things That Remain", after all youthful illusions have been dissipated; "The Supreme Test", that which is applied in proving our capacity for true friendship; "The Supreme Mission", that of the prophet, and to-day particularly of the preacher and pastor; "The Supreme Temper", the sober mind, balance, reasonable self-restraint. It is a question if the adjective "supreme" is not sometimes misapplied, i. e., if some of the "supreme things" here cited as such deserve the superlative. But of one thing we are sure, Dr. McClure illustrates what he calls "The Supreme Temper"; he is eminently sober-minded, he shows a true balance and reasonable self-restraint in his thinking and in his way of putting things, and, to a signal degree, the American quality of directness.

GEO. B. EAGER.

Talks on Religion.

By Henry Bedinger Mitchell. Longmans, Green & Company, New York. 1908. Cloth, 325 pp., \$1.50 net.

These "Talks" rise clear above the common place. They are full of life, deal with the latest phases of thought on Religion, and are marvellously stimulating. The sub-title suggests the unique character of the book—"A Collective Inquiry—Recorded by Henry Bedinger Mitchell." The object of the "inquiry" was the re-examination of the fundamentals of religion. A varied company was actually engaged in this "inquiry" in a series of conversational club meetings last winter. It was

drawn partly from among the professors of a great university, partly from the business, literary, and ecclesiastic life of the city adjacent; and so represented widely varying types of character and mental outlook. They were alike, however, in this, all had known the discipline of exact thinking. So here we have a record of this "collective inquiry", and not the work or thought of one man. The book claims this merit theme, that it is a faithful transcript of actual conversations between men, some of whom enjoy international reputations, and nearly all of whom have attained distinction in their own fields, whose names are withheld, but whose occupations are given; and that every opinion put forward by them was honestly advocated. Among the participants are a professor of Mathematics, who is also a student of Religion; a historian, known for his researches into the History of the Middle Ages; a professor of Philosophy; a professor of Zoology; an Orientalist, best known for his translations from the Upanishads; a clergyman of the Protestant Episcopal Church; an editor of a religious journal; a professor of Biology; a banker; a professor, who is one of the foremost exponents of Pragmatism; a professor of Anthropology; "The Oxonian", a churchman much interested in Psychology; "The Logician", an instructor of Logic, and "The Youth", an assistant in Philosophy.

The questions discussed in the prosecution of the inquiry are as follows: "The Nature of the Inquiry-Aspects of Religion"; Christianity and Nature"; "Evolution and Ethics"; "Collective Life and Consciousness"; "Power, Worth, and Reality"; "Mysticism and Faith," "Organization and Religion"; "Signs of the Times—the Renaissance of Religion"; and "Has the Church Failed?—The Outer and the Inner Life". Three chapters have proved of special interest to the reviewer, those on "Mysticism and Faith", "Signs of the Times", and "Has the Church Failed?". What the "Talks" have to say "On Professor James", and the reigning current themes, "Individualism", and "Pragmatism", will prove interesting, we are sure, and richly informing as to the present phases of thought on those much debated subjects. There is more than a suggestion of Harvard and Boston on many a page of the book." GEO. B. EAGER.

Four Aspects of Civic Duty.

By William Howard Taft. Charles Scribner's Sons, New York. 1908. Cloth, 12mo., 111 pp. Net, \$1.00; mail, \$1.10.

The first of an interesting and timely series of books on questions of Citizenship, the others being "Freedom and Responsibility", by President Hadley, of Yale; "The Citizen in His Relation to the Industrial Situation", by the late Bishop Potter, of New York; and "American Citizenship", by Associate Justice Brewer, of the U. S. Supreme Court. Of the four aspects of duty considered by Mr. Taft, three are dealt with from the point of view of actual experience, and the fourth from that of prospective experience. The first point of view is that of a Recent Graduate of a University; the second, that of a Judge on the Bench; the third, that of Colonial Administration, and the fourth, that of the National Executive. It is suggestive and interesting to note just now that in his address on "The Duties of Citizenship From the Standpoint of the National Executive", the worthy candidate for the Presidency says: "It is vastly better [than to attempt any restraint of the license of the press] if the Executive only realizes the truth that the injustice, comment, and unjust criticism, and the deliberate misrepresentations that sometimes do characterize articles in the newspapers, should be left to lose their effect by the gradual discovery of the actual facts, and of the injustice of the criticism, in the events which follow." "Our people are intelligent and keen." Some religious leaders may, now and then, find a crumb of comfort in such reflections. The book is characterized throughout by Mr. Taft's well-known good sense, balance and breadth of view, and is well printed on good paper.

Geo. B. EAGER.

The New Encyclopedia of Social Reform.

Edited by William D. P. Bliss, Editor-in-Chief, and Rudolph M. Binder, Ph. D., Assistant Editor, with the co-operation of many specialists. New Edition. Funk & Wagnalls Company, New York and London. 1908. 1321 pp.

This is not a revision of the old edition, but a new book,

save for a few historical and economical articles, the subjects of which need no new treatment—although many even of these have been either revised or completely rewritten. The work is, therefore, much more comprehensive and complete. Reliability has been sought by having every article written by some specialist. Statements of reform have been written by a believer in reform, but in each case a statement of the opposing view will be found also—as for example, on page 53 an article on “The Anti-Saloon League”, setting forth its objects and methods, is offset by an article on “The Anti-Puritan League”, which “seeks to enrol those who resent Puritan domination, so that they may become as potent a force at elections as the Puritians are at the present time”. Serviceableness has been sought by making the work, while accurate and scholarly, yet popular and not technical. The book is for general works and students. Hence books referred to are mainly those available to English readers, and articles have been arranged, as to length and quality, with this idea of serviceableness in view. To the more important articles are appended brief bibliographies of the best available books on the subjects, which will prove of great value to students at a distance from the great libraries and dependent upon such help. A few great subjects, such as religion, science, etc., that concern both the individual and society, are treated only in their social aspects. The aim throughout has been to give on all the broad range of social reform, the experience of the past, the facts of the present, the proposals for the future; but as the editor aptly says, it must be remembered that statistics and statements in social reform are like the endeavor to count blossoms in springtime, even while the count is going on new blossoms are appearing, while not seldom a sudden chill wind carries some blossoms, which have been counted to the ground before the tally is complete. It is springtime in social reform, and spring can never be put into a book.

GEORGE B. EAGER.

V. MISCELLANEOUS.

How to Dress a Doll.

By Mary Morgan. Henry Altemus Co., Philadelphia. 1908. Price, 50 cents.

There is not much theology in this book, but it is good theology to brighten a child's life as this little book will do.

ELLA B. ROBERTSON.

Five Months on a Derelict.

By Edwin J. Houston. Griffith & Rowland Press, Philadelphia.

A very good story of the sea with sailors' yarns and much interesting information concerning derelicts, ocean currents and winds. It will specially interest and instruct boys.

W. J. M.

The Nun (*L'Iolee*)

Fourth Edition. \$1.00 net cloth.

Redemption (*De Fonte Son Ame*).

From the French of René Bazin. \$1.25 net. Charles Scribner's Sons, New York. 1908.

Much is being said now about the function of the modern novel. Well, the important thought to keep in mind is that, while as a literary form fiction is steadily moving forward toward a goal that at present is still too remote to be more than dimly seen, there is no need to trouble ourselves greatly about either its theoretical or actual function. The thing to do is to judge each separate novel on its own merits. If it is written solely to amuse and worthily fulfils its purpose, then it is a good book after its kind. If it is what Mr. Marion Crawford calls "that odious thing, a purpose novel", and also accomplishes its mission—in a triumphant way—then it also is a good book, after its kind.

These books of René Bazin are distinctly "purpose novels". *The Nun* (*L'Isolea*), now in its fourth edition, is said to have been the most-talked-of novel in France; and now *Redemption* (*De Fonte Son Ame*) takes its place along side of it for popularity. Both are sincerely pro-Catholic. *The Nun* sets forth the tragedy, the pathos and the injustice (from the Catholic point of view) of the workings of the new law of the Separation of Church and State in France. *Redemption* is the delineation

and story of a young milliner, born for success and joy in life, awakened by the sadness and poverty about her, until she conceives an all consuming passion for the poor, and, thrilled with faith in the sacredness of her mission, is impelled at last to give up the man she loves, and the uncle who has reared her, to enter "the sisterhood of service". Both books idealize the life of the nun, and sincerely enough, glorify Catholicism. There is a suggestion of Daudet in the style; the same simplicity touched with poetry, the same intermingling of nature's moods with man's. Yet the style lacks the realistic vividness and vigor of a Hugo, or a Zola. Still there is a subtle descriptive power, imparting a haunting quality which makes one feel instead of see, which together with his delicate ability to unravel the skeins of simple souls, goes far to account for Rene Bazin's widespread popularity in France to-day.

GEO. B. EAGER.

The Country Town.

By Wilbert L. Anderson, with introduction by Josiah Strong. The Baker & Taylor Company, New York. 1906. 12 mo., 307 pp. \$1.00 net, by mail, \$1.10.

The title page suggestively calls this book a study of rural evolution. It treats of the vital interests of a full half of the modern world. The author is profoundly convinced that it is time to attempt a careful survey of this whole region, into which adventurers have pressed rashly, and from which explorers have brought disheartening reports. To tell the truth is better than to be an optimist, but one may count himself fortunate who can both be truthful and optimistic. The aim here is to set forth rural changes in their historical, scientific and social aspects. The author shows himself no mean master of his subject and his method. He justly hopes that a cheerful view of conditions and tendencies in this region that affords so many ambushes for the advocates of despair will be easier for those who follow him in these discussions. Dr. Strong pronounces this a much needed and valuable book. The author not only has faith in the future of the country town, but he is able to render a reason for the faith that is in him. His confidence is based on the results of a close and scientific scrutiny

of the complex influences which are at work upon the population of country communities. As Dr. Strong says, families run out both at the top and at the bottom of the social scale; in the great middle class lies the hope of society, and it is this class that is to be found chiefly in the country. The author doubts if the decadent rural towns are as bad as the city slums. But he rests his argument upon the favorable showing of the country as a whole as compared with the city as a whole. The reason that crime flourishes in certain rural communities is that there is such lack of education, moral and religious training, uplifting examples, in short, a lack of favorable environment, and not, as some say, a lack of individual stamina. The book is a trumpet call to more liberal, and hopeful and patient effort for the education and the evangelization of this sadly neglected and disparaged half-world. The issue depends in every community upon tactful, patient, generous, consecrated and hopeful activity. Here is a loud call to missionary zeal.

GEO. B. EAGER.

The Social Duty of Our Daughters.

By Mrs. Adolphe Hoffmann. Vir Publishing Company, Philadelphia 1908. Cloth, 69 pp. 35 cents net.

The author of this beautiful little book is a cultivated Christian mother and writer, of Geneva, Switzerland, who has achieved shining prominence in European reform work. She here addresses to mothers and their daughters who are budding into womanhood a message that is exceptionally frank, but never indelicate, on the dangers of girlhood and young womanhood, and the sacredness of wifehood and motherhood. "I am writing this frankly," she says, "in the interests of our daughters, nay, still more, for the sake of our dear children—fully convinced that one of the first social duties of woman is that of sacred motherhood—of a motherhood consecrated to the welfare of others". "To enter upon relations out of which a new being may come into existence branded with the stigmata of corruption, shame and vice, is anti-social, and just as much a social crime as an act of immorality." "Is it not this, even more than unchastity, which constitute the guilt of girl-

mothers?" It is a worthy number of the series known as "The Sex Series", or "Pure Books On Avoided Subjects", which are not gotten up "just to sell".

GEO. B. EAGER.

The Religious Teachers of Greece. Being Gifford Lectures on Natural Religion delivered at Aberdeen.

By James Adam, Litt. D. Edited with a memoir by his wife, Adela Marion Adam. Edinburgh, T. & T. Clark. Imported by Charles Scribner's Sons, New York. 1908. Pages iv, 467.

There is a pathos about this noble volume, the *magnum opus* of the distinguished author. He died before the volume was printed, though the lectures were actually delivered at Aberdeen and created widespread interest.

Mrs. Adam has written a beautiful and sympathetic memoir that tells the story of early poverty, longing for learning, struggle for mastery in Aberdeen and Cambridge, and supreme victory as Fellow and Tutor in Emmanuel College, Cambridge. He had great love for Greece and his lectures were highly appreciated.

The book in question cannot be called popular in the usual sense of that term, but it is intensely interesting to one of scholarly attainments and tastes. By religious teachers he means the poets and philosophers. These include indeed most of the greatest minds of Greece from Homer to Plato. We have thus a definite contribution of great value to the understanding of Greek thought on the highest themes. It is needless to say that the student of the New Testament finds help here in his approach to the World of Christ and Paul.

Prof. Adam makes much of the jealousy between the Greek poets and philosophers, but shows how they contributed mutually to the development of Greek ideas. The book is a treasure for the scholar.

A. T. ROBERTSON.

My Pets.

By Marshall Saunders, author of Beautiful Joe. Illustrated by Charles Copeland. Griffiths and Rowland Press, Philadelphia. 1908. Pages 283. Price \$1.25.

This is a beautiful volume for a child and will create love for the animals all about one. The pictures are numerous and

the comments delightful. At the back of the book the author has some blank pages for the child to make a list of his own pets. It is one of the prettiest books of the season.

ELLA B. ROBERTSON.

VI. MISSIONS.

The Nearer and Farther East. Outline Studies of Moslem Lands and of Siam, Burma, and Korea.

By Samuel M. Zwemer, F. R. G. S., and Arthur Judson Brown, D. D. New York, The Macmillan Co. 1908. Pp. 325. Price, 50 cents net.

This book is the eighth in the series of text-books prepared and published by the Central Committee on the United Study of Missions. It consists of two distinct parts. The first consists of four chapters of outline studies of Moslem lands by Zwemer; the second consists of three chapters, one each on Siam, Burma and Korea, by Dr. Brown. Dr. Zwemer's views of the Moslem lands, peoples and religion are well known from his various publications which have already appeared. These outlines, prepared for young people, are well done. In addition to the text there are references to other literature which will assist pastors and leaders in more thorough preparation. It is a good introduction to the subject.

Dr. Brown's chapters on Siam, Burma and Korea are excellent. He treats, briefly of course, the land, the people, their religious, moral and social condition, the progress and outlook of missionary labor. It would be hard to find clearer and more satisfactory treatment of any of these countries in the same space. The book can be commended heartily to all mission study classes interested in the subject treated.

W. J. MCGLOTHLIN.

The World-Call to Men of To-day. Addresses and Proceedings of the Men's Missionary Convention, held in Philadelphia, Feb. 11-13, 1903.

Edited by David McConaughy. The Board of Foreign Missions of the Presbyterian Church, U. S. A., New York. Pp. 323. Price, \$1.00.

This missionary meeting in Philadelphia was a notable and, it is to be hoped, a significant one. No such meeting was ever held before it—a meeting of men exclusively, largely laymen,

many of whom had themselves visited the foreign fields at their own expense. They were present to inform and inspire their brethren at home.

As the meeting was in itself notable and significant, so many of these addresses are notable. They are classified under the following heads: "The Call of the World," "The Call of God," "The Response of the Church in the Past," "The Present Response of the Church," "The Response for the Future." Among the speakers were such men as John R. Mott, Robt. E. Speer, W. T. Ellis, J. Campbell White, and others scarcely less notable. Pastors will find the volume inspiring and encouraging in a marked degree.

W. J. MCGLOTHLIN.

China in Legend and Story.

By C. Campbell Brown, Missionary of the China Mission Society. Fleming H. Revell Co. 1907. Pp. 253.

The title is a trifle misleading. All the stories were gathered in Chinchew and its environs, one of the interesting old cities of Eastern China. Doubtless they represent Chinese characteristics in general as well as such things can, but they do not represent all of China geographically. They are actual incidents and current stories told by the Chinese gathered from various sources by the author, illustrating the social and religious characteristics of the common people while heathen and after they become Christians. "The object of this book is to show how Chinese people live and think, first when they are heathens, and afterwards when they are Christians." We are prone to think of China as a featureless country inhabited by a featureless people, practical and prosaic, but with little that we designate as human. This book helps us to see that they are flesh and blood, with the same hopes and fears, joys and sorrows, experienced by Western people. As Christians they often show a devotion and steadfastness rarely equaled in Christian lands. The author makes the Chinese as they are live before us, and thereby renders a real service to missions. Many of the stories illustrate the marvelous transformation wrought by Christianity in every phase of their life.

W. J. MCGLOTHLIN.

Uganda, by Pen and Camera.

By C. W. Hattersley. The Union Press, Philadelphia. 1816 Chestnut Street.

This book brings before us the present condition now reigning in Uganda. Since the visit of Livingstone in 1875 this country has held a new interest for us. The door has been opened, the natives asked Livingstone to send some one to them to "show them the way". For thirty years this people has profited by the missionaries' teaching and presence. Old superstitions have been supplanted by a knowledge of Christian life. It is not dangerous to life now to go to Uganda, but a new difficulty meets the teacher. The open door brings some strange influences from Europe and from India, which are often in direct antagonism to those of the missionary.

Mr. Hattersley has proven by his work in this country that Uganda must be reached through the imparting of sound education. Schools have been established and the work so slow in the beginning is now making rapid strides. The young chiefs, the old men, the children are all seeking and obtaining the knowledge which brings light to their minds and salvation to their souls. Mr. Hattersley tells in a very interesting manner many of the customs and habits of these people. The illustrations are excellent, being taken from photographs.

M. B. M.

A Struggle for a Soul. And Other Stories of Life and Work in South India.

By Edyth Hinkley and Marie L. Christlieb. The Union Press, 1816 Chestnut St., Philadelphia.

These sketches from life are told by two Bible women whose work led them in daily contact with the people of South India. Our interest increases and our hearts warm as we read from page to page of the struggle of many of the darkened lines to gain light. Of how patiently these light bearers seek from day to day to tell the story of a risen Lord—a God not made of wood and stone. Sometimes the task seems in vain for so deeply is superstition rooted, but the followers of the Cross go bravely forward, speaking here, helping the sick there, caring for the needy—God himself takes care of the results.

After reading these leaves from the diaries of these two Christian women, who have been in daily sympathetic contact with all classes of the people, one realizes the conditions under which missionary work is being carried on in the rural district of Southern India. M. B. M.

The Morning Hour of American Baptist Missions.

By Albert L. Vail. American Baptist Publication Society, Philadelphia. 1907. Pp. 477.

Dr. Vail has rendered the cause of missions and the Baptist denomination an important service in this work. It deals with the missionary history of the denomination in America during the first 175 years of its existence, that is from 1639 to 1814. It begins with the missionary work of Roger Williams among the Indians of New England and culminates with an account of the organization of the Triennial Convention in 1814. The author shows from an abundant knowledge of the extant material that the Baptists have always been actively engaged in missionary endeavor. At first it was done at the impulse of individuals and churches, then it became the work of associations, then arose societies of various kinds and finally the great national society. No Baptists opposed missions until after the end of the period. Inactivity was not due to opposition but lethargy. At first it was "Home Missions," the association, the frontiers, the Indians; but here and there was thought of the great unsaved world even before Carey went forth to India. Many of the Baptists had followed his work with the deepest interest from the beginning, had contributed to it, studied it and prayed for it. There were missionary societies of various kinds for men and women, especially in New England, New York and Pennsylvania; also in South Carolina, especially in Charleston. These had aroused much missionary interest throughout large sections of the denomination before the conversion of Judson and Rice. The author effectually disposes of the idea that missionary interest in the Baptist denomination was due to that important event. That did serve to crystalize and organize the interest. Those conversions and the work of Rice served to diffuse interest

much more widely, but the author believes (and with good reason in the opinion of the reviewer) that the Baptists were as deeply interested and as well informed about missions as any other denomination in America, possibly more so.

There are some blemishes of style such as the repetition of "such was," "such were," etc., at the opening of paragraphs in the earlier part of the work, the use of "feeled" (p. 10), "sported several names" (p. 125) and some others. But the style occasionally rises to eloquence and in general is clear and vigorous. The statements are accurate and the conclusions cautious, leaving the reader perfectly clear as to what is fact supported by evidence and what is conjecture or inference. It should be repeated that this work is a valuable addition to our Baptist literature.

W. J. MCGLOTHLIN.

The Divine Right of Missions, Or, Christianity the World-religion and the Right of the Church to Propagate It. A Study in Comparative Religion.

By Henry C. Mabie. American Baptist Publication Society, Philadelphia. Pp. 117.

This little book consists of two papers or parts, the first part, entitled, "Christianity, the World Religion," was read before the Congress of Arts and Sciences of the St. Louis Exposition in 1904; the second appeared in the "American Journal of Theology" in 1907 in a symposium on the question, "Has Christianity the Moral Right to Supplant the Ethnic Faiths?" Dr. Mabie is eminently fitted by temper, extended travel, long experience and profound study to deal with this fundamental question in the spirit of fairness, frankness and thoroughness. He believes profoundly in the essential universality of the Christian religion, that it brings immeasurable blessings to every land and people who accept it with thoroughness; at the same time he recognizes the truth and goodness in other faiths and believes they constitute avenues of approach for the introduction of the true religion. The author maintains that it is not simply the right but also the duty of Christians to employ every available means for the propagation of the faith. The fundamental reason is the obligation of every

Christian to share his good things with all others. There is no question of forcible supplanting of other religions, but only the offering to other peoples of the riches of our religion. The book is a most valuable and stimulating discussion of the great question of Christian obligation to the world.

W. J. MCGLOTHLIN.

The Age of the Revolution. Being an Outline of the History of the Church from 1648 to 1815.

By the Rev. William Holden Hutton, B. D. The Macmillan Co., New York. 1908. Pp. 301. Price, \$1.50 net.

The series of which this volume is a part is known as "The Church Universal." That this title would be utterly misunderstood by most readers is shown by the following quotation from the author's preface: "In this volume I have restricted my work to the history of those religious bodies which believe episcopacy to be of the *esse* of the Church and which claim to have, and appear to me to have, preserved the succession of bishops according to the ancient rule." The bodies which measure up to this standard, according to the author's views, are the Catholic, Eastern and Anglican churches. Accordingly to these he largely confines his attention, casting an occasional side-glance at some other individual or body. Within these limitations the author has done very good work, except that no man can properly write the history of his own communion while he pays so little attention to others. It is also difficult to see why this period is called the age of the revolution. It culminated in the French Revolution, but most of the period was as calm and colorless as any in Christian history. All in all the work is a very good outline of the ecclesiastical side of the history of the communions with which the author deals. It is provided with a brief bibliography and good index.

W. J. MCGLOTHLIN.

Isaac Taylor Tichenor, the Home Mission Statesman.

By J. S. Dill, D. D. Nashville. Sunday-School Board S. B. Convention. 1908. Pp. 168. Price, 50 cents.

Dr. Tichenor, the subject of this sketch, was for many years one of the foremost figures among Southern Baptists. It was

his vision and voice more than any other perhaps which stirred them to an appreciation of the great need and great opportunity in their midst. He was "the Home Mission Statesman." The story of his life has been well told by his son-in-law, Dr. Dill, in the first seventy-five pages of this work, while in the remaining pages there are personal estimates and some characteristic productions from the pen of Dr. Tichenor himself. The whole makes a very readable, instructive and valuable volume. The mechanical work of the volume is excellent.

W. J. MCGLOTHLIN.

VII. BIBLICAL INTRODUCTION.

Roman Catholic and Protestant Bibles Compared. The Gould Prize Essays.

Edited by Melancthon Williams Jacobus, D. D. Second Edition. Scribner's Sons, New York. 1908. Pp. 361.

A statement concerning the attitude of the Catholic church toward the Bible made by a priest in correspondence with Miss Helen Gould induced her to offer three prizes for the three best essays on the Catholic English Bible and the American Standard Bible of 1901. The offer was made to Dr. White, President of the Bible Teachers' Training School, who undertook to carry into execution Miss Gould's purposes. Two hundred and sixty-five essays, limited to fifteen thousand words, were submitted in the contest. Five able judges were selected and after mature consideration unanimously agreed in awarding the prizes to the essays which are here published. In this second edition illustrative diagrams, extensive notes and a composite bibliography are added and constitute a valuable feature of the volume. The essays are a popular presentation of the origin, history and characteristics of the two English Bibles. The first-prize essay, by Dr. W. T. Whitley, of England, is a production of great merit. It is packed full of information, is backed by mastery of the subjects at first hand and will be found as valuable to scholars as interesting to the ordinary reader. It is a production of the first order. The others will be read with profit.

W. J. MCGLOTHLIN.

The Peculiarity of the Bible.

By Conrad von Orelli. Professor in the University of Basle, Germany. Eaton & Mains, New York. 1908. Pages, 84. Price 40 cents.

The purely naturalistic explanation of Jehovah worship is here stated and refuted. The various Semitic parallels are disposed of and the author shows the early existence of lofty worship of God as supreme. The character of God in the Bible is unique and harmonious and fully revealed in Jesus. The book is well done.

A. T. ROBERTSON.

The Story of the Revised New Testament. American Standard Edition.

By Matthew Brown Riddle. The Sunday School Times Company, Philadelphia. 1908. Cloth, 89 pp.

This story told by one of the American Company of Revisers gives many interesting facts not known to the public. The account of the preparation of the Standard Edition of the American Revised New Testament has never been published before. Thirty-five years have passed since the work began, and many letters of inquiry have revealed the fact that little is known and a growing desire is felt to learn about the details of the story. This scholarly, yet popular, sketch by Dr. Riddle, of the Western Theological Seminary, of Allegheny, Pa., will, beyond doubt, meet a long-felt want. Especial interest will be awakened by what the author has to say in the closing chapters, not only on the preparation, but also on the reception and the distinctive features of the American Revised New Testament.

GEO. B. EAGER.