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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. MISSIONS.

Missions in the Plan of the Ages. By William Owen Carver, M.A., Th.D. Fleming H. Revell Co., New York.

Dr. Carver's book is not an addition to the already overcrowded shelves of missionary literature, for it is only remotely connected with them. It stands on a separate shelf, and practically stands alone, by reason of its purpose, its masterly treatment, its splendid achievement. Here are no maps, no statistics, no description of a needy world, no sentiment, no coaxing, no thought of begging for men or money "for missions." All these things are needed, but something far above and beyond them is needed, if the work of preaching the gospel to every creature is to be accomplished. And that "something" has been supplied by Dr. Carver. I am frank to confess that nothing has so taken hold of me for some years as this treatment of an almost threadbare subject. It is strikingly fresh, thrilling with the life of the day-dawn.

"Missions in the Plan of the Ages" takes us back to the eternal foundations of things. The missionary idea—the gospel for the world—is the purpose of God from the beginning. God is the author, Jesus is the Revealer, man—redeemed man—is the Agent by which the plan is to be realized. "World-wide redemption is not an afterthought, but a part of the eternal purpose of the Heavenly Father," says Dr. Carver. Missions have not their inception in the love of man for his fellows, but in the heart of God for the world—the whole of it. The outworking of this overmastering conception of the gospel is fairly astonishing in its discovery of the mighty missionary stream that moves from Genesis to Revelation. What is the best book on missions? The answer of Dr. Carver is, by

wonderful illustration, the Bible. The universality of the gospel is the plan of God, revealed through a common creation, a common law, a universal spirit in the chosen people, the chosen prophets—culminating in Jesus Christ, who is the light of the whole world. Here is the necessity upon the minister to come to a new realization of the world-aspect of the gospel. The average Christian will not realize it if the minister does not. The basis of missions is not in human need—however great; not in sentiment—however beautiful; but in the great purpose and plan of God, fully revealing itself in Jesus Christ, and by him through all his children. “The disciple must ever be the hands through which the heart of the Redeemer lays hold on needy men.” “He [Jesus] indoctrinated the dozen that he might evangelize the millions.” “A redeemed man is Christ’s agent in redemption.” The discussion is not built upon isolated or specially-chosen passages of Scripture, but reveals the veritable breathing of the entire Bible.

When the author comes to discuss the Missionary Message, Plan, Power, and Work, there is the masterly interpretation of what we like to call the “old” gospel, yet coming with the freshness of a revelation. Nothing new is asked for; it is the message and plan of Jesus, “into all the world;” it is the power of Pentecost—the Holy Spirit. The chapter, “The Missionary Power,” is a veritable tract on the place and power of prayer for missionary service, but its application sweeps beyond the missionary meaning, and touches a vital need in every Christian’s heart.

The last chapter, “The Prophecy of Missions,” is the most difficult, perhaps, for the reason that it is easier to interpret the past than to forecast the future. There is room for discussion here, yet in the main Dr. Carver takes the safe path. It is true that the full realization of the kingdom lies in the next world; yet, ought we not to look for a greater manifestation here among men? The question sometimes rises: May we not over-spiritualize the meaning of the message of the kingdom? This is in no sense a criticism; it is the natural suggestion growing out of the spiritual triumphs of the gospel, which the final chapter so strongly emphasizes.

"Missions in the Plan of the Ages" must have a place in every minister's library; it ought to go into every layman's home. We shall have new missionary preaching as we grasp these wonderful studies. It is the sweep of vision that makes a man. This book creates a world vision. There is a world-throb beating through every paragraph, because the author has caught the movement, the rhythm, of the heart of God, pulsating through the Book he has given to us. The Jews misread their scriptures, and so crucified their Lord; we are in danger of misreading the Scriptures, and so defeating the mission of our Lord, and hindering the divine plan of the ages, which is a world redeemed to God. Plainly, then, we see that missions is a synonym for world-evangelism; the modern missionary impulse is the rediscovery of the plan of God. The plan of God must be the working plan of his children. Any other gospel is a misnomer, unworthy a place in the Christian's thought, or in the minister's commission.

WILLIAM HENRY GEISTWEIT.

Mission und Evangelisation im Orient. Von D. Julius Richter, Pfarrer in Schwaubeck (Belzig), Herausgeber der *Ev. Missionen*. Gütersloh, 1908. Druck und Verlag von C. Bertelsmann. Seite 320. 4.50 M., gebunden 5.50 M.

Here we have the second volume of Richter's *Allgemeine Evangelische Missionsgeschichte*. It is pleasant to know that the history of evangelical missions has been undertaken on an adequate scale. The first volume which appeared two years ago gave us the history for India. By the Orient as discussed in this volume readers in America will need to be told that the "Nearer East" is meant. The countries in review are the Turkish Empire, discussed in several chapters under its subdivisions; Persia, Egypt and Abyssinia. But first of all we have an extended discussion of the Mohammedan world and the Oriental Churches, in Chapter I. Chapter II. tells of the earlier missionary efforts of Henry Martyn, the Church Missionary Society, and the Basel Mission to the Caucasus. Thence taking up the various political divisions in order the problems and the

progress of the work are narrated with thoroughness, system and sympathetic insight. An appendix discusses the work of the Bible Societies. Statistical tables are added also.

There is no more instructive field for missionary study than just that covered in this volume, and recent and current events in this territory give it especial interest and value for the missionary student at the moment. Dr. Richter's volume, with its thoroughness and comprehensiveness is opportune for this need.

W. O. CARVER.

Die Lebenskräfte des Evangeliums. Missionserfahrungen innerhalb des Animistischen Heidentums. Von Joh. Warneck, lic. theol., Missionar. Berlin, 1908. Verlag von Martin Warneck. Seite XI+327.

The author of this volume has had peculiar opportunities for missionary study; reared in the family of his illustrious father, Professor Gustav Warneck, the great missionary student and teacher and writer; and then himself a missionary for some years already. He shares his father's deep piety and spiritual views of religion and of the missionary enterprise as also facility and clearness as a writer. In this volume he has undertaken to give us a picture of the condition and need of heathenism viewed from the standpoint of its religious defectiveness. The religious principle is recognized and the worth of religious striving, while emphasis is also laid on the bondage and impotence of heathen religion. The necessity for the missionary's understanding the religion and the feeling of the people to whom he goes is pointed out, and then we have set down in clear, distinct analysis the spiritual gifts of the Gospel to the heathen. The missionary is to come with his message as a message of revelation and authority, not to compete with the native religion in polemics nor in scorn but as the response to the needs of the soul so poorly met in his idolatry. The heathen will then find in the Gospel when he comes to know it Truth, the living God, Release from fear and bondage to ghosts and demons, Divine Love, Morality, Hope of everlasting Life.

The study will be valuable especially for any who contem-

plate foreign mission service, and hardly less so to those who seek to understand the living power of the Gospel as a social force in the midst of what we call Christian civilization.

W. O. CARVER.

Our Little Grecian Cousin. By Mary F. Nixon-Roulet, author of "God, the King, My Brother", "Our Little Spanish Cousin", "Our Little Alaskan Cousin", "Our Little Brazilian Cousin", etc. Illustrated by Diantha W. Horne. 141 pages.

Our Little Egyptian Cousin. By Blanche McManus, author of "Our Little English Cousin", "Our Little Arabian Cousin", "Our Little Dutch Cousin", etc. Illustrated by the author. 131 pages.

These two volumes belong to "the Little Cousin Series", of which L. C. Page & Company have a library of three dozen volumes, uniform in size, style and price (60 cents). The material and workmanship are of fine quality and the volumes very attractive. They give in fascinating, vital style a great deal of information concerning the life, habits and lands of the people of the different countries. It is a delight to read such books. Each story has some interesting child characters about whose personalities the facts and descriptions naturally gather. The illustrations are good.

W. O. CARVER.

O Heart San. The Story of a Japanese Girl. By Helen Eggleston Haskell, author of "Billy's Princess", etc. Illustrated in colors by Frank P. Fairbanks. L. C. Page & Company, Boston, 1908. 136 pages. Price, \$1.00.

It would be difficult to imagine a more charming little work than this. Aside from two or three instances of improbability the story is faithfully true to Japanese life. Although a very brief story it is complete and has the heart story of its heroine. Every sentence, almost every phrase, reflects some Japanese trait or coloring. It is packed full of information of Japanese life, customs and scenery. The mechanical work deserves to be set down as a work of art in every way. This is one volume

of a series, which the publishers designate "Roses of St. Elizabeth Series", designed for children but desirable for all.

W. O. CARVER.

Heroines of Missionary Adventure. True Stories of the Intrepid Bravery and Patient Endurance of Missionaries in Their Encounters with Uncivilized Man, Wild Beasts and the Forces of Nature in All Parts of the World. By E. C. Dawson, M.A. (Oxon), Canon of St. Mary's Cathedral and Rector of St. Peter's, Edinburgh, author of "The Life of Bishop Hannington", "Lion-Hearted", "In the Days of the Dragons", etc., etc. With Twenty-four Illustrations. Philadelphia, J. B. Lippincott Company; London, Seeley & Company, 1909. Pp. 340.

There are thirty-nine chapters in this delightful and highly useful work. telling the most striking facts of many heroic women who have carried the Christ to the homes of many lands. Some of the names which appear are Mrs. Duff, Mrs. Robert Clark, Mary Reed, Irene Petrie, Mrs. Hudson Taylor, Fidelia Fiske, Mrs. Bishop, Miss Whatley and numerous others. Such works as these will supply the place too often filled by unhealthy stories of adventure and they should be in all homes and libraries. The young would devour them with avidity and older readers would find them highly engaging. These publishers deserve thanks for the series of such books they are producing.

W. O. CARVER.

Heroes of Modern Crusades. True Stories of the Undaunted Chivalry of Champions of the Downtrodden in Many Lands. By Edward Gilliat, M.A. (Oxon), Sometime Master at Harrow School; Author of "Forest Outlaws", "The Romance of Modern Sieges", etc., etc. With sixteen illustrations. Philadelphia, J. B. Lippincott Company; London, Seeley & Company. 1909. Pp. 352.

The first five chapters deal with the crusade against slavery in last century, especially English and American slavery; with accounts of the work of Clarkson, Wilberforce, and Lincoln. Next follow chapters on St. Vincent de Paul, John Howard,

Oberlin, and Romilly and the work of these for various classes of the helpless and oppressed. Two chapters deal with the temperance crusade and more particularly of the work of Father Mathew. Then we have chapters on the reforms of Lord Shaftesbury, General Gordon, Sir George Williams, Quintin Hogg, Dr. Grenfell, and Dr. Barnado. It is a charming and highly useful work and places within easy reach of all the records of these important reforms. There is something of the one-sidedness of the crusade in the accounts, but on the whole the accounts are trustworthy and the work well done.

W. O. CARVER.

Missionary Heroes in Asia. True Stories of the Intrepid Bravery and Stirring Adventures of Missionaries with Uncivilized Man, Wild Beasts and the Forces of Nature. By John C. Lambert, M.A., D.D., Author of "The Omnipotent Cross", "Three Fishing Boats", etc., etc. With Ten Illustrations, Philadelphia, J. B. Lippincott Company; London, Seeley & Company. 1908. Pp. 158.

These stories are well told and are made up from the biographies of prominent missionaries. The subjects of the six chapters are James Gilmore of Mongolia, Jacob Chamberlain of India, Joseph Hardy Neesima of Japan, George Leslie Mackay of Formosa, Miss Annie R. Taylor of China and Thibet, and Dr. A. Macdonald Westwater of Manchuria. The narratives are well written and will give entertainment, instruction and will awaken missionary enthusiasm. They are well adapted for children and young people but not wanting in fitness for all ages and classes.

W. O. CARVER.

Stewardship and Missions. By Charles A. Cook, Author of Systematic Giving, Stewardship, the Holy Spirit in Church Finances, Helpful Portions for the Prayer Life. Published by the American Baptist Publication Society for the Baptist Forward Movement for Missionary Education. Pp. 170.

Mr. Cook has for years devoted his time with intelligent enthusiasm to the inculcation of the principle of stewardship.

His booklet on that subject had a wide reading and deserves to be permanently studied. In the present volume the general principles of stewardship are applied to the specific field of Missions. No effort is made to avoid the matter of the work entitled Stewardship, but rather is it freely used. There are eight chapters with a series of questions at the close of each, while topic notes adorn the margins all along. Several full-page illustrations add attractiveness and pedagogical value. The book is full of life and is admirably adapted to the use of individuals, classes and ministers. The principles are illustrated with anecdote and quotation as well as enforced by Scripture quotation.

W. O. CARVER.

A Syllabus of Lectures on the Outlines of the History of Christian Missions. By William Owen Carver, M.A., Th.D. Baptist World Publishing Co., Louisville, Ky., 1909. Pp. 63.

For some years Professor Carver has used a syllabus on the principles and history of missions in his class in Comparative Religion and Missions. The part on the Biblical basis of missions he has now expanded and published under the title, "Missions in the Plan of the Ages." The other part Professor Carver has revised, somewhat enlarged and brought up to date and now offers to the public as a syllabus. It is the most satisfactory outline of the long and interesting story of Christian conquest with which I am acquainted. All who are interested in the subject will find this a most valuable guide.

W. J. MCGLOTHLIN.

Doctor Lee. By Marshall Broomhall, B.A. With preface by Walter B. Sloan, with Portrait. Morgan & Scott, London and China Inland Mission, London and Philadelphia. 61 pages. Price, 20 cents.

This is a beautifully bound little volume with art cover. It contains an interesting and suggestive account of a Chinese

Christian of the third generation who for a few brief years became a leader in Christian thought in a section of China. His conception of Christian life was of the Keswick type and his experience hardly normal. but the life was influential and its story will be of service in many ways.

W. O. CARVER.

In Captivity in the Pacific; or, In the Land of the Bread-fruit Tree.
By Edwin J. Houston, Ph.D. Philadelphia, The Griffith and Rowland Press, 1909. 422 pages. Price, \$1.25.

This is the third of a series of four books by Dr. Houston in which he undertakes to set forth the leading characteristics of the Pacific Islands and their people by means of the story of some boys who are supposed to have been cruising, shipwrecked and undergoing various other experiences in the South Seas and other parts of the Pacific. In this volume two of the boys are captured by some savages and carried to live in their island as members of the chief's family. There are many points at which the work is open to criticism, but the test that counts for most is that one's own boys are ever eager for more of the story. The author's chief weakness is that he sacrifices artistic progress and consistent disposal of persons and events to the end of giving useful and full information. If that is a fault it leans to virtue's side.

W. O. CARVER.

Desert, Mountain and Island. Two Studies on the Indians of Arizona, Two Studies of New Mexican Life, Two Studies on Porto Rico. By von Ogden Vogt. Presbyterian Home Missions (Young People's Department), 156 Fifth Ave., New York. Pages 39. Price 15 cents.

A remarkably bright, vivid and informing tract, designed to set forth for Presbyterian children and young people the work of Presbyterians in the territories indicated. There are map sections for each set of studies, and numerous good pictures. A slip accompanies, with a bibliography and instructions for using the pamphlet.

W. O. CARVER.

The Resurrection Gospel. A Study of Christ's Great Commission. By the Rev. John Robson, D.D., author of "Hinduism and Christianity", "The Holy Spirit the Paraclete", etc. Cincinnati: Jennings & Graham; New York: Eaton & Mains, 1908. Pages 311. Price \$1.25.

Dr. Robson is already known and appreciated for extensive service of authorship and translation in the field of missions. In the work before us he has undertaken a fresh and comprehensive study of "The Great Commission" in all its relations to the missionary enterprise. Such a study was needed, and it is here presented in clear and mature thought, flowing and vigorous style, in type and general mechanical work such as are a delight to any reader.

There has been but one exhaustive study of this Commission, and that, unfortunately, is out of print. The remarkable work of John Harris in the middle of last century will never be surpassed for thoroughness and comprehensiveness. It has long seemed a pity that it has been allowed to pass out of common use. There ought to be a new edition of it, with the necessary modifications.

The present work will largely supply the place of Harris, and every generation ought to have in its reading some such study of that command which gives imperative force and authoritative commission to the fundamental Christian impulse to propagandism, to universal evangelization.

Our author clears the way by an examination of the "critical assault on the Great Commission," which is scholarly and sympathetic, but clear and forceful. The relation of the Messiah to Israel, the relation of the Resurrection to the Gospel Commission and the Lord himself in the light of his resurrection are all discussed positively as well as defensively in relation to the rationalistic attacks on these fundamentals.

"The Church of the Resurrection" is discussed with remarkable insight. The definition of the church as "(a) the company of believers in Christ, (b) engaged in the service of His Kingdom," may lack in completeness, but it certainly contains the most elemental essentials. He correctly apprehends that the

commission is given to all the members of the church and is to be discharged with a sense of individual responsibility. Of course all this makes the missionary idea the formative principle in the institution and organization of the Church—or as some will prefer to say, of churches..

“The Resurrection Name of God” is treated in its practical implications for a conquering gospel in a suggestive way.

“The Resurrection Message to Man” calls for two chapters on “Repentance” and “Forgiveness of Sins.”

The “Great Aim” of the Commission is discussed with adequate fullness and with a clear perception of the full idea of making disciples of the nations.

The “Appointed Means” of the Commission has been too often and too fully discussed to leave room for anything new but properly finds place here.

“The Power of the Resurrection” is analyzed, the “blight of that power in modern preaching” deplored, and “conditions of recovery of the power” discussed.

The final chapter is on “The Sacrament of the Resurrection.” It is here that the author flounders hopelessly in a bog of strange confusion. He has broken away from some of the usual Presbyterian ideas, certainly, but he has apparently been much afraid of coming out on some distinctly anti-Presbyterian conclusions. As to the significance of baptism and its place in the Christian system, he has advanced some new ideas, to be sure, as he can claim also the distinction of presenting some new arguments, even if we cannot say supports, for the general Presbyterian ideas of the two ordinances.

He and Paul are in direct conflict on the matter of baptism, but Dr. Robson tells us that the content of baptism can be found only in the Commission. Baptism is, then, “a means toward making a disciple,” but “it is a means of grace to them [the subjects of baptism] because it is primarily a means of grace to those who administer it.” * * *

He concludes that “*Baptism is to be administered to those who are to be taught to observe the things that Christ has commanded.*” He refrains from discussing how this would be ap-

plied in the Christian countries (1), but is quite clear that "in non-Christian lands" the ordinance should be applied only to those who have been convinced by preaching and teaching that Jesus is Christ and Lord and who have professed faith in him.

The ordinance is not to be required to be administered by the Church, nor by ordained men, however desirable this might be, but by any worker. Such, he thinks, is the teaching and example of the New Testament.

W. O. CARVER.

Peru: Its Story, People, and Religion. By Geraldine Guinness. Morgan & Scott, Ltd., London. Pp. xxiv., 438.

Probably there is no better account of the social and religious condition of Peru; certainly there is none so interesting and so well illustrated. Miss Guinness comes of a good missionary stock and has qualified herself for observation and for service by a course at the London University. She recounts the story of this state, showing how the greed of the white man, for gold at first, and for rubber now, has been an abiding curse. She describes two or three typical cities, and parts of the country: she shows how the Indians are oppressed, though they form more than half the population. Hawkers can force goods on them, they are drafted for the army, they are taxed heavily by the priests both in cash and in forced labour, and they are afforded no education. If the lot of the men is hard, that of women and children hardly bears description.

The religion of Peru is Roman Catholic, and no other worship may be public. The system is criticised as paganized Christianity, as a political power, as a spiritual famine, and as a moral pestilence. Abundance of evidence is given for each count in the indictment. It is shown how education is provided by the state, with the result of producing atheists and spiritualists. Then a brief account is given of the Protestant efforts to combat all these evils, and the book closes with an appeal to those who now know the condition of things, to aid in remedying them.

This has special pertinence for Americans, who claim the

South as their sphere of influence. To Baptists again this book should sound as their own summons, for who else can oppose Rome without lying open to an awkward *Tu quoque* on the matter of tradition and infant baptism. May it result in many recruits to this most needy of fields.

W. T. WHITLEY.

The New Horoscope of Missions. By James S. Dennis, D.D., author of "Christian Missions and Social Progress", and "Foreign Missions After a Century". New York: Fleming H. Revell Co., 1908. Pages 248. Price \$1.00 net.

This volume represents the John H. Converse Lectures before the McCormick Theological Seminary, with an appendix consisting of a reproduction of Dr. Dennis' address before the Parliament of Religions, Chicago, 1893, on "The Message of Christianity to Other Religions." This course of lectures is the first on a new foundation and is another proof of the deepening interest in the cause of missions in our schools. Two first courses of endowed lectures are reviewed in this department this quarter.

Dr. Dennis is one of the very best known and best appreciated writers on missions, and is looked to as an authority on the subject. In the Converse Lectures he has given us a sort of second series of the *Foreign Missions After a Century*, which was a notable book fifteen years ago and onward. The *New Horoscope* is broader, more definite, rests more on detailed facts, and so marks great progress in the position of missions in the thought of Christians as compared with the outlook of the former book, splendidly optimistic and inspiring as that book was.

The present horoscope is made from four comprehensive observations of the missionary firmament. The first observation discovers "A New World Consciousness," the second looks upon "Strategic Aspects of the Missionary Outlook," the third sees "A New Cloud of Witnesses," the last takes account of "First Annals of the Kingdom."

The lectures are in excellent style, are based on facts and interpret these facts sanely and hopefully. The book will itself help to realize the visions of its seer. W. O. CARVER.

India, Its Life and Thought. By John P. Jones, D.D., South India, author of *India's Problem, Krishna or Christ*, etc. New York: The Macmillan Co., 1908. Pages xvii.+448. Sixteen illustrations. Price \$2.50 net.

Dr. Jones has given himself a permanent place in the appreciation of missionary and other students of India by his volume on "India's Problem, Krishna or Christ," published a few years ago. This new volume greatly increases his service in this interest. He is an experienced student and close observer of the ways, nature and needs of the India people, and has the gift of setting forth with remarkable clearness and ease what he has seen and thought. It is significant that he has not wholly escaped that snare of all writers of India, generalized statement of facts of limited application. What is true of one part of India or of one section of its people may not be true of another part of the land or another section of the people. This the world is coming slowly to learn, and Dr. Jones has helped to teach it. But he falls into the almost inevitable, and certainly excusable, error of treating the Bhagavad Gita as the universal Hindu Bible, which is extensively true, but as Dr. Jones himself clearly implies in other parts of his work, has little influence with many classes of the people, and with some none at all. The Puranas and the Tantras certainly hold a place of primacy with very many. This is a matter of relatively little importance. Many readers will be able to get a clearer and more accurate idea of India from this book than from any other source. "India's Unrest," now attracting so much attention and awakening no little just apprehension, is discussed with insight. There is brief presentation of the many and varied faiths of the land. Then we have a delightful description of a journey into Burma and of the relative freedom of the Buddhist faith in that part of India. Readers will find a remarkably full and lucid exposition of the complicated caste system.

The Bhagavad Gita is discussed with sympathetic appreciation of its excellencies and searching condemnation of its defects, though here it seems to the reviewer that over much is made of the fact that this "Bible" presents several "ways of salvation" since it is not impossible to combine these and in a measure Christianity does so combine them.

Popular Hinduism, as distinguished from that of the philosophical and systematic writers, is fully set forth in all its weakness as also the religious ideals of the people. Home life in India is opened up to us. Then all the later religious movements are reviewed, Islam, Buddhism, various Hindu reforms and finally the Progress of Christianity, where the author discusses the principles on which the Christian conquest is to be made triumphant. The work should have a large place in missionary studies and in the reading of all who for any reason want to know India from the religious point of view. There is a note of deep pathos in the words in which after thirty years of devoted service the author dedicates his book "To my dear children who have bravely and cheerfully endured the separation and the loss of home for the sake of India."

W. O. CARVER.

II. CHURCH HISTORY.

Modernism. The Jowett Lectures, 1908. By Paul Sabatier. Translated by C. A. Miles, with a Preface, Notes and Appendices. New York, Chas. Scribner's Sons, 1908. Pp. 351.

The Programme of Modernism. A Reply to the Encyclical of Pius X., etc. Translated from the Italian by Rev. Father George Tyrrell. With an Introduction by A. Leslie Lilley. G. P. Putnam's Sons, New York, 1908. Pp. 245.

Roman Catholicism Capitulating Before Protestantism. By G. V. Fradryssa, Doctor of Philosophy and Theology, etc. Translated from the Spanish. Southern Publishing Co., Mobile, Ala., 1908. Pp. 359.

Der Modernismus. Von Professor D. Karl Holl, of Berlin. Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany, 1908. Pp. 48.

That there is wide-spread interest among all confessions in the recent movement within the Catholic Church, which has come to be known as Modernism, is shown by the stream of books dealing with the subject, both Catholic and Protestant, which comes pouring from the press. The above books are practically agreed as to what Modernism is and what it signifies, and that it is on the whole rightly named. It is the result of modern criticism, modern philosophy and modern science penetrating the Catholic laity and the more cultured members of the priesthood. All agree that its adoption would mean a profound revolution in the church, and the official hierarchy declare that it would result in nothing short of dissolution. All four of the books look upon this as the most serious crisis in the history of the Roman Church since the Reformation of the sixteenth century.

Sabatier writes from the standpoint of liberal French Catholicism. The author is an ardent admirer of Loisy and regards him as the heart and soul of the movement. And indeed in this opinion the others substantially agree. Sabatier denies that the movement is due to an infiltration of Protestantism and maintains that Loisy's "The Gospel and the Church" is an effective answer to the Protestants Harnack and Auguste Sabatier (page 76). He regards the origin, impulse and power of the movement as primarily religious, "It is", he declares, pp. 32 f, "this experience of increased religious life which is the essential characteristic of the Modernist movement. Modernism is breaking up the religious soil in a way which, though not generally noticed, is even more important than its work in the scientific field". "It is this note of piety combined with freedom, of love for the Church at the moment when in certain respects the author is at war with her hierarchy", p. 36, which he declares to be the most distinctive feature of Loisy's work. "Modernism is a spiritual spring which penetrates, vivifies and rejuvenates all things", p. 79. "It is an unexpected current of mysticism, passing over our age and giving un-

speakable fervor and power to those who drink it", p. 88. These quotations will serve to show Sabatier's conception of the movement as the result of mysticism and revived religion in the Catholic Church rather than as intellectual in its origin.

He admits that the party have no recognized leader and no unity of thought or purpose. "Modernism is in no degree contained in an intellectual proposition; it is not a system or a new synthesis, it is an orientation", p. 69. "It has no creator or head. . . . The Modernists, then, are not neo-Catholics, nor even reformers", p. 72.

The author declares the Modernists are thoroughly loyal to the Catholic Church. "Authority may exile the Modernists"; he declares, "it will never be able to separate them from the soul of the Church, or prevent them from being attached to her by bonds of love which no human government can break. . . . The Modernists are quite resolved to conform to the end, if they can, to all the Church's laws", p. 87.

The author lays responsibility for the present crisis on the shoulders of Pius X. whom he continually reproaches as ignorant, narrow, bigoted, mediæval, inquisitorial, without knowledge of or sympathy with the difficulties and anxieties of the modern cultured world. He seems to rejoice in the fact that such a pope is reigning since his repressive measures will force Catholics to shake off the shackles and achieve freedom once and for all. "The present crisis will not kill the Church, it will transform her; the Catholic of to-morrow will be no longer a subject but a citizen," p. 102. The author finds fault with the pope because he takes his office and the dogma of his infallibility with all seriousness. "He performs his office as infallible pope with a sincerity, a simplicity and a conviction which have something touching about them . . . Never perhaps has there been seen in so lofty a position a like absence of all hesitation, a mind so completely impervious," p. 111.

The author is enthusiastic and optimistic. He not only believes in Modernism; he believes in its speedy and complete triumph. He is sure that that triumph will be a great blessing to the world and to the Church itself. "Modernism is already virtually victorious," p. 161. The Church will be transformed

but she will be saved, all that is genuine in her will be preserved and heightened in significance by Modernism. "In the Middle Ages the Church saved Science, in the twentieth century Science will save the Church," p. 133. "Modernism is as sure of the future as the sap which rises in the tree, and all the forces hurled against it will be as ineffectual as an army sent out against the spring," p. 162. In the last half of the book are printed translations of four very important documents, among them the new Syllabus and the famous Encyclical against the Modernists.

One is impressed with the intensity, the mystical piety and enthusiasm, the optimism and hopefulness of the lectures, but is not convinced. The author is brilliant rather than profound.

"The Programme of Modernism" is a much weightier book. When Pius X. published his Encyclical against the Modernists, September 8, 1907, a translation of which is printed in this volume also, a number of Italian priests collaborated in the production of a reply which they published under the above title. It has been translated into English by Rev. George Tyrrell, a liberal English Catholic, and provided with an introduction by A. L. Lilley, a London vicar. The whole is a serious and able production. It is far less hopeful than the preceding book; it appreciates the seriousness of the situation and the radical character of the changes which are proposed as Sabatier does not. They regard themselves as the faithful subjects of the Church, "resolved to cling to her till our last breath . . . devoted sons of the Church, obedient to that authority in which we recognize a continuation of the apostolic pastoral ministry", p. 2. And yet condemned by that authority "we present ourselves without any disrespect, but with a profound sense of the rights of our religious personality, before the tribunal of the community to which we belong to answer the accusations alleged against us. . . . We simply set forth our position and invite the judgment of our brethren upon it, and indeed the judgment of history," p. 3. Such words are the expressions of men who have the calm seriousness of mighty convictions in the presence of powerful opposing forces. They regard the present condition of the Catholic Church as lamentable in the

extreme and yet they doubt if she has in her the possibility of reform. They speak of "her rapidly-dwindling followers", "her deserted sanctuary, no longer visited by the warmth of that public life which throbs alike in the workshop and the university", etc. They complain that there is a want of a sense of brotherhood in the Church, of its aloofness from the life of to-day, of its lack of sympathy with the struggles and perplexities of mankind. They declare that "Church and Society can never meet on the basis of those ideas which prevailed at the Council of Trent, nor can they converse together in mediæval language", p. 5. They sadly assert that since leaving the seminaries and coming in contact with the world as it is they "have felt the solidity of that theoretical ground which we had learnt to regard as the indisputable basis of Catholic faith give way beneath our feet. . . . The pretended bases of faith have proven themselves rotten beyond cure", p. 7. The programme which they propose is nothing short of a transformation of the Catholic Church in such a way as to bring it into sympathy and harmony with the modern world, its sense of universal brotherhood, its scientific methods and beliefs, its democratic aspirations and its progressive nature. And yet with a programme so radical they are not wholly without hope of ultimate success. "We cannot believe that the Church will ultimately reject our programme as mischievous," p. 4. "We believe we are rendering a true service to the Church in breaking through this deplorable tradition of abuses and concessions, and in respectfully but firmly explaining our contentions", p. 8.

The Encyclical had affirmed that their views were determined by their subjective philosophy. This they deny and declare that they have reached their present position by the way of Biblical criticism, both textual and higher. They go into the question with some fulness and state as their position substantially what has been the position of radical Protestant critics for many years. "It has been a prolonged documentary study of the Gospel narratives that has led so many of us to revise the traditional opinions about the foundation of the Church and the institution of the Sacraments," p. 17. So has the patient study of Christian history been influential in form-

ing their opinions. "Finally, it has been long years passed in the patient comparison of the various stages that mark the development of Catholic thought that have almost unconsciously driven us to adopt a new theory as to the development of dogma from the teaching of Christ," p. 17. "Modern criticism has revolutionized the historical outlook," p. 21. "Modernism stands for a method, or rather for *the* critical method, applied conscientiously to the religious forms of humanity in general, and to Catholicism in particular," p. 18.

They admit, as Sabatier declared, that they have as yet done nothing in the way of building, nothing synthetic. "We are the first to declare openly and emphatically that we have as yet no definite synthesis and are only groping our way laboriously, and with much hesitation, from the now assured results of criticism to some sort of apologetic, whose aim is not to subvert tradition but solely to make use of the eternal postulates of religion familiar to the most authentic conception of Catholicism," p. 20. Criticism has forced them to alter their conception of the Old Testament, of Inspiration and Revelation, of the New Testament and of Christian history since apostolic days. "It as yet they have been able to build up nothing in the room of the shattered conceptions that have fallen about their feet. How far they have departed from accepted standards of Catholic orthodoxy will be seen from their statement that "such a criticism of the historical substance of Christ's teaching does away with the possibility of finding in it even the embryonic form of the Church's later theological teaching. So too an impartial study of patristic tradition . . . has proved how idle it is to look there for the fundamental lines of Catholic theology as systematised by the scholastics and adopted in the definitions of Trent. What, without prepossession, must be admitted is, a progressive development of Catholic theology", pp. 76, 77. "We cannot possibly deny the evolution of Catholicism," p. 91. "Everything in the history of Christianity has changed—doctrine, hierarchy, worship," p. 92.

They deny that they are agnostics as charged in the Encyclical or that "immanentism" has influenced their views,

though they admit the kinship of this philosophy with their own position; they resent decisively the charge that they are the enemies of the kingdom of Christ or of the Catholic Church, considering themselves her most loyal and useful sons, while they oppose the hierarchy and its pretensions.

The third book has a deceptive title. It is not so much a treatment of the changes that are in progress or are threatening in the Catholic Church as a vigorous polemic against many fundamental Catholic positions. The author has long been a Catholic clergyman, a Spaniard, with much learning and extensive observation and experience in many countries. He came to America expecting to find a freer Catholicism than he knew in Spain, only to discover that the most popular and widely read exposition of Catholic faith in this country, Gibbons' "Faith of Our Fathers", was full of mistakes and maintained positions which would scarcely be tolerated in Europe. His book was written largely to meet this work of Cardinal Gibbons. With ample learning, with an insight which is hardly possible to a Protestant, with an admirable spirit of candor and fairness the author attacks nearly all the fundamental positions of Catholicism. His two lines of attack are Biblical exegesis and historical investigation. It is marked by none of the hysteria and rancor which too often mars the work of a new convert. It is one of the sanest, most fraternal and ablest books of the kind with which I am acquainted.

The author is acquainted with the Modernist movement and is sympathetic toward it, but seems to have reached his conclusions from the practical side of morals and religion, the side of real life, rather than from the intellectual. He seems to have broken with Catholicism much more completely, and to be anxious to help others out of the Church and keep Protestants from the profound disappointment that must follow entering it. He has no thought of revolutionizing the Church as a whole but only of saving individuals from its clutches.

The fourth is a mere brochure by a Protestant professor in the University of Berlin. But it is exceedingly able and helpful. The author regards the present crisis as the most serious, with the exception of the Reformation, that the Catholic Church

has ever been called to meet. It does not deal with individual dogmas or certain features of the constitution but involves the entire realm of faith and the complete outlook on life, "striving after a complete transformation of the entire theological and hierarchical system".

After a historical sketch of liberal movements in the Catholic Church in the past the author points out that the present movement began among German Catholics about 1890. It now affects France and Italy and to some extent England and America, while it seems to have been squelched in Germany. He believes it sprang from a renewed study of Christian history in the scientific spirit, along with the critical study of the Scriptures. "In the name of history as in the name of piety struggling after personal conviction, the demand was made to separate between the passing and the permanent in Christianity and to cast aside that which was outgrown," s. 24. This was the demand in France. The author regards the English priest George Tyrrell as the noblest figure in the whole movement. "He knows what religion is because he lives in it," s. 29. "As in Loisy the movement reaches its scientific, so in Tyrrell it reaches its religious zenith," s. 32. The author finds that all the Modernists, of whatever direction, are united in the fact that "the final impulse in all was the necessity of building up for themselves a personal conviction of their religion". In this effort they leave the fundamental Catholic principle of authority and have already passed over to the fundamental position of Protestantism. It is this mark which makes the movement so hopeful from a Protestant standpoint. One must wonder with the author that they still strive to regard themselves as good Catholics. The author recognizes as every Protestant must recognize that they are no longer Catholics if this term is to be defined as in the past. The pope and the Catholic Church are fighting for their very existence. If the programme of the Modernists should be adopted the Catholic Church would cease to exist. It would become something else. Every vested interest in the great organization must fight the Modernists. "They are actually dissolving the Catholic Church. Every pope must decide exactly as Pius X. has done," p. 42.

In other words the Protestant author of this brochure regards the reform or adaptation of the Catholic Church to the modern world as impossible, and with this opinion the reviewer agrees. Modernism must be suppressed or excluded or the Catholic Church will perish.

W. J. MCGLOTHLIN.

Der Hexenwahn. Von Pfarrer Lic. Dr. R. Ohle-Preuzlau, Tübingen, 1908. Verlag von J. C. B. Mohr. Pp. 47.

Witchcraft is one of the strongest as it is certainly one of the saddest delusions that ever afflicted the human race. The story of the bloodshed, the cruelty practiced on poor, decrepit and harmless old women in the name of religion and the safety of the community would surpass belief if not, alas, so well authenticated. This brochure presents the history of the terrible episode in brief, compact but vivid fashion.

W. J. MCGLOTHLIN.

The Monuments of Christian Rome from Constantine to the Renaissance. By Arthur L. Frothingham, Ph.D., Sometime Associate Director of the American School at Rome, and Professor of Archæology and Ancient History at Princeton University. The Macmillan Co., New York, 1908. Pp. 412. Price \$2.25 net.

Rome is perhaps the richest of all the cities of the world in the creations of Christian art. Being the imperial city, the mistress of the world, its church was from the beginning one of commanding power and influence. It succored the Christians suffering from persecution even in distant parts of the world, and as soon as political conditions would permit such action, began to build churches and produce other monuments of Christian art and life. From that day to the latest times it has been building, restoring, changing, it has been painting, ornamenting, carving, all for the glory of God as its people have understood that object. Nowhere else in the world are there such massive churches, such masterpieces of the painter's genius,

the sculptor's art and the architect's aspiring dreams. The story of their creation and development is a long and intricate one, and many great scholars have worked at it. The present volume is a handbook, but a handbook of a very complete and satisfactory kind. The author has not only used the literature of the subject, but has also spent many years in Rome and its environs studying the monuments themselves.

The work is divided into two parts, the first being a historical sketch of the city itself with special reference to its monuments. To this the author has assigned 145 pages. This is a brief but clear outline of the vicissitudes through which the city has passed during the centuries, and forms a good basis for the second part. This consists of a study of the monuments themselves. They are classified as Basilicas, Bell-towers, Cloisters, Civil Architecture, Military Architecture, Sculpture and Painting. The last three chapters are devoted to Roman Artists, Art in the Roman Province and the Artistic Influence of Rome.

The work is well done. The text is everywhere clear and interesting while the illustrations are numerous and illuminating. The reviewer has neither the technical nor archæological knowledge necessary to the formation of an independent personal opinion of the various positions assumed upon controverted as well as other points. He has found the book both interesting and instructive and, so far as he is able to judge, entirely reliable. No one ought to visit Rome without careful previous preparation for that event, which if properly utilized must in a way mark an epoch in the life. This book would serve admirably in this preparation concerning one very important feature of the great city's history. Those of us who must stay at home will of course find it equally helpful.

W. J. MCGLOTHLIN.

Records of the Welsh Tract Baptist Meeting, Pencader Hundred, New Castle County, Delaware, 1701 to 1828. In two parts. The Historical Society of Delaware, Wilmington, Del. Price \$1.00.

The Welsh Tract Church is one of the old Baptist churches in

America. It was organized in Wales and removed in a body to America, settling upon a large tract of land obtained from William Penn. It was in many respects an influential church in the earlier days. The Historical Society have done their work in a careful and scientific way and have rendered a real service to the State of Delaware as well as to the history of the Baptist denomination in publishing these records. A careful and widespread study of such records as these would be of inestimable value to the denomination.

W. J. MCGLOTHLIN.

Hildebrand: The Builder. By Ernest Ashton Smith, Ph.D., Professor of History, Allegheny College. Cincinnati: Jennings & Graham, 1908. Pp. 219.

Several volumes of the "Men of the Kingdom" series of biographies have been reviewed in these columns. The general characteristics of the series have been set forth. The volume on Hildebrand is one of the best in the series so far published. The author has set forth in brief popular form the general conditions prevailing in the church at the beginning of Hildebrand's career in such a clear and comprehensive manner as to form an admirable background for his picture of the man. This portrait is well drawn. There is ample knowledge, due sympathy with the subject, a judicious selection of material. It is to be hoped that this book with other volumes of the series will be read as widely as they deserve. They are not intended for scholars but for busy and intelligent men who are interested in the great men of Christian history.

W. J. MCGLOTHLIN.

Historical Catalogue of the Members of the First Baptist Church in Providence, Rhode Island. Compiled and edited by Henry Melville King, Pastor Emeritus. F. H. Townsend, Printer, Providence, R. I., 1908. Pp. 189.

This volume contains a brief history of the notable and historic First Baptist Church of Providence, a catalogue of the

officers and members of its entire history as far as that is now obtainable, cuts of many of its officials, and two historical appendixes. The whole was done under the supervision of Dr. King, who was long the pastor of the church and is deeply versed in its history. Such a work is of great value for future historians of the Baptists, and the church is to be heartily commended for its liberality and public spirit in publishing this volume. It is to be hoped that many other of our historic churches will follow this example.

W. J. MCGLOTHLIN.

III. PHILOSOPHY AND RELIGION.

The Sense of the Infinite. A Study of the Transcendental Element in Literature, Life and Religion. By Oscar Kuhns, author of *The German and Swiss Settlements in Pennsylvania*, *Dante and the English Poets*, etc. New York: Henry Holt & Co., 1908. Pages vii+265. Price \$1.50 net.

The author defines broadly and rather vaguely the Sense of the Infinite so as to include all forms and phases of conscious recognition of the unity of the universe and all striving after fellowship in spirit, or oneness in experience with the Infinite. "The sense of the Infinite, the transcendental sense, then, does exist," and exists for all men who will open up the avenues of the soul through which the spirit goes out after the Eternal and through which the Infinite comes in to claim as its due the finite spirit. Nature, romantic love and religion are the great spheres in which the soul of man becomes conscious and enamored of the Infinite. Philosophy, poetry, and mysticism, then, are the forms of its expression. "The great saviours of the higher life are those who have drunk deep at this spring" of a strong and beautiful love which many waters cannot drown and which holds its objects "now and forever."

"It is the transcendental or the mystical sense, the sense of the Infinite, Idealism, call it what you will, that gives to life its glory and dignity. It gives an added sense of beauty to the world in which we live; it tends to deepen our spiritual experi-

ence; it makes us an instrument of good to our fellow-men; above all it gives us that peace for which the whole world is seeking." "The poets are its interpreters; the artist is its handiworkman, * * * prophet and preacher lift aside the veil that hangs before us and we see the radiant and flashing beauty of the eternal world." "And the instinct is far more widely prevalent than appears at first sight. It is sleeping in the heart of the multitude, crowded back by the insistent cares of daily life, by trivial amusements, by political and social ambitions, by the eager pursuit of wealth and fame. But let a great poet arise, or a great preacher, and we see thousands, like children held by a tale of fairyland, listening with hushed spirit to his words, which have power to draw aside the veil which intervenes between the temporal and the eternal world."

Our author traces the working of this sense through the transcendental view of nature, in romantic love, in the philosophy of Plato and Plotinus and the various forms of Platonic philosophy; through mysticism all along the centuries down to our own time, where it is finding scientific recognition in many ways and in many quarters. Every man needs occasionally to call himself back, or forward, to clearer contemplation of his divine relationship, and this is a good book for such purpose.

W. O. CARVER.

The Naturalization of the Supernatural. By Frank Podmore, author of *Modern Spiritualism—A History and a Criticism*, *Studies in Psychical Research*, etc. Illustrated. G. P. Putnam's Sons, New York and London; The Knickerbocker Press, 1908.

Mr. Podmore's book of nearly 400 pages is at once an exposure and an exposition. He is a scholarly materialist whose conclusions, he claims, are those of science. He gives us in his *Introductory* a brief history of the founding of the Society for Psychical Research, and sets forth its aims and methods, subjects to be investigated, telepathy or thought-transference, etc. Then, after tracing in a lucid and trenchant style the history of various spiritualist movements, he gives some startling exposures and explanations of certain of the ghost stories which

have hitherto been accepted by the disciples of psychical research as incontrovertible. He deals mainly with modern spiritualism and its claims, and the title of his extremely interesting book of exposure and exposition, "The Naturalization of the Supernatural," must be read and understood accordingly.

GEO. B. EAGER.

The Precinct of Religion in the Culture of Humanity. By Prof. Charles Gray Shaw, B.D., Ph.D., Professor of Philosophy in New York University, Author of "Christianity and Modern Culture", London: Swan, Sonnenschein & Co.; New York: The Macmillan Co. 1908. Pp. xiii+279. Price \$2.00 net.

This work contains the substance of the lectures in the Graduate School in Philosophy of Religion under the author. The preparation for the course obviously includes full study and profound reflection in the History of Philosophy and in the Philosophy of Religion. By the "Precinct of Religion" the author means to designate the "limits of religion in human culture", especially in comparison—and contrast—with science and philosophy. First of all let it be said that there is here no spirit or purpose looking toward any narrow limitation of the field and function of religion. The author proceeds from the *pragmatic* standpoint, preferring the term *humanism*. Thus he starts from the standpoint of the religious consciousness, proceeds along the line of the *ego* in discovery, relation and especially self-affirmation. This self-affirmation must be first of all in conflict with and negation of the world which seeks to identify the ego-soul with itself, and so which appears as the soul's limitation and hindrance. But next the soul finds itself in conflict with the world-soul, for the very conception of the world-soul meets the soul as a limitation on the spiritual, ethical side in the effort of the soul to free itself from the world. But it is just the consciousness of this world-soul that has put life, hope, religion, search for freedom and destiny into the soul. Hence the self-assertion against the world-soul finds its true expression in a full relation of the soul to the world-soul. The growth of this relation is the

function, the very essence of religion and its goal is the participation of the soul in the life of the world-soul. Thus one meets the solution—pragmatically at least, now; and ideally ultimately, of the standing antinomies of fate and freedom, finite and Infinite, law and liberty. Having once come into the conflict for this high life the soul finds that “the retreat to nature is as hopeless as the advance toward the world of spirit. No longer may we assume that man is a creature of nature * * *.” “* * * he is not to be thought of as merely natural, for in the course of his religious development, with his ideas of God and humanity, he has outdone himself already.” The spiritual nature and worth of man are admirably demonstrated.

After an “Historical Introduction” the work discusses “The Essence of Religion”, “The Nature of Religion”, “The Reality of Religion”, and “The Religious World Order.”

The author seeks to draw contrasts between the “precincts”, methods, etc., of Philosophy, Science and Religion and in doing so states many features in a misleading way, sacrificing fullness of truth to contrast of statement. This love of contrast and balanced statement is a source of error throughout the work but especially injures the discussion of the Essence of Religion. In insisting very properly on the fact that religion is the affair not of a faculty or single function of the soul the author assumes and sometimes affirms that this is not the case with other soul expressions, particularly of Philosophy and Science. But surely the time is past when we can psychologically dissect the soul, the life, of a man and limit a whole field of culture, as Philosophy, to the *thought faculty*. Religion does indeed continually engage the total self in a degree not true of any other soul expression, but in measure the same fact applies everywhere.

So again when the author finds that religious consciousness is more than, and other than, any other consciousness we must think that he is not psychologically exact, and has passed over into a mysticism that cannot serve clear thinking.

Our author is right in abandoning the standpoint of the *noumenal*, on the one hand, and the *phenomenal*, on the other,

but his polemic against these is waged so extensively as to introduce an element of confusion in his own argument which was already needlessly hampered by an abstruse style.

The argument is defective in not recognizing properly the social element in religious culture, nor the definite aid which the soul receives in religion from God. On the other hand too much warfare is made on the thought element in religion. When all is said it remains that the book is a remarkable exposition of the truth that man is made but little lower than the angels and crowned with glory and honor. It will prove a call of man out of darkness into light. It is an inspiring discussion.

W. O. CARVER.

An Introduction to the Study of Comparative Religion. By Frank Byron Jevons, Principal of Bishop Hatfield's Hall, Durham University, Durham, England. New York: The Macmillan Co., 1908. Pages xxv+283. Price \$1.50 net.

This work is "The Hartford-Lawson Lectures on 'The Religions of the World,'" for 1908. A splendid beginning is made by a series upon this topic and by a lecturer of such ability and reputation. The terms of the foundation and the spirit of the Hartford Theological Seminary give assured hope that we shall have a series of lecture courses dealing scientifically with the subject of Comparative Religion, but also in a way that will recognize the peculiar characteristics of the Christian religion. Most writers on religion reject or ignore the superior claims of Christianity, and, what is more serious, they refuse to take account of the influence of God in religious development. And this they do professedly not because there are no evidences of God's part in the making of religion, but because science is unable to formulate the laws and measure the effects of God's working, and hence it would be impossible for science to be exact and definite if it took account of an immeasurable element. One sometimes feels a touch of impatience when science prefers to be definite rather than complete and exact at the expense of truth.

Dr. Jevons approaches the scientific study of religion with

the idea that "the use of any science lies in its application to practical purposes," and he would doubtless adopt Huxley's statement that the purpose of science is to know what is true in order to do what is right. "For Christianity, the use of the science of religion consists in applying it to show that Christianity is the highest manifestation of the religious spirit." But in making such a use of this science "we must fully and frankly accept the facts it furnishes, and must recognize that others are at liberty to use them for any opposite purpose." With such an idea we cannot fear that the writer will go astray negligently nor by the road of dogmatic assumption. He recognizes that the science is to lay before us the facts and such classifications of the facts as lie within its power. The interpretation of the facts and their practical application lie within the province of the religious philosopher.

The author, then, will interpret the facts and show the manner of this application in the aim of making Christianity the universal religion. This aim will call for full and fair understanding of the facts and features of those religions which Christianity will supplant and will show how far this supplanting is to be by substitution, and how far by supplementing, and how far by suppressing. After an *Introduction* we have discussions of *Immortality, Magic, Fetichism, Prayer, Sacrifice, Morality, Christianity*.

The reviewer would by no means agree with all the author's positions, especially dissenting from his rather superficial judgments as to the relation of magic and of fetichism to religious origins. Still in the main the work is admirably adapted to its purpose and will greatly aid students in understanding the rise and growth of religions and the method of the missionary who carries Christianity to the followers of other faiths. There are an appendix, a bibliography and an index.

W. O. CARVER.

Ethics. By John Dewey, Professor in Columbia University, and James H. Tufts, Professor of Philosophy in the University of Chicago. Henry Holt & Co., New York, 1908.

All subjects are now studied genetically, and this is the appli-

cation of the genetic method to Ethics. Anyone who has studied Ethics only as formulated by the old method will be surprised at the new and vital interest which this proverbially dry subject assumes under this treatment.

The book represents the convergence of two lines of thought upon Ethics—Sociology and Functional Psychology. Strictly speaking, according to the present-day conception, Ethics is a department of Sociology. Studied in this way one gets the right point of view upon the modification of moral standards and ideals as they develop in the stress of social adjustments. One sees in the book also the application to an important phase of social science the theory of thought for which Dr. Dewey has so prominently stood, i. e., the instrumental character of thought. The result is most assuredly a fresh, vital, illuminating discussion of the moral nature and life of man.

The discussion is divided into three parts. First, the beginnings and growth of morality. In this part is studied the development of individual rational morality out of the customary group morality of early peoples. The second part is a discussion of the theory of the moral life. In this section the great historical ethical theories are criticized. The third part is devoted to the "consideration of some typical, social and economic problems which characterize the present." The first and third sections seem to this reviewer to be particularly important and suggestive, and worthy of the careful study of all who are concerned with the ethical life, theoretically or practically, and it can hardly fail to help them to larger and more adequate views of the higher life of man.

C. S. GARDNER.

The Seeming Unreality of the Spiritual Life. The Nathaniel William Taylor Lectures for 1907, Given Before the Divinity School of Yale University. By Henry Churchill King, President of Oberlin College. New York: The Macmillan Co., 1908. Pages viii+256. Price \$1.50 net.

There is among us to-day no more profound student and no cleverer writer on the subject of general Christian Apologetics

than President King. This volume is the growth of long study and reflection made definite by repeated use of some of the materials in lectures and magazine articles. It comes to us now as a practically new Apologetic and approaches the subject from a distinct and vital standpoint. He apprehends that the most serious hindrance to the acceptance of the Christian faith, and of its enjoyment when accepted, lies in the vagueness and lack of concrete contact with the spiritual God and with the realities of the spiritual ideals in thought and in life. Christianity must be seen to be real and vitally related to modern thinking in the total unity of intellectual and practical life, and must at once satisfy the thinking and provide vital force to the life if it is to be accepted as a conquering gospel. The author points out the defects of various lines of Christian defense and keeps straight along the course of seeking and settling the fundamental difficulty. He tells us why the Ideal seems universal: partly because of misconceptions of various sorts, partly because of limitations on us, and partly because of the nature of the case. Some of these difficulties we can remove and some we can overcome. He then tells how we may be led into the realization of the Ideal.

No more timely work could be produced in this field, and the discussion is so marked by frankness, clearness and personal sympathy that any honest groper will gladly take this leading hand hopefully going on toward the light. W. O. CARVER.

What Is Man? Or Criticism vs. Evolutionism. By Judson D. Burns, M.D., New York: Cochrane Publishing Co., 1908. 12mo. Pages iii+334. Price \$2.00 net.

Here is a book of great interest in itself and in its origin as told by the author in his preface. Having heard another physician express his utter disbelief in the preaching he heard in the church of which he was a deacon, and base this belief in the inconsistency of the Christian teaching with the Darwinian theory of evolution, Dr. Burns set himself to work out the question. It evidently appealed to him as a question of tremendous

importance. He went about his task in a systematic way. He first of all made close and full first-hand study of the theory of evolution in the works of its first expounders and most noted advocates. He then tested the various elements contained in the theories with the facts of anthropology and history according to some of the recognized authorities. He evidently kept in mind always, too, the traditional interpretation of the Biblical account of the origin of things.

The conclusions are interesting and valuable. The work impresses a reader as that of a past generation, in its style and processes of argument, but that is not at all to condemn it. It does not limit itself to preceding times for its materials, for some of the latest discoveries in anthropology in particular are drawn upon.

The Darwinian scheme is outlined, and the arguments in its support are refuted in detail. That man and monkey are not of the same family is argued on the osteology and the brain structures of the two. There is a chapter on "Embryology and Heredity," and then one on "The Supreme Power of the Universe." This marks the climax of the discussion. The rest of the book deals with the age and purpose of the race and the location of the original man.

The author holds to the definite acts of creation, and supports his claim with extensive arguments from geology and by denying claims of geologists. One cannot always approve of his argument nor fully agree with his conclusion, but one is always fascinated by the earnest enthusiasm and effective dialectics of the writer. The chapter locating the "Garden of Eden" is romantic.

To be sure, one feels all along that in fighting Darwinian evolution the author is in pursuit of a fleeing enemy; for not many now, surely, would profess faith in that decadent doctrine. But there is the freshness and originality here of a man who has plunged, with little previous preparation, into a great subject and given good account of himself. Doubtless there are many who need the argument and many more who will find pleasure and profit in it.

W. O. CARVER.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., Fellow of the Royal Anthropological Institute, Member of the Council of the Palestine Exploration Fund, Editor of the Dictionary of the Bible and Dictionary of Christ and the Gospels, with the assistance of John A. Selbie, M.A., D.D., and other scholars. Vol. I, A—Art. New York: Charles Scribner's Sons. Edinburgh: T. and T. Clark, 1908. Pages xxii+903. Price, cloth, \$7.00 per vol. net; half morocco, \$9.00 per vol. net. Sold only in complete sets.

Dr. Hastings is devoting himself to a service for which he already has the gratitude of the world of Bible students and for which he will have the continued and growing gratitude of all students of religion. First he edited the *Bible Dictionary*. Then he set himself to produce the *Dictionary of Christ and the Gospels*, and the *Encyclopaedia of Religion and Ethics*. After six years of toil and patience he and his publishers are able to lay before us this first volume. There are to be "about ten" volumes in all. A wide interpretation has been given to the terms Religion and Ethics, so that it is designed to make this encyclopædia complete for all students in any of the spheres touching these subjects. The editor has been thoroughly liberal in his choice of writers, seeking to assign each subject to the most competent writer, whatever his country or school. This is a matter in which there may well be differences of opinion, but an examination of the list of nearly two hundred writers in the first volume brings a sense of admiration and satisfaction. Moreover, each article is signed with the name and position of its writer, so that an informed reader will be able to estimate his authority on any given subject.

The volume came to hand too late for any extended examination in detail of the individual articles. It is enough to say that besides the care and skill demanded of the writers, the watchful editing, there is also in each instance a bibliography of the literature of the subject. All this means that we have here just what the student will want and what will be a necessity for any fully equipped scholar and school.

An important question in connection with any encyclopædia is its sense of proportion. This seems to be exercised with wis-

dom and fairness in the present volume. Of course there will be differences of opinion as to what amount of space should be assigned this or that subject. After all it is far more important that the space shall be used for the fullest information.

We congratulate the student and the editor in the beginning.

W. O. CARVER.

The New Schaff-Herzog Encyclopedia of Religious Knowledge.
Samuel Macauley Jackson, D.D., LL.D., Editor-in-Chief. Complete in twelve volumes. Vol. I., A—Basilians. Funk & Wagnalls Co., New York. Pages 500.

There was much need to revise the old Schaff-Herzog, which had served a good purpose indeed. In Germany Hauck had brought the Herzog up to date in all respects. The American revision is more than just a translation. It is condensation, expansion, rewriting, in order to make it suitable for American needs. It is under the supervision of American scholars of competent ability. Dr. A. H. Newman has the Church History Department. The effort to give both sides on disputed points is made. Thus on the subject of baptism Baptists and Pædo-baptists state their respective positions. It does, however, seem like an anachronism in a modern cyclopedia to read even from a Paedo-baptist what Dr. B. B. Warfield, of Princeton, writes on p. 450. He expresses his opinion as a scholar that no one can tell what the "mode" of baptism was in the New Testament; that no "mode" is there prescribed, and each one is left to decide for himself. And even if Jesus was immersed that would not mean that we should be. This is all very astonishing in such a stickler for Bible orthodoxy as Dr. Warfield. I shall here confess my astonishment as a student of Greek how any scholar can find any doubt as to what the word Baptism means. I can understand, but not approve, the positions of those who waive aside the teaching of the New Testament on this subject, while frankly admitting what it is, as, for instance, in the writings of Principal Marcus Dods, of New College, Edinburgh. But I do not understand the mental process of a modern scholar

who can look at the word baptize anywhere in Greek and refuse to see the obvious and only meaning contained in it. One of the blessings of modern scholarship is that men of all denominations are the more willing for the Bible to mean what it does mean.

A. T. ROBERTSON.

Early Buddhism. By T. W. Rhys Davids, LL.D., Ph.D., Professor of Comparative Religion at Owens College; Professor of Buddhist Literature, University College, London; Fellow of the British Academy, etc., etc. Chicago: The Open Court Publishing Co. 89 pages.

The Religion of Ancient Mexico and Peru. By Lewis Spence, M.A. 67 pages.

These volumes belong to the series, "Religions: Ancient and Modern", which together constitute quite a library of popular little handbooks. They are written by well-known authorities, for the most part, and their information should be trustworthy. Dr. Davids presents some views in this little work at variance with the general understanding and with some of his own writings. The selection of material for such brief accounts is a matter on which there may be difference of opinion, but for inexpensive volumes giving much information these are commended.

W. O. CARVER.

Outlines of Mahayana Buddhism. By Daisetz Teitaro Suzuki. Chicago, 1908: The Open Court Publishing Co. Pp. xii+420.

Our author's announced object in this work "is twofold: (1) To refute the many wrong opinions which are entertained by Western critics concerning the fundamental teachings of Mahayana Buddhism; (2) To awake interest among scholars of comparative religion in the development of the religious sentiment and faith as exemplified by the growth of one of the most powerful spiritual forces in the world."

Thus the author announces himself an apologist for Buddhism of the so-called Northern type. He does not seem to

recognize in the body of his work that he is playing the role of a propagandist and indeed takes pains to persuade himself that he is not doing so. All the same we have here a bright volume in advocacy of Buddhism as this author understands and interprets it. At times the polemic character of the work is too marked for successful propagandism, but such is the general character of the book. If the author takes issue with all Western interpreters of Mahayanism and criticises them he will not complain if we question whether he is himself so much interpreting the historical and dogmatic faith of Buddhism as he is advocating his own religious ideas under the terminology of the ancient religion. Now the fact is that this author has long been in contact with the religious and philosophical thought of the West as well as of the East, and that he has been a diligent student. The outcome is that through much skepticism and criticism he has come upon a period of constructive eclecticism. The foundations of his sentiments and beliefs lie in Buddhism and he naturally prefers to include his beliefs in the tenets of his traditional faith. In all this he is doubtless sincere. But for all that much that he sets forth will be extremely difficult to find in any adequate form in Buddhism. One thinks, too, that he is not always just to the opposing sect of Buddhism. And, once more, to get what he does from Mahayanism it is necessary for him to ignore as much as he uses so that at best his system could be only a selection from this form of Buddhism and not an adequate presentation of the system.

The reviewer is glad to find here support for his own view that the writers have been mistaken in dividing Buddhism into "Northern" and "Southern", that there are three and not two clearly marked divisions of this faith.

The work is well done and is very interesting and ought to serve a good end in both the lines suggested by the author, though, as indicated, the Western world is not so mistaken about Buddhism as our author supposes. It cannot be forgotten that critical studies of Buddhism are a product of European scholarship rather than of Oriental students. This fact, however, must not cause the Western critics to turn

away from the Eastern teacher. This author may well be a teacher of the West, at least on the side of appreciation of the best to be found in Buddhism's most progressive sect.

W. O. CARVER.

Der Sterbende und Auferstehende Gottheiland in den Orientalischen Religionen und ihr Verhältnis zum Christentum. Von Lic. Dr. Martin Brückner, Berlin. Tübingen, 1908. Verlag von J. C. B. Mohr (Paul Siebeck).

This little pamphlet of forty-eight pages is volume 16 of series 1 of *Religionsgeschichte Volksbücher für die deutsche Christliche Gegenwart*. They are a sort of "present day tracts" for indoctrinating the people in critical religious thought. While emphatically professing not to be *tendenz-schriften*, they lend themselves fully to the suspicion of a radical, rationalist purpose.

Surely if religions in general, and oriental religions in particular, have the idea of a dying and risen Saviour Christianity cannot wish to be ignorant of the facts. It will then remain to interpret the significance of the facts. On first thought surely this fact will suggest doubt as to the historical reliability and worth of the New Testament Jesus. It is open to the Christian, however, as this author suggests, to find in this wide-spread idea the basis for preaching the complete doctrine in Christianity. But before all this will be the prior question as to the trustworthiness of the claim thus thrust upon us. If a Divine Saviour, dying and rising again is to be found in Oriental religions generally, in Babylonian, Phœnician, Asia Minor, Greek, Egyptian and Persian faith it is a little strange that so remarkable a fact is so slow coming into general knowledge. At least one may challenge the claim with questions as to how far this fact is fundamental and how far superficial; as to the critical character of the documents relied on for the testimony; as to how far it may be possible that the legends are a reflex from Christian literature and tradition. In a word a deal of critical thought will be required to make such a claim trustworthy, and it is just this critical handling of the material that is wanting in this discussion.

W. O. CARVER.

The Physical Basis of Civilization. A Revised Version of "Psychic and Economic Results of Man's Physical Uprightness." * * *
By T. W. Heineman. Chicago, 1908: Forbes & Co. Pp. 241, including Appendix. Price \$1.25.

The title page proceeds to designate this work "A Demonstration that Two Small Anatomical Modifications Determined Physical, Mental, Moral, Economic, Social, and Political Conditions; with Appendix Notes on Articulate Speech, Memory, Altruism, and a Search for the Origin of Life, Sex, Species, etc."

When the author calls his work a "Demonstration" he means this to be taken emphatically. "Nothing has been taken for granted in the argument except the proposition regarding derivation or descent stated in the third paragraph, Chapter I." So we read in the preface. Now it is no usual thing to find a book with but one point left in doubt and with that one uncertain spot carefully indicated. Concerning this one weak place we are reminded "of the enormous amount of careful investigation, verifying evidence, and exhaustive, unsparing discussion this proposition has received far beyond any other ever presented to mankind". But our author was not content even yet. A preliminary draft of this work was first submitted "for criticism to a select circle of one hundred university presidents, professors, and to other distinguished scientists and philosophers, in the United States of America, Great Britain, Germany, France, Switzerland, Belgium, and the Netherlands". "Eighty of these gentlemen replied; many of them by instructive criticism and comments" which have been used in revision for the production of our volume.

The importance of the volume is indicated by the statement that, "It traces the upright attitude, higher intelligence, monogamic marriage, the family, the home, the economic dependence of woman, differentiation of the sexes, warfare, primitive groups and hordes, and other physical, mental, moral, economic, and rudimentary political conditions to two small anatomical peculiarities of our brute ancestors, and throws much new light on a number of the most important problems in

ethics and public policy, which are pressing so urgently for solution in this present age."

The style and tone are those of a man who has devoted great toil to his task and has achieved definite certitude. He elaborates his points with careful analysis and minute attention to detail. He displays remarkable gifts of constructive imagination.

The reader of this review possibly has right to claim a statement of these two such significant, though "small anatomical peculiarities of our brute ancestors", that brought them down out of the trees and set them to work out a destiny of ages on the surface of the ground. "These two, then, the modification in the entocuneiform bone and in the position of the foramen magnum, are the Physical Basis of Civilization indicated by the title of these essays." Besides the great learning, the scientific accuracy, the painstaking demonstration and the constructive imagination of the work which render its scientific value, it has one merit which seems not to have occurred to the author: it is the greatest work of humor this reviewer has read in a long while.

W. O. CARVER.

Religion and Medicine: The Moral Control of Nervous Disorders.

By Elwood Worcester, D.D., Ph.D.; Samuel McComb, M.A., D.D., Emmanuel Church, Boston; Isador H. Coriat, M.D. New York: Moffat, Yard & Co., 1908.

"The Emmanuel Movement", as it is generally known, has attracted universal attention. Indeed the interest of the public in this movement is one of the significant phenomena of our time. It discovers the soil in which "Christian Science" with all its nonsense has grown so rapidly. But the reading of this, the text-book of the Emmanuel Movement, makes it evident that this is quite different both in its philosophy and its method from Christian Science. The first two-thirds of the book are taken up with a discussion of the psychological facts and theories which underlie the practice of psychotherapy. In the main it is thoroughly scientific, although in the hypothesis of "the subconscious mind" theory somewhat outruns fact.

"The subconscious mind" is an easy phrase and is a sort of scientific terra incognita. It can mean only those psychic processes which lie beyond the limits of consciousness. It is generally admitted that subconsciousness or non-conscious activities react upon the conscious activities of our minds, and *vice versa*. The vital functions of the body or rather the nervous activities which control those functions, are subconscious; but our conscious states of mind react upon and modify those activities, and therefore affect the physiological functions. These conscious states are under the control of will; or if morbid conditions have enfeebled the will, another person may give aid by suggestion. The doctrine of suggestion and auto-suggestion is but the careful formulation of a principle on which we are constantly acting in our dealing with one another and with ourselves.

The authors in the latter part of the book discuss the therapeutic value of faith and the relation of religion to health. In this they are thoroughly reverent and exhibit a genuine and earnest faith in the great Christian verities. At the same time they are thoroughly scientific, and maintain that the health-value of faith in the living God and in his immediate providential care is in strict accordance with the established principles of psychology.

Certainly what they say deserves the most serious consideration of thoughtful men, and is receiving it from open-minded ministers and physicians all over the country. Very few subjects are of more importance to the preacher today than psychology. Of course, it gives a great opportunity for cranks, but that is only an additional reason why sane and balanced men should look deeply into these things.

C. S. GARDNER.

The Fact of Conversion. By George Jackson, B.A. Fleming H. Revell Co., New York, 1908. Pages 236. Price \$1.25 net.

This volume gives us the Cole Lectures for 1908, delivered before Vanderbilt University. The author has chosen a subject

of perpetual importance and of present scientific interest as well as of religious concern. The psychological and metaphysical bases now being found for the deep facts of Christianity constitute some of the most gratifying efforts and results of the application of scientific study to religion. This course of lectures does not aim, primarily, at scientific discussion from the technical side, but is addressed to those "engaged in the practical work of the Christian Church." The author has read widely and draws freely on his reading and brings us a wealth of informing and inspiring biographical material for the illustration of his subject. He discusses "The Reality of Conversion" both "as a **Fact of Consciousness**" and "as a **Fact for Life**;" "Varieties of Conversion," "The Patriarchs of Conversion," "The Psychology of Conversion," "Present Day Preaching and Conversion." Our author has by no means made the mistake of surrendering absolutely to all the tentative conclusions of psychological investigations in the realm of religious experience. Perhaps he is even a bit too chary of these conclusions, though we all know well enough how new is this excursion of psychology and how crude, as yet, the methods and thought bestowed upon the deepest facts of human life. But Mr. Jackson has given the hand of greeting to the new science and accepts gifts from it which we all will gladly share. W. O. CARVER.

Heat and Cold or the Key to the Universe. By Jerry Sheehy. Published by the author with Dempster Bros., Sanfrancisco, for Printers, 1908. 262 pages. Price \$1.75.

This work is a literary and scientific curiosity. The author has discovered a "Key to the Universe" in the action of heat and cold upon matter and so fundamental and comprehensive is this basal law it must account for the origin of the Trinity.

Let the author tell his own story of the value of his work. In the preface we read: "The work leaves no query behind or before; all leading questions of value to mankind are answered in a cursory way." In the "Conclusion" we read: "Having carried the same law at the foundation to inquiry within the various subjects, having found that it is equal to the occasion

in accounting for every phenomenon." Let not the reader be disturbed by the incompleteness of the sentence just quoted, for if he will read this book he must know how to read sentences wanting both subject and predicate. W. O. CARVER.

The Evolution of Religions., By Everord Blerer. G. P. Putnam's Sons, New York, 1906. Pp. xv+385.

The author is a retired lawyer who, according to his statement in the *preface*, has spent much of his leisure time through a long life "in the study of the systems of religion of the world and of religious literature, both ancient and modern."

The publishers announce that the work is "an argument for a universal religion, written from the viewpoint of liberal Unitarianism" to which "Universal religion" the main barrier is naturally found, from the author's standpoint in the Christian doctrine of the Trinity. For while he finds Christian Trinitarianism a religious myth held in common with many other religions and derived historically "from Egyptian and Hindoo mythologies" it is only in Christianity that the doctrine serves as "a paralysis" in work and progress and a barrier to the common worship of all religionists in one temple. This argument and much more in the book proves that from the standpoint of the author Unitarianism is in far less accord with "Orthodox" Christianity than with Mohammedanism, or any other present-day religion. He thus raises for us once more the question: Is Unitarianism Christianity at all? Must we not come to distinguish Jesusism from Christianity.

Our author runs through the whole field of attack on Christianity, dogmatic, scientific, critical and metaphysical, and shows an extensive knowledge of the liberal literature of religion and some considerable acquaintance also with a little of the conservative writing. He adduces a good many arguments that belong to previous generations and which are little used in attacking Christianity at the present time, and in a number of instances he seems wholly ignorant of the recent findings of critical scholarship. On the whole the author has

written in good spirit and is likely to find himself disappointed in his expectation that he will "offend many" and "be denounced bitterly by all whose religious opinions differ from mine [his] and are mainly the result of environment and habits rather than convictions." It is an easy assumption of the man who holds peculiar views that he alone is a thinker and a sincere man, but an assumption all too common among the "liberals."

Our author is careful to praise the Bible as after all the best book we have or shall have, and to accord to Jesus the supremacy among religious leaders. Indeed he believes fully in the "spiritual" resurrection of Jesus and thinks a physical resurrection not impossible, and his hope of immortality is warm and secure. In very large measure we do believe what we want to believe!

W. O. CARVER.

The New Schaff-Herzog Encyclopaedia of Religious Knowledge:
 Samuel Macauley Jackson, D.D., LL.D., Editor-in-Chief. Vol.
 II., Basilica to Chambers. Pages 500. Price \$5.00. Complete
 in 12 volumes. Price per set \$60.00.

This volume treats 1110 topics with the aid of 140 collaborators. The most important topic discussed is Bible, which in its various subdivisions reaches the dimensions of a book. It is very complete and helpful. There is a full sketch of Baur and the movement identified with his name. It is wonderful how many vital themes come in the b's and c's. There is the Benedictine Order, for instance, and then Bernard of Clairvaux. Calvin and Calvinism also receive full treatment. The Canon of Scripture is ably explained by Dr. Theodore Zahn, of Erlangen. Celts and Cemeteries both come in for a large amount of space. It is hardly possible in a short review to give an adequate conception of the wealth of information furnished by this work.

A. T. ROBERTSON.

IV. SUNDAY SCHOOL.

Sunday Schools the World Around. The official Report of the World's Fifth Sunday School Convention, in Rome, May 18-23, 1907. Published by The World's Sunday School Executive Committee., Philadelphia, Pa. Pp. 422.

Those who desire a world-wide perspective of Sunday School work should secure a copy of this admirable report which contains many addresses on practical themes as well as "Reports from the World Field."

BYRON H. DEMENT.

Bible Studies for Adult Classes. By Philip A. Nordell, D.D. American Baptist Publication Society, Philadelphia. Price 20 cents each. No. I.—Studies (30) in Old Testament History. No. II.—Studies (40) in the Life of Christ. No. III.—Studies (30) in the Apostolic Age.

Those who do not desire to pursue the course of Bible Study outlined by the International Lesson Committee may find in these studies an excellent plan for compassing the salient points of Bible history and doctrine in two years. The work is ably done and the lesson material is handled in a sane pedagogical manner. The "Studies" are designed to constitute a permanent text-book for Adult Bible Classes and may therefore be taken up at any time.

BYRON H. DEMENT.

Standards in Education. Including Industrial Training. By A. H. Chamberlain, B.S., A.M., Dean and Professor of Education, Throop Polytechnic Institute, Pasadena, Cal. Cloth 12mo. 265 pages. Price \$1.00. American Book Company, New York.

Even in the multiplication of books for teachers there is a place for this simple, comprehensive and suggestive volume by Professor Chamberlain. The book is written chiefly from the industrial point of view and only the main issues of education are considered, the design of the author being not only to instruct but more especially to inspire to further investigation.

At the close of each chapter there are "Theses", "Topics for further Study" and "Books of Reference."

The aim of the author is to secure a true symmetry in educational work and the continued co-operation of the home and the school in the development of the individual for his greatest achievement in the educational, social, economic, and moral spheres of human activity.

BYRON H. DEMENT.

The Adult Bible Class. By W. C. Pearce, Superintendent of the Adult Department of the International Sunday School Association, Philadelphia, The Westminster Press.

This is a neat booklet of 87 pages, devoted to a clear and vigorous presentation of adult work in the Sunday School. In brief space we can give no better idea of the work than is indicated by the Table of Contents:—The Adult Bible Class Movement, Class Organization, How to Organize, The Class Constitution, Duties of Class Officers and Committees, Class Meetings, Class Activities, and Appendix—Samples of Printed Matter.

B. H. DEMENT.

The "How" Book. By Marshall A. Hudson, Sunday School Times Co., Philadelphia. Price 50 cents.

These are suggestive and helpful booklets on the organized Adult Bible Class Movement. Mr. Hudson tells in a simple inspiring way about the origin and history of the Baraca Class under the fascinating title:—"How" to Reach Men; "How" to Hold men; "How" to Teach Men; "How" it has been Done.

He has rendered a valuable service to the Sunday School as an inspiring leader of a great religious movement, and this timely volume will be welcomed by all who desire a thorough acquaintance with men's organized Bible classes. Mr. Trumbell, editor of the Sunday School Times, writes the Introduction giving a glimpse into the private life of Mr. Hudson and portraying distinct stages of the movement.

BYRON H. DEMENT.

The Modern Sunday School in Principle and Practice. By Henry F. Cope, General Secretary the Religious Education Association. Fleming H. Revell Company, Chicago. Price \$1.00.

Great in numbers and varied in quality are the Sunday School books now on the market. Among the best works on the principles and methods of Sunday School organization and practice is this well-balanced and up-to-date volume, by Prof. Cope. Two chapters are given to a brief historic survey of the development of the Sunday School idea, while seventeen chapters are devoted to the vital elements in Sunday School success. The book is not crowded with perplexing details, but discusses fundamental principles and presents valuable suggestions for practical efficiency. Among the themes the author develops are the following:—Plan of organization, Building and Equipment, Program, Class Work, Manual Methods, Missions, Curriculum, Adult Bible Class Movement, Training the Working Forces, and The Library Problem.

BYRON H. DEMENT.

The Truth About Grace. By A. Berean. Price 25 cents. Charles C. Cook, New York.

A readable booklet of 94 pages, defining grace and noting its enemies, Law (Adventism), Works, (Romanism), and Character (Unitarianism). The discipline of grace contemplates correction, purification and full preparation for life's ministry. The fruits of the Spirit are considered and the laws of grace are outlined as the law of Liberty, the law of Service, the law of Self-denial, the law of Aspiration, and the law of Self-discipline.

BYRON H. DEMENT.

Training the Teacher. The Sunday School Times Company, Philadelphia. Price 50 cents.

The Sunday School Times Company is performing a valuable service for the Sunday School world by its timely publications.

One of the best teacher-training courses yet provided is contained in this volume prepared by the co-operation of four of the leading Sunday School writers of the present generation.

Part I., *The Book*, eleven lessons on the Old Testament and nine on the New Testament, by A. F. Schauffler, D.D.

Part II., *The Pupil*, ten lessons by Mrs. Antoinette Abernithy Lamoreaux, B.L.

Part III., *The Teacher*, ten lessons by Martin G. Brumbaugh, Ph.D., LL.D.

Part IV., *The School*, ten lessons by Marion Lawrance.

This book is approved as a First Standard Course by the Committee on Education, International Sunday School Association.

BYRON H. DEMENT.

Hand-Work in the Sunday School. Milton S. Littlefield. Pp. 159.

A Manual of Missionary Methods for Sunday School Workers. George H. Trull. Pp. 245. The Sunday School Times Company, Philadelphia.

The work of the Sunday School is receiving the thoughtful consideration of the best educators of the present generation who are making rich contributions to the Sunday School curriculum and methods.

Mr. Littlefield shows that the law of expression by hand as well as by tongue is a sane educational principle to be observed by the Sunday School teacher. He has given us a unique volume and one worthy of special study. Many of his suggestions could be heeded with genuine interest and permanent benefit, especially to junior and intermediate pupils.

Types of Hand-work, Geography, Illustrative, Note-book, and Decorative work are treated, practical problems discussed, and the Social and Spiritual Aims of Hand-work presented.

The topical and geographical outlines of the Life of Christ and of the Apostle Paul are simple and illuminating. Mr. Trull has produced a book of rare interest on missions in the Sunday School. He shows the necessity and significance of teaching missions (the fundamental design of Christ) in Sun-

day Schools, and discusses "Planning the Work" and "Working the Plan."

Questions at the close of each of the sixteen chapters, copious illustrations, suggested programs, successful examples and an extensive missionary bibliography make the volume exceedingly helpful to all teachers and officers who wish to achieve a more effective teaching of missions in our Sunday Schools.

BYRON H. DEMENT.

The Young Christian and the Early Church. John Wesley Conley.
American Baptist Publication Society. Pp. 170.

All who desire a convenient, well-written and admirably arranged volume on the growth of the early church will find this book quite suggestive and helpful. Dr. Conley understands the laws of emphasis and perspective. The average Bible reader and student will find in these lessons much valuable material arranged in a simple, progressive manner. Part I. considers the growth of the early church with Jerusalem as the Center, while Part II. views the progress of Christianity with Antioch as Center. There are ten lessons in each part, and to each lesson are appended a suitable "Quiz" and "Suggested Topics."

BYRON H. DEMENT.

Child Study for Sunday School Teachers. By E. M. Stephenson (Chapters I. to VIII.), and H. T. Musselman (Chapters IX. to XII.). Book Five of The National Teacher-Training Institute Text-Books. Pp. 144. Price 50 cents.

The authors are well-suited to their tasks and present in a simple and stimulating manner twelve of the most important topics connected with child study. As is usual in this series of text-books, Reference Literature, Topics for Class Discussion, and for Class Papers are given with each lesson.

The last chapter on The Evangelizing of Childhood is unusually fresh and suggestive and is worth more than the cost of the book.

BYRON H. DEMENT.

V. PRACTICAL AND SOCIAL.

The Educational Ideal in the Ministry. The Lyman Beecher Lectures at Yale University in the Year 1908. By William Herbert Perry Faunce, President of Brown University. New York: The Macmillan Company, 1908. Price \$1.25.

It is not quite easy to characterize this book. In the "Foreword" the author says that these lectures "contain no information." That seems an unduly modest estimate of his work. Perhaps to those who have made extensive and careful study of the problems of the preacher's work, they may convey no information, but to most preachers they will. He adds that his purpose is "to give—what is perhaps the only gift one man can really make to another—a point of view." It would be more accurate, perhaps, to say that he gives a powerful stimulation towards the realization of a certain ideal. This ideal he contemplates from many points of view. Indeed, one might fairly question whether the points of view are not too numerous for unity of impression; but a more rigid unity would doubtless have rendered the lectures less stimulating.

The contention of the volume may be summed up in two general propositions. First, the preacher should be so educated as to apprehend and realize his message in its relation to all modern knowledge. Second, the preacher should set himself to the task of educating his people up to the acceptance of his message so conceived, and its application to all phases of our modern life. This surely is a lofty and comprehensive ideal, and one that ought to challenge the ambition of the most vigorous young men of the age.

Dr. Faunce is one of those who believe that the reason why more young men of this type are not entering the ministry is that the ministry, as a vocation, is not vitally related to modern life. His first lecture is a discussion of "The Place of the Minister in Modern Life." He says: "The creation and maintenance of Christian ideals is the preacher's function. To show what those ideals are, to defend them against attack and substitution, to apply them to the rapidly changing life of our generation, to ingrain them in the fibre of the individual and

the nation—this is the inexhaustible and fascinating task of the modern minister.” And he adds that this can be done chiefly “by the slow, silent, irrevocable processes of Christian education”—a just observation, though if one were disposed to be very critical, the appropriateness of the adjectives “silent” and “irrevocable” in this connection might be questioned; and one might also object to the vagueness of the definition of the preacher’s function, as it does not sufficiently differentiate it from the functions of others who are working at the great and many-sided task of promoting Christian civilization. However, in order that we may see the minister’s work in its full dignity and power, it is important to see it in its relation to the practical progress of the world. Certainly our author has no small or unworthy conception of the vocation of the preacher. “If he comes to his fellow-men with the assurance of the prophet and the patience of the educator, he may easily be the most useful man of his generation.”

One of his most important lectures, and the one perhaps with which some readers would find most fault is the second, in which he discusses the problem of the ministry as it grows out of the vast floods of new knowledge that in the last generation has been poured into the minds of men. The minister in his opinion needs to have a working familiarity with this new knowledge and above all needs to understand the changed point of view of men, if he would be able to apply the message of the Bible to their minds and lives. He maintains with many other students of the intellectual history of mankind that this great advance in knowledge has upset all standards and accepted values as they have not been for ages, if ever before. These vast intellectual changes must profoundly affect the preacher’s task.

We cannot, however, follow the lecturer step by step, as it would be most interesting to do. We must depend mainly on a mere quotation of the titles of the lectures to whet the reader’s appetite—*Modern Uses of Ancient Scripture*; *The Demand for Ethical Leadership*; *The Service of Psychology*, in which he rightly pleads for the study of this most fascinating science in theological seminaries, and by all who aspire to be

teachers of youth; *The Direction of Religious Education*, wherein he brings before us a situation which ought to cause the most serious thought on the part of all leaders of religious thought, viz: that there is no provision anywhere in our whole system of life in America for the systematic religious instruction of the people; *The Relation of the Church and the College*, and *The Education of the Minister by His Task*.

Such is the bare outline of a book which our ministry would do well to read, although they might find some statements from which they would dissent. The reading of it by thoughtful preachers would, notwithstanding occasional dissent, help them to grasp in a large way the problems of their great work and to meet these problems with a larger intelligence.

C. S. GARDNER.

The Claims and Opportunities of the Christian Ministry. A Series of Pamphlets edited by John R. Mott. Student Volunteer Movement, New York, 1908.

Mr. Mott recently issued from his own pen an interesting work on the supply of ministers. He now issues a very interesting and valuable series of nine pamphlets on various phases of the same subject, written by as many of the leading preachers and theological professors of the country. It also contains a trumpet call from the pen of President Roosevelt.

W. J. MCGLOTHLIN.

The Ideal Ministry. By Herrick Johnson, D.D., Professor of Homiletics and Pastoral Theology, Auburn Theological Seminary, 1874-80; McCormick Theological Seminary, 1880-1906. Fleming H. Revell Company, 1908.

The Preacher: His Person, Message and Method. A Book for the Class-room and Study. By Arthur S. Hoyt, Professor of Homiletics and Sociology in the Auburn Theological Seminary. New York: The Macmillan Company, 1909. Price \$1.50.

We discuss these books together because they deal with

the same subject and, in large part, cover the same ground, though each is an important contribution to homiletical literature.

The emphasis in Homiletics is no longer upon the technique of the sermon. Of course, this is not neglected. The structure and presentation of the sermon can never cease to be important. The sermon is a special kind of discourse and will always call for a special application of logical and rhetorical principles. But, as these volumes attest, the tendency in Homiletics is to give more attention to the personality of the preacher, his mental habits, his spiritual life, his relation to the time-spirit of his own age, the adaptation of his eternal message to the needs of his people as determined by the intellectual, moral and social influences that are moulding the lives of men today.

Dr. Johnson approaches the subject from the point of view of the great ideals that should guide the preacher in his work. In the first section of the book he discusses the general theme, "The Ideal Ministry." In the development of this theme he treats such topics as its permanent function," which of course he finds to be *preaching*; its supreme aim, perfect manhood in Christ; its ruling spirit, which is love; its subject-matter, the Word of God; its preeminent business, preaching Christ; its central theme, Christ crucified, etc. The defective logic of this arrangement is manifest, but despite this the discussion of these and kindred topics is strong and effective. In the second section he takes up related ideals, and enlarges upon such phases of the subject as the preacher's "call," the preacher as a student, the law of adaptation, and passes to the consideration of the more technical features of Homiletics, to which the last section of the volume is entirely given.

In the technical discussions his mode of treatment is unique, but nothing really new is added to what all theological students learned in the older treatises which have become familiar.

Dr. Hoyt has previously published a volume in which he treats in detail the technical aspects of Homiletics, and hence in this volume gives his attention wholly to the larger aspects of the preacher's work. His volume is also divided into three

parts. In the first, he elaborates the general theme, the person of the preacher, and discusses his physical, intellectual and spiritual life. In the second, the preacher's message is the general theme; and such phases of the message are brought out as its authority, its vitality, its aim, its contents and its social character. In passing it is interesting to note how he deals with the question of the authority of the message. Two or three sentences give the clue to his thought. "The seat of religious authority is in the soul of man, but the source of authority is God." "Our experience is inspired, tested, guided by the Scriptures as the word of Christ. The authority of the preacher's word comes from the experience in the soul of the truth of Christ." In the third part, he discusses, under the head of "The Method," evangelistic, expository, doctrinal and ethical preaching. One of the best chapters in the book is the last, "The Ethics of Pulpit Speech"—a matter to which preachers need to have their attention called in a very serious way.

Dr. Hoyt's book is far more logical than Dr. Johnson's; but is far less rhetorical, or brilliant, in style. The latter scintillates and corruscates; the former burns with a steadier flame.

C. S. GARDNER.

One Hundred Responsive Readings From the Scriptures. Selected and arranged by Charles F. Aked, D.D., of the Fifth Avenue Baptist Church, New York. Fleming H. Revell Company.

Opinion is by no means unanimous as to the propriety and advisability of the responsive reading of the Scriptures in the "regular services," though the practice of reading the Sunday School lesson responsively has become nearly universal. Those who use responsive reading as a part of the regular order of worship will find this little book by Dr. Aked about all that they can desire, as to the selection, the arrangement, the print, and the handiness and neatness of the volume.

C. S. GARDNER.

The Forward Movement Hymnal. Missionary and Devotional Hymns. Published for the Baptist Forward Movement for Missionary Education. Philadelphia: American Baptist Publication Society.

This is a good collection of hymns, all of which throb with missionary enthusiasm, and seem to be sound in their religious teaching. With the hymns is bound fifteen responsive readings, intended for use in missionary meetings; and those who desire such a collection of readings will find them well adapted to the purpose.

C. S. GARDNER.

The Church of Christ. By a Layman. Eleventh Edition—Revised. Funk & Wagnalls Company, New York and London.

The book is, as indicated in its title, written by a layman; and, as is *not* indicated in the title, written from the point of view of the "Christian", or Campbellite, faith. If it were an able and scholarly presentation of that faith, we should welcome it. But it is not. The fact that it has reached the eleventh edition is not encouraging. It now lies at the bottom of this reviewer's waste-basket.

C. S. GARDNER.

Realities and Ideals—Social, Political, Literary and Artistic. By Frederick Harrison. New York: The Macmillan Company, 1908. Price \$1.75.

As the title indicates, this is a collection of miscellanies. There are swept together in the volume—a good volume of 462 pages—a great number of fugitive productions that came from his pen during a period of more than forty years. Some of the essays are exceedingly brief and fragmentary; some are sustained and fairly adequate treatments of important subjects. Many of them are worthless now, however interesting and important when written; and their republication in this form is an unmistakable evidence of literary egotism. And yet by judicious skipping one can find much good pasturage in this meadow where there is so much withered grass. Mr. Har-

risson has a fertile mind, and has thought widely, deeply and clearly upon the problems of his generation; his style is always clear and vigorous, and often elegant. He is one of the notable thinkers and writers of the generation now passing from the stage; and while his general points of view have been in the main what we should consider wrong, he added not a little to the intellectual life of the latter half of the nineteenth century.

C. S. GARDNER.

Socialists at Work. By Robert W. Hunter, author of "Poetry", etc. The Macmillan Company, New York, 1908. Price \$1.50.

The Spiritual Significance of Modern Socialism. By John Spargo, author of "The Bitter Cry of the Children", etc. B. W. Huebsch, New York, 1908.

We commend these volumes to any one who wishes to keep closely in touch with the socialistic movement—which every intelligent man ought to do.

The work by Mr. Hunter gives an elaborate, but exceedingly interesting and illuminating, account of the actual status of the movement in all lands, but particularly in Europe. It details the growth and present strength of the Socialist party in all the leading countries of the world; sets forth at length their platforms; shows the trend of socialistic thought; and sums up the results in legislation already achieved, directly or indirectly, by these aggressive agitators and advocates of a new social order. Of course it is written by an ardent believer in Socialism, and the picture may be overdrawn, but one cannot go through these pages without being profoundly impressed by the vigor, aggressive vitality, enthusiasm and gathering might of this world-wide movement. It is a movement felt in all progressive countries, assuming the form of a powerful and growing political party in continental Europe, particularly in Germany and France, and in England and America making itself felt by a modification of the policies of the two great parties rather than by crystalizing into a separate great party. But no well-informed man can deny that in one way or another it is advancing everywhere.

In fact, one reading the literature of this subject receives the distinct impression that this movement has already reached the stage at which the old order has been thrown upon the defensive. And to one who is acquainted with the general laws of social processes, this indication is ominous.

In the booklet by Mr. Spargo, the interpretation of the spiritual significance of this movement is attempted. His idea of spirituality seems to be that of Matthew Arnold—"morality touched with emotion." He admits that at first socialism was anti-religious; but he declares that now its anti-religious attitude has been given up; that it takes no position at all as to the religious interpretation of life and the universe, but is perfectly friendly toward religious beliefs—though some socialists still maintain the attitude of antagonism. He insists, however, on the difference between "churchianity" and Christianity, and declares that the religious life is impossible under capitalism.

His main contention is that socialism is to-day the fountain of the highest ethical enthusiasm and sets before men the highest ethical ideal, and would mean the setting free of the essential spirit of Christianity and the unshackling of the intellectual life.

He repudiates the charge that socialism seeks to abolish the family, although admitting that in the earlier and cruder days of the movement there was some justification for the charge.

By all means, read the books if you wish to hear what the sanest of the socialists have to say in behalf of their program.

C. S. GARDNER.

The Age and Its Needs. As Related to the Work of the American Baptist Publication Society. Address at Oklahoma City, 1908. By W. C. Bitting, D.D. Philadelphia: American Baptist Publication Society. Pages 29. Price 10 cents.

A fitting theme for a thrilling address, presented in an attractive pamphlet. The main topic is the Relation of Literature to Life. Literature expresses, records, interprets, influences and protects life.

W. O. CARVER.

The World Book of Temperance. Temperance Lessons, Biblical, History, Scientific. By Dr. and Mrs. Wilbur F. Crafts, Teachers of New York Christian Herald Million Bible Class. Published by The International Reform Bureau, Washington, D. C. Abridged edition; 120 pages. Price, paper, 35 cents; cloth, 75 cents.

This work has a great deal of "ammunition" for temperance teachers and workers. It is enriched with a wealth of exposition, narration, argument, stories and pictures, as well as scientific arguments and extracts, statistical notes, pictures, cartoons and blackboard illustrations. It must be admitted that Scripture is sometimes misinterpreted and often misapplied, a serious fault of most reformers who seek to use the Bible overmuch in good causes. The work is very desirable for all who are, or ought to be, engaged in temperance education.

W. O. CARVER.

VI. NEW TESTAMENT.

Die Aufgaben der Neutestamentlichen Wissenschaft in der Gegenwart. Von Johannes Weiss. Vandenhoeck und Ruprecht, Goettingen, Germany, 1908. S. 56. To be had also of Lemcke & Buechner, 11 East 17th Street, New York City.

Prof. Weiss delivered this address at the Ministerial Scientific Union at Karlsruhe last June. It is a very able paper and it is well for it to be published. The book is, in a word, a rapid survey of the critical problems in the New Testament field. He begins with Textual Criticism and justly praises the work of Nestle in this department. In the grammatical sphere Dr. Weiss thinks (S. 9) that Deissmann insists too strenuously on the popular character of New Testament speech and does not allow enough credit for the literary side and the Semitic influence. He considers that in Paul's works we have marks of real rhetorical style. He sees the value of the new grammatical and lexical discoveries for exegesis. Dr. Weiss agrees that John's Gospel had in view the Synoptic Gospels. It is all in all a very suggestive presentation.

A. T. ROBERTSON.

The Testaments of the Twelve Patriarchs. Translated from the editor's Greek Text and edited, with introduction, notes, and indices, by R. H. Charles, D.Litt., D.D. London, England: Adam and Charles Black, 1908. New York Agent, Macmillan Co. Pages xcix+247. Price 15s.

Dr. Charles, of Oxford, has made the Jewish Apocalypses his territory. He has edited already, besides this volume, the Book of Jubilees, the Apocalypse of Baruch, the Assumption of Moses, the Ascension of Isaiah. And at once his editings become those that one must have. So it is in this instance. Dr. Charles gives an interesting discussion of the history of this book and how at last matters have cleared up about it. He dates it in the time of John Hyrcanus I. just before he left the Pharisees for the Sadducees. It is a picture of Pharisaic teaching. Dr. Charles has a very exalted opinion of the writing, putting its ethical teaching above that of the Old Testament. One can but feel, however, that the instances quoted (p. xcii., xciii.) rather refute this contention of Dr. Charles than confirm it. But the volume did have a wide vogue and may have been known by Christ and Paul.

A. T. ROBERTSON.

Der litterarische Charakter der Neutestamentlichen Schriften. Von Dr. C. F. Georg Heinrici. Verlag der Dürr'schen Buchhandlung, Leipzig, Germany, 1908. S. 127. Pr. 2 M. 40 Pf. To be had of Lemcke & Buechner, New York City.

The interesting problems discussed in this able volume are not grammatical save in the last chapter (*Die Ausdrucksmittel*) and even here they are more rhetorical than syntactical. Dr. Heinrici, of Leipzig, is competent to handle such questions as *Hellenismus und Judentum*, *Die litterarischen Formen*, etc. This excellent discussion of the literary problems connected with the New Testament writings will serve as a balance wheel against over-emphasis on the vernacular form of the speech and the incidental character of some of the writings. It is a serious and suggestive volume and does much to give one a true conception of the actual facts connected with the composition of the books of the New Testament.

A. T. ROBERTSON.

Das Urchristentum und die Unteren Schichten. Von Dr. Adolph Deissmann. Zweite Ausgabe. Vandenhoeck und Ruprecht, Goettingen, Germany, 1908. S. 42. To be had of Lemcke & Buechner, 11 East 17th Street, New York.

Dr. Deissmann delivered an address at the Evangelical-Social Congress at Dessau on June 10, 1908. That address here given is really a part of his recently published larger work, *Licht von Osten*. He is continually turning new discoveries from the papyri and the ostraca. The "lower strata" of society are finely shown in the papyri. Dr. Deissmann is the master in this department of learning and the little volume here mentioned is just one more trophy from him and for him.

A. T. ROBERTSON.

Vollständiges Griechisch—Deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen Urchristlichen Literatur. Von D. Dr. Erwin Preuschen. Zweite Lieferung, ἀγγυρος bis εἰ Verlag von Alfred Toepelmann, Giessen, Germany, 1908. S. 162—319. Pr. 1 M. 80 Pf.

The general character of this excellent New Lexicon of the Greek New Testament has been already set forth. This is the second part. The rest is to come right along. This is a practical Lexicon and has many features to commend it to the student. The various early Christian writings are drawn on to illustrate the New Testament. Copious use is made of the Septuagint and the Hebrew. The word βαπτίζω occurs in this portion of the book and this fact gives interest to it for all Baptists. He gives "dip" as the meaning of the word. The literature referred to all along is more recent than was possible with Thayer. One can only wish Dr. Preuschen good success in his great enterprise.

A. T. ROBERTSON.

Histoire des livres du Nouveau Testament, par M. l'abbé E. Jacquier, professeur d'Écriture sainte aux Facultés catholiques de Lyon. Tome Troisième: Les Actes des Apôtres, les épîtres catholiques. 1 vol. in-12 de 346 pages. Prix. 3 fr. 50—Librairie Victor Lecoffre, J. Gabalda et Cie, rue Bonaparte, 90, Paris.

Histoire des livres du Nouveau Testament, par M. l'abbé E. Jacquier, professeur d'Écriture sainte aux Facultés catholiques de Lyon. Tome Quatrième: Les écrits johanniques. 1 vol. in-12 de 422 pages. Prix: 3 fr. 50—Librairie Victor Lecoffre, J. Gabalda et Cie, rue Bonaparte, 90, Paris.

These two volumes complete the discussion of the books of the New Testament by Abbé E. Jacquier, of Lyon, France. This work is especially strong on the linguistic side and shows familiarity with the papyri discoveries. Volume III. has a good, though brief, sketch of recent development in the study of the language of the New Testament. The author is a Roman Catholic scholar of distinction. He accepts all of the books as genuine, but he does not assume it. He gives clear and able arguments for his positions. His arguments are not, however, always of equal merit. It has a delightful style, as Frenchmen often have. I have much enjoyed reading these volumes. They are fresh, able, helpful.

A. T. ROBERTSON.

Jesus und Seine Predigt. Ein Volkshochschulkursus von D. Karl Thieme, a.o. Professor der Theologie in Leipsig. Verlag von Alfred Töplemann (vormals J. Rickert) Giessen, 1908. Pp. 127. Price, paper, M. 1; cloth, M. 1.50.

This High School Course on the preaching of Jesus consists of six lectures. The first deals with the historical character of Jesus with the latest attacks on it and the testimony for it; the sources for His Life, and His Life up to the beginning of His public ministry. The second treats of the life of Jesus after His public appearance, and especially with the healing of the sick; the third of His self-consciousness, covering His unique Sonship to God, His sinlessness, his representative unity with God and His Messiahship; the fourth, His own

explanation of His being and various aspects of the Kingdom of God; the fifth and sixth, His moral teaching and its relation to the maintenance of individuality and culture, and its bearing on the family, the state, work and property.

It will be seen that this popular course covers a somewhat wide range of subjects. It is therefore necessarily very condensed, and just because it touches on so many important themes, it is intensely interesting and well worth reading.

Professor Thieme's general standpoint is that of Ritschlianism. He is careful to show the independence of faith (as over against philosophy) and its ability also to regard with complacency uncertainty in historical details. The fourth Gospel, for example, he waives out of deference to those who reject it. The Synoptics he accepts not as books written with any primary historical interest, but as books of incidents—stories—written to enlist faith and dealing with Jesus' death and resurrection, teaching and miracles with a little about His early life. Mark wrote about forty years after the death of Jesus; Matthew and Luke from ten to twenty years later. In these accounts there is a real historical substratum—especially all that which runs counter to the aim of the writer to make Jesus appear greater than He really was, as where He disclaims omniscience. But there are very many omissions, additions, corrections of the sources and it is very difficult to make sure of what Jesus actually said.

Yet the author has a firm faith in Jesus. The records are sufficient for that, and we are not to be nervous about anything else.

Naturally we turn with special interest to the discussion of the self-consciousness of Jesus. It is summed up in the following propositions: He was conscious of being uniquely God's Son. This, however, is equivalent to being conscious of enjoying the highest intimacy with God and of sinless moral likeness of being with God. Further, He was conscious of standing toward men as the unique Son of God and as God's appropriate representative. The Sonship is ethical, the unity with God is a representative unity: "He that receiveth me receiveth Him that sent me."

He was also conscious as God's Son and representative that He should become the Messiah, i. e., the glorified representative of God in ruling and judging the world. It was His knowledge that, at times, miraculous power from God operated through Him that made Him feel that He was called to be Messiah. In calling Himself Son of Man He recognized that His real Messiahship was still future. It involved four things: Divine Lordship, sitting at the right hand of God, invading the earth with hosts of angels, and judging the world.

He was mistaken as to the time of that coming, but we need not be troubled about that, for His own confession of ignorance about the time prepares us for it.

The author's explanation of the uniqueness of Jesus including His sinlessness (which he admits and defends) is not that of the Church creed. The following quotation will indicate his view: "It is probably more correct not to endanger the true humanity by the thought that Jesus is a being possessed of two natures and neither God nor man. Jesus' own idea probably never went beyond this, that He is truly of human nature; and His nature was a problem to Him only in this sense, that He felt His place as the only Son of God, to be the mystery and secret of His being—a lonely eminence within humanity."

The author's attitude to Jesus and the spirit in which he writes are expressed in his closing words: "The bounds which knowledge in distinction from faith must recognize in relation to Jesus have not been veiled in this course. If to any one they seem to wrong Jesus he has not yet begun to comprehend His greatness, to be rightly seized of His inner glory. He is so great that this or that may be abandoned without leaving Him. May this course have depressed nobody to the point of saying with Peter, 'Lord, to whom shall we go? Thou hast the words of eternal life.'"

It is good to have such assurance from so free and open-minded a critic. But we have a quiet conviction that to believe so much about Jesus compels belief in His Deity, too, and a much more thorough-going confidence in the reliability of the records that give us with such unflinching skill the faultless portrait of the Perfect One.

J. H. FARMER.

The Character of Jesus. By Charles E. Jefferson, D.D., Pastor of Broadway Tabernacle, New York. Published by Thomas Y. Crowell & Company, New York. Pp. 353. Price, cloth, \$1.65.

These volumes contain a series of Sunday evening sermons in which Dr. Jefferson had in mind young men, and specially college students. The sermons are brief and interesting and wholesome. The preacher aimed at introducing his hearers to the mind and spirit of Jesus. The method that Jesus Himself adopted in unveiling Himself to the people Dr. Jefferson seeks to follow. After a striking introduction the next two are devoted to "Reasons for the Study", and "Sources", and the remainder deal with the following suggestive list of topics: "Jesus' Strength", "His Sincerity", "His Reasonableness", "His Poise", "His Originality", "His Narrowness", "His Breadth", "His Trust", "His Brotherliness", "His Optimism", "His Chivalry", "His Firmness", "His Generosity", "His Candor", "His Enthusiasm", "His Gladness", "His Humility", "His Patience", "His Courage", "His Indignation", "His Reverence", "His Holiness", "His Greatness."

The total effect is to make one feel that this man is none other than the Son of God. The book can be cordially commended as fresh, unconventional and decidedly helpful to faith.

J. H. FARMER.

St. Paul's Second Epistle to the Thessalonians. A Devotional Commentary. By Rev. A. R. Buckland, M.A. London: The Religious Tract Society, 1908. Pp. 175. Price, cloth, 2s.

This is an attractive volume both in binding and in print. It is evidently the work of a wise, scholarly and spiritually-minded man. There are thirty chapters, all brief, instructive, spiritually stimulating and closing with suggestions for prayer. They would make capital prayer meeting talks. Pastors might find them suggestive here; all could read them to profit.

J. H. FARMER.

The Trial of Jesus from a Lawyer's Standpoint. By Walter M. Chandler, of the New York Bar. Two volumes, pages 366, 406 respectively. Price \$5.00. The Empire Publishing Co., New York City, 1908.

These sumptuous volumes (beautiful print and elegant binding) have a good deal of merit. The first volume is devoted to the Hebrew Trial, the second to the Roman Trial. One can have only praise for the author's industry and candor. He has on the whole made good use of his opportunity. One of the best things in the treatment is the full quotations from Jewish and Roman legal rules. In the first volume the author is not entirely at home in Jewish technicalities and trips occasionally. He is more in his element in the Roman trial. There are slips in printing also, and faults of style. But the legal points are sharply drawn and with force. The effect of the argument as a whole is good. One is glad to have this presentation of the matter. Other lawyers before Mr. Chandler have been attracted to the legal aspects of the trial of Jesus, as, for instance, Greenleaf and Innes. Mr. Chandler's work, while technical, is yet in popular style and not difficult to read and enjoy.

A. T. ROBERTSON.

The Resurrection of Jesus. By James Orr, M.A., D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, Scotland. Cincinnati: Jennings & Graham, 1908. Pages 292. Price \$1.50 net.

Dr. Orr first published these chapters in *The Expositor*, but they richly deserve publication in book form. Indeed, I am willing to say, glad to say, that it is the best modern treatise of this great subject. The books are many on the Resurrection of Jesus. It so happens that most of the recent books have taken the radical view of this matter and have inveighed against this supreme miracle. Dr. Orr has grappled at close quarters with the vital aspects of the problem. He is fully equipped, the equal in scholarship of any opponent of the reality of the Resurrection of Jesus. All sides of the matter

come up for treatment and always with clearness and consummate ability. This is the book to strengthen the faith of the wavering, to convince the doubter.

A. T. ROBERTSON.

Luke the Physician, and Other Studies in the History of Religion.

By W. M. Ramsay, Kt., Hon. D. C. L., etc. With 38 illustrations. New York: A. C. Armstrong & Son, 1908. Pages 418. Price \$3.00 net.

Prof. Ramsay's books are an event for all students of the New Testament and in particular of Paul and Luke. But it is not alone the Acts and Paul's Epistles that have had so much light thrown upon them by this distinguished investigator. His specialty in research is Asia Minor. For this purpose the University of Aberdeen, where he is Professor of Latin, grants him half the year and he has a fund at his disposal with which to prosecute research. As a result of his brilliant powers in this enterprise he is today the master of the world on all topics relating to Asia Minor. He continues his investigations year by year to the enrichment of the world's knowledge. This work has already borne rich fruit on the interpretation of Paul's life and Epistles, the Apocalypse of John, and early eastern church history. The present volume gets its title from the first chapter which is a discussion of Harnack's *Lukas der Artz*, with very acute criticisms of the whole work of Luke. There is one chapter also on the possible Lukan authorship of the Epistle to the Hebrews, one on St. Paul's Use of Metaphors, one on the Oldest Written Gospel (Q or the Logia of Matthew), one on the Chronology of the Life of Christ, one on Sanday's *The Life of Christ in Recent Research*. The remaining chapters deal with problems of archæology and Lycaonian Church History. The illustrations are original and interesting. Like all of Sir W. M. Ramsay's books fresh points greet one at every turn. He never leaves a subject exactly where he found it. His testimony as a whole is distinctly confirmatory of the value of Luke as an historian.

A. T. ROBERTSON.

The Bible for Home and School. Acts, the Second Volume of Luke's Work on the Beginnings of Christianity, with Interpretative Comment. By George Holley Gilbert, Ph.D., D.D. The Macmillan Co., New York, 1908. Price 75 cents.

The title sufficiently explains the scope of this little volume on Acts. The Revised Version of 1881 is the text used. All critical processes are omitted and only results are given. The series is edited by Dr. Shailer Matthews. Dr. Gilbert has written on Paul and on the apostolic history before and is entirely competent. He is less radical than some scholars and is suggestive always.

A. T. ROBERTSON.

VII. SYSTEMATIC THEOLOGY.

Outlines of Systematic Theology Designed for the Use of Theological Students. By Augustus Hopkins Strong, President and Professor of Biblical Theology in Rochester Theological Seminary. American Baptist Publication Society. Price \$1.50 net, post-paid.

This volume contains all given in the large print in the complete work in three volumes. It is, as the title intimates, an outline of Dr. Strong's system of theology. But it is also more than a mere outline of his views. It contains the outlines of his arguments to sustain them, and a statement, and an outline of his discussion, of conflicting views. The gist of the literature on each subject given in the unabridged work is all omitted, as is also the more minute discussion in which Dr. Strong comes to closer grips with those from whom he dissents, and in which the nicer shadings of his reasonings and conclusions may be seen. This outline, as stated, is for the use of theological students rather than for that of the general reader, and for rather advanced students at that. It is perhaps best fitted to be a basis of discussion in the class-room. Those who can do so will doubtless prefer to secure the unabridged work in three volumes. As this volume is but an outline of the larger work, no further review of it seems needful.

C. GOODSPEED.

Christian Theology in Outline. By William Adams Brown, Ph.D.,
D.D. New York: Charles Scribner's Sons, 1907.

Books on theology have become more numerous in recent years. There was a period when Systematic Theology was in disrepute, and in some quarters it is still under a cloud. There is, however, a tendency to return to this form of doctrinal statement. A number of writers in recent years have undertaken a systematic restatement of Christian doctrine. The present volume by Professor Brown undertakes this great task.

The volume covers most of the fundamental and essential points in the general scheme of doctrine, organized in a somewhat new way. There are six general divisions of the book, the first dealing with the postulates of Christian theology, the second with the Christian idea of God, the third with the Christian view of the World, the fourth with Man and his Sin, the fifth, Salvation through Christ, and sixth, the Christian Life. The introduction discusses the various topics appropriate to the adequate setting forth of a doctrinal system. The author states that the Bible "must be our chief source and the test by which all that calls itself Christian must be judged". He assigns other sources, viz., creeds and confessions, Christian experience, etc., though his effort is to make the Bible the test of Christian truth. Perhaps the chief merit of the book is the author's painstaking attempt to cover all the essential issues in current theological thought. One is not always satisfied with his conclusions, but one cannot help admiring his evident purpose to put the reader in possession of the essential points that are at issue in our modern theological world. One is disposed sometimes to find fault with him for indefiniteness of view in his conclusions. He goes over the points at issue, and does not always leave the reader with a clear conception of his own position. Doubtless he purposely avoids conclusions on some subjects where the Scriptures are not clear and where conclusions are not absolutely warranted, but the book would have been stronger and more satisfactory if it were more definite on some points, more dogmatic in fact and not so much simply a discussion of current issues.

One is not altogether clear, for example, as to his conception of miracle. He combats the view that "miracle is an event which no conceivable experience can bring under law", (p. 226). He says that this conception of miracle is unsatisfactory, and goes on to point out that science has extended the realm of the miraculous, and also to state that the miraculous lies in all beginnings, and that mere physical antecedents cannot account for any beginning. One would infer from what he says under this head that he holds to that which is properly miraculous, especially as he insists upon the miraculous element of Christian experience, but he does not adequately define the miraculous as distinguished from the natural. If everything is miraculous, nothing is miraculous. If the author means that each new beginning involved a genuine miracle in the Biblical sense, though not necessarily in contravention of law, of course he includes what may properly be called the miraculous.

In his discussion of the work of Christ as priest, he, as usual, goes over the ground with thoroughness, but has a curious inversion of emphasis which it is difficult to understand, much less to justify. He says the idea of imputation seems to be a necessity from the point of view of God, in that it represents the end of the redemptive process as exhibited in God's judgment of the sinner from the first (p. 368), but he does not think this idea necessary to the experience of the sinner himself. On the contrary, it seems to this reviewer that the experience of the sinner is exactly the point where this necessity would arise, though of course not excluding the necessity from the point of view of God. The sense of guilt in the sinner, in other words, is not sufficiently recognized in the discussion which the author gives of the atonement of Christ. It is an element in religious experience which is ignored by a considerable school of modern theologians.

It is interesting to note another change of emphasis. In discussing determinism, he points out how this philosophic and theological conception leads to the development of modern social ideas, while the libertarian conception tends to excessive individualism, and to the view that life is a probation

and retribution rather than an education and discipline. This is an interesting reversal of the old order. Calvinism, with its deterministic tendencies, has been charged with excessive individualism and the other things associated with it, while the antithetic types of theology, with the emphasis upon human freedom, have been credited with the social impulses. All of which goes to show that men are beginning to see the implications of the ultimate principles of theology better than they have ever seen them before; at least, that they are beginning to analyze and test those principles in a new way. The solidarity of the race in Adam and then in Christ has been a point of emphasis in the older theology all along. Now this principle is laid hold upon to give sanction to the ideas of progress which modern life so much needs.

The chief criticism of this book is its overweening deference at every point to method. The introduction states that the author desires the book to be judged primarily as an essay in theological method, and throughout its pages it is clear to the reader that he is endeavoring to square his doctrine, above all things, with science, and at times he seems to ignore or treat inadequately the requirements either of the Scriptures or of the religious life of man. Primarily a book on theology should defer to the religious rather than to the scientific needs of man. The book, however, is an exceedingly interesting study of modern theological ideas, and will be found helpful to all students who desire to come into fresh touch with these great themes. The style is informal and flowing and the book is readable and interesting throughout.

E. Y. MULLINS.

VIII. MISCELLANEOUS.

Introduction to the Language and Verse of Homer. By Thomas D. Seymour. Boston: Ginn & Company. Price 75 cents.

The recent death of Prof. Seymour revives interest in all of his books. The present volume is one well known to Greek students as an exceedingly useful little compendium for students

of Homer. With all the new Homeric research Prof. Seymour's handbook is of real service. It is written clearly and simply and briefly, but gives adequate information.,

A. T. ROBERTSON.

How the World is Clothed. By Frank George Carpenter. American Book Co., Cincinnati and New York, 1908. Pages 340. Price \$1.25.

Mr. Carpenter has made a very readable and interesting volume just about clothes, how they are made, where they are made, what sort of stuff they are made of, etc. The pictures add greatly to the interest of the volume.

E. B. R.

Avesta Eschatology Compared with the Books of Daniel and Revelations. By Dr. Lawrence H. Mills, Professor of Zend Philology in Oxford. Chicago: The Open Court Publishing Co., 1908. Pages 84.

The author is sure that Daniel and Zechariah and Revelations (*sic*) show much influence of Persian theology. In particular he singles out the seven spirits of Zech. and Revelation as being identical with the Seven Aweshaspends. The author does not produce as much as one had supposed after his preface. His style is rather obscure. On the whole, one may gain some light here, but no great amount.

A. T. ROBERTSON.

A Short History of Greek Literature from Homer to Julian. By W. C. Wright, Ph.D., of Bryn Mawr College. The American Book Co., New York and Cincinnati, 1908. Pages 543.

The author has made a wonderfully compact and lucid discussion of Greek literature. He has digested a vast mass of detail and preserved proper proportion. It is only a manual, but it is a most excellent one. However, it does seem a little odd to find no mention of Paul or John in the book. Now, of course, the New Testament is not mere literature, but it is a defective

definition of literature that omits the most important group of books in all the world, and Greek books at that. The volume has nothing about the Greek language. Rhetoric, but not grammar, comes in for discussion.

A. T. ROBERTSON.

In a New Century. By Edward Sanford Martin. Chas. Scribner's Sons, New York, 1908. Pages 377. Price \$1.50 net.

We are having a revival of the essay. Mr. Martin stands in the front rank of modern essayists. He has a style of his own, and that goes a good way in the essay. He is witty, but has a serious undertone, and his purpose is always noble. The most unlikely themes in his hands blossom out wonderfully. Some of his subjects in this volume are "Too Much Success, Noise and Canned Food, Summer, Deafness, The Seashore, The Habits of the Sea, Divorce, Woman Suffrage. But never mind much about the subject. Mr. Martin is the most interesting part of the discussion.

A. T. ROBERTSON.

Education and National Character. By Henry Churchill King, Francis Greenwood Peabody, Lyman Abbott, Washington Gladden and others. Chicago: The Religious Education Association, 1908. Pages 319. Price \$1.50 net.

This volume consists of a selection from a large number of papers read at the fifth general convention of the Religious Education Association. There are more than thirty brief, pointed, pithy papers by many of the most notable educators of the country. The title of the volume would more nearly indicate its contents if it were "Religious Education and National Character," because it is religious and moral education with which the papers deal. Many phases of this general subject are treated, and some of the papers are really notable productions. The contents are so varied that no reviewer can do more than call attention to some of the more noteworthy contributions, such as that by Dr. King on "Enlarging Ideals in Morals and Religion," that by Dr. Peabody on "The Universities and the Social Con-

science," "The Significance of the Present Moral Awakening in the Nation," by Dr. Lyman Abbott, "The Problem of Religious Instruction in State Universities," by F. W. Kelsey, "Methods of Moral Training in the Schools of Germany," by Dr. A. W. Patton, and many others almost equally important. The volume is a real contribution toward the solution of the problem of religious and moral education for the nation. The reader will be provoked to serious thought by every paper whether he agrees with the conclusions reached or not.

W. J. MCGLOTHLIN.

The Servant in the House. By Charles Rann Kennedy. Harper & Brothers, 1908. Pages 152. Price \$1.25.

This is a very remarkable book, and pictures in graphic style the evil in mere ecclesiasticism, caste, and pride of rank. The situation is, of course, an extreme one, and yet an important one. Three brothers drift apart, all from humble life. One goes to India and becomes a real Bishop of noble life. Another becomes an English vicar of mere place and pride. The other becomes a drunken sot and a workingman of the lower class. The Bishop of Benares from India, in the spirit of the Master, comes to the vicar's house as a butler and brings rescue to both priest and drunkard. It is very skillfully done and shows how difficult modern social life makes real Christianity. It is a plea for the spirit of Christ and the social side of religion, and a very powerful one.

A. T. ROBERTSON.

Wrecked on a Coral Island. By Edwin J. Houston, Ph.D. The Griffith & Rowland Press, Philadelphia, 1908. Pages 416. Price \$1.25.

Here we have the story of two men, three boys and a collier who are cast away on a coral island. The novelty of the experience gives occasion for stirring adventure and amusement. It is full of information and entertainment for boys, and is a worthy successor of the author's other stories.

A. T. ROBERTSON.

The Hermit and the Wild Woman and Other Stories. By Edith Wharton. Chas. Scribner's Sons, 1908. Pages 278. Price \$1.50.

Mrs. Wharton is not only one of the foremost novelists of the day, but she is very gifted as a writer of short stories. In some respects it is more difficult to write short stories of real distinction than good novels. Mrs. Wharton can do both extremely well. Each of the short stories in the present volume has a charm of its own, and they present quite a variety. Probably, on the whole, the one which gives the title to the volume has most interest, but *The Last Asset* is a keen satire of one phase of modern society. And then the *Pot-Boiler* is not to be overlooked. It is a book to have a good time with.

A. T. ROBERTSON.

Poem Outlines. By Sidney Lanier. New York: Chas. Scribner's Sons, 1908. Pages 120. Price \$1.00 net.

These are fugitive pieces that Lanier left among his notes. Some are fully worked out, but most of them are fragments or hints for poems. The genius of the poet is here, but it is the diamond in the rough. All that Lanier left has a charm of its own, and those who cherish his memory will cherish this.

A. T. ROBERTSON.

A Child's Guide to Pictures. By Charles H. Caffin, author of *How to Study Pictures*. New York. The Baker & Taylor Co., 1908. Pages 253. Price \$1.25 net.

Here we have fifteen beautiful pictures by great artists taken as models for explaining in an easy, attractive way how a child may learn to appreciate the good points in a work of art. It is much to have the artistic door opened to one. It is designed for a child of ten or more years.

E. B. R.

My Father. An Aberdeenshire Minister. 1812-1891. By W. Robertson Nicoll. Hodder & Stoughton, London, England, 1908. Pages 101.

This is a beautiful tribute to a noble spirit who lived a long life among the hills of Scotland with his books and his parish. There is a tender charm about the story so well told by Dr. Nicoll, who evidently owes much to his father. The smell of the heather is in the book. One can read it in an hour, and it will be an hour well spent to catch the spirit of a true booklover and genuine Christian. Mr. Nicoll lived the simple life that others talk about, plain living and high thinking. I am glad to have read this narrative. One is impelled to push on and try to do a little more.

A. T. ROBERTSON.

Before Marriage. By Mrs. Adolphe Hoffman. Vir Publishing Co., Philadelphia. Cloth. Price 35 cents net.

This dainty little volume is addressed by a Christian mother to her son on the eve of his marriage. It gives chaste advice to both the prospective husband and his bride, and its message ought to prove helpful in bringing abiding happiness into the sacred relation upon which they are about to enter.

GEO. B. EAGER.

METANOEQ and METAMEAEI in Greek Literature Until 100 A. D., Including Discussion of Their Cognates and of Their Hebrew Equivalents. By Effie Freeman Thompson, Ph.D. Chicago: The University of Chicago Press, 1908. Pages 29.

A Lexicographical and Historical Study of ΔΙΑΘΗΚΗ from the Earliest Times to the End of the Classical Period. By Frederick Owen Norton, Ph.D. Chicago: The University of Chicago Press, 1908. Pages 79. Price 79 cents.

These two pamphlets constitute Parts V. and VI. of Volume I., Second Series of Historical and Linguistic Studies in Literature related to the New Testament issued under the direction of

the Department of Biblical and Patristic Greek in the University of Chicago.

Of the first we may say that it is a very brief discussion of the etymology and use of these two significant words as found in all forms and classes of Greek literature up to the end of the New Testament period. The results of the study are quite in line with the well-known explanations of these words which convey the New Testament teaching as to repentance. It is well to have this confirmation from a careful examination of every use of the terms. The work is rather mechanical and shows no marked appreciation of Greek. The work of Dr. Norton is presented in more complete form and elicits admiration and gratitude for the extensive pains involved in seeking and cataloguing all the uses of this term in the period undertaken. One can hardly feel that any great advantage is gained by publishing long lists of every use of the word, but it was greatly worth while to have consulted and recorded them all. They will be of service, when the studies are extended to the later period, in fixing the significance of this vital term in the teaching of Jesus and the Apostles. The second half of the work discusses the origin and use of the will (testamentary) in Greek law. It is an interesting study. W. O. CARVER.

Abraham Lincoln, the Boy and the Man. By James Morgan, author of *Theodore Roosevelt, the Boy and the Man*. New York: The Macmillan Co., 1908. Pages 435. Price \$1.50.

The centenary of Lincoln's birth in 1909 will bring forth a flood of Lincoln literature. It will do good, for his stature grows with the years. Washington and Lincoln loom above all the other Presidents, with Jefferson not far behind and Andrew Jackson coming on. But Mr. Morgan's book is a good one for boys and men to read. He seizes the main points in Lincoln's career and sets them forth clearly and strongly.

A. T. ROBERTSON.

Lewis Rand. By Mary Johnston, author of *Prisoners of Hope, To Have and To Hold, etc.* Houghton, Mifflin & Co., Boston and New York. Price \$1.50.

Miss Johnston has won a great audience by her previous novels who will be sure to read this historical romance of the Virginia of Thomas Jefferson. Lewis Rand, a product of Albe-marle's aristocracy and peasantry, is a *protégé* of Jefferson, to whom he finally turns traitor and becomes entangled in the meshes of Aaron Burr. He is strongly drawn and rushes head-long on to his doom, led on by insatiate ambition. One can but grieve over the prostitution of such great powers. There are fewer exciting incidents than in Miss Johnston's previous novels. There is more restraint and more power. In a word this is her best work.

A. T. ROBERTSON.

Stories of Persian Heroes. By E. M. Wilmot-Buxton. New York: T. Y. Crowell Company, 1908. Pages 325.

There is a wonderful charm about the legends of Persia which reach far back into the dim past. There is plenty of time in Persia and they know how to tell stories in the tents of the Bedouin as well as in the Persian khans. The boys will relish these adventures of Persian heroes, and the mystical strain has a charm also.

A. T. ROBERTSON.

The Age of Shakespeare. By Algernon Charles Swinburne. Harper & Brothers, New York, 1908. Price \$2.00 net.

It is not a discussion of Shakespeare, but of his time, the men who preceded him and his contemporaries. Swinburne is assuredly competent for such a task in literary criticism. His own style has its best traits here. The men whom he portrays are Christopher Marlowe, John Webster, Thomas Dekker, John Marston, Thomas Middleton, William Rowley, Thomas Heywood, George Chapman, Cyril Tourneur. Swinburne has almost an extravagant conception of Marlowe, who had undoubted

gifts. Doubtless if Shakespeare himself had not shone with so much brilliance these lesser lights would have seemed brighter. As it is, Swinburne has no difficulty in finding charm in each of this list. The volume will be of marked interest to the serious students of English literature.

A. T. ROBERTSON.

At Large. By A. C. Benson, Fellow of Magdalene College, Cambridge. G. P. Putnam's Sons, New York, 1908. Pages 424. Price \$1.50.

Mr. Benson is at his best in his essays. Some one has called his books "ministering books." Many have gotten cheer from the Upton Letters, From a College Window, Beside the Still Waters. In the present volume he treats such themes as Contentment, Friendship, Humour, Travel, Shyness, Our Lack of Great Men, Specialisms, Joy, etc. They are all discussed with his characteristic acumen and sympathy. They are not pretentious in style nor spirit, but have a charm of manner that wins a hearing at once. They are restful for the tired hour.

A. T. ROBERTSON.

The Great English Letter Writers. By W. J. Dawson and C. W. Dawson. Fleming H. Revell Co., New York, 1908. First Series, Pages 289. Second Series, Pages 298. Price \$1.00 a volume.

These two volumes form the first installment of the Readers' Library. There will follow volumes on Great English Biographies, Great English Novelists, Poets, etc. The plan is to give a brief historical introduction to each volume. The material is not arranged according to strict chronology, but rather according to the development of the art of letter writing. The idea is to show how men and women behave under the same emotions. These volumes are delightful companions to have on a journey or to pick up when one has a few odd moments. One can dip in anywhere and find his interest held at once. There is nothing more delightful to read than good letters.

A. T. ROBERTSON.

The House of Rimmon. A Drama in Four Acts. By Henry Van Dyke. New York: Chas. Scribner's Sons, 1908. Pages 120. Price \$1.00 net.

The drama of Naaman furnishes a fine theme for Dr. Van Dyke's genius. The plot is simple, but strong, and the interest is deep in the story of Naaman and Ruamah. The villainy of Rezah, the priest of Rimmon, and Tsarpi, the faithless wife of Naaman, sets off in fine relief the strength of Naaman and the fidelity of Ruamah, the Jewish slave girl who led him to Elisha and thus to the cure of his leprosy. The power of Assyria threatens Syria and Benhadad cowers in dread. It is a fine piece of work.

A. T. ROBERTSON.

The Fragments of Empedocles. Translated into English verse by William Ellery Leonard, Ph.D., English Department, University of Wisconsin. Chicago: The Open Court Publishing Company, 1908. Cloth, pp. 92. Price \$1.00.

Professor Leonard has done a welcome service in bringing before us in somewhat clearer light the impressive but mysterious figure of the great Sicilian philosopher and poet. In an introduction of a dozen pages we are given a brief account of the man and his works. The Fragments are next given, each immediately followed by its translation. The last twenty-five pages are devoted to notes not grammatical but purely explanatory of the thought. It is altogether a creditable piece of work and conditions one pleasantly to study the ideas of Empedocles for himself—albeit the pleasure is sadly marred by the fragmentariness of what we possess. However, enough can be caught to enable us to recognize his kinship with Lucretius and some quite recent thinkers, and it is not only interesting, but also instructive to see how possible it is for even an extraordinary mind to entertain ideas many of which must strike the ordinary reader of today as fantastic and absurd.

J. H. FARMER.

Fragments from Graeco-Jewish Writers. Collected and edited with brief introductions and notes by Wallace Nelson Stearns, Ph. D. The University of Chicago Press, 1908. Pages 126. Price 75 cents; postpaid, 83 cents.

The author gives an excellent sketch of the effect of Alexander's conquests on the language of the Mediterranean world. He has in mind the modern discoveries about the vernacular *κοινή*. There is an excellent diagram of the writers of the first three centuries B. C. The writers here chosen are those of whose books only extracts survive, chiefly in Josephus, Clement of Alexandria, and Eusebius. They are Demetrius, Eupolemus, Artapanus, Aristeas, Thallus, Aristobulus, Philo, Theodotus, Ezekiel. Brief notes of the editor throw light on the passages quoted. Unfortunately Eusebius usually quoted these writers in the form of indirect discourse, so that the exact language is not preserved. But the book is a good piece of work.

A. T. ROBERTSON.

The City of Delight. By Elizabeth Miller, author of "The Yoke". The Bobbs-Merrill Co., Indianapolis. 448 pages. Price \$1.50.

Here is a stirring tale of the fall of Jerusalem in A. D. 70, and the events preceding. The wild confusion and fanaticism of the Jews, the uncertain hopes of the Messiah's coming in the hour of despair, the rise of false prophets, and the factions in the city, add to the terrors of the siege and the city's ruin. Against this background the story stands out clearly. Philadelphus Maccabeus, grandson of the great Judas, but reared in Ephesus among Greeks and Romans, is the last hope of the Jews for a king to oppose the Romans or make peace with them. He has been married in childhood to the beautiful Laodice, daughter of Cortabanus, a rich merchant of the tribe of Judah. He starts to Jerusalem to seize his hour of opportunity, and sends for his wife and her dowry, which is to be the cornerstone of a new Israel. How his cousin Julian of Ephesus plays him false, assumes his name and would fain assume the wife and dowry too; how Julian is tricked himself by a woman

who has stolen the dowry; how poor young Laodice, loving the real Philadelphus, thinks herself the wife, rejected and helpless, of the false Philadelphus; how the true Maccabee recovers from his wounds and plays a man's part in the doomed city, but all in vain; how the tangled web is finally undone—all this makes a good story. The thread of Christian charity and courage runs through all and finally binds all together.

E. B. R.

The Young Alaskans. By Emerson Hough. Illustrated. Harper & Brothers, New York, 1908. Pages 292. Price \$1.25.

Three Alaskan boys go to Kadiak Island on a hunting and fishing trip. They are cast away in a dory at Kaludiak Bay, one of the wildest spots in Alaska. Here in spite of danger and hardship they have the time of their lives. The story has the atmosphere of the sea and the great open spaces of the North.

ELLA B. ROBERTSON.

Three Centuries of Southern Poetry. By Carl Holliday, M.A. Smith & Somer, Nashville and Dallas. Pages 267. Price \$1.00 net.

This attractive title leads one to expect a somewhat larger book. In so small a selection some of the most beautiful poems cannot be included. But this is the only disappointment in the book. The quality is excellent, and shows the editor's alert and sensitive literary feeling. The brief biographical paragraphs are models of terseness and sprightliness, and give many a bit of exact information omitted in larger sketches. Likewise the notes at the back will be useful to others besides college students. It is a book much needed. The only thing like it is "Songs of the South," which includes no recent authors.

ELLA B. ROBERTSON.

Mr. Crewe's Career. By Winston Churchill. Published by The Macmillan Co.

This book is written for a purpose. Its aim is to reveal how difficult it is for a man with unselfish motives and the desire for pure politics to attain to a position of high influence in our states. The road to governorship, as depicted in this novel, is hard to travel, if a man be upright. We follow the path of Austen Vane, rather than that of Mr. Crewe. M. B. W.

English Voyages of Adventure and Discovery. By Edwin M. Bacon. Illustrated. New York: Chas. Scribner's Sons, 1908. Pages 401.

Here we have a combination of history with all the romantic features of a novel. The discoveries of Drake, Gilbert, Raleigh, and others read almost like fairy tales. The pictures are numerous and interesting. It is a real boy's book.

A. T. ROBERTSON.

INDEX TO BOOK REVIEWS.

| | |
|--|-----|
| Aked, Charles F.: One Hundred Responsive Readings from the Scriptures | 339 |
| Bacon, Edwin M.: English Voyages of Adventure and Discovery | 367 |
| Benson, A. C.: At Large | 363 |
| Berean, A.: The Truth About Grace | 332 |
| Bierer, Everord: The Evolution of Religions | 328 |
| Bitting, W. C.: The Age and Its Needs | 342 |
| Brown, William Adams: Christian Theology in Outline | 353 |
| Brückner, Martin: Der Sterbende und Auferstehende Gottheit- land in den Orientalischen Religionen und ihr Verhältnis zum Christentum | 323 |
| Buckland, A. R.: St. Paul's Second Epistle to the Thessalonians | 349 |
| Burns, Judson D.: What Is Man? Or Criticism vs. Evolutionism | 317 |
| Caffin, Charles H.: A Child's Guide to Pictures | 359 |
| Carpenter, Frank George: How the World is Clothed | 356 |
| Carver, William Owen: Missions in the Plan of the Ages | 285 |
| Carver, William Owen: A Syllabus of Lectures on the Outlines of the History of Christian Missions | 292 |
| Chamberlain, A. H.: Standards in Education | 330 |
| Chandler, Walter M.: The Trial of Jesus from a Lawyer's Standpoint | 350 |
| Charles, R. H.: The Testaments of the Twelve Patriarchs | 344 |
| Church of Christ, The | 340 |
| Conley, John Wesley: The Young Christian and the Early Church | 334 |
| Cook, Charles A.: Stewardship and Missions | 291 |
| Cope, Henry F.: The Modern Sunday School in Principle and Practice | 332 |
| Churchill, Winston: Mr. Crewe's Career | 367 |
| Crafts, Wilbur F., Dr. and Mrs.: The World Book of Temper- ance | 343 |
| Davids, T. W. Rhys: Early Buddhism | 321 |
| Dawson, E. C.: Heroines of Missionary Adventure | 290 |
| Dawson, W. J. and C. W.: The Great English Letter Writers | 363 |
| Deissmann, Adolph: Das Urchristentum und die Unteren Schichten | 345 |
| Dennis, James S.: The New Horoscope of Missions | 297 |
| Dewey, John: Ethics | 315 |
| Faunce, William Herbert Perry: The Educational Ideal in the Ministry | 335 |
| Forward Movement Hymnal, The | 340 |
| Fradryssa, G. V.: Roman Catholicism Capitulating Before Prot- estantism | 299 |
| Frothingham, Arthur L.: The Monuments of Christian Rome from Constantine to the Renaissance | 307 |
| Gilbert, George Holley: The Bible for Home and School | 352 |
| Gilliat, Edward: Heroes of Modern Crusades | 290 |
| Guinness, Geraldine: Peru—Its Story, People and Religion | 296 |
| Harrison, Frederick: Realities and Ideals | 340 |

| | |
|--|-----|
| Haskell, Helen Eggleston: O-Heart-San | 289 |
| Hastings, James: Encyclopaedia of Religion and Ethics | 319 |
| Heineman, T. W.: The Physical Basis of Civilization | 324 |
| Heinricl, C. F. Georg: Der litterarische Charakter der Neu- testamentlichen Schriften | 344 |
| Hoffman, Adolphe: Before Marriage | 360 |
| Holliday, Carl: Three Centuries of Southern Poetry | 366 |
| Holl, D. Karl: Der Modernismus | 300 |
| Hough, Emerson: The Young Alaskans | 366 |
| Houston, Edwin J.: In Captivity in the Pacific; or in the Land of the Bread-fruit Tree | 293 |
| Houston, Edwin J.: Wrecked on a Coral Island | 358 |
| Hoyt, Arthur S.: The Preacher—His Person, Message and Method | 337 |
| Hudson, Marshall A.: The "How" Book | 331 |
| Hunter, Robert W.: Socialists at Work | 341 |
| Jackson, Samuel Macauley: The New Schaff-Herzog Encyclo- paedia of Religious Knowledge, Vol. I. | 329 |
| Jackson, Samuel Macauley: The New Schaff-Herzog Encyclo- paedia of Religious Knowledge, Vol. II. | 320 |
| Jackson, George: The Fact of Conversion | 326 |
| Jefferson, Charles E.: The Character of Jesus | 349 |
| Jevons, Frank Byron: An Introduction to the Study of Com- parative Religion | 314 |
| Johnson, Herrick: The Ideal Ministry | 337 |
| Johnston, Mary: Lewis Rand | 362 |
| Jones, John P.: India—Its Life and Thought | 298 |
| Kennedy, Charles Rann: The Servant in the House | 358 |
| King, Henry Churchill: Education and National Character ... | 357 |
| King, Henry Churchill: The Seeming Unreality of the Spiritual Life | 316 |
| King, Henry Melville: Historical Catalogue of the Members of the First Baptist Church in Providence, Rhode Island | 309 |
| Kuhns, Oscar: The Sense of the Infinite | 310 |
| Lambert, John C.: Missionary Heroes in Asia | 291 |
| Lanier, Sidney: Poem Outlines | 359 |
| Leonard, William Ellery: (Translation) The Fragments of Empedocles | 364 |
| Littlefield, Milton S.: Hand-Work in the Sunday School | 335 |
| Martin, Edward Sanford: In a New Century | 357 |
| McManus, Blanche: Our Little Egyptian Cousin | 289 |
| Miller, Elizabeth: The City of Delight | 365 |
| Mills, Lawrence H.: Avesta Eschatology Compared with the Books of Daniel and Revelation | 356 |
| Morgan, James: Abraham Lincoln, the Boy and the Man | 361 |
| Mott, John R.: The Claims and Opportunities of the Christian Ministry | 337 |
| Nicoll, W. Robertson: My Father | 360 |
| Nixon-Roulet, Mary F.: Our Little Grecian Cousin | 289 |
| Nordell, Phillip A.: Bible Studies for Adult Classes | 330 |
| Ohle-Preuzlau, R.: Der Hexenwohn | 307 |
| Orr, James: The Resurrection of Jesus | 350 |
| Pearce, W. C.: The Adult Bible Class | 331 |
| Podmore, Frank: The Naturalization of the Supernatural ... | 311 |
| Preuschen, Erwin: Vollständiges Griechisch-Deutsches Hand- wörterbuch zu den Schriften des Neuen Testaments und der übrigen Urchristlichen Literatur | 345 |
| Ramsey, W. M.: Luke the Physician, and Other Studies in the History of Religion | 351 |

| | |
|--|-----|
| Records of the Welsh Tract Baptist Meeting, Pencader Hundred, New Castle County, Deleware, 1701 to 1828 | 308 |
| Richter, D. Julius: Mission und Evangelisation im Orient | 287 |
| Robson, John: The Resurrection Gospel | 294 |
| Sabatier, Paul: Modernism | 299 |
| Seymour, Thos. D.: Introduction to the Language and Verse of Homer | 355 |
| Shaw, Charles Gray: The Precinct of Religion in the Culture of Humanity | 312 |
| Sheehy, Jerry: Heat and Cold, or the Key to the Universe | 327 |
| Sloan, Walter B.: Doctor Lee | 292 |
| Smith, Ernest Ashton: Hildebrand, the Builder | 309 |
| Spargo, John: The Spiritual Significance of Modern Socialism.. | 341 |
| Spence, Lewis: The Religion of Ancient Mexico and Peru | 321 |
| Stearns, Wallace Nelson: Fragments from Graeco-Jewish Writers | 365 |
| Stephenson, E. M.: Child Study for Sunday School Teachers .. | 334 |
| Strong, Augustus Hopkins: Outlines of Systematic Theology Designed for the Use of Theological Students | 352 |
| Swinburne, Algernon Charles: The Age of Shakespeare | 362 |
| Sunday Schools the World Around | 330 |
| Suzuki, Daisetz Teitaro: Outlines of Mahayana Buddhism | 321 |
| Thompson, Effie Freeman: METANOEO and METAMEAEI in Greek Literature Until 100 A. D..... | 360 |
| Training the Teacher | 332 |
| Literature Until 100 A. D. | 360 |
| Trull, George H.: A Manual of Missionary Methods for Sunday School Workers | 332 |
| Tyrrell, George: The Programme of Modernism | 299 |
| Van Dyke, Henry: The House of Rimmon | 364 |
| Vogt, Ogden: Desert, Mountain and Island | 293 |
| Warneck, Joh: Die Lehenskräfte des Evangeliums | 288 |
| Weiss, Von Johannes: Die Aufgaben der Neutestamentlichen. Wissenschaft in der Gegenwart | 343 |
| Wharton, Edith: The Hermit and the Wild Woman, and Other Stories | 359 |
| Wilmot-Buxton, E. M.: Stories of Persian Heroes | 362 |
| Worcester, Elwood: Religion and Medicine: The Moral Control of Nervous Disorders | 325 |
| Wright, W. C.: A Short History of Greek Literature from Homer to Julian | 356 |