

BOOK REVIEWS

I. MISSIONS.

Christian Belief Interpreted by Christian Experience. Lectures Delivered in India, Ceylon, and Japan on the Barrows Foundation. The Barrows Lectures 1902-3. The University of Chicago Press, 1906. Pages xli+255. \$1.50 net.

Christ and the Eastern Soul. The Witness of the Oriental Consciousness to Jesus Christ. The Barrows Lectures, 1906-7. The University of Chicago Press, 1909. Pages XLI+208. \$1.37 postpaid.

Both these works are by the late President of Union Theological Seminary, New York, Doctor Charles Cuthbert Hall. Together with the "Noble Lectures for 1906" at Harvard, under the title, "Christ and the Human Race," these constitute a truly notable contribution to the science of Christian Missions. In the true sense Dr. Hall was a Christian missionary, and stands as the most notable example of a type of missionary not generally reckoned in the lists, but one that is coming to be recognized and from which there is much hope for the cause of Christianity in its destiny as the universal religion. There is less heroism and less sacrifice in the sort of work Dr. Hall did than in that of the worker in the ordinary methods. Few men have the capacity, in training, spirit and influence to do what Dr. Hall did. More will have it and will be occupied with this line of work.

The Barrows Lectureship was founded in 1894 by Mrs. Caroline E. Haskell, and is under the administration of the University of Chicago. The design is to provide lecturers on the "Relations of Christianity and the Other Religions", to be delivered in India and, upon occasion, in other Eastern countries.

There have been four courses of lectures on this foundation.

The first was by Dr. Barrows in whose honor the course is named. This course is published under the title, "Christianity the World Religion", known to students for several years. The second lecturer was Dr. Fairbairn, of the Mansfield College, Oxford. While these lectures have not been published as delivered, their substance is included in the author's notable volume, "The Philosophy of the Christian Religion". Dr. Hall proved in every way so remarkably successful and acceptable in his first lectures that he was appointed for a second course.

All these lecturers have been men of the first order in Christian leadership and have undertaken this work in the spirit of genuine and exalted missionary service. They have been entirely faithful to Jesus Christ and his religion and their works are of great value as Christian apologetics for American and English readers as well as for those for whom they were primarily prepared.

Dr. Hall had in rarest degree a passion for humanity and became, in spirit and in fact, increasingly an apostle of universal religion for a united race. That the religion of our Christ is the universal religion is a profound conviction with the author. He is courteous, considerate, fraternal, but firm, sincere and vigorous in his proclamation of Christianity. He is a missionary preaching the Gospel to the most learned and religious of Eastern peoples. His lectures are not controversial but evangelistic in temper. Like a bridge over a mountain torrent he joined two precipices, and the stream of controversy passed beneath him.

There are six lectures in each course and an extended syllabus is prefixed to each course, which is not only valuable in studying the lectures but is interesting because it is the syllabus used with the audiences in India, Ceylon and Japan.

The first course discusses the Nature of Religion, the Christian Idea of God as related to Experience, Jesus Christ as the Supreme Manifestation of God, Sin and the Sacrifice of Christ in Experience, Holiness and Immortality, Reasons for Regarding Christianity as the Absolute Religion.

The second course deals especially with the temper and tendencies of "the Eastern Soul" as related to the Christian Faith. The subjects are: "Elements of Sublimity in the Oriental Consciousness"; "The Mystical Element in the Christian Religion"; "The Witness of God in the Soul"; "The Witness of the Soul to God"; "The Distinctive Moral Grandeur of the Christian Religion"; "The Ministry of the Oriental Consciousness in a World-Wide Kingdom of Christ."

These topics in themselves disclose the masterful grasp of a missionary statesman and invite to a feast of spiritual thought that will not disappoint. No man has served the mission of Christianity more wisely than the author of these lectures.

W. O. CARVER.

Introduction to Christian Missions. By Thomas Cary Johnson. For sale by the Presbyterian Committee of Publication, Richmond, Va. Texarkana, Ark.-Tex. 1909. Pages, 220.

This work undertakes to meet a great need—that for an outline study of the main features of missionary obligation and work. There is little, if any, originality in this work and in undertaking to cover the Divine conception and plan of missions, the apostolic conception and service in missions, the entire history of missions, and the motives that impel to missions, the author leaves himself room for little more than a sort of syllabus. Aside from some remarkable errors in proof-reading the work is usually accurate.

No effort is made to disguise the very extensive dependence upon Warneck's *History of Protestant Missions*.

The discussions of the grounds and motives of missions are rather commonplace. It is natural that a Presbyterian author should be partial to Presbyterianism and that his denominational viewpoint should frequently appear. Perhaps the author goes a little too far when he finds that Presbyterians have now "as in the time of the Acts of the Apostles" exactly the machinery needed for both Foreign and Home Missions, whereas, "Congregationalists and Baptists, having no fit organization for the conduct of mission work, have been driven

to continue the use of societies," etc. This is loyal Presbyterian prejudice but reads rather like a joke in the light of history and present facts. The book will serve very well as an outline of studies for pastors and classes who have not yet had courses in mission study.

W. O. CARVER.

The Martyr's Isle, or Madagascar: the Country, the People, and the Missions. By Annie Sharman. London Missionary Society, 16 New Bridge St., E. C. 1909. Pages, 174. 83 illustrations. Price 2s. 6d.

There is no more romantic and heroic missionary story than that of Madagascar. This account of it is designed for children and is perfectly adapted to that end. The author has displayed great skill in her work, and the publishers have done equally well their part. One wishes that every child might have the book read to him and read it himself. Moreover, there are ninety-nine grown-ups in each hundred who would find this work admirably suited to inform and interest them concerning Madagascar. Get it for your Sunday school library, and for your home.

W. O. CARVER.

The Converted Catholic. Edited by Rev. James A. O'Connor. Bound Volume XXV, January to December, 1908. Published by the Editor, 331 West Fifty-seventh St., New York. 384 pages. Price, \$1.00 per volume, or \$1.00 per year.

For twenty-five years this monthly magazine has been published by the pastor of the Christ's Mission. It is conducted on a high plane, free from the cheap abuse of the Catholic Church and clergy often to be met with in those who, like this editor and worker, have had bitter experience of the enslaving spirit of the Church. The aim of ministering the Gospel in the spirit of Christ for those who need the freedom of the spirit that is denied in the Catholic Church actuates the whole work of the mission and of the magazine. Those who want to keep posted concerning all the movements of the evangelical trend within the Catholic Church and from it, as well as with efforts for the conversion of Catholics, will find here their best medium

of current information. There is distinct propagandism against Catholic political aggressions in America, but it is a frank, manly propagandism, not violent and extravagant.

W. O. CARVER.

The Gospel in Latin Lands. Outline Studies of Protestant Work in the Latin Countries of Europe and America. By Francis E. Clark, D.D., LL.D., and Harriet A. Clark. New York, The Macmillan Company, 1909. 330 pages. Fifty cents, net.

For such a work it would not have been easy to find more competent writers, and this volume takes its place among the splendid works issued by these publishers for the Central Committee of the United Study of Missions.

In the nature of the case, however, this work is doomed to be a disappointment. When we are told that twenty-four countries are to be treated in a single little volume with less than three hundred small reading pages we know that we are to have but fragmentary glimpses where we long for some adequate treatment. Maps, historical outlines, careful discrimination, suggestions of further literature for study do all that can be done to atone for the obvious inadequacy of the volume. The authors made personal visits to seventeen of the twenty-four countries which they seek to present to us. There are some errors in dates and important omissions, but the work is on the whole well done, for such a work. One cannot commend the judgment of the Central Committee, the authors, or the publishers in undertaking to crowd into one little volume information about so many countries. It is hoped, also, that not all concerned share the opinion of the authors that the work of the missionary in papal lands is less fascinating than that in heathen lands.

We venture to raise the further question why we should speak of these as "Latin" lands, when from the missionary standpoint "Catholic" lands would be the more significant designation.

W. O. CARVER.

Bel, the Christ of Ancient Times. By Hugo Radau. Chicago, 1909, The Open Court Publishing Company. 60 pages.

This work has two parts. The first sets forth, with critical analysis and comparative study, "the Babylonian Pantheon". This study is based on the newer knowledge of the Babylonian libraries.

The second part undertakes to show "the essential doctrine of Babylonian religion". The reverent effort to show essential likenesses between the Babylonian and the Christian religions, especially as to the Trinity and the Christ is by no means convincing, but highly interesting. The author allows himself to take up incorrect views and explanations, especially of Paul's reasoning, for the sake of his analogies. The work will be of peculiar interest to such as know the Babylonian inscriptions, for the author discusses them with originality and independence.

W. O. CARVER.

On the Wings of a Wish to the Banks of an Indian River. By E. Mabel F. Major, C. M. S. missionary in the United Provinces of India 1896-1906; with preface by the Rev. Canon A. E. Barnes-Laurence. London Church Missionary Society, 1909. Pages 10+196. Price 1s. 6d.

The accounts in this little volume are vivid, entertaining and accurate, even if a little scrappy. The style is that of the lecturer to children and the work is well done. There are twenty full page illustrations and they are excellent. Many besides children will find the volume one of engaging interest and inspiring information. I especially recommend it for any but the informed student.

W. O. CARVER.

II. PRACTICAL.

The Psychology of Prayer. By Anna Louise Strong. The University of Chicago Press, 1909. 120 pages. Price 75 cents; post-paid, 83 cents.

Miss Strong has given us in her monograph a fine example in applying to the more complex and more vitally important fields of life the scientific spirit and method which have disclosed new meaning and value in the world of nature. With

some of the more elementary problems on the way toward solution, interest is now naturally turning again to what is after all of deepest interest—the world of personal relations. To this world of personal relations belong, of course, religious experience, and the problem of prayer; and a first step toward a true philosophy is as full a knowledge as psychology can give of just what religion is and just what prayer means and effects as a matter of personal experience. This may help to bring us nearer, as Professor Tufts suggests in the Preface, to the answer of the vital question, so widely debated today, Is religion true?

In these seven chapters Miss Strong makes an exhaustive examination of the psychological process involved in prayer. The question of the validity of prayer she recognizes as a problem of metaphysics; no final solution of that can be attained by psychological analysis. She contents herself to present a searching analysis of the operation of the human consciousness in prayer and leaves us to draw our own conclusions as to such matters. For instance, the confidence engendered by a prayer for health itself tends to health; and prayer as a form of 'suggestion' assists in the shaking off of disease; but whether in other ways, involving more objective answers, prayer may be efficacious is by her left here an open question. "Events which to my mind will be interpreted in scientific terms will to another be interpreted in aesthetic, to another in religious terms." Closely following the categories of contemporary psychology, she traces the mental process, or processes, which lead the individual to resort to prayer, deals with the different types of prayer, the child-like or primitive, the intermediate, and the "completely social," and then essays "answer", psychologically speaking, to three great questions:—"What type of reality can we posit for the 'selves' engaged in this relation of prayer?" "What warrant have we for any 'objective reference'?" and, "in case we find some objective reference, what content can be given to the object?" Her "answers" can be best given, perhaps, in these words: "When the statement is made that there is no assurance of any result in prayer beyond

that arising in the individual himself,—that, in other words, 'God' makes no contribution that can be scientifically known—the statement is inadequate. From outside the total process of experience there is indeed no proof that anything enters. Nevertheless, on retrospect, we see from the psychological analysis that the process itself consisted of two selves, each of which made a contribution to the final result. Prayer existed as a real communication between them." "Some reality must, then, be posited, objective in the sense in which we posit anything as objective, in that it is outside the self of immediate purpose."

"Thus, in a real sense, *God* is becoming progressively more organized by the process of consciousness even as the individual *me* is."

"As long as prayer remains prayer it is a social process, aiming at the establishment of a wider self—in this case a self of greater ethical power and enthusiasm. In the ethical religions the object of adoration and the 'great companion' has always been the embodiment of the ethical ideal, the supreme Judge of conduct. The fixing of the ethical ideal and the giving of strength to attain it,—this is the office of the altar in the ethical type of prayer." She quotes Vance as saying: "God makes no offer to take the soul out of the storm. Indeed, it is in the center of the storm that he is to be met. He knows and shares all. He believes in what the soul may become. He believes that he can restore the ruin. This is the soul's safety, the pledge of ultimate victory."

GEO. B. EAGER.

Scripture and Song in Worship. A Service Book for the Sunday School. Arranged by Francis Wayland Shephardson and Lester Bartlett Jones. University of Chicago Press, Chicago, 1909. Postpaid, 50 cents.

This work is dedicated to the memory of the late President William Rainey Harper who was for several years superintendent of the Hyde Park Baptist Sunday school. It was under his administration of the school that this book of service grew up. It is the product of actual experience in that school and is of a high order of work—too high many, perhaps most,

schools will say. It consists of songs of a high order, both in words and music, accompanied by well-selected and arranged Scripture readings, in part responsive, so classified as to suit the various occasions and subjects that recur in the work of a well-regulated Sunday school. Where schools may not wish to use the service, at least without modification, pastors and superintendents would find this book very suggestive and helpful. May it be successful in elevating the worship of our Sunday schools.

W. J. MCGLOTHLIN.

The Fighting Saint. By J. M. Stifer. Fleming H. Revell Co., New York and Chicago, 1909. Pages, 160. Net 75 cents.

These eighteen chapters are not sermons. They haven't the pulpit tone or style. They are rather vital "essays", having all the charm and force of personal confession. They let down the bars of reticence and tell how the author fought his own fight. They claim no distinctive quality except that they have been "hammered out of experience". They were contributed originally to the editorial page of the Sunday School Times and do not pretend to be joined together as a unit. The fact, patent on every page, that they were born out of real experience, justifies the author's hope that they will be found to possess vitality and be of some help to others in fighting the fight of faith—"The war in which there is no discharge". The opening words on "The Fighting Quality" strike the keynote which rings throughout the book: "God loves a brave man. When he picks out men to do important work he takes those who are clear grit all the way through. Run over the great names in Bible history,—Abraham, David, Elijah, John the Baptist, Paul—and see how marked a trait plain bravery was in every one of them." These words near the close of the chapter on "Learning to be Great" are equally significant of the spirit and temper of the book: "Life is motion—the world is progressing. God's Kingdom is growing. The Bible is the widest-read and most radical book in the world, and the moral 'stand-patter' is left behind." The book has pith and point, snap and common sense, transfused and illumined by faith in God.

GEO. B. EAGER.

Popular Lectures of Sam P. Jones. Edited by Walt Holcomb. 16mo, 127 pages. Fleming H. Revell Co., 1909. Cloth 75 cents net.

Echoes from the living utterances of one of the quaintest, wittiest, most original and most sensational ethico-religious lecturers of his day. They will be welcomed by thousands who heard him, and ought to be read by other thousands who may thus get some idea at least of the man and his message. Often coarse and sometimes bordering on blasphemy, but full of horse sense and a humor that was all the more taking because it was so shrewd and rural,—this and much more that is better known than can be said—was this unique genius, everywhere known in this country as "Sam Jones". Here are gathered together some of the lectures made famous by being delivered from wellnigh every lyceum and chautauqua platform in the United States and Canada, carefully edited, but preserving much of the peculiar style in which they were spoken: "Facts and Fun"; "The World as It Is, and the World As It Ought to Be"; "Character and Characters"; "Manhood and Money"; "Ravages and Rum"; "Get There and Stay There".

Nobody has ever surpassed Sam Jones in his rôle. We can stand the original, but the good Lord deliver us from his imitators and plagiarists!

GEO. B. EAGER.

Theodosia Earnest. By Rev. A. C. Dayton. Revised by his daughter, Lucy Dayton Phillips. Baptist Book Concern, Louisville, 1909. 412 pages. Postpaid 75 cents.

An old favorite in a new dress, "fully illustrated." "Times has changed, and lights has riz," as the darkies would say, since this book was written; but it deserves to live and to be read, not by our Baptist young people only, but by earnest Pedobaptists seeking light on the matters at issue between Baptists and Pedobaptists as well. For many it will be found that the story has lost none of its charm, and the argument none of its convincing power. It deserves better paper and binding.

GEO. B. EAGER.

Woman's Ministry. By Mrs. Geo. C. Needham. Charles C. Cook, New York, 1909. Paper, 65 pages. Price 20 cents.

As Mrs. Needham says, the woman question is a prime topic of the time. Women the world over are aspiring to co-equal recognition with men in all departments of activity, and the question for Christians to answer is: What Scripture sanction is there for all this? This pamphlet is one woman's honest effort to answer this question. It has the merit of recognizing the Bible as "our sole rule of faith and practice" and of trying to ascertain at every stage of the discussion what the Bible has to say on the question. There is nothing startling here—no straining after originality, no defiance of the injunction of the Apostle Paul. The conclusion of the whole matter, as she puts it, is this: A Christian woman may be a missionary, a Bible reader, a Scripture teacher of children, an instructor of men, a deaconess, a helper, a servant in the church; in short, whatever she has ability for, except a pastoral head, with its accompanying responsibilities of administering the ordinances, laying on of hands, burying the dead and disciplining the disobedient." "Every true woman," she says, "has cause to magnify the Apostle Paul, as her courageous and faithful inspired friend; and every Scripture-taught woman will joyfully recognize man's headship, whilst gratefully cognizant of her joint heirship with him in salvation." Any woman who covets the glamour of public life more than she prizes the sanctity of the fireside, she thinks, is out of harmony with God's way and will.

GEO. B. EAGER.

The Master Profession. A Challenge to Young Men. By Smith Baker, D.D., and Frank E. Jenkins, D.D. The Franklin-Turner Co., Atlanta, 1908. Cloth. 105 pages.

Smith Baker, a Congregational minister, now seventy-two and "preaching the best sermons of his fifty years in the ministry", was urged to write a book on "Pastoral Experiences; or Why, If I Were Again Twenty, I Would Choose the Ministry as My Life Work"; and chapter IV of this book is his response. Then, the joint author of the book, Dr. Jenkins, says chapters II and

III on "How to Fill the Pews", and "Old-Young Ministers; or the Dead Line", were later "drawn out of him." Dr. Jenkins, then, tried to complete the plan of the book he had in mind, so he tells us, by writing the first and last chapters, on "The Master Profession" and "The Challenge". The result is a book to stir the soul, to inspire the young man whose life has come up out of the nineteenth century to take hold and do the work of the twentieth. In it you may hear the voices of the nineteenth and the twentieth centuries mingling and challenging the young men of the twentieth century to be true to themselves, true to God, and true to the opening vistas of opportunity standing invitingly before them. Somehow the book is being distributed free and will assuredly do good.

GEO. B. EAGER.

The Christian Ministry and the Social Order. Lectures Delivered in the Course in Pastoral Functions at Yale Divinity School, 1908-1909. Edited by Charles S. Macfarland. Yale University Press, New Haven, 1909. 303 pages. \$1.50 net.

These lectures constituted part of a "supplementary course" in the Divinity School at Yale. They were chosen out of many solely on the basis of the subjects treated, which may be comprehended under the relation of the minister to the order of human society. The chief interest of the course is to open up to the student the definite, concrete tasks and problems which await him. As given here, the editor says, they only partially exhibit the lectures as delivered, for "they were so intimately personal and so peculiarly illustrative as to preclude actual reproduction". It is thought worth while to publish them in book form, however, because of the wide-spread interest in the general subject, as well as in the particular subjects treated in these chapters. These are disclosed to us in the table of contents as follows:

The Part and Place of the Church and the Ministry in the Realization of Democracy—Rev. Chas. S. Macfarland.

Trade Unions: The Causes for their Existence; Their Work and Methods—Henry Stirling.

An Exposition and Interpretation of the Trade Union Movement—John Mitchell.

The Opportunity of the Minister in Relation to Industrial Organizations—Rev. Chas. S. Macfarland.

The Church and the Wage-Earner—Rev. Edwin B. Robinson.

The Opportunity and the Mission of the Church and Ministry Among the Non-English-Speaking People—Rev. Ozora S. Davis.

The Minister and the Rural Community—Rev. Wilbert L. Anderson.

The Essentials of a Ministry to Men—Rev. Anson Phelps Stokes, Jr.

The Ministry of Mental Healing—Rev. Geo. B. Cutten.

The Ministry in Association with International Movements—Rev. Frederick Lynch.

In a foreword on "A Significant Element in Theological Exposition" the editor speaks of the growing feeling that our theological schools do not have the close and the operative relation with the life of the churches and of human society that they ought to have. While the graduates go forth grounded in the underlying principles of their ministry, they are not prepared for the vital and practical problems and opportunities which await them. The questions asked reveal this sense of a lack on their part of practical preparation: Do your men come out ready to cope with the great pressing problems of the church and especially of human society? Do they know men as well as books? Are they prepared to put into effective practice the great principles they have learned? Do they not need to know how to act and what to do, as well as how and what to think? Should not the clinical method and the case system have recognition here as elsewhere? Of course the answer is ready: The seminaries are beginning to see their enlarging duty and opportunity and to rise up to them. The minister is to be sent forth, they see, not simply to pastor a particular flock, but to serve his community, and human society at large, in any and every way by which his personality and influence may be brought to bear upon them for good. He

goes out into the Kingdom of God, rather than to a single church; to engage in all great social movements and to make his church a living and directing factor in such movements. Of course he is to look after his own flock, but, like his Master, he is to have other sheep not of that fold. Such a conception of the ministry ought to have its effect, the editor argues, in attracting strong men. If the minister is henceforth to be a power in civic life, in solving the great problems of democracy, then we may venture to predict a speedy renaissance. Surely such a hope and aim amply justify the bringing into this supplementary course such labour leaders as John Mitchell and Henry Stirling to open up to the students the hearts and consciences of men who represent great bodies of wage-earners, and guide the destinies of other humanitarian movements. Surely the ministry of today ought to know such men, their work and their ideals, and ought, as far as possible, to join forces with them in the furtherance of the great human interests which they represent.

It will surely do our theological schools good, as this volume suggests, to have them lightened by the wider opening of their doors and windows to the vital, throbbing life of the world of men and deeds. Truth and fact must more and more be brought together for adjustment; and a new warmth of feeling and definiteness and concreteness of aim will be the result. Yale is setting a good example and rendering a real service, both in establishing this "Course in Pastoral Functions" and in giving these select supplementary lectures to the world in book form. This reviewer has found the chapters on "The Ministry and Democracy", "The Minister and the Rural Community", and "The Ministry to Men" alone worth the price of the book.

GEO. B. EAGER.

III. PHILOSOPHY AND RELIGION.

The Christian Doctrine of God. By William Newton Clarke, D.D., Professor in Colgate University. New York, Charles Scribner's Sons, 1909.

Among the able volumes of the International Theological

Library "The Christian Doctrine of God," by Dr. Clarke occupies a high and worthy position.

The spirit pervading the entire 471 pages is that of an able scholar, profound thinker and humble Christian. This volume is a valuable intellectual contribution to current theological thought but also a stimulating spiritual production in a realm where the soul is too often famished while the mind is nourished. The author has done his work nobly and well, and given to the world an able and comprehensive presentation of the greatest theme that can engage the thought of man.

No one can read the book with intelligent interest and not have a more vivid realization of the matchless character, the infinite greatness and gracious nearness of the only true and living God. The author is a firm believer in the evolution of man from the most primitive life, which in its origin and development, is dependent upon the power and guidance of the God of the universe. He is pre-eminently a resident of the modern world of thought, and manufactures new moulds for theological ideas without destroying any fruits of past labor that may be preserved without decay. This, at least, is his attitude and aim. He is not on a mission of iconoclasm but of vital construction. He writes of the Christian doctrine of God as it must be conceived and presented in the light of our present knowledge of the Bible, history and the universe.

The revelation of God in Jesus Christ is the climax of the divine outreach and self-expression to man.

Prof. Clarke has an easy mastery of one of the clearest, most vigorous and charming styles to be found among our classic writers whether theological or literary. His thought is lucid and stalwart; and his method of dealing with opposing views, frank, just and generous, while his refutations are strong, pointed and convincing.

The contents consist of the Introduction in which the Theme and the Treatment are outlined and the *Sources* are indicated as the Ancient Ethical Conception, the Testimony of Jesus, the Early Christian Experience and the Historical Development.

The author then enters upon the main body of his discussion.

I. God—His Character, Personality, Goodness, Love, Holiness, Wisdom and Unity of Character.

II. God and Men. Creator, Father, Sovereign, Moral Governor, Providence, Savior, Trinity and God in Human Life.

III. God and the Universe. Monotheism, the two Units of Existence, God is a Spirit, God the Source, the Self-existent, the Eternal, the Infinite, the Unchangeable.

Transcendence, Immanence, Omniscience, Omnipotence.

IV. Evidence. The Question and the Evidence, Evidence from the Rational, Evidence from the Spiritual, the Great Objection, the Christian Belief in God.

A helpful Index is appended.

“By the Christian doctrine of God is meant, in the present discussion, the conception of God which Christian faith and thought propose for the present time, in view of the Bible, and of the history and of all sound knowledge and experience, interpreted in the light of Jesus Christ the revealer.”

The ethical conception of God is ancient and variable in its clearness and power. It always assumes moral character in God and moral obligation in man. The ethical idea was loftiest among the ancient Hebrews in whose view God is always intensely personal.

The author thinks that at first Israel had to do with a national deity, but gradually the God of Israel passed over into the God of all. Is it not more in harmony with history that the God over all became the God of Israel whose higher conceptions of religious and ethical relations were to become the property of the world? When Jesus came he found a rich inheritance of theological ideas, and did not completely sever himself from the belief of his time. He had points of contact in truth, and these he always carefully established, using them as vantage ground for further revelation. Jesus in his teaching and life gives us a practical knowledge of the God with whom we have to do. He does not enter into any metaphysical discussion of the being and character of God. He assumes the personality, unity, nearness, graciousness and power of the heavenly Father. “He gives no formula of doctrine concerning God; he gives a living knowledge of him which we must plant

as a living thing in the soil of our own times." We should be careful, of course, lest this holy plant be dwarfed by its modern environment.

Christ evermore taught that man's supreme duty is to give a full spiritual response to the holy call and perfect character of God. Jesus therefore casts off all non-ethical conceptions of God, who is the "all-good" in intimate relations with men to whom he is the perfect ideal and supreme object of devotion. God is presented as the sun whose light and heat we are now investigating but which illumines the world even tho not fully understood. In the progress of Christian thought the deposit of theological truth is constantly shifting. No two generations can have precisely the same conceptions of God. We ought to have truer and fuller views of God in his character and works than were possible in the past, for we are, theologically, the heirs of all the ages. "Finality has never been reached nor, in conceptions of God, is it attainable." The divine guidance of Christian people has progressively enlarged their conception of God. Some elements, however, are permanent even in our thoughts, while the character of God is unchangeable.

After studying the God whom Christ revealed, we proceed to prove that belief in such a person is rational. The Christian doctrine of God is not an iron-clad formula, but a doctrine of divine character. So strong is man's belief in the personality of God that pantheism is followed by a reaction into polytheism. Personality is the substratum of character; a necessary presupposition in ethical relations. "A person is a being in relation with others, who is aware of himself and has power of directing his own action." In God the elements of personality are carried up to perfection hence we may speak of an *infinite personality* without contradiction in thought or terms.

We get our highest conceptions of God from the noblest qualities in man. We begin where we can, and ascend to the loftiest height of our experience and thence project the idea of God who is like man, yet infinitely superior. Moral qualities convey the same idea whether applied to God or man, *e. g.*,

Goodness, Love, Justice, yet they exist in God to absolute perfection, while in man they are present in varying degrees. The doctrine of divine goodness reveals a God who is "just in all the relations in which he stands," and that of divine love proclaims not a "self-centered but an out-reaching God." The Bible does not say that "God *in Christ* is love", but that "God is love", for such is the essential nature of God, or Christ would never have come to *reveal* the Father.

"Holiness is the moral character by which the character of the movement of love is determined." It is the sum total of moral excellence, and has an "inward claim and an upward call" to do that which is worthiest of spiritual beings in every possible relation. Wisdom is the highest knowledge put to the noblest use especially in the sphere of morals and religion. The love, holiness and wisdom of God combine in one perfect personality.

All things in the universe are eternally dependent upon God who is Sovereign in all spheres of thought and action. As Creator God is under the supreme obligation of his nature and the relation of his creatorship to plan the best possible career for the objects of his love. The Universal Creator is also the Universal Father, which relationship is emphasized and vitalized in those who enter into the fulness of the blessings of the children of God.

The author does not indicate quite as clearly as we should like the difference in the relation of people to God by nature thro sin and their relation to him by grace thro faith. Is there not a marked difference in the relationship described in being children of wrath and in being children of God? If some are blinded to God's universal Fatherhood, others fail to realize that in a true and vital sense only those who believe in Christ are children of God. The Sovereignty of God avoids fatalism on the one hand and chance on the other. Moral freedom must be recognized in both God and man. The moral control that God exercises over all things and beings is in harmony with his own perfect character and the nature of the objects governed. God's direct control of the soul is thro the laws of the spirit written on the tablets of our rational nature. In the

divine government the saving impulse of God finds its way to every human heart, for man is made for God and God's chief glory is to save his sinful children. "We long to know whether, as we have supposed, there are causes in his universe from which there can come disappointment to the infinite love, or whether Saviorhood will perfectly have its way in the abolishment of sin and the bringing of all souls to their worthy destiny." Love shall not be disappointed, for Jesus shall see of the travail of his soul and be satisfied.

In the trinity we have brought to view the three relations of God to man—"revealing, revealed and abiding."

The author presents the two units of existence as God and all that is not God. Thus he opposes Pantheism but favors the eternity of matter. Yet all things besides God are dependent upon him for their existence while he, being transcendent, infinitely superior, is the Source of all that the universe contains.

"An eternal universe" dependent upon the eternal personal God enters into the author's conception of creation. God is eternally productive and nature and man have reached their present development not by a sudden creative stroke but by a long and divinely-guided process. The uniformity of Nature is God's usual method of operation. The Immanence or indwelling of God in his world shows that he is a free and infinite Spirit always present. "In the fullest sense of the word, he may work miracles, if he will." He does not have to enter the world by the door of the miraculous—he is always present everywhere with his entire personality. The occurrence of miracles must be determined by evidence. They are not the essential things in the life of saving and working faith.

The author shows great skill and ability in the presentation of his arguments for the existence of God and his answer to the great objection to the existence of the good God. He evaluates the usual arguments for the being of God and then elaborates what he considers the most convincing arguments in our present state of knowledge, viz., evidence from the rational, and evidence from the spiritual existing in the universal. The universe bears the stamp of the rational. This is seen in the possibility and development of various branches

of human culture. Science, presupposes order and rational system; Philosophy, a rational significance in the world-order; and a rational suggestiveness and æsthetic qualities which make possible all Poetry and Art. So the "universe bears witness everywhere to the existence of a rational mind inspiring it and giving it character."

The *spiritual evidence* is drawn from the moral and religious elements in the race. The sense of dependence, obligation, and fellowship have been developed in the race according to the inherent principle of all life which responds to its environment and unfolds by appropriating whatever is in its reach that may minister to its perfection. The infinite Spirit—God—must be the inspirer and the ideal of the spirit in man. The eye responds to light and the soul to God. These arguments are developed from the viewpoint of Christian evolution and presented in a most fascinating manner. Whatever may be said of a sane evolution, it can not be used against the being and character of God, but it clothes the rational and spiritual arguments with a beauty and power in which they do not always appear when presented in the traditional way.

The great objection to the existence of the good God because of the presence of sin and suffering is stated with clearness and answered with force. This world is not exclusively a world of sin and sacrifice. It is blessed with righteousness and joy as well as burdened with sin and woe.

Suffering has its gracious uses and who knows but what sin may be but a temporary tho long-continued evil that in the infinite stretches of man's eternal unfolding may be left forever behind?

God's responsibility for sin consists solely in his permitting the possibilities of its appearance to be incorporated into his world-order. Man alone is responsible for sin in his own life, tho heredity and environment may facilitate its commission.

Materialism, indirectly, and Pantheism and Agnosticism directly, receive fatal strokes from Dr. Clarke's Damascus blade of spiritual polemics. With highest appreciation of the author's ability and spirit we keenly regret that he seems to have a stronger tendency to represent some doctrines in the light and

terms of "present knowledge" than to present them in the light and terms of *Biblical* knowledge. It is more important to live in the atmosphere of Biblical presentation than in the atmosphere of current thought.

B. H. DEMENT.

Sidelights on Christian Doctrine. By James Orr, D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow. New York. A. C. Armstrong & Son, 3 and 5 West Eighteenth St., 1909.

Were the length of this review determined by the author's ability, and the importance of the subjects illumined, it would extend far beyond its present limits.

Whatever Dr. Orr writes is worthy of a careful perusal both from the vitality of his thought and the facility of his pen.

This volume of 180 pages consists of a series of addresses on Christian doctrine given at various conferences and Bible schools in America. These studies, as the author calls them, do not bear the stamp of a formal and scholastic presentation which so often characterizes theological discussions. They partake more of the "popular" qualities which render them both readable and serviceable.

Yet there is an admirable analysis of the material of each address, and a scholarly and vigorous discussion of the most significant themes of the Christian faith. There are three things that impress the reviewer relative to the author's mental attitudes and equipment for his task. He lives in three rooms of the theological mansion—the Biblical, the Historical and the Modern. He breathes the atmosphere of revelation and seeks to give a just interpretation of its contents; he gives due credit to historical developments, and is appreciative of present knowledge in the various fields of human thought. The themes of the ten lectures are as follows:

1. Nature and Place of Christian Doctrine: The Doctrine of God.
2. Names and Attributes of God.
3. The Trinity of God: The Divine Purpose.
4. Creation and Providence.

5. Man and Sin: Man's Nature and Original Condition.
6. Man and Sin: Man's Need as a Sinner.
7. Christ and Salvation: General View—The Redeemer.
8. Christ and Salvation: The Atonement.
9. The Spirit in Salvation: Union with Christ and its Blessings.
10. Eternity and its Issues: Advent and Judgment.

Dr. Orr is a stalwart champion of "the old faith" in the light of the sacred Scriptures and modern thought. He has a different caste of mind and consequent variant system of theology from those who take their stand on the alleged results of modern evolution as the sure foundation, rather than the proper unfolding of the mind of God as revealed in his word. The flexible and the changeable are not so much the Bible representations as scientific hypotheses. He admits evolution in the different stages of the world's history within certain biblically imposed limitations, and contends that there is no conflict between the biblical account of creation and that of authenticated science.

The author does, however, not assume a belligerent attitude toward other schools of thought but in a straightforward way maintains the well known traditional views of God, man, salvation and destiny.

There is in these studies an admirable perspective of practically the whole field of Christian doctrines. They constitute an able compendium of theology presented in a helpful manner as to both style and arrangement of topics and the logic of the discussions. The volume is worthy of being read by the most mature thinkers and profound scholars, and of becoming a well-studied handbook for young preachers and intelligent laymen.

B. H. DEMENT.

The Philosophy of Revelation. The Stone Lectures for 1908-1909, Princeton Theological Seminary. By Herman Bavinck, Doctor of Theology; Professor in the Free University of Amsterdam. Longmans, Green & Co., New York. 1909. Pages 10+349. Price \$2.00 net.

This volume is more comprehensive and valuable than its

title might suggest. By "Revelation" we are here to understand the entire conception of the "Supernatural" and the ten chapters treat this subject in relation to all the facts and spheres of human knowledge. After treating the general ideas and relations of Philosophy and Revelation (three lectures) the author presents his subject in relation to Nature, History, Religion, Christianity, Religious Experience, Culture and the Future. By the last term the thought is directed to the future life and its content. To this comprehensive—not to say pretentious—plan the author has brought a wealth of learning and a maturity of thought that produce the conviction that you are sitting at the feet of a masterful teacher. While the attitude and method can hardly be called "modern" no reader can question the author's familiarity with the literature—vast as it is—of his subject.

One cannot always approve the reasoning as, e. g., concerning "infinite time", etc. [p. 90]; but dissent will be rare and approval and admiration the rule. The author does not treat the relation of "faith" and "knowledge" in relation to all phases of human learning and experience quite accurately—if one may judge, and of course this applies to the whole work. He does good work in this sphere, however, and we may come finally to see what, indeed, ought to be obvious enough, that "belief" and "knowledge" are not to be separated and the one used for foundations in physical science while the other is the uncertain base of spiritual structures. We shall some day know that "exact knowledge" is only of relations and deals only with abstract ideas while the question of "reality" lies ever in the realm of belief—and that as truly in mathematics as in eschatology. Our author partly sees this and makes suggestive observations concerning it. Ladd has treated it better than any other writer, perhaps. Some day we shall get free from the bondage of thought to the errors of Kant's *Critiques*. Then we shall be able to construct again philosophical systems, but not yet. The volume before us is worthy the attention of all who study the religious values in these times of uncertain thinking.

W. O. CARVER.

A Man's Faith. By Wilfred T. Grenfell, M.D., (Oxon), Superintendent Labrador Medical Mission. Boston, New York, Chicago, The Pilgrim Press. 48 pages. Price, 50 cents net.

Dr. Grenfell is one of the modern heroes who challenge the imagination because of the appeal of the facts of his life and labor. This address will serve as a key to the man and his achievements.

He discusses "How to Obtain Faith in Jesus Christ", "How to Use Faith", "How to Keep Faith". Now that is just what one wishes to know. The plain man may read the book to find how another plain man meets the problems of life. The theologian may read it to find how a great strong toiler in the world's work can get along without the refinements of theology, indeed without even the elements of *systematics*.

The author reminds one of James in the lack of critical analysis and of John in the inductive inclusion of all the life in a single term. Surely the experiences, and far less the thought of Dr. Grenfell, are not normal and this autobiography of an active experience will help many but will correspond in detail with the experiences of few.

The logic of the mind is open to many criticisms but the logic of the life is connected and compelling. Many a man in trouble will be helped and the lazy man in spiritual things will be rebuked and exhorted. Everybody will feel that he has been allowed to look into the singular soul of a singularly devoted and successful servant of the Lord.

W. O. CARVER.

Studies in Mystical Religion. By Rufus M. Jones, M.A., D.Litt. Haverford College, U. S. A. The Macmillan Co., New York, 1909. Pages 518. Price \$3.50 net.

There seems to be an ever increasing interest in the history of non-ecclesiastical Christianity. With the earlier historians the Church and its work dominated the whole circle of vision and little space was left for the consideration of the sects and the more spiritual types of Christianity. Gradually that is changing. This change of attitude is due in part, no doubt,

to the fact that many of the historians are now members of the smaller Christian bodies; but it is also due to the growing feeling that the sects, so called, more nearly represent primitive Christianity and that the future of the Kingdom of God on earth probably lies in their keeping rather than with the great official Catholic or national churches.

The work before us is another evidence of this interest. The title is not very happily chosen since the term "mystical" is very ambiguous, and the "studies" are confined almost exclusively to Christianity. Moreover the author includes in "mystical" groups such as would ordinarily be termed "evangelical" only, as for example the Waldenses and most of the Anabaptists. But by mysticism the author means that "type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine Presence. It is religion in its most acute, intense, and living stage", p. xv. In this sense the author believes "that there has been a continuous prophetic procession, a mystical brotherhood through the centuries, of those who have lived by the soul's immediate vision", p. xxxvii. He begins with the mystical element in the New Testament itself and traces the stream, which is not continuous, down to the English Commonwealth. "There is no attempt . . . to give a complete history of Christian mysticism, nor are all the movements . . . studied properly called mystical," p. xxxvi. In the course of treatment the Greek philosophy is pointed out as the source of a good deal of Christian mysticism. Jacob Boehme is omitted because the author designs to give a volume to him at some later time. The present volume "is intended to be an introduction to a series of historical volumes", written by the author and others, "devoted to the development and spiritual environment of a particular branch of modern Christianity—the Society of Friends," p. xxxviii.

It is maintained that the effort to restore primitive Christianity is hopeless because there was no primitive Christianity, but only "many types and varieties of Christianity, almost as different from each other as our modern types are"—a statement that is surely greatly exaggerated. It is properly empha-

sized that "Christianity in the golden age was essentially a rich and vivid consciousness of God, rising to a perfect experience of union with God in mind and heart and will," p. 4. Perhaps as might be expected from a Quaker the unorganized condition of apostolic Christianity is over-emphasized. The account of the causes that led to and the steps in the gradual rise of the hierarchy is admirable.

Passing out of the apostolic era the author takes up Montanism as the earliest post-apostolic appearance of the mystical spirit. The treatment is admirable. Passing beyond this movement he shows the mysticism of new Platonism and how it influenced Christianity in the Fathers and others. Thence through Dionysius "the Areopagite", John Scotus, Erigena, the Waldensees, the "Spiritual Franciscans", the pantheistic mystics, the various brotherhoods of the Middle Ages, Meister Eckhart and his followers, the "Friends of God," the "Brethren of the Common Life", the Anabaptists, the Family of Love, the Seekers and Ranters and finally the early English Baptists. With them the way is prepared for Geo. Fox and his Quaker propaganda, which are to be treated later and at length.

In the main the work has been well done. The author shows acquaintance with the sources and with the more recent literature of the subject. He is fair and judicial, the style is good, and the general impression made by the whole work, while to some extent it is fragmentary because of the great amount of material, is yet clear and vivid.

A few errors are noted. On p. 415 the author makes the first Calvinistic Baptist church begin in Southwark, 1616, whereas this was and remained a Congregational church, the "mother church". It is true that the first Calvinistic Baptist church came out of it. On p. 417 the impression is made that all the Calvinistic Baptists obtained baptism through Blount, whereas the majority, according to Crosby, and the more judicious part, instituted baptism anew themselves. On the same page he says in 1644 there were seven Calvinistic Baptist churches in London and forty-seven in the rest of England. This is surely an error. Featley says in 1645 the Anabaptists boasted 47 churches in all and this evidently refers to both the

General and the Particular Baptists. It is not known that the Calvinistic Baptists had any churches outside of London in 1644.

In a note at the bottom of the same page he gives 1647 as the date of Featley's "Dippers Dipt", etc., whereas the first edition appeared in 1645. But these are minor errors. The work as a whole is well done and valuable and leads us to await the remainder with genuine interest. W. J. MCGLOTHLIN.

Sacerdotalism in the Nineteenth Century. A Critical History. By Henry C. Sheldon, Professor in Boston University. Eaton & Mains, New York. Pages 461. Price \$2.00 net.

There have been two contradictory tendencies with regard to ecclesiasticism during the nineteenth century. On the one hand, in many quarters there has been a growing freedom which in some cases has been so pronounced as to lead men to favor a purely personal and spiritual religion which should find expression chiefly if not solely in social service—a tendency to repudiate organization, ordinances and all official religious teachers, a tendency toward the position of the Quakers, the exaltation of lay and official Christianity. On the other hand there has been, beyond all dispute, a growth of ecclesiasticism in some quarters, notably in the Catholic Church. This growth has generally taken the form of sacerdotalism, while the churches free from the priestly conception of the ministry have generally enlarged the place of the layman and emphasized more and more non-official Christianity.

It is the progress and phases of this growth of sacerdotalism that the author proposes to trace in this volume. About half the book is given to the history of the movement within the Roman Catholic Church under the three heads of "The Principle of Ecclesiastical Authority", "Papal Absolutism" and "Some Features of the Sacramental System". Of course it is in the Roman Catholic communion and especially in the realm of papal pretensions to infallibility and absolutism that progress has been most striking. The principle of ecclesiastical authority and the sacramental system were already thoroughly established and practically completed before the beginning of

the nineteenth century. But the position and authority of the pope have risen tremendously within that period. This development the author has set forth well. It was consummated in the Vatican Council of 1870, to which much space is very properly devoted. Of the sacramental system the author's conclusion is that recent dogmatists have not "ameliorated the extreme features of the mediæval and Tridentine system". "There has been no abatement from the ultra-ceremonial standpoint on the part of Roman Catholic theologians in times adjacent to the present," p. 222. With regard to the outlook for the whole papal system the author says that its success depends upon its ability to maintain three things, (1) "a high pressure of sentimental devotion", which will not only lead the devotees of the Church to adore saints and angels, but also prostrate themselves before the dignitaries of the hierarchy; (2) "a steadfast and comprehensive employment of patronage in its behalf"—a plan which he believes will continue; (3) "a radical scheme of intellectual surveillance and restriction", such as has been steadily exercised in the past. While it will be impossible to carry out these plans perfectly, the author believes it can and will be largely done. "To maintain it [Roman sacerdotalism] intact in the face of critical and scientific research is a desperate project." But "a powerful hierarchy is engaged to work desperately to carry through the desperate project;" and so the speedy dissolution of the Catholic Church is not to be expected though it is not regarded as impregnable, p. 282.

The second part deals with the growth of sacerdotalism in the Greek catholic, the Anglican and the Lutheran churches and its adoption as a foundation stone of Mormonism. The most notable growth of sacerdotalism in any of these communions was in the Anglican church in the first half of the century, the so-called Tractarian or Oxford movement, and to this the author devotes most of his space. There was no marked growth of these ideas in the Greek church or in the Lutheran church, but they are fully developed in Mormonism. The author finds no traces of them in other denominations. He believes the great foe of the evangelical message is sacerdotal-

ism; and in view of its power and aggressiveness he concludes that it is the duty of evangelical Protestantism to recognize the seriousness of its task and the strength of its foe, "to abate the mischief of needless subdivision and work toward unity of heart and enterprise" without making any effort to force union, to recognize what is genuine wherever found, "to bestow increased study upon the problem of edifying forms of worship" and finally to be unwearied in the proclamation of the evangelistic message.

The book is thorough and important. It calls attention afresh to that ceaseless foe of real Christianity, ecclesiasticism. It helps to distinguish between that which is dangerous and that which is harmless.

W. J. MCGLOTHLIN.

Anselm's Theory of the Atonement. The Bohlen Lectures, 1908.

By George Cadwalader Foley, D.D. Longmans, Green & Co., New York, 1909. Pages 327.

The atonement is one of those subjects that will not down. It seems impossible for theologians to reach anything approaching agreement on the subject of the significance of Christ's death. The theory which has perhaps commanded longest and widest acceptance is that associated with the name of the great mediaeval Catholic theologian Anselm, in its original form and variously modified. It has been almost universally accepted by the Roman Catholics and with variations it has been widely accepted by the Reformers and succeeding Protestants. So much is this true that it is sometimes called the orthodox view of the atonement.

The present work is neither a history nor a criticism of this Anselmic theory. It is rather a "critical and historical study of the claim that the Reformation dogma is the Catholic [that is universal and orthodox] doctrine." The facts laid before the reader are familiar; "but the effort has been made to bring them together in the convenient form of an argument more complete than any with which the writer is acquainted" (p. ix). "The primary purpose of this study therefore is negative, to exhibit the lack of authority for the theory framed by the

Reformation divines." The positive purpose of the author is to clear the ground for the readier acceptance of the best Greek thought which he regards as much nearer Paul's teachings. The exposition, history and criticism all have that purpose.

The author begins by attempting to show that the early fathers were free from the Anselmic view of satisfaction. He finds in the state of society, the state of the church, the views of law, etc., the antecedents which greatly affected, if they did not determine, the matter and form of Anselm's theology. It served a good purpose, in the opinion of the author, in overthrowing cruder forms of the doctrine, but is now finally outworn and must give place to something more in accord with modern conceptions of God and the world. The Greek theology is more biblical, more in accord with experience, and therefore must ultimately triumph. Such is the view of the author. The book, both as history and as a historical argument, is valuable, affording much material for a scholarly and yet popular consideration of the central fact of Christianity, the incarnation and earthly life of our Lord. This is true whether one agrees with the conclusions or not.

W. J. MCGLOTHLIN.

Dogma and History. The Essex Hall Lecture, 1908. By Professor Dr. Gustav Krüger. University of Glessen. London, Phillip Green. 84 pages. Price 1 shilling net.

This lecture was delivered in Essex Hall, London, and repeated in Mansfield College, Oxford, June, 1908, where this reviewer heard it. It is printed without alteration from the form in which it was read by the author. It constitutes an effort on the part of the author to trace the history of the undoing of dogma by reason, in the process of some centuries of critical thought. It aims especially at contributing something further to the attacks on the dogmas of the Trinity and the deity of Jesus Christ—doctrines which somehow persist for all the "doom of dogma," "passing of dogma," exposing of dogma in the light of history and reason, funeral orations over the death of dogma, etc.

This discussion is incisive and vigorous. Where history

fails Dr. Krüger resorts to dogmatism, after the manner of those who are determined that dogmas shall be done to death, even if it be with dogma. There is a class of modern students who think that no man is free or rational who does not reject all dogma. It is not enough for them that one repudiates the authority of dogma and thinks freely and so comes into the personal possession of his beliefs. They will have it that the only free man is he who repudiates the content of the dogma and denies its truth. They quite overlook that on this basis no truth could ever live more than a single generation; and my views can be accepted by no other, for then they would be dogmas for him. It is not strange that men rebel against the authority of dogma, but when they do so in the name of reason they should not go the irrational length of holding that all that was thought before them was error.

Now it is not meant to charge our author with affirming this doctrine, but it is true that such an assumption lies back of a goodly part of his lecture and that so much is he the slave to the modern dogma which affirms that dogma is all error.

W. O. CARVER.

The Function of Religion in Man's Struggle for Existence. By George Burman Foster, Professor of the Philosophy of Religion in the University of Chicago, Author of "The Finality of the Christian Religion". The University of Chicago Press, 1909. Pages xi+293. \$1.00 net.

This book has made a great stir; not, however, such as an honest scholar can take pleasure in. It has been almost universally condemned. It deserves condemnation. Yet is it not altogether bad, nor so bad as it has usually been written down. From the standpoint of literature it is offensively pedantic, but there are passages of great beauty and with poetic charm. From the standpoint of reasoning it ignores the common laws of thought, yet has much good reason that is suggestive and stimulating. From the standpoint of philosophy it is a rather remarkable combination of negations, and however useful negations may be, they do not enter into the materials of philosophy, but only into preparation for it. This author continues to

promise the public a work of constructive thinking. It will be good to see it, for so far he manifests small capacities in that direction. He is ruthlessly, sometimes recklessly, iconoclastic. He must be set down as a baiter of the orthodox; and he seems this time to have caught a superabundance of game. The occupation is not dignified, nor the result desirable. From the standpoint of religion—it is difficult to speak of it from that standpoint, for its definitions of religion fail to reach its real essence. The work professes to be an apologetic, wherein the author 'would go out to meet young men and women still in the formative period of life', who are seekers after truth. These young men and women are very skeptical, but very honest and very earnest. They "demand that the situation be faced with pitiless veracity." It would not be easy to imagine a work less suited for such readers. "Pitiless" it is, almost brutally so. "Veracious" also, one must think, if that term be defined as corresponding to the writer's own thought: but if by "veracity" we mean correspondence with truth there is little of it in this book. The book does not deal with truth, for the most part. It aims constantly at destroying faith, and encouraging disbelief, in what the author thinks the errors and arrogancies of traditional and orthodox religion. It does undertake summarily to state, at various stages of the discussion, the positive value of religion, the function of God, of Jesus, of prayer, of the Bible and of the church in man's struggle for existence. The conclusion is that only the idea of God has any value, that the historical Jesus is for many minds, it would even seem for most, a positive hindrance to growth in human achievement, the Bible has incidental value, the church may be of great service as an encourager to the disappointed and as a fellowship of religious spirits. Religion is defined as "self-effectuation." "In sum," our author says, "religion is the conviction of the achievability of universally valid satisfactions of the human personality." Of course then man is wholly the maker of his religion and his religion is therefore wholly subjective. "Your religiousness is not that you have a God, it is your God-making capacity." "The word God is a symbol to designate the universe in its ideal-achieving capacity." This

is to be taken so definitely that "Even the concept of a personal God has symbolic validity only." It is in accordance with this fundamental error that we are to understand and interpret the function of each of the elements in religion. They are the devices by which man provides himself with such "illusions" as he needs in his struggle for existence. Both the "struggle" and the "existence" may be meaningless, but so long as man keeps up the "illusions" he is not deluded but has the highest reality. The riot at Ephesus is used as the basis for a long lecture to the churches in the proper treatment of disturbers of orthodoxy.

We have said that the book has been much criticised, and also that it has value. It is significant that very many of the critics declare openly that they have not read the work. One can not but wish that they had. It would seem only fair that a book should not be condemned until its contents are known. Then, too, what value the book has it would have chiefly for these same critics who so valiantly condemn the work, of which they can not know much from the extracts that have been made from it in the current papers.

The book insists vigorously on two fundamental principles in religion that are all too little understood and accepted: the individualism and the spiritual quality of all real religion.

What the author says of the treatment of "heretics" and "orthodoxy" discloses a lack of distinctness in thought, and so is extreme and one-sided; but it would do good if many of those who labor so incessantly at saving "the faith once for all delivered" would ponder what this object of their wrath says. The trouble with the author is that he is so extreme, so illogical, so shifting in his own positions that he is not likely much to influence the very people he should most wish to appeal to.

The work is inconsistent with itself and shifts its viewpoint. If one may venture a little higher criticism on it, the lecture delivered before "the Philosophical Union of the State University of California" was expanded by inserting sections from seminary lectures at Chicago, with some embellishments and additions to both these elements. We even suspect occasional extracts from sermons. At any rate the discourse does not hang well together.

For the most part it is a dreary desert of doubts; but there are oases of rare refreshing, if only one were not warned by the author not to understand him as speaking the common language when he talks of "God," "spirit," "redemption."

The author tells us he has "tried to do no more than to cleave to the sunnier side of doubt." He has not gone beyond his effort. We usually feel the full effect of the shadow side of doubt. When he does lead us around to the "sunnter" side we are glad, and begin to reflect that since doubt has this sunnier side there is a Sun to make it "sunnier;" and we can not help thinking that a little less hugging of the doubt and a little more looking toward the sun would yield better grounds for the author's plaintive language: "And may there be light and warmth enough to keep us from freezing in the dark."

W. O. CARVER.

IV. BIBLICAL LITERATURE.

I. GENERAL.

Bibelglaube und Bibelforschung. Vorträge und Abhandlungen. Von D. Eduard Riggenbach, Professor der Theologie in Basel. Verlag der Buchhandlung des Erziehungsvereins Neukirchen. Kreis Mörs, Switzerland. 1909. S. 147. Pr. 2M.

Prof. Riggenbach has brought together here a group of very able papers that well deserve publication. The first, "Theologie und Gemeindeglaube," is a trenchant discussion of modern theology as a working body of faith for the churches. The second, "Der Schatz im irdenen Gefäss," is a suggestive hint of the strength and weakness of criticism of the Bible. The third paper, "Melchisedek," gives all the light that modern discovery has found concerning this obscure, but interesting personage. In "Was haben wir am vierten Evangelium?" Dr. Riggenbach defends the Johannine authorship and clearly and succinctly expounds the argument of the gospel. In "Der dritte Tag als Datum der Auferstehung Jesu" the phrase "after three days" is shown to be equivalent to "on the third day," the only tenable

view in my opinion in the light of all the facts. In the paper on "Das Zeugnis des Apostels Paulus von der Auferstehung Jesu" Dr. Riggenbach vigorously sets forth the value of Paul as an authentic witness to the fact of Christ's resurrection, a strong apologetic. There are other able papers in the volume, but these are the ones that have impressed me most. I like the book much and wish for it a large circulation.

A. T. ROBERTSON.

Essai sur le grec de la Septante. Par Jean Prichari, Directeur d'études à l'école des Hautes Etudes. Extrait de la Revue des Etudes juives, Avril 1908. Librairie C. Klincksieck, Paris, France. 1908. Pr. 2 francs.

Prof. Prichari is a Greek himself and one of the greatest linguists in the world. In the booklet here under discussion he shows knowledge of Turkish, Armenian, Arabic, Hebrew, Latin, Greek, German, English, French, Russian, Dutch. I am prepared to find any number of others in his list. His writings concerning the Modern Greek are known the world over. Prof. Prichari (p. 177) laments the lack of interest shown in France concerning the work of Deissmann in its bearing on the language of the New Testament. But l'Abbe E. Jacquier, of Lyons, has accepted the new knowledge in his *Histoire des Livres du N. T.* Prof. Prichari treats specifically the Greek of the Septuagint, in which study he is an enthusiast. He considers that "la Septante est le grand monument de la κοινή," (p. 164). Indeed, he goes further than Deissmann with the papyri and finds most of his so-called Hebraisms in the modern Greek vernacular. No one is better qualified than he to tell what is true of modern Greek. He shows his usual wealth of scholarship in this "Essai" and offers many a suggestive hint. After all is said the Greek of the Septuagint was inevitably largely influenced by the Hebrew original, but not so as to make it "un-Greek" or unintelligible to Greeks. At bottom it was the vernacular Greek of Alexandria. With Helbing, Thackeray, and Prichari all at work on the language of the Septuagint we have the promise of rich results.

A. T. ROBERTSON.

On Holy Ground. Bible Stories with Pictures of Bible Lands. By William L. Worcester. J. B. Lippincott Co., 1904. Pages 492.

Now that every kind of classic is being simplified and adapted for children—with more or less advantage—it is good to see the demand for Bible Stories, and the great variety of books attempting to meet the needs of children. This work of Mr. Worcester's is one of the best, and shows marked individuality. It combines the two methods of paraphrase and retention of the Bible language, and the result is a sort of children's commentary in which the explanatory remarks precede the narrative proper. The introduction in each case is in large print, the Bible narrative is small, but the aim is to awaken interest and curiosity, and tell just enough to enable the child to read the narrative comfortably, having his natural questions answered beforehand. There is necessarily some repetition, which makes the book large; and there is an extraordinary enthusiasm for geographical details. But with a little training a child might be brought to share this interest in the map.

The narratives selected cover only the more familiar parts of Scripture, skipping from Solomon to Ahab in a few lines, and giving only the reigns of Hezekiah and Josiah in the Southern Kingdom; the Captivity is told very fully, the Return very briefly. There are a few selections from Isaiah, Zechariah, Malachi, and some of the Pilgrim Psalms; as in the life of David three or four of his Psalms are introduced.

The New Testament Stories include only the Gospels. There is a picture on almost every page. It is a book for leisurely reading and study, and many children would enjoy it.

ELLA B. ROBERTSON.

2. NEW TESTAMENT.

Grammar of New Testament Greek. Vol. I. Prolegomena. Third Edition with corrections and additions. By James Hope Moulton, M.A., D.Litt. 1908. T. & T. Clark, Edinburgh, Scotland; Chas. Scribner's Sons, New York. Pages 293. Price 3.00 net.

The great success of Dr. Moulton's "Prolegomena" is well shown by the demand for a third edition in less than three years of the first. The changes made are not radical. The same paging is kept. Errors are corrected and a larger Greek

Index is provided. One is glad to have every new idea of Dr. Moulton in this realm and can but hope that the systematic "Grammar" will soon appear.

A. T. ROBERTSON.

Sidelights on New Testament Research. By J. Rendel Harris, M.A., D.Litt. The Angus Lectures for 1908. The Kingsgate Press, 4 Southampton Row, London, England. Pages 243. Price 6s.

Dr. Harris has one of the keenest minds among New Testament scholars. He is always turning up something new. He hunts along old trails and runs out into new ground also. In these Lectures delivered before Regents Park College, London, he is in his element. Wit and wisdom are delightfully blended with rich research. The opening Lectures deal with the advance made in our knowledge of some obscure points in New Testament textual criticism. He recounts the story of the famous fight made by Dean Burgon on the Revised Version and the Greek Text of Westcott and Hort. He agrees with Burgon as to the infelicities of the English Revision, but shows that in the matter of the text at most points Burgon was mistaken and Hort has been vindicated by modern discovery. Dr. Harris has a fresh discussion of the authorship of Hebrews and almost inclines to the view of Harnack that Priscilla wrote it. He has interesting comments also on the Art of Conjectural Emendation and the Relation of Christianity to the Greek World.

A. T. ROBERTSON.

Vollständiges Griechisch-Deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur. Von D. Dr. Erwin Preuschen. Fünfte Lieferung. κυριεύω bis ὁμολογία. Verlag von Alfred Töpelmann (vormals J. Ricker) Giessen, Germany. 1909. S. 641-800. Pr. 1M. 80Pf.

A number of important words come in this section of Dr. Preuschen's great undertaking, such as κύριος, λαλέω, λέγω, νόμος, etc. One can only rejoice at the speed with which the work progresses. The same high character of work is maintained. It will be a noble achievement when completed, and ought to be translated into English, as it probably will be.

A. T. ROBERTSON.

Theologischer Jahresbericht, Achtundzwanzigster Band, 1908. Herausgegeben von Prof. Dr. G. Krüger und Prof. Dr. M. Schlan in Giessen. III. Abteilung. Das Neue Testament Bearbeitet von Brückner und Knopf. Leipzig, Germany, M. Heinrichs Nachfolger. 1909. Pr. 4.25m.

I have come to rely greatly on the annual New Testament "Abtheilung" of the "Theologischer Jahresbericht." It is the most complete, the most systematic, and the most illuminating bibliography of the yearly New Testament literature to be had anywhere. All New Testament workers are under obligations to Drs. Brückner and Knopf for this service.

A. T. ROBERTSON.

Religionsgeschichtliche Erklärung des Neuen Testaments. Die Abhängigkeit des ältesten Christentums von nicht jüdischen Religionen und philosophischen Systemen zusammenfassend untersucht. Von Prof. Lic. Dr. Carl Clemen. Mit 12 Abbildungen auf zwei Tafeln. Verlag von Alfred Töpelmann, Giessen, Germany, 1909. S. 303. Pr. M. 10 Geb. M. 11.

This is a work of great learning and the result of much research. Dr. Clemen is always interesting and suggestive, even when one cannot accept all his conclusions. He can be depended upon to give all the facts in a vivid way. There is no doubt at all that the men of the New Testament bear the marks of the life of their time. That is true of the Lord Jesus himself, who in more ways than one reflects the Jewish horizon of his time, though in many vital matters he far transcends that horizon. It would indeed have been a very anomalous situation if Paul, for instance, had been impervious to the Greek life all about him. He was a Pharisee in training, but he lived in a Græco-Roman world. In Athens he is found in dispute with the Epicurean and Stoic philosophers as before the Sanhedrin in Jerusalem he has to meet the rabbinic teachers of the time. Paul likewise shows knowledge of Roman law. John in the Prologue to his Gospel may show an echo of the Platonic philosophy as the opening verses of Hebrews may indicate a knowledge of Philo. But all this is a very different thing from looking to extraneous sources for vital ideas in the Christian faith.

The effort has been made to find in Babylonia the origin of the mysticism of Christianity. Dr. Clemen finds little to prove that idea apart from some suggestive parallels in the Apocalypse of John. He has an exhaustive treatment of various phases of the life of Jesus, and is not unwilling in places to admit a dressing up of the story by the writers according to previous ideas. But, while the Jews had their ablutions (and the heathen, too, for that matter), it is wholly gratuitous to reject the Gospel accounts of baptism as too "ecclesiastical." It is hardly fair to reject Christianity's own account of itself and then supply another from conjectural heathen sources. Mithraism had its evening meal, but that surely is no reason why Jesus may not have instituted the Lord's Supper. Sometimes a man with less learning than Dr. Clemen may have a more balanced judgment as to the mutual relations of all the facts.

A. T. ROBERTSON.

Studies in the Character of Christ. An Argument for the Truth of Christianity. By Charles H. Robinson. Longmans, Green & Co., London and New York. Pages 155. Price 6d.

This chief edition of a most useful book can be commended to those who wish a powerful statement of the wealth of argument to be found against modern scepticism by an appeal to the unique character of Jesus. The points are clearly made and the cheapness of the book puts it within the reach of all.

A. T. ROBERTSON,

Resurrectio Christi. An Apology written from a New Standpoint and Supported by Evidence, some of which is new. Anonymous. Kegan Paul, Trench, Trubner & Co., London, England, 1909. Pages 127. Price 3s. 6d.

The unknown author uses "telepathy" as the new proof of the possibility of the resurrection of Christ. He can thus be shown to have appeared not merely to isolated individuals, but also to a large number of believers at once. He considers psychical research a very profitable field for the student of the life of Christ. He makes an ingenious argument, but "telepa-

thy" itself is a matter so greatly challenged that one does not feel that the positive evidence is very large. The author is prudent and does not mean to eliminate the supernatural by his telepathic hypothesis. The idea has interest, but it is not conclusive.

A. T. ROBERTSON.

The Message of the Son of Man. By Edwin A. Abbott, Author of "Silanus the Christian", etc. Adam and Charles Black, Soho Square, London, 1909. Pages 166. Price 4s. 6d.

Dr. Abbott is still fruitful and, as always, helpful. He has a larger work in press called "The Son of Man," but he sends out this abridgment first. He is not satisfied with the older view that "The Son of Man" is merely Messianic, nor with the newer view that the term is simply the current Aramaic for "man" or "any man." Dr. Abbott thinks very little of the confusion and inconsistencies of this Aramaic explanation. He, on the other hand, is disposed to turn to the Old Testament rather than to the Apocrypha for the origin of the phrase. It is in Ezekiel especially, that "son of man" occurs about a hundred times. The idea of Dr. Abbott is that by "the Son of Man" Jesus meant ideal humanity which was to conquer all things personified in himself. There is, I think, little doubt that this ideal or representative sense is present in the terms as used by Jesus, and may, as Dr. Abbott argues, be the origin of the expression. I am not, however, sure that Dr. Abbott is right in denying a Messianic sense to the expression before the time of Christ. Dr. Abbott argues that, when the Jews asked Jesus to "tell us plainly" if he was the Christ, they made the request because they did not understand his mystical term "Son of Man." That is a possible, but by no means a necessary view. They may have meant by "plainly" the desire that he would use the technical term "Messiah" so as to make a charge against Jesus as was done when before Caiaphas he did confess that he was the Christ. In Jo. 12:34 the inquiry of the people about "this Son of Man" as a strange kind of Messiah clearly, to my mind, means that they did understand the term to be Messianic. I do not think that Dr. Abbott rightly interprets this verse.

But the book as a whole is very interesting and suggestive indeed.

A. T. ROBERTSON.

Saint Peter. By Richard Arnold Greene. Sherman, French & Co., Boston, 1909. Pages 47. Price \$1.00 net.

Mr. Greene has written readable verse that flows along easily without any distinctive poetic charm or passion, but with clear grasp of the facts of Peter's life and real sympathy with his struggles. The devotional tone is genuine and helpful.

A. T. ROBERTSON.

Paulus an Philemon. Von Dr. phil. Alexis Schumann, Pfarrer in Leipzig. J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany. S. 121. Price m. 1.50. Geb. M. 2.25.

A most delightful and sensible exposition of Paul's *Multum in Parvo*. The Epistle itself is set in its true light and its sympathy, tenderness, and sanity well brought out. Besides Dr. Schumann properly points out the influence of this Epistle on the abolition of slavery in the world. The social problems that Christianity has to face are referred to. The writer has warmth and enthusiasm. As a result his book has added charm of style. It is one of the very best expositions of Philemon.

A. T. ROBERTSON.

The Letters of St. Paul to Corinth. By the Rev. Dawson Walker, M.A., D.D., Theological Tutor in the University of Durham. Society for Promoting Christian Knowledge, London. E. S. Gorham, New York, 1909. Pages 114.

Readers of the REVIEW AND EXPOSITOR will recall the able and luminous articles of a year ago of Dr. Dawson Walker on The Corinthian Letters. It is a matter of congratulation all round that these articles are now in book form. I know of no handy volume that gives the needed information for the intelligent general reader so well as does the present volume. Dr. Walker has a clear grasp of all the questions involved, sees their mutual relations, seizes strongly the main points of the Epistles,

and sets the whole in clear outline. The book deserves a wide reading on this side of the ocean. A. T. ROBERTSON.

Jesus und Paulus. Von G. Wurstmann. Verlag von C. Bertelsmann, Gütersloh, Germany. 1907. S. 84. Price 60Pf.

This excellent little book comes in the "Biblische Volksbücher" series. It is an able and fearless exposition of the dependence of Paul on Jesus. He is the apostle of Jesus. He preaches the gospel derived from Jesus. He lives the life in Jesus. The author has small patience with Wrede's "Jesus or Paul" alternatives. He sees no conflict between Jesus and Paul, and least of all thinks that Paul originated his gospel or perverted the gospel of Christ. It is a vigorous polemic and a good tonic for all who need a clear word on this important subject.

A. T. ROBERTSON.

St. Paul and His Mission to the Roman Empire. By Christopher N. Johnson, K.C., LL.D. Pages 199. Price 1s. 6d. A. & C. Black, Soho Square, London England.

The author is a scholarly layman of Edinburg and prepared this volume for the "Guild" Series of Handbooks for the Church of Scotland. This notable Series contains Prof. James Robertson's "Our Lord's Teachings" and Prof. W. P. Patterson's "The Pauline Theology." Mr. Johnson has presented a very clear and very readable outline of the life of Paul well adapted for its purpose. It is written not so much in the spirit of a Pauline specialist as from the point of view of a keen modern mind eager to interpret for present-day readers the complicated story of Paul.

A. T. ROBERTSON.

A Grammar of the Old Testament in Greek according to the Septuagint. By H. St. John Thackeray, M.A., Sometime Scholar of King's College, Cambridge. Vol. I. Introduction, Orthography and Accidence. The University Press, Cambridge, England; C. F. Clay, Fetter Lane, London; G. P. Putnam's Sons, New York. Pages 325. Price 8s.

This Grammar has been long expected. It has taken eight

years, so the author tells us, to complete Vol. I. One hopes that Vol. II. on Syntax may not have to wait so long. The need for a grammar of the Septuagint has been very great. The relation between the Greek of the New Testament and that of the Septuagint is so close that a considerable obstacle to scientific study of New Testament Grammar will now be removed. Until a year ago when Helbing's excellent "Grammatik" appeared the best discussion of the grammar of the Septuagint was to be found in Conybeare and Stock's "Selections from the Septuagint." But Prichari's "Essai sur le grec de la Septante" (1908) was a splendid summary of the subject. My hopes about Thackeray's "Grammar" are fully met, even more than met. The book will be a boon not only to the worker in the field of the Septuagint, where it is indispensable, but a help of the first importance to the student of the New Testament Greek. The author has a splendid discussion of the *κοινή* and shows that the Septuagint is written in the vernacular *κοινή* with the exception of Esther, Job, Proverbs, part of Daniel (O) and I. Esdras, which are literary, while Wisdom, 2, 3, 4 Maccabees are even Atticistic. Dr. Thackeray renders great service by the clear distinction between the Greek of different parts of the Septuagint and between different Manuscripts also. The number of Hebraisms he finds much fewer than was once supposed and they are chiefly in the later books when the letter of Scripture had come to have special emphasis. The Septuagint is on the whole a faithful representation of the *κοινή*. The different books reflect the *κοινή* of the time of translation. He considers that the "Jewish Greek" or "Biblical Greek" idea has received its death-knell. It is a matter of sincere congratulation all round that this noble undertaking has come to realization. May the Syntax soon appear. A. T. ROBERTSON.

A Short Grammar of the Greek New Testament. For Students Familiar with the Elements of Greek. By A. T. Robertson, A.M., D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary. A. C. Armstrong & Son, New York. Second edition. 1909. Pages xxix+240. Price \$1.50.

The first edition of this work appeared in October, 1908. In

seven months a second edition was called for, an English edition had been brought out by Hodder and Stoughton, an Italian translation had been asked and arranged for by the Libreria Editrice Fiorentina, Florence, and now a German edition is in preparation and will shortly appear from a German publishing house. This remarkable record is due to the need for such a work and to the fact that Prof. Robertson entered this open field not with the tentative effort of a novice, but with the skill of an equipment second to none.

He was thoroughly versed in all the Greek literature and with all the scientific study of the literature and the language. He had acquainted himself critically with the significant recent discoveries in this field. He had in all his studies pursued the historical and comparative methods which alone can yield correct knowledge of a language in any of its fields. It is no wonder, then, that colleges and seminaries have taken up the work with such enthusiasm. The author is thus contributing to the fuller knowledge of the Bible. Greek scholars and students will await with keen expectancy the promised larger and completer Grammar of which this little work for the use of undergraduate classes is so encouraging a forerunner.

W. O. CARVER.

Mountain Pathways. A Study in the Ethics of the Sermon on the Mount Together with a Revised Translation and Critical Notes. By Hector Waylen. With an Introduction by F. C. Burkitt, M.A., D.D., Norrisian Professor of Divinity in the University of Cambridge. London, Sherratt & Hughes, 1909. 95 pages. Paper, 2s. 6p. net. Also bound in cloth, \$1.25.

The introduction to this work may be passed by as a friendly evasion. The work itself is one of striking interest, more for its novelty and independence than for any great value it may possess. The author thinks that the earliest Syrian versions, being older than any extinct Greek text of the New Testament, and at the same time in a language so much nearer the Aramaic in which the earliest records were set down, is likely to represent more nearly the words of Jesus than the Greek text. He therefore follows this principle in some of his translations. His

translation is striking and suggests some new ideas, but for the most part its variations from the recognized English versions seem to seek novelty quite as much as accuracy. The critical notes are valuable, particularly for the reader unacquainted with technical matters.

Fifty-eight pages are occupied with discussions of disconnected topics from the Sermon on the Mount. The author pleads for a literal acceptance of the ethical laws as given in this Sermon and presents his case with convincing skill. He writes from the Quaker standpoint, with a distinct recognition of "psychic" influences, and in this way contributes some highly suggestive observations. The notes on "Christian Non-resistance," "Judge Not," and "Many Powers" are particularly stimulating."

W. O. CARVER.

3. THE OLD TESTAMENT.

Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt. I. Lieferung: Älteste Geschichtsschreibung und Prophetie Israels. Von Prof. Lic. Dr. Hugo Gressmann. Bogen 1—5. Preis 80 Pf. Göttingen, Vandenhoeck und Ruprecht, 1909. Also to be had of Lemcke & Buechner, New York.

Gressman of Berlin, Gunkel of Giessen, Hans Schmidt of Breslau, and Stärk of Jena are at work on a selection of pieces from the Old Testament. Such parts of the Old Testament as seem to be of greatest interest religiously and ethically are translated into German and provided with general explanations. The notes are not after the fashion of a critical commentary, though the work is founded on thorough-going radical criticism. The work is addressed to laymen, pastors and teachers, offering to them the results of critical study of the most interesting parts of the Old Testament. The parts omitted from the work are recapitulated in the proper place, so that the reader may gain a connected view of the Old Testament. The work bids fair to have a wide sale wherever the German language is read.

JOHN R. SAMPEY.

Altorientalische Texte und Bilder zum Alten Testamente in Verbindung mit Dr. Arthur Ungnad und Dr. Hermann Ranke herausgegeben von Lic. Dr. Hugo Gressmann, a.o. Professor der Theologie in Berlin. Erster Band: Texte. Zweiter Band: Bilder. Verlag von J. C. B. Mohr (Paul Siebeck) Tübingen, 1909. Ladenpreis: geheftet M.7.20 I., M.7. 20 II., gebunden in Halbfrz. M.17.

In the first volume are 253 pages of texts that throw light on the Old Testament. The reader finds in one handy volume a good German translation of about all the monuments that have been deciphered that aid materially in the understanding of the Old Testament. Dr. Ungnad has translated a great variety of Babylonian-Assyrian texts, including myths, hymns, historical and chronological texts, the Code of Hammurabi, etc. He has also translated a number of Hebrew and Aramaic inscriptions. Dr. Ranke is the translator of the Egyptian texts, of which there is a large number. The volume is valuable in that it brings together a great variety of material from the two great centers of ancient civilization in the midst of which the Old Testament religion grew up and flourished. Gressmann is to be congratulated that he has not ignored the Egyptian texts.

The second volume is a joy to the eye. Many of the photographs of ancient monuments are quite artistic, a goodly number in Palestine having been taken by Dr. Gressmann himself. Here again we are impressed by the variety of the collection. Little has been omitted that throws light upon the Old Testament. The book is valuable for the student and the general reader alike.

JOHN R. SAMPEY.

An Introduction to Ecclesiastes, With Notes and Appendices. By A. H. McNeile, B.D., Cambridge: at the University Press, 1904. Pages 168.

McNeile's Introduction is recognized as a book that every critical student of Ecclesiastes ought to have. While accepting the view that our present book is the work of at least three minds, McNeile combats many of the vagaries of modern radical critics. He imagines that a proverb-maker interspersed all

the proverbs in the book, in the midst of the sceptical complaints of the original author. He thinks that a pious Jew of orthodox views then inserted into the roll many statements intended to correct the infidelity of the original author. The book would thus be the work of an author and two editors. Many of the best students still hold to the unity and integrity of Ecclesiastes.

The notes are scholarly, and much attention is given to textual criticism.

JOHN R. SAMPEY.

Seelenglaube und Unsterblichkeitshoffnung im Alten Testament von Lic. Dr. Paul Torge, Pfarrer an der Melancthonkirche in Berlin. Leipzig, J. C. Hinrichs'sche Buchhandlung, 1909. 8 vo., ss. 256. Preis M. 5, geb. M. 6.

The author belongs to the school of Wellhausen and Stade. He has made large use of the rapidly multiplying literature on Babylonian religious belief and practice. He has also made a careful study of all the passages in the Old Testament that refer to the grave, Sheol, and the life after death. He recovers from the historical and the poetic and prophetic books of the Old Testament many evidences of necromancy and other superstitious rites among the Israelites. He recognizes among the Hebrews two radically different views concerning the hereafter, one death as the end of man, while the other looked for a new and better life after death. The sceptical view was espoused by the Sadducees, while the Pharisees believed in the immortality of the soul and the resurrection of the body. Torge thinks that this final stage of the doctrine of the future was the result of the combination of the faith of the pious with the superstition of the common people. The author shows familiarity with the extensive literature of his subject, and writes in an entertaining style.

JOHN R. SAMPEY.

V. CHURCH HISTORY.

The Wars of Religion in France, 1559-1576. The Huguenots, Catherine de Medici and Philip II. By James Westfall Thompson, Ph.D., Associate Professor of European History in the University of Chicago. The University of Chicago Press, Chicago, 1909. Pp. 635. Price \$4.84 postpaid.

The author justifies his action in adding another book to the immense literature on the Huguenots on the twofold ground that during the thirty years which have passed since the publication of Baird's great work, "The Rise of the Huguenots," much new material has come to light which has not been utilized in any general work, and that each generation has its own viewpoint and method of expression. And indeed there was ample justification for a work of this kind and scope. The aim and scope of the present work are not the same as in Baird. Moreover, several notable source-books have been published since Baird's book appeared. The author does not claim to have added greatly to the stock of knowledge of the period treated, but he does claim to have brought together the results of research in various fields and presented them as a consistent whole as nobody else has done. With regard to the economic side of the history he says, "It is the writer's belief that he is the first to present some of the results of recent research into the economic history of sixteenth-century France to English readers" (p. ix.). With regard to the formation of the various local and general leagues, Catholic and Protestant, the author modestly claims that "two or three new facts have been brought to light" (p. xi.). "The history of the Catholic Associations in the provinces, hitherto isolated in many separate volumes, has been woven into the whole and some new information established regarding them" (p. xi.).

As to the aim of the work the author states that "while the present work falls in the epoch of the French Reformation, no attempt has been made to treat that subject in so far as the Reformation is assumed primarily to have been a religious manifestation. Doctrine, save when it involved polity, has been ig-

nored" (p. ix.). One who seeks a history of the French Reformation in this volume will, therefore, be disappointed. On the other hand the history of wars no longer greatly interest many people. But this is not a military history. It is the political side of the wars rather than the military which the author follows and brings into clear light. "Into the political, diplomatic, and economic activities of the period I have tried to go at some length" (p. ix.). It is this characteristic which gives the book its value. The complex of motives which entered into the great struggle in France are presented with a clearness and impressiveness not found elsewhere so far as the reviewer is acquainted with the literature of the subject. The tremendous influence exerted by Spain and Philip II upon France during this period is set forth in a striking way. Also the influence of England and Elizabeth upon the aspirations, expectations and efforts of the French Protestants.

The style is not particularly good. At times the sentences are awkward and lacking in clearness. There are some typographical errors. But the most serious defect is the sense of incompleteness which the volume leaves. The work should be extended in a second volume to the issuance of the Edict of Nantes. The present volume leaves the reader suspended in the midst of the great civil struggle, occasioned if not caused by religious reform, in France. It is to be hoped that the author will continue his labors in this direction. There are some interesting and valuable documents in the appendix. The constant citation of sources and authorities, together with historical and other dissertations in the footnotes, gives a sense of authority and certainty, and constitutes a valuable feature of the work, especially for scholars and investigators.

W. J. MCGLOTHLIN.

Federal Council of the Churches of Christ in America. Report of the First Meeting of the Federal Council, Philadelphia, 1908. Edited by Elias B. Sanford, D.D., Corresponding Secretary. The Revell Press, N. Y.

This stout, well-bound volume of 578 pages contains a great variety of materials—minutes of reports by committees, discussions, actions taken, addresses representing practically all

the evangelical denominations and every kind of ecclesiastical position. The material varies much in value and ability, much of it being of a high order. It constitutes an impressive emphasis of the widespread desire for the elimination of friction and the reduction of the evils of a too sharp competition among the various denominations. If one wishes to know how many of the church leaders of America feel about church federation—not church union—this volume affords the material. Surely the Spirit of Christ was moving among these men.

W. J. MCGLOTHLIN.

Histoire du Dogme de la Papauté, des Origines a la Fin du Quatrieme Siecle. Par l'Abbé Joseph Turmel. Deuxième Edition. Paris, Librairie Alphonse Picard et Fils, 1908. 12mo., pp. 492. Price 4 francs.

The learned abbé has industriously gathered from the literature of the first four centuries everything that has even a remote or seeming bearing upon the superior authority and dignity of the bishop of Rome. While he naturally, as a faithful supporter of papal authority, makes the most of all the materials that favor papal ascendancy, it must be said that he carefully abstains from the use of documents of doubtful authenticity and makes no effort to suppress or to distort adverse testimony. He freely admits that Cyprian, who in his tract on the "Unity of the Church" seems to give a certain primacy to Rome as the *Cathedra Petri* and the centre of episcopal unity, was always ready to defy or denounce the bishop of Rome when he deviated from right paths in doctrine or practice. The author is acquainted not only with the literature of the first four centuries, but with the critical researches of German and other scholars as well. Considering the fact that he is an avowed Ultramontane, his historical survey of the relations of the bishops of Rome to other bishops during the first four centuries seems remarkably fair-minded. The *de jure* authority was in his opinion far from becoming *de facto* during the period covered. So far as the reviewer has noticed, the author brings forward nothing new either in material or in argument. The book is an excellent resume written in the elegant and popular

style in which the French excel. It belongs to a series entitled "Bibliothèque d'Histoire Religieuse."

ALBERT HENRY NEWMAN.

Innocent III. Royautés Vassales du Saint-Siège. Par Achille Luchaire, Membre de L' Institute. Paris, Librairie Hachette et Cie. 1908. Pp. 279.

Three volumes of this great work have already been reviewed in these columns. The general characteristics of the whole were then set forth. This volume contains and completes the biography on the same high plane of historical and literary excellence attained in the former volumes. In this volume the author treats of Innocent III and the vassal kingdoms of the Holy See. There are four divisions of the subject. Chapter I is devoted to the states of the Spanish peninsula, Chapter II to the Magyars and the Slavs among whom Innocent played a great role. The next two chapters treat of the Catholic church in England, Chapter III dealing with the church of England and Richard Coeur de Lion and Chapter IV with John Lackland and the Papacy. In the final chapter the author takes up the history of the relation between Innocent and his own country in the person of the great Philip Augustus. The rich historical materials are handled in a masterful way from both the historic and literary standpoints, and the work as a whole will undoubtedly take its place among the great biographies.

W. J. MCGLOTHLIN.

Religionsgeschichtliche Volksbücher. IV, Reihe 9. Heft. Johann Calvin von Dekan D. A. Baur-Weinsberg. Tübingen, 1909. J. C. B. Mohr. P. 48. Price 50 cents.

The Calvin centennial has called forth an extensive literature, for the most part in the form of magazine articles. Among the pamphlets nothing has appeared which gives a fuller and clearer view of the great reformer and theologian than the one before us. It is a fresh, vigorous and independent restatement in brief space of the main facts and chief characteristics of Calvin's life and work. Those who read German can get nothing of the same length which is better.

W. J. MCGLOTHLIN.

Transactions of the Baptist Historical Society. Baptist Union Publication Department, London. Vol. I. No. 1, Nov., 1908; Vol. I. No. 2, April, 1909. Price two shillings each.

No undertaking of recent years promises more toward clearing up early English Baptist History than this publication. As stated in the prefatory note to the first number, "the more obvious functions of the 'Transactions' will be (1) to circulate and give permanence to papers read at the meetings of the Society; (2) to communicate papers accepted on behalf of the Society, but not read or discussed at its meetings; (3) to provide a means of communication between members—other and less formal than papers—on matters of historical research."

The first two numbers lie before me and the contents are rich in valuable material. Little more than a list of subjects can be given here. The first number contains "Early Welsh Baptist Doctrines, set forth in a manuscript ascribed to Vavasor Powell," "Letter of Dr. Carey to William Carey, Jr.," a very illuminating paper by Dr. W. T. Whitley on "Baptists and Bartholomew's Day," in which he shows that fewer Baptists than has been thought were deprived by Charles' Act of Uniformity; "William Vidler, Baptist and Universalist," "Porton Baptist Church, 1655-1685," and editorial notes.

The second number contains the circular Letter of the Western Association in 1656, opposing Baptist preachers receiving aid from the state as some of them were doing, several communications of various kinds from the early part of the nineteenth century and an interesting paper by Dr. W. T. Whitley giving reasons for believing that Leonard Busher was a Dutch Anabaptist rather than an Englishman. There is also the first installment of a bibliography of Baptist literature from 1611 to 1688, a work which will certainly be very useful to Baptist historians.

The "Transactions" are henceforth to be published three times annually and should be in the hands of everyone who is interested in early Baptist history.

W. J. MCGLOTHLIN.

A Restatement of Baptist Principles. By Philip L. Jones. American Baptist Publication Society, Philadelphia. Pp. 119. Price 50 cents.

The Story of the Baptists Told for Young People. By the Rev. Arthur Dewdney, Wellington. H. H. Driver, Bookseller, Dunedin, N. Z. 1909. Pp. 68.

It is well that Baptist principles should be frequently stated, so as to keep them in touch with the world as it is. They are changeless since they are final and fundamental, but their statement and application should vary with the age. Dr. Jones has given us a good fresh statement of the old principles. It will prove valuable to young people and others.

The second pamphlet is not so valuable. It reproduces absolutely views that have long been untenable, gives nearly all its space to Baptist sufferings in the past and almost nothing to Baptist achievements in more recent times, places John Milton among Baptist worthies, etc. It will not create the right spirit among young people. It is a good booklet to leave alone.

W. J. MCGLOTHLIN.

VI. SOCIOLOGY.

Social Duties From the Christian Point of View. A Text-book for the Study of Social Problems. By Charles Richmond Henderson. Chicago. The University of Chicago Press. 1909.

This is one of the "Constructive Bible Studies, Advanced and Supplementary Series," being issued by the University of Chicago Press. Dr. Henderson is a loyal Christian and one of the foremost authorities on practical sociology in this country. It is not surprising, therefore, that we should have in this volume "a study" that is thoroughly Christian in spirit, thoroughly scientific in its grasp of principles and thoroughly practical in its suggestions as to social service. The author recognizes the sketchy or fragmentary character of the treatment. But under the circumstances this is inevitable. It is a text-book for young men and women, and its suggestions are supposed to be amplified and illustrated by competent teachers.

It is suitable for use in college classes, or in advanced Sunday school classes.

Two characteristics of the book especially impress this reviewer—its breadth of scope and the general soundness of its teaching. After a brief "General Survey," he takes up the social duties relating to the family; duties to neglected children; duties to workingmen; duties in rural communities; the several important phases of urban life—such as public health, economic interests, educational agencies, city government—and emphasizes the duties of citizens in connection with these important interests, and brings into relief the vital relation of the church to the concrete, practical questions of social welfare. He then discusses the questions of charities and correction; the duties of corporations; duties relating to the business class and the leisure class; duties in relation to government; and duties growing out of international relations.

As already indicated the point of view is both Christian and scientific; and high practical ideals are constantly held before the reader. It is not necessary to agree with the author in every particular to say that any young person who masters this book will take up his duties as a citizen and a Christian with a broad and soundly ethical view of his relation to the many-sided life of the world, and must feel himself to be a living and responsible factor in the organism of human society. Its study by young people is bound to develop their social consciousness, and a broader, more definite, more vivid social consciousness is greatly needed. Our social organization has grown faster than our social conscience.

A helpful feature of the book is that each lesson is followed by a series of questions, suggesting profitable lines of study, and by valuable references to the literature of the subject.

C. S. GARDNER.

Profit and Loss in Man. By Alphonso A. Hopkins, Ph.D., Author of "Wealth and Waste." Funk & Wagnalls Company. New York and London. 1909.

Dr. Hopkins has doubtless given as much study as any living man to the problem of the liquor traffic, or the Temper-

ance Question, as it is usually styled. This is a series of lectures on various phases of this widely discussed question. The moral and economic phases of the problem are treated in a way satisfactory to those who believe in the prohibition of the liquor traffic. The discussion is always clear and frequently quite powerful in its grasp of facts and principles, both ethical and economic, and in the moral earnestness and cogency with which they are presented. So far as these phases of the discussion and the manner of their presentation are concerned, we could hardly ask for anything better than these lectures.

But when our author comes to discuss the political phases of the problem, our dissent is emphatic. Dr. Hopkins has long been one of the leading figures in the Prohibition Party; and his contention is that that party is the most appropriate and effective agency through which this great reform is to be realized. We do not deny that the Prohibition Party has been useful in some ways, and we honor the men who have stood loyally in its ranks, believing that the building up of a separate political organization was the shortest route to the extermination of the infamous liquor traffic. But surely experience teaches too plainly for its lesson to be overlooked by those who are not prejudiced that the non-partizan method is more effective in this particular reform. It is indicative of a superficial understanding of the philosophy of government to assume, as our author seems to do, that every great reform must create for itself a political party as a necessary instrument for its realization. The great advance in temperance reform has been effected through the Anti-saloon League, a non-partizan association of all the moral forces of the commonwealth, working through existing political organizations; and all indications are that the movement will be brought to its consummation by the same means. C. S. GARDNER.

Misery and Its Causes. By Edward T. Devine, Ph.D., LL.D., Schiff Professor of Social Economy, Columbia University, General Secretary of the Charity Organization Society of the City of New York, and Editor of "The Survey." The MacMillan Company, New York. 1909. Price \$1.25.

In the editor's preface it is stated that "Professor Devine's

'Misery and its Causes,' like Professor Patten's 'New Basis of Civilization,' with which this series began, attempts to articulate a new social philosophy, pragmatic, economic, and socially adaptable to the existing conditions of American life." The series referred to is the yearly course of lectures in Columbia University on the Kennedy foundation. As is well known, Dr. Devine has both a theoretical and practical acquaintance with social problems; and intelligent people are fast coming to realize that the practical handling of social problems and situations ought to be directed by persons who have a scientific knowledge of the principles involved. One can therefore follow Dr. Devine with great confidence as he leads us into the bewildering labyrinth of human misery.

The central contention of the book is that misery is due to maladjustment. He uses the word misery, not in the sense of unhappiness in general, but as referring to those lamentable conditions of life that prevail in the very poor, crowded, congested districts of our cities, and to some extent also, but much less noticeably, in many rural communities. To use his own words, he holds "that these hardships [of our modern poor] are economic, social, transitional, measurable, manageable." They are something that can be intelligently grappled with and prevented, because society can control the conditions which are their primary causes. There is nothing mystical or inevitable about them. Excessive poverty, with all the miseries which we find associated with it, is not due to the original depravity of the poor. "It lies not in the unalterable nature of things, but in our particular human institutions, our social arrangements, our tenements and streets and subways, our laws and courts and jails, our religion, our education, our philanthropy, our politics, our industry and our business." Whether this sweeping proposition is true without qualification or not, it is certainly true that social thinkers are coming to this conclusion. And this is announced not as an academic theory, but as the result of years of practical dealing with the problem of the poor in our largest, most crowded, most representative American city.

After elaborating this general principle, the author proceeds

to discuss the leading phases of this misery as it is seen by social workers.

First, "out of health." One or two sentences will indicate the line of his thought. "Disease has its social as well as its individual side, and the winning fight of society with one kind after another is one of the most satisfactory chapters in the history of civilization." "The rate at which any community is lowering its death rate from typhoid and from intestinal diseases of infants, the two principal remaining filth diseases, is an approximate index of its civilization." Many diseases are occupational; many are due to the conditions under which the poor work in factories; many are due to the unsanitary tenement houses; many are due to the ignorance of the poor. Diseases which are due to all such causes are socially preventable.

He next discusses "unemployment"—a word which he admits is barbarous, but not so barbarous as the fact. This is very largely due to the frequent shifts and changes in the industrial world. One is surprised when he looks into the facts to discover how much fluctuation and shifting of one kind or another there is in the world of industry even in the most steadily prosperous times. So familiar is the fact of unemployment and it is regarded as so much a matter of course, that some economists claim that the industrial situation requires a fringe of unemployed laborers in order that new enterprises may be started or old ones enlarged. If in addition to what may be called the normal or regular shifting of industry we consider the great crises in which thousands are thrown upon the street without work, it will soon become apparent that this lack of economic balance and adjustment must become the cause of untold misery; and we must bear in mind that recurring periods of unemployment lead most naturally to the formation of shiftless habits and finally to moral degeneracy. One of the troubles in this age of specialization is that workmen find it difficult to pass from one occupation or form of labor to another. We need to cultivate or promote "occupational mobility," and this our author points out is primarily a question of general education. The workman needs a fully developed and

well correlated brain so that he may easily adjust himself to new conditions and a new form of labor.

Another form of misery discussed is friendlessness—but we cannot follow the author through all his discussions. After considering a number of the adverse conditions, under which the poor labor, he brings the volume to a conclusion with a most interesting chapter on "The Justice and Prosperity of the Future," in which he does not indulge in any impossible dreams nor forecast a radical program of socialism, but pictures a social state which is quite practicable and truly conservative, in which society shall deal intelligently and vigorously with the maladjustments which are so prolific of poverty and misery.

The treatment is inductive. His generalizations are based upon a careful study of five thousand dependent families in New York and illustrated by many concrete cases dealt with in his social work. This is a valuable book.

C. S. GARDNER.

Social Organization. A Study of the Larger Mind. By Charles Horton Cooley, Professor of Sociology in the University of Michigan, Author of "Human Nature and the Social Order." Charles Scribner's Sons. New York. 1909.

Dr. Cooley is a profound student of the social life on its psychological side. He says: "I apprehend the subject on the mental rather than the material side. I by no means, however, overlook or wish to depreciate the latter." The subject of this book is, therefore, the organization of ideas, feelings, sentiments, volitions, which underlie the objective, external structure of society. Society is primarily and fundamentally a system or net-work of psychic relations and reactions.

The first two chapters are of the character of a general introduction, and contain a singularly clear discussion of the relation of the individual to society. "Social consciousness, or awareness of society, is inseparable from self-consciousness, because we can hardly think of ourselves excepting with reference to a social group of some sort, or of the group except with reference to ourselves." "Self and society are twin-born, we know one as immediately as we know the other, and the notion

of a separate and independent ego is an illusion." These two sentences indicate his position on the old question whether the individual or society is primary. Individual consciousness and social consciousness are but different aspects of the same mind. We have no quarrel with his argument as to this question until he presses it to the point of denying—at least that seems to be the implication of his words—the real freedom of the individual. This we do not believe to be a necessary implication of the principle expressed in the sentences quoted; and it may be that if the author's views as to this matter were more fully elaborated the objection would be removed.

Part I. is devoted to the discussion of primary groups (the family, the play ground, the neighborhood), the primary ideals developed in these groups and the extension of these ideals as the social group enlarges. Social progress consists primarily in the extension of these ideals to an ever-enlarging group. "The creation of a moral order on an ever-growing scale is the great historical task of mankind, and the magnitude of it explains all shortcomings." Perhaps it is exaggeration to say "all shortcomings," but the more one studies the history of social development the more apparent it will become that the statement is approximately true. "A very general fact," he says, "of early political history is deterioration by growth." It may be questioned whether it will not prove to be a fact of late as well as of early political history. The external, mechanical organization of society has enormously developed in modern times and the question is whether the social mind is sufficiently organized to sustain it, whether there is a sufficiently strong and vital organization of social feeling and moral ideals to operate the vast mechanism in the interest of justice.

Our author's discussion of Communication, in Part II. and its significance in the development of social organization on its mental side, is full of suggestion and interest. The growth of the means and of the fact of communication, its inevitable impetus toward democracy, its enlargement and "animation" of consciousness, its promotion of individual development as well as its socializing tendency are strikingly brought out. It may also be true that the enormous increase both of the scope

and the stimulation of life tends to result in a certain "superficiality;" but this does not seem to us to be unquestionable. That the narrower scope and milder stimulation of the life of former times were compensated for by a greater depth is not to be taken for granted. If the enlargement of life is accompanied by a corresponding shallowness, it is not easy to see what causes the increased "strain" of life. The total pressure would be the same. As life enlarges in one dimension it is not necessarily reduced in another. Consciousness does not remain from generation to generation a fixed quantity which, if it spreads, must become thinner. We are not sure that our author is correct in the statement that sustained attention is more difficult to the modern mind. "The constant and varied stimulus of a confused time" makes economy of attention more necessary; but where attention is bestowed is it not more alert, more intense, more penetrating?

We cannot follow our author through the remaining sections of the book except in bare outline. In the section on the Democratic Mind there is a series of profoundly interesting chapters, the general contention of which is that democracy must increase, that this extension of democracy means also increasing socialization, that the two principles are in no wise conflicting. There is no danger that the mass will submerge the individual. "To imagine that the mass will submerge the individual is to suppose that one aspect of society will stand still while the other grows." Many of the manifest defects in the social life of our time are due not to democracy, but to the confusion and general disorganization of a time of transition. The general trend of sentiment, or "socialized feeling," is toward refinement, truth, justice, kindness, brotherhood. These are the elements that are being organized into the social spirit that must express itself in the social mechanism of the future. "There is firm ground for the opinion that human nature is prepared for a higher organization than we have worked out." "An ideal democracy is in its nature religious."

We do not find less interesting or suggestive Part IV., which is devoted to the discussion of Social Classes. But we desire to commend especially the discussion of institutions in Part V.

It would be hard to find eighty pages in any book which contain more truly scientific and practical wisdom than is concentrated in these chapters, and those who are engaged or interested in organized religious work or in civic reform will find this section of the book particularly illuminating and helpful. Two or three sentences will whet the appetite. "An institution is a mature, specialized and comparatively rigid part of the social structure." "A man is no man at all if he is merely a piece of an institution; he must stand also for human nature, for the instinctive, the plastic and the ideal." "The institution represents might, and also, perhaps, right, but right organized, mature, perhaps gone to seed, never fresh and unrecognized. New right, or moral progress, always begins in a revolt against institutions."

Our book closes with some wise chapters on Public Will. "Another tendency involved in the rise of public will is that toward a greater simplicity and flexibility of structure in every province of life: principles are taking the place of formulas." "In the early growth of every institution the truth that it embodies is not perceived or expressed in simplicity, but obscurely incarnated in custom and formula. The perception of principles does not do away with the mechanism, but tends to make it simple, flexible, human."

But we cannot prolong quotation and comment. Notwithstanding some occasional lapses, this book seems to this reviewer one of the best and ablest of recent works on Sociology. We commend it most heartily to our readers. Those who read it will find their scientific conception of society enlarged and clarified: and withal they will find the style in which it is written fascinating in its clearness and simplicity, which unfortunately is not always the case in scientific discussions. It is clearly intimated in the dedication that for this charming quality of the book we are indebted to the influence of a cultured woman.

C. S. GARDNER.

Socialism in Theory and Practice. By Morris Hillquit, Author of "History of Socialism in the United States." The Macmillan Co., N. Y. 1909. Pp. 361.

Mr. Hillquit is always an entertaining and instructive writer.

Moreover, he represents the best type of socialism, and views it from the historical standpoint. In his hands socialism does not look the hideous thing that it is in the demands and plans of many of its devotees. One may differ from the programme of even this saner socialism, and probably will differ if he is of a conservative temperament or is a property holder. But any fair man is compelled to admit that much good has accrued to the working people through its work.

The title of this work is attractive and the book equally so. It presents a certain type of socialism, the more moderate type, as it is in theory and practice. It is divided into two parts, Part I., on "The Socialist Philosophy and Movement," has five chapters after the introduction on "Socialism and Individualism," "Socialism and Ethics," "Socialism and Law," "Socialism and the State" and "Socialism and Politics." Part II., on "Socialism and Reform," consists of five chapters after the introduction on "The Industrial Reform Movements," "Workingmen's Insurance," "The Political Reform Movements," "Administrative Reforms," and "Social Reform." The Appendix consists of a sketch of the history of the socialist movement. The book is not a profound and scholarly treatment of the subject, but is clear, striking and popular. To a beginner it will bring much interesting information.

W. J. MCGLOTHLIN.

VII. MISCELLANEOUS.

The South in the Building of the Nation. The Southern Historical Publication Society, Richmond, Va. 1909. In twelve volumes. Vols. VII. and X.

These two volumes, we presume, are the first issued in this series of twelve on *The South in the Building of the Nation*. Volume seven is on the *History of the Literary and Intellectual Life of the South* and is edited by the late Prof. John Bell Henneman of the University of the South. Volume ten is on *The History of the Social Life of the South* and is edited by President S. C. Mitchell of the University of South Carolina. In Volume seven there are twenty-seven chapters covering such

subjects as Southern Poetry, Economic and Political Essays, The South's Contribution to Science and Philosophy, Law, Medicine, Surgery, Music, etc. We learn from the introduction of volume seven that two additional volumes on the Literary and Intellectual Life of the South are to appear. The plan of the book is to cover all phases of Southern Life. Each chapter is written by a man especially fitted to deal with that particular subject.

In the main the work is well done. The range of topics is too vast for review in detail. For the most part the writers represent the new South. This is as it should be. At times, however, one feels in reading these pages that the writers do not always endeavor to enter into the spirit or fully appreciate all that was best in the old South. This fault, however, is occasional only. In the main the attitude is judicial and fair.

In the matter of poetry the South has had illustrious names, including Poe and Lanier and Timrod of the past, and Madison Cawein of today, and many others. In scientific research such men as the late J. Lawrence Smith of Louisville, Matthew F. Maury of Virginia; in philosophy men like Professor Jos. Le Conte of California, Noah K. Davis of the University of Virginia, are but a very few examples of distinguished names. Sometimes one is disappointed in the allotment of space to men or subjects. In the chapter on Southern Humor a somewhat extended account is given of numerous other humorists, and the late Joel Chandler Harris is dismissed almost with a bare mention. Madison Cawein, who has come to quite wide recognition as a poet of power and range, does not fare much better in the chapter on The Poets of the South.

In the volume on The Social Life of the South there is much food for reflection. The backwardness of the South in many lines of development will become manifest to the careful reader of these pages, but along with it a sense of the magnificent opportunity now confronting the South. For example, in the chapter on Technical Education in the South we learn that the South raises more than 75 per cent. of the world's cotton supply and manufactures only 10 per cent. of the world's cotton goods. There is great need for the multiplication of technical

schools for the training of our young men. Three conclusions follow from the discussion of Technical Education in the South: first, our boundless resources in the South will be developed by ourselves or others; second, the North and East are fitting their young men to do this work; third, our Southern young men must be equipped likewise if we are to develop our own resources. Technical schools therefore are an imperative necessity. Perhaps we may say that the fundamental need of the South today is a broader and more efficient educational system.

The articles on the religious life of the South are in the main excellently prepared. There are articles on Denominational Accomplishment by Dr. R. H. Pitt; on Sunday Schools in the South by Dr. I. J. VanNess; The Layman's Movement by Joshua Levering; The Southern Pulpit by Warren Candler; Religious Movements in the South by Bishop Strange of North Carolina, and other excellent articles. The article on Religious Liberty in the South I was about to pronounce a literary curiosity. It is written by a Presbyterian. It purports to trace the struggle for religious liberty in Virginia. By an ingenious arrangement of material, by giving large space to the Presbyterian struggle for rights under the Toleration act which had nothing to do with the more fundamental question of religious liberty; by giving very limited space to the significant and far-reaching efforts of the Virginia Baptists for religious liberty in the complete sense; by faint praise of the Baptists and loud praise of the Presbyterians; by an adroit construction of the elaborate proposal of the Hanover Presbytery for a comprehensive assessment bill which proposed government support to all religious bodies; by ignoring any adequate account of the many Baptist petitions and protests and demands for full religious liberty, the author of this article manages to pluck many laurels from the Baptists and place the crown on Presbyterians for winning religious liberty in Virginia. Not only so. He attempts thorough work. He denies that Roger Williams or John Clarke established a colony where religious freedom was granted. He quotes from some source, without giving the source, the oftentimes exploded charge that Catholics were excluded from citizenship in Rhode Island. In

addition he seeks to discredit the whole claim of Rhode Island to have stood for religious freedom by the statement (also quoted) to the effect that the "Williams charter was expressly to propagate Christianity, and under it a law was enacted excluding all except Christians from the right of citizenship and including in the exclusion Roman Catholics." Evidently the writer of this article never read the Williams patent. Else he would not have published this ancient blunder that Williams' charter was "expressly to propagate Christianity." There is not the shadow of a basis for the statement in Williams' charter of 1643. In that of John Clarke in 1663 the motives which led the colonists to leave the mother country are recited as a preamble. Among these it is said their desire to preach the Gospel was among the motives. But not a word in the charter itself gives color to the claim that it was granted "expressly to propagate Christianity." The charter grants power to the colonists to defend themselves in all their rights, religious as well as civic, just as in all our American states today we enjoy those rights. But the idea that the charter of either Williams or Clarke was "granted expressly to propagate Christianity" is without a shadow of warrant from the documents themselves. Nor was a law passed under these charters against Roman Catholics as asserted. Judge Eddy, secretary of state for Rhode Island, long ago examined all the laws of Rhode Island and says there was no such legislation. Dr. Guild has done the same thing. Fac simile copies of all Rhode Island laws and acts from the first settlement in 1636 to 1705 have been published from the original manuscripts. The exception against Roman Catholics does not appear. All this is ancient history to those who have taken pains to ascertain the facts. Our surprise is that the author of the article in question should be so careless of his reputation for scholarship as to promulgate these antiquated charges.

Fortunately the article on religious liberty in the South is not representative of the work done by the writers in these volumes. We do not hesitate to pronounce the work a monumental one if succeeding volumes equal these two. Nothing could be more timely or valuable than this comprehensive

review and outlook now that the new South is coming to a consciousness of vast opportunity, great power, and high destiny. We shall await succeeding volumes with much interest and do not doubt that this great work will become a tremendous factor in the development and progress of the South.

E. Y. MULLINS.

A History of Education Before the Middle Ages. By Frank Pierrepont Graves, Ph.D., Professor of the History and Philosophy of Education in the Ohio State University. The Macmillan Co., N. Y. 1909. Pp. 304. Price \$1.10 net.

There are few more fascinating subjects than the history of education, and in the history of education there is no more interesting period than the one covered by this book. It is the period of beginnings; it includes the educational notions of antiquity and the beginnings of those ideals and efforts which have extended into our own time. The book is divided into two parts. Part I is termed "Non-Progressive Education," and in it the author treats the education of "Savages or Nature Peoples," "Barbarism or Early Civilization," "Egypt," "Babylonia and Assyria," "Phoenicia," "China" and "India" (the education of these two countries is treated as it is today), "Persia" and a summary on the "Character of the Earliest Civilization." Part II. is entitled "The Beginnings of Individualism in Education" and treats of education among the Jews, Greeks and Romans, and finally early Christian education.

The author shows in each instance how geographic, climatic, racial and other conditions influenced the aims, methods and ideals of education. He then points out the purposes of education in the various countries, it being military training in one, religious devotion in another, practical life in still another, or general culture as at Athens; the materials and methods of education, the standing of teachers and the methods of support, and finally the results in national characteristics and destiny. The comparisons and contrasts are most illuminating. Each chapter is provided with a select bibliography which materially adds to the value of the book.

The reviewer knows of no other volume covering the same period which is at once so clear, comprehensive and philosophi-

cal as this one. This work read as an introduction and means of general survey with a free use of its bibliography on the more important phases and divisions of the subject would give one an excellent knowledge of the development of the various types and departments of education up to the beginning of the Middle Ages.

W. J. MCGLOTHLIN.

Die Grundbedeutung des Konjunktiv und Optativ und ihre Entwicklung im Griechischen. Ein Beitrag zur historischen Syntax der griechischen Sprache. Von Carl Mutzbauer. Druck und Verlag von B. G. Teubner, Leipzig, Germany. 1908. S. 262. Pr. M 8 Geb. M. 9.

Dr. Mutzbauer attempts the solution of one of the hardest problems in Greek Syntax, the root idea of the subjunctive and of the optative. The relation of the two modes to each other is a most interesting matter, and that comes in for treatment also. But that is more a matter of history, while the origin of each mode is wrapt in obscurity. The main difficulty is that both modes are used with two apparently independent ground-meanings. The trouble is to find a clear relation between these two or to discover a common root idea behind them. The subjunctive has the notion of futurity (so common in Homer) and of will (cf. hortatory use). The origin of the subjunctive (cf. the present indicative and the future indicative) is itself a matter of debate. Mutzbauer's idea (S. 8) is that the fundamental idea of the subjunctive is that of "expectation" ("erwartung"). Out of this comes naturally the use for future time and also as an imperative.

This is possible, even probable, but one hardly feels like the matter is finally settled. For the optative with its two uses of "wish" and "possibility" Mutzbauer turns to the notion of "wish" as the original while "possibility" is a weakening from that idea (S. 143). The discussion by Mutzbauer is very able. He brings to his task ample equipment and great skill. Certainly the whole matter is much simplified if his solution is correct. One can almost wish that he may turn out to be wholly correct.

A. T. ROBERTSON.

Studies in Euripides' Hippolytus. By Joseph Edward Harry, Ph.D., Professor of Greek in the University of Cincinnati. Series II. Vol. IV. No. 4. University Studies. November-December, 1908. Issued Bi-monthly. Pp. 71.

Prof. Harry is one of the first living scholars on Euripides. The present series of the "University Studies" consists in a critical discussion of obscure readings in Hippolytus, where emendation is necessary or a new insight into the meaning. In both respects Dr. Harry is in his element. His remarks are very acute and show not merely originality, but have much plausibility. Interspersed in the critical comments are numerous grammatical observations of much worth. The student of Euripides will find the volume of great service. One hopes that Dr. Harry will continue his "Studies." They are a credit to American scholarship.

A. T. ROBERTSON.

Kritisch-historische Syntax des Griechischen Verbums der Klassischen Zeit. Von J. M. Stahl, Professor an der Universität Münster I. W. Carl Winter's Universitätsbuchhandlung, Heidelberg, Germany. 1907. S. 838. Pr. M. 22. Geb. M. 23.

This massive and really magnificent volume belongs to the "Indogermanische Bibliothek" edited by Drs. H. Hirt and W. Streitberg. It is a truly monumental production and challenges the attention of students of Greek all over the world. The author claims that the title accurately describes the scope of the work. It aims to give a truly historical treatment to the Greek verb of the classic period with only occasional excursions to the later time. And this is done critically and scientifically. He does not indeed claim originality always, but does maintain that the long years that he has given to the study of the Greek verb entitle him to a hearing when he does differ from Brugmann, Delbruck and the other masters of comparative philology. It is not possible in the compass of this review to go into details of criticism. If one wishes to see a rare and racy *critique* of Stahl's really great book, let him read the recent issues of the American Journal of Philology, where under "Brief Mention" for several successive numbers Prof. Basil L. Gildersleeve fairly revelled in dissecting Stahl on the

Greek Verb. I have seldom, if ever, enjoyed a dissection more. But, while all of Stahl's views may not stand, probably will not, he has produced a book of solid merit and permanent value.

A. T. ROBERTSON.

The Tragedies of Seneca. By Frank Justus Miller. The University of Chicago Press, Chicago. 1907. P. 534. Price \$3.20 post-paid.

The translation is into English verse and comparative analysis of the corresponding Greek and Roman plays is given with a mythological index. Prof. J. M. Manly has written also an introductory essay on the influence of Seneca on the early English drama. Seneca's tragedies deal chiefly with domestic unhappiness. They can be well apprehended in the complete furnishing of this volume, which is adapted to the use of one not familiar with Latin.

A. T. ROBERTSON.

Die Makedonen, ihre Sprache und ihr Volkstum. Von Dr. Otto Hoffman, Professor an der Universität Breslau. Vandenhoeck und Ruprecht, Goettingen, Germany. 1906. Pr. M. 8. Geb. M. 9.

Prof. Hoffman is an expert in the Greek Dialects. His three volumes on "Die griechischen Dialekte" are standard authorities. In the first volume Dr. Hoffman discusses the national peculiarities of the Macedonians as well as the language. The remains of the dialect are very fragmentary indeed, but the known facts are cleverly set forth by Dr. Hoffman. He considers the Macedonian to be kin to the Thessalonian dialect (S. 255). It is Greek with some foreign admixture. Its influence on the vocabulary of the *κοινή* was very slight, but a good many proper names survive. Nothing distinctive in the way of syntax survives, but some peculiarities in the forms occur. It is on the whole rather strange that, since Alexander the Great so powerfully influenced the world, so little is known of his people, their customs and their language. But Dr. Hoffman tells us all that is known.

A. T. ROBERTSON.

The Acropolis of Athens. By Martin L. D'Ooge, Professor of the Greek Language and Literature in the University of Michigan. The Macmillan Company, New York. 1908. Pages 405. Price \$2.50.

This is nothing less than a magnificent volume. To the Christian, of course, the chief interest in Athens centers on the Areopagus where Paul delivered his noble address. But the Parthenon on the Acropolis was the glory of Athens. Dr. D'Ooge has brought together practically all that is known about the Parthenon and the Acropolis. The history, the pictures, the drawings are all here and in splendid array. The scholarship is accurate and ample, as all would know.

A. T. ROBERTSON.

Harvard Studies in Classical Philology. Edited by committee of the Classical Instructors of Harvard University. Vol. XX. 1909. Published by Harvard University, Cambridge, Mass. Pages 175.

There is a pathetic interest connected with the publication of this volume. One of the editors, Prof. J. H. Wright, died before the book came from the press. He was Professor of Greek in Harvard from 1887 to 1908.

The "Harvard Studies" are always of interest. The two chief papers are "Classical Elements in Browning's *Aristophanes' Apology*" by Carl Newell Jackson and "The Development of Motion in Archaic Greek Sculpture" by Chandler Rathson Post. The discussion of "Latin Inscriptions in the Harvard Collection of Classical Antiquities" by Clifford H. Moore is of special interest.

A. T. ROBERTSON.

The Erasman Pronunciation of Greek and its Precursors. A Lecture by Ingram Bywater, M.A., Regius Professor of Greek and Student of Christ Church in the University of Oxford. Henry Frowde, Amen Corner, London, England. Pp. 27. Price 1s.

Prof. Bywater has done a good service in showing how Erasmus was not the inventor or discoverer of the ancient method of pronouncing Greek as distinct from the modern Greek. He had predecessors (Jerome Alexander, Aldus Manutius, Antonio of Lebrixa) and it was inevitable that the new learning should see in Greek as in Latin the changes wrought by time.

A. T. ROBERTSON.

ΣΠΥΡΙΔΩΝΟΣ ΠΑΓΑΝΕΛΗ ΑΠΟ ΤΗΣ ΑΚΡΟΠΟΛΕΩΣ ΕΙΣ ΤΗΝ
 ΑΛΤΙΝ ΕΝ ΝΕΑ ΥΟΡΚΗ ΕΚ ΤΟΥ ΤΥΠΟΓΡΑΦΕΙΟΥ ΤΗΣ ΑΤ
 ΛΑΝΤΙΔΟΣ. 1908. Address, Atlanta Daily Greek Newspaper, P.
 O. Station E., New York City.

This is a delightful account of a trip from the Acropolis to Altis, from the Parthenon to the temple of Jupiter Olympus. The writer is full of romantic feeling as he moves in the midst of these great historic associations. His style is vivid and flows on with ease and grace. He has love for the noble history of his people and keen enjoyment of the great ruins about him. There are numerous pictures of the ruins, the statutes, etc. Anyone at all familiar with modern Greek will have no difficulty in enjoying this racy narrative.

A. T. ROBERTSON.

England and the English from an American Point of View. By
 Price Collier. Charles Scribner's Sons, New York. Pages 434.
 Price \$1.50 net. 1909.

Mr. Collier knows the English and has told his knowledge in a most interesting way. The style is a bit nervous at times and his statistics at times seem numerous. But all in all it is an exceedingly fine piece of work. There is subtle insight into the English character at points where they are rather seclusive and elusive. The note of real sympathy is always present. There is no talking down to the English, though the sarcasm is at times very keen. The criticism is visible, but not bitter. Mr. Collier is open to the good traits in the English. Indeed, he considers the highest type of Englishmen the noblest specimen of manhood in the world. He gives in vivid fashion the character of English life and the perils of modern England.

A. T. ROBERTSON.

BOOK REVIEWS

Abbott, Edwin A.: The Message of the Son of Man.....	675
Baker, Smith: The Master Profession.....	646
Bavink, Herman: The Philosophy of Revelation.....	657
Bywater, Ingram: The Erasmus Pronunciation of Greek.....	705
Clark, Francis E.: The Gospel in Latin Lands.....	640
Clarke, Wm. Newton: The Christian Doctrine of God.....	649
Clemen, Lic. Carl: Religiöus-Geschichtliche Erklärung des Neuen Testaments.....	673
Cooley, Charles Horton: Social Organization.....	693
Dayton, A. C.: Theodosia Earnest.....	645
Devine, Edward T.: Misery and Its Causes.....	690
Dewdney, Arthur: The Story of the Baptists Told For Young People.....	688
D'Ooge, Martin L.: The Acropolis of Athens.....	705
Foley, George Cadwalader: Anselm's Theory of the Atonement.....	664
Foster, George Burman: The Function of Religion in Man's Struggle for Existence.....	666
Graves, Frank Pierpont: History of Education Before the Middle Ages.....	701
Greene, Richard Arnold: Saint Peter.....	676
Greenfell, Willifred T.: A Man's Faith.....	657
Gressman, Hugo: Die Schriften des Alten Testaments in Aus- wahl.....	680
Hall, Chas. Cuthbert: Christian Bellef Interpreted by Chris- tian Experience.....	636
Hall, Chas. Cuthbert: Christ and the Eastern Soul.....	636
Harris, J. Rendell: Sidelights on New Testament Research.....	672
Harry, Joseph Edward: Studies in Euripides.....	703
Henderson, Charles Richmond: Social Duties from the Chris- tian Point of View.....	688
Hillquit, Morris: Socialism in Theory and Practice.....	696
Hoffman, Otto: Die Makedonen, ihre Sprache und ihre Volkstum.....	704
Hopkins, Alphonso A.: Profit and Loss in Man.....	689
Johnson, Christopher N.: St. Paul and His Mission to the Roman Empire.....	677
Johnson, Thos. Cary: Introduction to Christian Missions.....	638
Jones, Phillip L.: Baptist Booklets.....	688
Jones, Rufus M.: Studies in Mystical Religion.....	659
Jones, Sam P.: Popular Lectures.....	645
Krüger, Gustav: Dogma and History.....	665
Krüger, G.: Theologischer Jahresbericht.....	673
Luchaire, Achille: Innocent III, Les Royantes Vassales du Saint Siege.....	686
MacFarland, Chas. S.: Christian Ministry and Social Order.....	647
Major, E. Mabel F.: On the Wings of a Wish to the Banks of an Indian River.....	641
McNelle, A. H.: An Introduction to Ecclesiastes.....	681
Miller, Frank Justus: The Tragedies of Seneca.....	704
Moulton, James Hope: Grammar of New Testament Greek.....	671

Mutzbauer, Carl: Grunbedeutungdes Kontjunktiv und Optativ und ihre Entwicklung im Griechischen.....	702
Needham, Mrs. Geo. C.: Woman's Ministry.....	646
O'Connor, James: The Converted Catholic.....	639
Orr, James: Sidelights on Christian Doctrine.....	657
Preuschen, Erwin: Vollständiges Griechisch,Deutsches Hand- wörterbuch	672
l'richari, Par Jean: Essal sur le grac de la Septante.....	670
Radan, Hugo: Bel, The Christ of Ancient Times.....	640
Riggenbach, D. Edward: Bibleglaube und Bibleforschung....	669
Robertson, A. T.: A Short Grammar of the Greek Testament...	678
Robinson, Chas. H.: Studies in the Character of Christ.....	674
Sandford, Elias B.: Federal Councils of the Churches of Christ in America	684
Schumann, Phil. Alexis: Paulus an Philemon.....	676
Sharman, Annie: The Martyr's Isle.....	639
Sheldon, Henry C.: Sacerdotalism in the Nineteenth Century...	662
Shepardson, Frances Wayland: Scripture and Song in Worship.	643
Stiffer, J. M.: The Fighting Saint.....	644
Strong, Anna Louise: The Psychology of Prayer.....	641
Thackeray, H. St. John: A Grammar of the Old Testament in Greek	677
Thompson, James Westfall: Wars of Religion in France.....	683
Torge, Paul: Stelensglaube und Unsterblichkeit im Alten Testa- ment	682
Turmel, Joseph: Historie du Dogme de la Papaute des Origines a la Fin du Quartrieme Siecie.....	685
Ungnad, Arthur: Altorientalische Texte und Bilder.....	681
Walker, Dawson: Letters of St. Paul to Corinth.....	676
Waylen, Hector: Mountain Pathways.....	679
Worcester, William L.: On Holy Ground.....	671
Wurstman, Von G.: Jesus and Paulus.....	677