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## BOOK REVIEWS.

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### I. CHURCH HISTORY.

**History of the Christian Church.** By Philip Schaff. Vol. V, Part II. The Middle Ages from Boniface VIII, 1294, to the Protestant Reformation, 1517. By David S. Schaff, D.D., Professor of Church History in the Western Theological Seminary, Pittsburg. New York. Charles Scribner's Sons. 1910. Pages 795.

This volume completes the work of filling the gap in the "History of the Christian Church" left by the untimely death of its author, Dr. Philip Schaff. It is now complete to the end of the Swiss Reformation, and the volumes together constitute the noblest production of American scholarship in the field of church history. The two volumes (Vol. V, parts I and II) written by Dr. David S. Schaff are in every way worthy to take their place among the volumes of his distinguished father. Part I has been reviewed at length in these columns, so that an extended review of Part II is unnecessary. Its most striking and commendable features are its accuracy and fullness of statement, the lucidity and attractiveness of the style, the omission of unimportant details, the grouping of material in such a way as to produce a consistent picture of the whole and finally the full and adequate treatment of the inner and better side of the church's life. Church histories have dealt largely, often almost exclusively, with the outer political side of the church's life, the least pleasing feature of that life. Dr. Schaff has eyes for the good, the spiritual and the religious. Indeed it is the religious side of church history that has interested him most. These are all most excellent features.

Now that this part of the work has been so well done it is to be hoped that Dr. Schaff will continue the work down

to the present time, even though this does not seem to have been contemplated in his father's original plan. Such a full and spiritual treatment is greatly needed for the modern period of church history.

W. J. MCGLOTHLIN.

**Das Judenchristentum im ersten und zweiten Jahrhundert.** von Gustav Hoennicke, Dr.Phil., Lic.Theol. Berlin. Trowitsch und Sohn. 1908. Price 10 M. Pages 419.

Jewish Christianity very quickly becomes a distinct type. Christians of Jewish and those of Gentile origin, being of such diverse antecedents, had great difficulty in living together from the beginning. Apparently those of Gentile origin proceeded to develop Christian ideas in a forward movement, while the Jewish Christians gradually gave up distinctive Christian truths, reacting towards Judaism. At the same time Jewish customs and ideals exerted a powerful influence on the course of Christian development. Just what this Jewish Christianity was and just how far it influenced the main stream of Christian development have long been much discussed among Christian theologians. In the work under review the author undertakes to answer, as far as that is possible, all phases of the problem in so far as they presented themselves in the first two Christian centuries. He claims a place for his work since "a connected treatment of Jewish Christianity has not been offered".

The subject is treated under four general heads, four main problems, "Judaism in the First and Second Centuries", "The Spread of the Gospel among the Jews", "The Judaizers" and "The Influence of Judaism in Christianity". Under the first head the author gives a very good discussion of the Jews of the first two centuries—showing their wide geographical distribution and its causes, the many variant and conflicting opinions among them and the sources of these various directions, and finally their unity in the main elements of religion. In the second section he discusses the extent to which, numerically and geographically, the Jews received the Gospel, Since the New Testament is almost the sole source of informa-

tion on this question, his conclusions are familiar to Bible readers. The same might be said of the third section, where the familiar lines of the Judaizers and their propaganda are presented to us.

The fourth section is the most important part of the book. The author points out the large influence which Judaism, through Jews, Jewish Christians, the Judaizers and the constant use of the Old Testament in the public services and in private life, exerted upon the course of Christian development. This influence is manifest especially in worship, in the development of the constitution of the church and in the moral conceptions of the Christians. It is however not wanting in other parts of the Christian whole.

The author is a conservative. He does not regard the imperfect Jewish Christianity as the only genuine primitive Christianity, and consequently all else a perversion. The book is a valuable one in its treatment of the vexed question of Jewish Christianity.

W. J. MCGLOTHLIN.

**The Rise of the Mediæval Church and its Influence on the Civilization of Western Europe from the First to the Thirteenth Century.** By Alexander Clarence Flick, Ph.D., Litt.D., Professor of European History in Syracuse University. G. P. Putnam's Sons, New York. 1909. Pages 623. Price \$3.50 net.

The object of this work, as stated by the author, is to provide a book for university students and for popular reading. It should be free from dogmatic and theological discussions, and should show the evolution of the mediæval church and its influence on the culture of Europe, he thinks. He calls attention to the woeful ignorance of church history which prevails, at the same time expressing the strongest conviction of the cultural value of the subject.

It is refreshing to find a university professor recognizing the cultural value of church history and striving to do something to popularize the subject. Moreover there is justice in his criticism of existing church histories. They were written by theologians, for theologians and theological students; naturally there is more space devoted to theological questions

than the average layman cares to wade through. Not sufficient attention has been paid to the cultural and social side of Christian history, and there is room for some good work in this direction. But it must be admitted that the present writer has not attained the ideal. In the first place there are numerous mistakes in his statement of facts. For example, on p. 43 he makes the assertion that the Greek gods were regarded as "omnipotent and omniscient", and on p. 43 that the Jews had "several thousand years of spiritual history back of them". He makes Easter of pagan rather than Jewish origin, p. 53, and in stating the reasons for the rapid spread of Christianity omits the central things, the resurrection, the person of Christ, salvation from sin and the heavenly home. How any scientific study could fail to recognize these as important factors in Christian progress is beyond comprehension. On p. 57 it is implied that Irenaeus was the first to distinguish between bishop and presbyter, when more than half a century earlier Ignatius had laid all possible emphasis on the difference. On the question of the primacy of Peter and the power of the early bishops of Rome the author says about all that an ultramontane Catholic historian would wish him to say, and is utterly at variance with the facts at numerous points. The amount of space given to the subject is out of all proportion to its importance. Some of his statements on this subject are positively astounding as, for example, the following, referring to the year 313, "In extent the Roman Church had spread from the Eternal City over the entire Italian peninsula and then to Spain, France, England, Germany, and Africa, and numbered perhaps 10,000,000 members", p. 160. It would be hard to frame a sentence fuller of error. The whole treatment of this subject is viciously pro-Catholic.

There are many mistakes about other things. The material is not systematically arranged and its bearing on the culture of Europe is not clearly shown. It is doubtful if it is possible to show the cultural value of Christianity in the middle ages without devoting more space to internal de-

velopment of the church, especially its theological thought. For centuries the whole intellectual life of Europe consisted in this philosophical theology. It cannot be omitted though it may be treated in a more popular way than is common.

While one can not rate the present work very high, its purpose is excellent and it is readable. Among the good features is an excellent English bibliography at the end of each chapter.

W. J. MCGLOTHLIN.

**The Confessional History of the Lutheran Church.** By James A. Richard, D.D., LL.D., Professor in the Theological Seminary, Gettysburg, Pa. Lutheran Publication Society, Philadelphia. Pages 637.

The Lutheran Church is rich in confessional literature. The church has been afflicted by numerous theological controversies, the results of contact with Calvinism and other Christian types, as well as by the possession of masterful personalities. One deposit of these, as of most theological controversies, has been numerous confessions. Many of them are of importance not only for the Lutheran Church but for all Protestants, because in some measure they are the pioneers and sources of other Protestant confessions. Their history is, therefore, one of great and general interest. Moreover a history of these confessions is well-nigh a history of the inner development of Lutheranism, because it has always been interested in theology pre-eminently.

The volume under review is an admirable treatment. The author has made an exhaustive study of the subject and has presented the results with clearness and force. Naturally chief attention is given to the Augsburg Confession of 1530, which the author admires extravagantly while admitting its serious deficiencies from the Protestant and even from the Lutheran standpoint. Its sources and preliminary history, its composition, presentation and treatment at the Diet, an analysis of its contents, its various editions and subsequent history, later efforts at reconciliation with the Catholic Church, these and other features of its history are treated with fullness and accuracy.

Other "Old Lutheran Confessions" down to 1580 are then treated. The author then goes back to discuss the various controversies within the Lutheran body during the first fifty years of its history, many and bitter. This he does with commendable fairness. This phase of the confessional history of the Lutheran Church culminated in the "Formula of Concord" in 1577, which, despite its name, probably provoked rather than allayed the strife.

The closing chapters of the book are devoted to the confessional history of the age of Pietism and of the nineteenth century in Germany, with a final chapter on the confessional history of the Lutherans of America.

Footnotes constantly direct the reader to the sources. The text of the various confessions is of course not given. This can be found elsewhere, but the present historical treatment of the origin, history and contents of these various confessions is most valuable to a proper understanding of the text.

W. J. MCGLOTHLIN.

**Histoire des Dogmes, II., de Saint Athanase à Saint Augustin (318-430).** Par J. Tixerout. Paris, Librairie Victor Lecoffre. 1909. Pages 534.

The standpoint of the author is seen by the following statement in the preface, "The largest part of this volume was written when the encyclical *Pascendi* appeared. In rereading my work I have not seen that the pontifical document has obliged me to change anything. Thank God, I had no need that the action of Pius X should recall me to respect for the fathers of the Church", p. III. The standpoint is, therefore, loyally Catholic. The author would have changed his work in obedience to the Pope, but did not find it necessary to do so. Fortunately for him the material treated in this volume is less controversial than that of the previous centuries. Catholic and unbiased Protestant opinions are more nearly agreed in the interpretation of the sources. Consequently loyalty to truth as revealed by honest and competent scholarship and loyalty to his church as demanded by

the hierarchy did not come into very serious conflict. Doctrine is not the point of most acute conflict in this period.

The author is a scholar, acquainted with his sources. His discussion is well arranged, and his position fortified by abundant quotations. Unnecessary space is sometimes given to unimportant authors, men whose positions and work had no appreciable effect upon the later development of theology. Only in his treatment of the doctrines of the church, its sacraments and officers, does he show decided Catholic bearings. Even here he does not omit evidence opposed to his contention, in one way or another, however, he explains it away. For example he has what seems to be to him a satisfactory explanation of the action of Liberius in signing an anti-Nicene theological formula in order to recover his position as bishop of Rome. The formula was not heretical, he claims, though it did omit the essential and distinctive word in the Nicene formula.

The scholarship and fullness of treatment make the volume very valuable. Besides it is well to see these questions from the Catholic standpoint sometimes. A very full and carefully prepared index to the material greatly enhances the usability of the work.

W. J. MCGLOTHLIN.

**The Church and the World in Idea and in History.** Eight lectures preached before The University of Oxford in the year 1909 on the foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By Walter Hobhouse, M.A., Honorary Canon and Chancellor of Birmingham Cathedral, Examining Chaplain to the Bishop of Birmingham, formerly Fellow of Hertford College and student and tutor of Christ Church, Oxford. London and New York. 1910. The Macmillan Co. xxv+411 pages. \$3.20 net.

This is a notable volume of the Bampton Lectures. Not that there are any strikingly new positions or any remarkable information in the lectures. The positions maintained and the arguments advanced are, for the most part, commonplaces with Independent churchmen, particularly with Baptists and more especially in America. But for an English churchman to arrive at the conclusions herein set forth and to announce them with such convincing clearness of conviction, accepting



fully the logical and practical inferences from his main conditions, these are facts to arrest attention and evoke grateful praise.

Long a student of church history, the lecturer took this occasion to test with fuller investigations a belief long ago entertained, "that the great change in the relations between the church and the world which began with the conversion of Constantine is not only a decisive turning point in church history but is also the key to many of the practical difficulties of the present day, and that the church of the future is destined more and more to return to a condition of things somewhat like that which prevailed in the Ante-Nicene church, that is to say, that instead of pretending to be co-extensive with the world, it will confess itself the church of a minority, will accept a position involving a more conscious antagonism with the world, and will, in return, regain in some measure its former coherence". He thinks that the "World-policy" of the church has generally been treated in a most inadequate manner by ecclesiastical historians and has seldom been sufficiently regarded as having a practical connection with our present distresses". It is the "World-policy" of the church which our author traces from the New Testament time down to our own day with a straight-forward directness and a frank declaration of results and implications that bespeak the competent and sincere student of the church and its mission in the world. In the New Testament he finds the simple organization of the local *ἐκκλησίαι* with a general unity, tending, however, to division and segregation from the universal *ἐκκλησία*. It is in the relation of the local to the universal church that our author is most disappointing. He finds little in support of any Episcopal view and he is unable to see the simple and rather patent fact of spiritual, rather than formal, unity. During the first three centuries the church overcame the world by maintaining its distinction from the world (Ch. II). Then it was secularized by the world (Ch. III), and next overrun by the barbarians with whose heathenism all sorts of damaging compromises

were made (Ch. IV). Next (Ch. V), in direct conflict with our Lord's rebuke of a "worldly temper" in his apostles the papal church adopted a world program and sought to erect a world empire, deriving its inspiration from paganism and the Old Testament, not from the New Testament. With the Reformation (Ch. VI) the original conception of the separateness of the Church was not restored but, on various grounds and with various ideas, the principles of union of church and state and of coercion in religion were brought over from the mediæval church. From these vicious theories we are yet to be delivered. The inconsistency of these theories with the restoration of New Testament Christianity and with the dominant democratic ideals has contributed to the current chaotic condition when the effort is made to maintain an "Establishment" in the midst of modern conditions. The "Establishment" is impracticable in new countries and must be abandoned in the older countries. "The church must decide whether the policy should be *extensive* or *intensive*" (Ch. VII). The final lecture modestly undertakes to give in outline "The Future Outlook". There is first of all the need for *reunion* of the church. The difficulties to this are clearly seen and it will require decades, may require generations to effect this but "the process has begun and will continue." It is clearly seen that the difficulties are more in the matter of polity than in doctrine.

More immediately urgent is the concern of discipline which shall eliminate from the church nominal and formal Christianity where there is "membership without obligation". Lastly establishment being illogical in the sight of the fundamental principles of Christianity and untenable in the light of political and religious conditions of modern life must be surrendered for good and all.

Such is the argument of a notable volume.

W. O. CARVER.

## II. PRACTICAL THEOLOGY.

**The Graded Sunday School.** By Harvey Beauchamp, Field Secretary of the Sunday School Board of the Southern Baptist Convention. The Baptist Sunday School Board, Nashville, Tenn. 75 cents.

Books on Sunday school work continue to come from the press with almost embarrassing rapidity, yet we can afford to give a hearty welcome to "The Graded Sunday School". Mr. Beauchamp has rendered a valuable service to Sunday school workers in his discussion consisting of twenty chapters on the most vital phases of up-to-date Sunday school organization and administration. He has a notable record for his progressive labors in the prosecution of high ideals for a graded Sunday school. Ten plans of departmental Sunday school architecture are given in the last chapter, and carefully described.

"The Graded Sunday School" has been adopted as the text book for advanced work in the Teacher Training System of the Baptist Sunday School Board at Nashville. The book merits an extensive circulation among pastors, Sunday school superintendents, teachers, officers, and all others who wish to know the achievements, plans and prospects of the vanguard of our Sunday school experts. BYRON H. DEMENT.

**The White Man's Burden.** By Rev. B. F. Riley, D.D., LL.D. Published by B. F. Riley.

Dr. Riley has given to us in this volume a very thoughtful and helpful discussion of the problem of the Negro. He sketches the history of the relations of the Negro to America, and points out the great service the Negro has rendered in developing the South. He shows in a very convincing chapter the folly of mob violence toward the Negro, and in a pertinent manner, and the writer thinks a just one, arraigns our courts for their injustice to the Negro.

His views on the education of the Negro are sane and wise. He does not to any great extent go into the debated question of the particular kind of education which is best for the

Negro, but shows clearly the folly of opposing efforts to increase the intelligence of the black man.

One of the greatest needs in dealing with the Negro problem is a sane optimism. This book abounds in it from beginning to end. Dr. Riley does not offer any cut and dried program for the solution of the Negro problem, but he believes firmly in the possibility of its solution, provided only we address ourselves to it in a Christian spirit. He holds, and I think truly, that the dominant race is under obligation to take the initiative, and he thinks that the fundamental solution is that which Christianity provides in the truly missionary attitude and activity which will raise the Negro morally, spiritually and intellectually, as well as industrially. The essence of the practical suggestions made or implied in the book is, one step at a time, in the Christian spirit and with the Christian motive.

The book is judicial in tone, comprehensive in its grasp of materials, thoroughly unbiased and generous in its appreciation of the Negro's possibilities and needs, and all in all it constitutes a noble appeal which our Southern people in particular should consider with great interest and profit.

E. Y. MULLINS.

**The Master Preacher: A Study of the Homiletics of Jesus.** By Albert Richmond Bond, A.M., D.D. Introduction by Edwin Charles Dargan, D.D., LL.D. New York. American Tract Society. 1910. Price \$1.00.

There is very little literature upon the subject of this book. The author is breaking new ground. The book gives evidence of much painstaking, first-hand study and a good acquaintance with the literature from which helpful suggestions might be derived. The results of this investigation are given us in twenty-five chapters of unequal value. Indeed, the analysis of the theme might have been much simplified with advantage; but notwithstanding some overlapping and repetition, the chapter titles are suggestive; and in several ways the discussion may prove helpful to a further study of this truly great subject.

The chief defect is in the literary style, which generally lacks ease and finish and sometimes lapses into solecisms and crudities that quite discredit the author's excellent thought, which deserves better expression. Take for examples the following sentences, selected at random, "To him came noble gifts from the past, for through his veins coursed pure Hebrew blood and in his character localized pure Hebrew ideals". "His humanity and divinity should not be allowed in thought to commit mutual robbery." "Eight times he looked upon certain people for homiletical ends."

But notwithstanding some defects in the logical development of the thought and the frequent infelicities of style, the book would be of value to many preachers as a guide in the study of the homiletical method of Jesus.

C. S. GARDNER.

**The Life that is Life Indeed.** An attempt to set forth the scriptural doctrine of holiness. By George F. French, B.A., author of "After the Thousand Years", "Walking With God", etc., etc. New York. Gospel Publishing House. viii+202 pages.

A rational exposition of Scripture teaching on holiness, which any interested in this vital subject would do well to study. The author conceives the Bible as presenting the doctrine under the three aspects of "God's glory revealed to us; God's glory revealed in us; God's glory revealed by and through us".

Here he undertakes only to deal with the first and second stages. It is to be regretted that the discussion is thus limited, for that is just the danger that besets most seekers after holiness. They content themselves with having the work terminate in themselves, forgetting that the coming of the Holy Spirit unto the disciple of Jesus is for the end of convicting the world. It is not meant to suggest that this author is thus content with subjective holiness. He is not. Yet one cannot think of Jesus, or even Paul, presenting God's glory only as relating to the believer's self. Such a discussion breaks off just where it most needs to go on. As far as it goes, however, this work is exceptionally valuable and satisfactory. Its

thought is cast largely in traditional terminology, but it is quick with the life of the Spirit. W. O. CARVER.

**The Science of Happiness.** By Henry Smith Williams, M.D., LL.D. Harper and Brothers, publishers. New York and London. Price \$2.50.

"The problem of happiness is the problem of problems—the *only* problem is the problem of happiness," asserts Dr. Williams in his well-written and elegantly bound volume of 350 pages. The body of the discussion is divided into four parts, followed by an elaborate and valuable appendix.

Part I. The Problem of Happiness and its Physical Aspects.

Part II. Mental Aspects of the Problem of Happiness.

Part III. Social Aspects of the Problem of Happiness.

Part IV. Moral Aspects of the Problem of Happiness.

The author is especially at home in the discussion of the physical aspects of happiness, and, as a physician, gives valuable suggestions about what to eat and how to sleep. The discussion of heredity in the appendix is the ablest and most informing section of the book.

The Mental Aspects of Happiness are presented as ability to see and to remember, how to think and what to will, and the importance of thorough self-knowledge.

In presenting the Social Aspects of Happiness the author discusses the problem of work, and the spirit in which it should be performed; youth and age and how each should be spent; gold versus ideals, the latter being the more important, though the former is desirable and potential; vocation versus avocation, the former being man's main and constant calling, the latter being his incidental work and helpful recreation.

The Moral Aspects of Happiness are considered as Life Companionship, the Coming Generation, How to Invite Happiness and How to Die.

The discussion of the Physical Aspects of Happiness is excellent; the consideration of the Mental Aspects of Happiness, good; the observations on the Social Aspects of Happiness, fair; the presentation of the Moral Aspects of Happiness,

poor. The volume is a good illustration of anti-climax on a large scale. There are numerous short and appropriate quotations from an extensive literature, the Bible being studiously avoided, either through ignorance or rejection of its contents. Seemingly religion has no part in solving the Problem of Happiness, and this little life of ours is rounded with an endless sleep.

BYRON H. DEMENT.

**Human Nature in Politics.** By Graham Wallas. Boston and New York. Houghton, Mifflin Co. 1909. Price \$1.50 net.

For the task set before him in this book the author is well equipped. He is a trained psychologist, a teacher in the London School of Economics and Political Science, and also a politician of experience. This reviewer has found the discussion to be of great value, especially Part I; and some of the chapters to be of almost fascinating interest. The style is so simple and vigorous as to make it easy reading for one who has no special scientific training, and yet the discussion is thoroughly scientific.

After sketching the processes by which instincts are evolved, the author calls attention to the fact that "impulses vary in their driving force. . . . in proportion not to their importance in our present life, but to the point at which they appeared in our evolutionary past", so that the emotions connected with these old and fundamental instincts play a very much larger part in determining human conduct than the more feeble emotions connected with our ideas. Men, in other words, are governed principally by their instincts and fundamental passions. It is true that with the progress of the race rational determination of conduct gains upon the conduct determined by instincts; but the process is an exceedingly slow one. In politics men are swayed by instinctive emotion. Those primitive emotions become connected with certain symbols, a name, a piece of bunting, a mental image, etc. By the skillful use of these symbols powerful emotions are stirred and political results determined. In the process dim ideas and trains of reasoning are present, though these are

to a larger extent than is generally supposed determined by the instinctive impulse, in the great majority of men. Non-rational inference is a common method of reaching political conclusions. "The empirical art of politics consists largely in the creation of opinion by the deliberate exploitations of subconscious non-rational inference." From this point of view the author proceeds to discuss the material and method of political reasoning, and cogently demonstrates the inadequacy of the "intellectualist" conceptions of politics and political motives that have held sway in the past, especially from the time of Rousseau and Bentham to our own times. The political being, man, and his motives and environment are vastly more complex than the thinkers of the old school ever dreamed.

One might infer that the author is pessimistic as to democracy, but he is not; although he distinctly recognizes the fact that all thoughtful students of politics have reached the state of disillusionment as to democracy. But there is held out to us the hope that a new and higher political morality will ultimately result from the new knowledge of man as a psychic and social being and from a reformed and improved education based upon that new knowledge; and thus will be built up after awhile a more rational democracy.

The book is worthy of a reading by all thoughtful men, especially in America where the art of political manipulation by means of insincere appeal to the instinctive emotional side of nature is more highly developed than anywhere else in the world.

C. S. GARDNER.

**A Circuit Rider's Wife.** By Corra Harris. With illustrations by William H. Everett. Philadelphia. 1910. Henry Altemus Company. 336 pages.

This story was first published serially in the Saturday Evening Post. It is eminently worthy of this more permanent form of publication. It purports to be the true story, in part, of experiences on a series of circuits in Georgia. The Redwine circuit in the remote districts of the piney woods section



was the first and last of the charges of William Asbury Thompson and his wife, Mary Elizabeth Eden. She was an Episcopalian, bred in the bone, while he was a Methodist in every lineament of his soul. A most interesting pair they make. The one thing they had in common was the ardent love of each other and religious inheritance. Only out of genuine experiences could this story have come and these are portrayed and interpreted with an insight and analysis that are exceptional, a humor and a pathos that carry the heart; with a keen criticism of religious forms and fancies that is fearless.

There is an evident bitterness on the part of the wife that William was never more honored by the authorities of his church, and yet all unconsciously William's character and disposition are so presented as to explain the assignments that came to him in his conference. When the church is scored severely for its mistreatment of its aged ministers a fine service is done, but when the author proposes to wreak vengeance on the foreign mission collections she betrays a narrowness and short-sightedness surprising in so acute and discerning a student of modern religious conditions.

All classes of readers should find this story, so full of human emotion, sympathetic study of religious experiences, humorous portrayal of the frailties and follies of men, one of surpassing interest and genuine profit. It really amounts to a contribution to the study of the psychology of religion.

W. O. CARVER.

**Marion Harland's Autobiography.** Harper & Brothers, publishers.

Marion Harland announces her autobiography as a story for "those who make and keep the home", but for the evening lamp and leisure hour of a most varied circle it holds usefulness and charm.

The interest of the psychologist will quicken over first conscious stirrings of an active, thinking entity, the emerging through mists of superstition, early imbibed, of a strong, well-balanced intellect and its subsequent unfoldings; the educator

will ponder with varied emotion but keen interest over early child-culture methods; the tracer of heredity will find rare data in the character-unfolding of this thoroughly wholesome, normal offspring of a union of the Puritan North and the Colonial South; lovers of history will delight in the charming portrayal of Virginia *ante bellum* home life of the best type, and follow reverently the story of our great internal struggle, not through the smoke of battle, but through the delicate family interlacing of Union and Confederate sentiment which map the mutilation of our national heart; the literary aspirant will find new stimulus in the endeavors and successes of an old-time popular authoress, and the story-lover glean incident and romance in the delightful ease and informality of intimate converse; while, finally, any earnest follower of the Master will catch inspiration from this every-day account of a busy, unselfish life which realizes in its closing days fullest satisfaction in arduous work, bearing little fame, but giving helpful, uplifting, practical influence in thousands and thousands of American homes.

A literary critic, chancing to read the book, might note some looseness of style, but—it is not a book for the critic.

MRS. E. Y. MULLINS.

### III. PHILOSOPHY AND APOLOGETICS.

**Valuation: Its Nature and Laws.** Being an Introduction to the General Theory of Value. By Wilbur Marshall Urban, Ph.D., formerly Chancellor Green Fellow in Mental Science, and Reader in Philosophy, Princeton University; Professor of Philosophy, Trinity College, Hartford, Conn. London, Swan Sonnenschein & Co., Lim. New York, The Macmillan Co. 1909.

The theory of value has been called "the new philosophical discipline". Along this line, perhaps, the most fruitful philosophical work of the present day is being done. Professor Urban's volume is a notable contribution to the subject, doubtless the most notable, with the possible exception of Münsterberg's recent work, that has appeared in this country.

His method is genetic. As the title indicates, it is valuation, the *process*, which he studies rather than values considered objectively; though, of course, his purpose is to find the proper basis or point of view for the critical study, or appraisal, of values.

Worth, or value, is the effective-volitional meaning of the object for the subject. The worth fundamental is feeling, or, more properly, a feeling disposition. This disposition is "actualized", or called into exercise by certain cognitive presuppositions—presumption, assumption and judgment. There are distinguished three attitudes of the valuing subject, the attitude of simple appreciation, the personal attitude, and the impersonal, over-individual or social attitude; and these attitudes give rise to three types of value—simple appreciation, personal worth and moral or social value. Of course, it is of doubtful propriety to classify *simple appreciation* as a form of valuation. It comes dangerously near to making valuation simply synonymous with feeling. Is there any *feeling*, strictly speaking, which is not appreciation?

The author accepts with qualification Wundt's three-dimensional theory of feeling, and, what is far more questionable, Paulhan's doctrine that there is a logic of feeling just as there is of thought. The notion that there are specific feelings, general feelings and feeling-abstracts or "signs" has vitiated a considerable part of the theory of the book, though it does not seem to the reviewer that it has seriously affected the value of the general conclusions.

The most interesting part of the discussion is that which analyzes the laws of valuation and the value movement. The first is "the law of the threshold". There are hints at which "relative-worth passes over into worthlessness on the one hand, or into absolute unlimited worth on the other". The second law is that of diminishing value, which has been stated as follows: "With the increase of the quantity of the object the worth of each additional increment must suffer decrease until finally zero is reached." The third law, that of complementary values, is a formulation of the principle that the elements

of a total group of objects, or the part processes of a total process, when related to each other as elements of an individual whole have, as a whole, a value which exceeds the value of the sum of the elements when taken separately. They are the values of *relation*.

The author points out how these laws modify each other and discusses most interestingly, if not always convincingly, how they apply to the several kinds of values which he differentiates. Especially important from the æsthetic and ethical points of view is his discussion of the application of the law of diminishing value to ideal values. He denies its application to æsthetic and ethical values and bases his contention on psychological grounds; but he finds that the law does apply to the impersonal over-individual values, or values of "social participation"; though the general proposition should be qualified in view of the fact that personal and group worths are frequently added to these over-individual values. This part of the discussion is of great value to ethical teachers and preachers.

Such a fragmentary sketch of the argument does great injustice to a book which is a noble contribution to a department of thought which should be of profound interest to all thoughtful men.

There are two serious adverse criticisms on the book.

First, his closing chapter on evolution, in which he discusses the bearing of his argument on the ultimate nature of reality and the meaning of life, is unnecessarily vague and negative. The author does not seem to have grasped the true relation of the individual to society.

Second, the style in which he writes is both heavy and stilted, overloaded with abstract terminology. One may expect more or less technicality in philosophical discussion and should not complain at a reasonable amount of it. But, on the other hand, the writer should have enough interest in the communication of his thought to save the reader all unnecessary labor. This the author has not done. And yet it should be repeated that this discussion amply repays the

drudgery of reading a large volume written in an uninviting and difficult style.

C. S. GARDNER.

**The Unexplored Self.** An Introduction to Christian Doctrine for Teachers and Students. By George R. Montgomery, Ph.D., Assistant Minister at the Madison Square Presbyterian Church, New York city. New York and London. 1910. G. P. Putnam's Sons. viii+249 pages. \$1.25 net.

Now, here is surely a new sort of text-book on theology. It is written by a man who, beginning in agnosticism has found God-in-Christ the answer to his needs and has taken up the task of leading men to God through Christ. He comes to the task with a two-edged sword, cutting deep into the heart of skepticism and Unitarianism on the one hand, and on the other lopping off formal dogmatism from orthodox Christianity with a ruthless swing. But he goes to the heart of the matter by the inductive method, by which he has himself found the peace of God. For him theology is as far as possible from being a metaphysical discipline or a creed of dogmas. It is essentially a practical interpretation of man's self as made for God and realizing that end in a spiritual apprehension of Him in Jesus. Seeing God thus man finds himself. "A man therefore sees at the same time, God, himself and the Spirit of Christ, and these three are one." There are twenty-three short chapters, cut up into paragraphs, yet there is remarkable fullness of outline. Take, for illustration, these chapter topics, "Kinship and the Cross", "Under Authority", "Atrophy of Death", "The Reborn Self", "Doubt a Shrinking Back".

It is to be regretted that a vital and vigorous work with a positive purpose should go out of its way to condemn others with different methods. A "note" is added to the preface, apparently at the last moment before publication, attacking the publications of "The Testimony Publishing Company", known as "The Fundamentals". Such a condemnation was in no way called for, is out of harmony with the purpose of the author's work, and is wholly gratuitous.

W. O. CARVER.

**The Faith of a Modern Christian.** By James Orr, D.D., Professor of Apologetic and Systematic Theology, United Free Church College, Glasgow. New York. 1910. Hodder and Stoughton (George H. Doran Company). viii+240 pages. \$1.50 net.

Here in a dozen brief chapters Dr. Orr has placed the results of his own rich experience and mature thought at the disposal of the average Christian who, while aware that a great critical warfare is on amongst scholars and theologians, has neither the time, the equipment, nor the inclination to mix in the fray, and yet wishes to know what is the outcome for his faith of all the smoke and fury. Dr. Orr deals with the questions of the Scriptures and their criticism; modern science and the miraculous; the incarnation and the place of Jesus in Christianity, His person and His teachings; the development of the early church and Paul's relation to it; the comparison of Protestantism and Roman Catholicism. These topics are not chapter headings, but are given as a summary topical statement of the contents of the book, which closes with a chapter giving "The Present Outlook". The note of pessimism in the agnostic and skeptical literature is natural for there is no hope for humanity apart from the prophetic faith in a God of righteousness present and active in history. There are many anti-Christian currents in our age, but also many forces of Christian redemption. Theological reconstruction is seeking to restate our faith with many doctrines omitted. There is ground for confidence as to the outcome in "that these truths are *there in the Bible*, and that the world *cannot do without them*." W. O. CARVER.

**The Christian Certainty Amid the Modern Perplexity.** Essays, Constructive and Critical, Towards the Solution of Some Current Theological Problems. By Alfred E. Garvie, M.A. (Oxon.), D.D. (Glas.), Principal of New College, London. New York and London 1910. Hodder and Stoughton. George H. Doran Company. xvi+480 pages. \$1.50 net.

Many are now taking in hand to write expositions and defenses of the Christian faith in the light of the remarkable activity, the excessive claims and skeptical tendencies of modern thinking. Great Britain has felt the repressive

and chilly influences of agnosticism more than the United States and has come forward recently with numerous volumes of apologetics of various classes. Among the three foremost expounders and defenders of essential Christianity in Great Britain Dr. Garvie is to be placed. This work more completely covers the field of the current demand than any other. It "consists of addresses, lectures, and articles prepared at different times for various purposes within the last eight years", together with three essays especially prepared for this volume to complete the discussion in the modern field.

There is unity of view and of end in all the chapters and, considering the manner of their making, there is remarkably little duplication or lack of harmony in method.

There is the frank and genial attitude toward conflicting theories of the man who can see the good, wherever there is any, in any honest theory, because with sure footing and comprehensive grasp he holds his own faith in fundamental principles. He writes calmly because he stands firmly and sees clearly. His reviews and valuations of the leading systems of thought and theology are a useful part of the work.

W. O. CARVER.

**The Work of Christ.** By Peter Taylor Forsyth, D.D., Principal of Hackney College, Hampstead. New York and London. 1910. Hodder and Stoughton—George H. Doran Company. xii+244 pages. \$1.50 net.

Principal Forsyth has this distinguishing characteristic as an apologist—that he succeeds in keeping the whole question consciously connected with the living, yearning heart of Christ Jesus sacrificing Himself—in God's behalf—for sinful humanity. He keeps a personal bond of deepest sympathy between the honest heart of the man and the atoning Savior. In that vital touch the man's need and sin cannot be lost in the light of the perfect shining. Thus all problems come to the cross-principle for settlement. There is, however, no shirking, no avoiding the intellectual side of Christianity, no effort to swamp the reason in a flood of emotion. The author positively repudiates an undogmatic, undenominational re-

ligion as inadequate for any church. The present volume in a way supplements and in a way simplifies and popularizes the author's thought in the two already well-known volumes, "Person and Place of Christ" and "Cruciality of the Cross". There are seven lectures, all dealing with the sacrificial idea and its realization in the work of reconciliation. The present-day problem as to atonement and the method of its solution occupy two lectures.

W. O. CARVER.

**The Lord from Heaven.** Chapters on the Deity of Christ. By Sir Robert Anderson, K.C.B., LL.D. New York. Gospel Publishing House. 1910. \$1.00 net.

The Person of Christ is a theme of abiding interest to all who are concerned about redemptive truth and religious thought. Sir Robert Anderson is competent in both scholarship and experience to write informingly on the deity of Christ. As a cultured layman whose heart is enlisted in the truth of the Christian doctrine of God and its bearing upon the character and destiny of man, he has devoted some of the best energies of his vigorous life in corroboration of the proposition that Christ is the Lord from Heaven. The book was written primarily to aid some young agents of a great missionary society in their doctrinal perplexity produced by Moslem hostility to the truth of the Sonship of Christ. The design of the author is to avoid the controversial method and spirit while he seeks faithfully to unfold the doctrine of the Sonship, and to call attention to some of the indirect testimony of Scripture to the deity of Christ.

He states clearly the issue involved, which is not the divinity of Christ, but His deity, and marshals his testimony, textual and general, direct and indirect in support of his thesis. The meaning of "Son" in Scripture is shown to favor the deity of Christ as it indicates not so much relation as character or nature. The title "the Son of Man" is not given to Jesus because of His human birth, but because He was the perfect embodiment of the ideal man, even God, in whose image man was created, manifested in the flesh. On the same principle we should interpret the phrase "the Son of



God" as implying that Christ was the impersonation of all divine qualities and therefore essentially God.

As "the Son of Man" He was "very Man" and as "the Son of God" He was "very God". Just as by "Son of Man" He claimed to be man in the highest and most absolute sense, so by "Son of God" He laid claim to deity. Christ's deity is then considered in the light of the portraits we have of Him in the gospel records. The testimony of Matthew and John is quite elaborately treated. In Matthew we have Christ's supreme authority in matters of revelation and teaching unquestionably presented. "The Sermon on the Mount" is a strong argument in favor of the deity of Christ. "Ye have heard that it was said by them of old time, 'Thou shalt not kill,' but I say unto you. . . .". Christ does not disparage or abrogate the law of Moses but honors and fulfills it. He who spoke on the Mount of Beatitudes has the same authority as Jehovah who thundered from Mt. Sinai.

The merely human messengers of God prefaced their deliverances with, "thus saith the Lord", while Jesus, conscious of His deity, calmly stated, "I say unto you". Christ claimed all authority in Heaven and on earth and therefore issued His instructions for universal conquest through evangelization and education, and attached a promise which only God could truly make, "Lo, I am with you always even unto the end of the world."

"Though the Gospel of John has thoroughly distinctive characteristics, it is merely an advance in a progressive revelation and not as some would tell us, a breaking away from all that has gone before". The design of the Fourth Gospel is to confirm faith in the Godhood of Jesus Christ. "The Word was God", and "the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The author agrees that "only begotten" means "greatly beloved"; the thought is that of the personal being of the Son and not His generation. The Son has life in Himself, and quickeneth whom He wills. He must be God who could say, "I am the resur-

rection and the life" and prove the claim by bringing the departed spirit back into the body of the deceased and buried Lazarus. The argument from the epistles is next presented, and the belief of the Pentecostal church in the deity of Christ considered as weighty. "For it is inconceivable that these Jewish converts could have come to worship two Gods, and yet the epistles that were specially their own make it clear that their belief in Christ as God was outside the sphere of controversy or doubt." The testimony of Paul as to the deity of Christ is valuable, coming as it does from both his marvelous experience and his unequivocal writings. The Revelation is next presented with its rich store of arguments. It is the book of conquest and the issue of the world's spiritual struggle is that Jesus Christ shall be acknowledged "King of kings and Lord of lords". The apostolic and subsequent achievements "in the name of Jesus" prove Him to be the Son of God. "The Revelation of Grace and the Life to come" is the title of the closing chapter, in which spiritual transformation and redemption as the work of Christ through the Spirit, and the Saviorhood and Lordship of Jesus as the Son of Man and Son of God are presented so as to show that Jesus of Nazareth is the present Savior and is to be the final Judge of the race.

BYRON H. DEMENT.

**The Living Atonement.** By John B. Chapman, M.A., B.D. Philadelphia. 1910. The Griffith & Rowland Press. xvi+346 pages. \$1.25.

This work must be described as an earnest and courageous effort to grapple fundamentally with the problems of the fact and the nature of the atonement of Jesus Christ. The author has, in reality, viewed the subject so widely as to have given us an outline of theology and not of its one doctrine alone. The chapters are brief, closely analyzed and suggestive. By "living atonement" the author suggests the work of the living Christ as continuously needful and effective in the reconciliation of man and God. Perhaps the most startling and original element in the discussion is the view that the death of Jesus

was the identification of Him with sin and that not for an hour but permanently. "Jesus knew. . . . that it would be the door-way to his self-sacrifice forever. It would be a painful birth into an endless life of self-limitation in still closer identification with humanity." "His death would make Him the possession of man in a much larger way than did the incarnation. Henceforth He would have no life apart from organic union with the human race."

The work recognizes the value and truth, as well as the inadequacy of all theories of the atonement and undertakes to do full credit to all the moral demands centering in the atonement. Moreover he is free from the vice of formalism that has so much afflicted Christian thought of the atonement, seeing clearly that no atonement can be real unless it brings God and man into spiritual and moral oneness. With this view of the effect of atonement we are coming more and more to see the age-long principle of sacrifice in the Son of God. This author may go too far, but he is moving along the lines to truth and of profound experience.

W. O. CARVER.

**The Papal Conquest.** Italy's Warning—"Wake Up, John Bull!" By Rev. Alexander Robertson, D.D., Cavaliere of the Order of St. Maurice and St. Lazarus, Italy, author of "The Roman Catholic Church in Italy", "The Bible of St. Mark", "Venetian Sermons", "Fra Paoli Sarpi", etc., etc. London. 1910. Morgan and Scott. xx+370 pages. 6 shillings.

One of the significant "signs of the times" is the evident purpose and extensive effort of the Church of Rome to strengthen for itself a place in Great Britain and the United States. Losing ground in every way in Latin Europe, decadent in its original and historic seat, the Church seems to have new sources and manifestations of life and power in Protestant countries. It behooves Protestants to be acquainted with the facts and as far as possible the plans involved in this new movement of the Church.

The present volume produces a great array of facts, quotations and predictions. His style is rather nervous and his

speech rather lurid, so that he is in danger of prejudicing his brief in the eyes of calmer men. Yet it will be well for "John Bull" to read and weigh the call of this book.

There are eight full-page reproductions of cartoons from the comic *L'Asino*, of Rome.

The author's claim is that a definite program has been made for capturing the British throne and people for the Church, involving the support of German ambitions and an armed invasion of England within the next two years. This is probably an exaggeration of the imagination, but the grounds on which the author relies for his warnings are given, and these should be studied by others.

W. O. CARVER.

**The Twentieth Century Christ.** By Paul Karishka. New York. 1910. Roger Brothers. xiii+205 pages. \$1.00.

A smart, well-educated Japanese student has written down a very bright study of Christianity as a system of philosophy. He thus betrays his bondage to Buddhistic thought forms. Moreover he is saturated with the philosophy of Spencer and his school, and holds a subjective view of evaluation of concepts. So far the case is prejudiced. With this understanding one may say that the work is highly suggestive and stimulating. Its literary style is overwrought and a vivid imagination sometimes runs riot with illustration and description.

The author persuades himself that he is about to make an entirely independent study of the Christian Scriptures, "as though they were but recently written, imagining them to have never been scanned by a Master of Theology, or a priest of religion". Suffice it to say that he shows at every turn the influence of certain schools of these same "Masters of Theology" and a well-established prejudice against these "priests of religion".

He finds great value in the teaching of the Christ as an ideal and in His person as an idea, but thinks that not much can be known of either historically and that this makes absolutely no difference in the outcome.

The work has value in itself, even apart from the interest

one feels in the product of a Japanese Buddhistic mind influenced by agnostic science and attracted by the Christian ideal.

W. O. CARVER.

**The Gospel and the Modern Man.** By Shaller Mathews, Professor of Historical and Comparative Theology in the University of Chicago, author of "The Social Teaching of Jesus", "The Messianic Hope in the New Testament", "The Church and the Changing Order", etc. New York. 1910. The Macmillan Company. xiii+331 pages. \$1.50 net.

This work discusses in three parts: I, The Problem of the Gospel, in three chapters; II. The Reasonableness of the Gospel, in four chapters; III. The Power of the Gospel, in three chapters.

The scope of this small volume is wide and its positive note of definite conviction very gratifying. The author is one of many modern theologians who is moving steadily in the direction of positive and constructive Christian truth under the influences of a vital interest in the practical life of men in sin and suffering and awaiting the redemption of the love of God in Christ Jesus. It is very interesting to contrast this work with its clear conviction and definite affirmation of the adequacy of the Gospel of Jesus Christ as alone sufficient for the life of man with the utterly inadequate and fundamentally erroneous views of the same author in "The Messianic Hope in the New Testament". Since producing that work he has been occupied much with the practical needs of man in his social life. Thus he has discovered the social value of the social message of Jesus and has come to interpret anew and more accurately the mind of Jesus. He comes to us with the Gospel and not a critical discussion. In it all there speaks the critical scholar, sometimes still too hesitant and conscious of the critical contentions. In the Gospel he seeks for the modern "equivalents for the constructive and interpretative conception of the New Testament", such as the sovereignty of God, the eschatology of the social order, personal being and moral causation, the Messianic salvation. This leads to a rational defense of the Gospel's message concerning Jesus as

the Christ, love in the God of law, the forgiveness of sin, and deliverance from death.

The test of any social force is life, the Gospel offers and effects new life in Christ and so relates this life to the total struggle of the race and so introduces it as a power for victory in that struggle as to make it truly the social Gospel. It is in this social relation that we are to understand the Gospel as well as the function, defects and needs of the church.

Many readers will feel that the author goes too far in affirming the Gospel, while others will complain that he claims too little. The main value of the work is in helping to perceive the positive value of the Gospel in the social redemption of man and something of the fundamental methods of the working of the Gospel.

W. O. CARVER.

**What is Essential.** By George Arthur Andrews. New York. 1910. Thomas Y. Crowell & Co. x+153 pages. \$1.00 net.

The author of this work thinks an effort is needed to ascertain, for our scientific and questioning age, "the bed-rock bottom of our religion", and while not professing competence to declare just where and what this bed-rock is, he has sought "to make a few soundings, in the hope that some human craft, in danger of religious shipwreck, may be piloted to a place of firm anchorage". Overlooking the mixing of figures, one may thank the author for some good and helpful work in seeking to answer the questions: Who is the Essential Christian? and then, in turn, What is the Essential Christian Creed? Experience? Revelation? Church? Activity? All the chapters deal with the same fundamental beliefs and their method will be indicated by citing the author's conclusion concerning "the creed of Jesus", which is set down as: "1. I believe that God is my Father, whose work I must do. 2. I believe that man is my brother, whose soul I must save. 3. I believe that I must serve my Father and save my brother by the sacrifice of love".

These three are the only essentials of the "religion of Jesus", which must be the religion of the Christian. It is

possible to discover in the Gospels that Jesus had some interest (sic!) in the Kingdom of Heaven and that He had some eschatological ideas, but only the three articles quoted are essential. Their ideas are so central, fundamental and formative as to suggest the answer to each of the questions raised. The reader will find much suggestive matter in the author's application of these fundamental principles in detail.

W. O. CARVER.

**Seeking After God.** By Lyman Abbott, author of "Christ's Secret of Happiness". New York. 1910. Thomas Y. Crowell & Co. x+159 pages. \$1.00 net.

These addresses, and articles, five of them, represent Dr. Abbott's best thought and best style. While prepared for various occasions through more than a decade they fit together in a fairly connected whole. "The Soul's Quest After God" deals with the real meaning of seeking God, the hindrances to the search, and the helps.

"God in Nature" deals with the whole matter of God's method of revealing Himself. Nature is the garment of God; miracles are possible and to be expected in the sense of extraordinary working of God in nature; the Bible is a guide to revelation rather than a substitute for it; Jesus is divine in a unique sense but not equal to God; there is a tri-personality in God but men are also divine through redemption in the sacrificial love of Christ. In this lecture Dr. Abbott falls into the error, so common, of treating earlier conceptions and analogies of God in contrast and conflict with the new conception. It is far wiser to treat them as complemented by the conception of immanence. If you were to believe Dr. Abbott's report of the conceptions of God characterizing his early ministry he must have been a marvel of crudeness and immaturity. But it is only the error of drawing contrasts where supplements are wanted to express the truth. There is much of this in the writings of modern ministers. Again, the author falls a victim to an analogy when he repudiates the equality of the Christ with God because, forsooth, the Christ is a manifesta-

tion of God and we can never see all of anything in a manifestation of it. By the same token we have not known the Christ, and so, fully known, He might still equal the Father. We do not mean now to argue, but only to show the fault of an argument.

"God in Humanity" deals trenchantly with the immanence of God in history and with deity. The changes brought about by scientific studies and by critical study of the Bible are urged effectively. Here again we meet a fault, however, for the author assumes usually that the understanding of the mediæval expositors was the original intent of the scriptural writers and so he builds up a false argument that needlessly seems to discredit the biblical accounts of creation and of God's relation to nature and human conduct.

The last two chapters discuss, rather briefly but with keen spiritual insight, God saving from sin in Jesus Christ. The work is vital and appeals to the heart. It is a merit of the viewpoint of the whole work that it seeks to make no argument for the man who does not want to see God; "for religion consists in seeking to find our true relation to God, the center of life, and so to our fellow-men". The book seeks to help those who are "consciously or unconsciously seeking for this center and for their own true orbit and place, and so for peace....."

W. O. CARVER.

#### IV. MISSIONS AND RELIGIONS.

**The Final Faith.** A Statement of the Nature and Authority of Christianity as the Religion of the World. By W. Douglas Mackenzie, M.A. (Edin.), D.D. (Yale and Edin.), LL.D. (Princeton), President of Hartford Theological Seminary, author of "John Mackenzie: South African Missionary and Statesman", "The Ethics of Gambling", etc. New York. 1910. The Macmillan Company. xvi+243 pages. \$1.75 net.

A discussion of this subject to be at all adequate must take into consideration the content and the history, the ideals and the achievements of Christianity; the nature, growth and tendencies of religion; the nature, claims and history of other



religions. All this Dr. Mackenzie perceives and with remarkable clearness of analysis and completeness of view he has dealt with his subject. Of other religions he considers at any length only the two that have in them any missionary spirit and activity.

The rise of "the Final Religion" is treated historically and against the background of man's needs as met by divine grace. The Christian revelation of God is treated in contrast with agnosticism and pantheism, and view of the true elements of monotheism as it has arisen in the religious thought of the world.

The Christian view of Christ, of sin and evil, of salvation are set forth in clearness and with attention to the questionings of modern thinking. The faith principle in our religion is treated with great fullness on a biblical basis. The place of the church and of the Bible are discussed. Finally there is a presentation of the missionary impulse. He does not waste time over the subjectively critical attack on the commission holding very accurately that no one who believes in the resurrection will long seriously question that the risen Lord gave such a command as is embodied in the several accounts of it presented in the Gospels and the Acts. We are glad, indeed, to have this volume.

W. O. CARVER.

**China As I Saw It. A Woman's Letters from the Celestial Empire.** By A. S. Roe. With 39 illustrations. New York. The Macmillan Company. 1910. ix+331 pages. \$3.00 net.

In form this volume is a series of familiar letters from a lady travelling among the missions, mainly of the China Inland Mission, in China, and writing from each city to a member of the family at home a chatty, descriptive letter of views and impressions. The danger that besets such an undertaking is well avoided for we find no duplication and repetition in the various chapters. Some characteristic Chinese custom or trait finds place in each chapter along with many personal items of interest and side-glances on Chinese habits of mind and behavior. In one letter a wedding, in another

a funeral, in another farming is described. In the course of the work one gets an extensive view of China and one lit with intimate personal interest all the way. The author undertakes to generalize and interpret, sometimes one suspects on too slight information. This is a minor fault and sufficiently obvious not to mislead. Numerous illustrations add to an unusually attractive work on China. W. O. CARVER.

**Christian Reconstruction in the South.** By H. Paul Douglass. Boston. 1910. The Pilgrim Press. xvi+407 pages. \$1.50 net.

If the author was seeking a title which would prejudice Southern readers against his book he chose with perfect precision. This is unfortunate because he ought to want Southern people to read it, and they ought to read it. The author has lived eight years in the South, has read and reflected widely in the field of sociological studies, is actuated by a deeply religious motive, has the scientific temper. One wishes it were possible to add that his equipment for this difficult task essayed is complete. The author certainly has gained a wide knowledge of Southern conditions and sentiment. He knows too much, unless he knew a good deal more. He evidently thinks he knows enough to speak with authority. He is just short of that and makes blunders and errors, particularly in his interpretations of facts and inferences from them; and usually a fuller acquaintance with the facts would save him these serious faults. His eight years in the South were all in territory where the Negro question does not present its normal conditions and phases. He argues at length (pp. 35ff) for the superior capacity of the Northern missionary as an interpreter of Southern conditions. Strangely enough he assumes that all the wisdom of the experience of the workers of the American Missionary Society in all sections of the South for seventy years is summed up in his own personal understanding of the situation. Throughout he holds the all too frequent attitude of superior moral sense and intelligence and when he recognizes, as he has largely, the good will of Southerners it is with a patronizing air that does not warm the sympa-

thies. He thinks the recent friendliness of Northern men, the "Ogden Committee", Dr. Eliot and President Taft, particularly, represents a sacrifice of judgment in the interests of hospitality. "One cannot easily be at the same time both guest and philosopher." He views the facts without the blinding influences of sentiment and "sorrowfully finds his olive branch less wide-spreading. . . .". He is honestly seeking "the complete Americanization of the South. Further and particularly the attempt has been to provide a sociological perspective and background for the problems presented by the undeveloped peoples of the South". Now all at the South, save a small minority, belong to this "undeveloped" class, but the Negroes, the mountaineer, and the "poor whites" are the most needy. The bulk of the work is devoted to the Negroes and the whites in relation to the Negroes.

The author is free from all shallow and gushing optimism about the Negroes. He would even be pessimistic but for a deep and abiding religious base in all his thought of the subject. He faces frankly all the discouragements and analyzes acutely all the weakness, inherent and circumstantial, in the programs of up-life. The unity of national life and of humanity are finely presented. The sociological principles at work in the evolution of peoples and the race are brought forward firmly and fearlessly and applied to the problem in hand.

The reviewer wishes that the work could have a very extended reading in the South, where the misstatements and faults of the author would do no damage and where the readers might see themselves in the eyes of a frank and learned critic, even though an unsympathetic and almost Pharisaical one. In the North the reading of the book could prove only a misrepresentation of conditions and sentiments in the South unless the Northern reader had the corrections of personal observation or other information.

The work is a profound study in sociology and missions in their wider applications.

W. O. CARVER.

**The Victory of the Gospel.** A Survey of World-wide Evangelism. By J. P. Lilley, M.A., D.D., Sometime Senior Hamilton Scholar and Cunningham Fellow of New College, Edinburgh, author of "The Gospel of God", "The Lord's Supper", "The Lord's Day and Ministerial Duty", "The Principles of Protestantism", "The Pastoral Epistles", etc. xxiv+369 pages and index.

**Christ the Desire of Nations.** By Edgar William Davis. xvi+222 pages, including index.

**The Call of the New Era. Its Opportunities and Responsibilities.** By Rev. William Minx, M.A., B.D., B.L. xvi+351 pages, including index.

**By Temple Shrine and Lotus Pool.** By William Robinson (Salem S. India), author of "From Brahm to Christ", "God and Sons of God", "Ringeltank the Rishi", "The Rent Veil", etc. xvi+296 pages, including index.

Each of these being a volume in Morgan and Scott's Missionary Series, edited by George Smith, C.I.E., LL.D., F.R.G.S., F.S.S. London. 1910. Morgan and Scott, L'td. Ornamental cloth. Each 6 shillings net.

Some three years ago the publishers of "The Christian", seeking to stimulate a fresh interest in missions and to engage the thought and means of British Christians more largely in the enterprise of world-wide evangelism, offered a prize of two hundred guineas for the best essay on missions. It was stipulated that the essays should be *historical, apologetic* and *practical*. It was stated that one hundred and four essays were submitted. Two were selected to divide the prize and others were chosen for publication under the general editorship of Dr. George Smith, the eminent Scotch author and authority in this field. It is gratifying to know that such wide interest was awakened and the outcome in the special "Morgan and Scott's Missionary Series" will enrich the literature of missions. No statement has come under our notice of the number of volumes to be published in the series. These four have come to hand and notice of another has been seen. The first two, listed above, were awarded the prize jointly, presumably because they more nearly met the required threefold character of essay sought, for in other respects they are not superior to the other two volumes.

The work of Dr. Lilley is a splendid summary and inter-

pretation of the history of missions, preceded by an outline of the Scripture basis of missions and enforcing the present urgent demand and promise.

Mr. Davis has borrowed his title from an erroneous reading of a prophetic passage, but has given a good discussion of missions in the light of Scripture, history and experience. His historical section is so brief as to be scrappy and unsatisfactory.

Dr. Miller has given the most cogent and harmonious discussion of the four, basing the "call" in the present imperious opportunity growing out of the history of the idea and work of missions from the Old Testament era down to the present time. No better general survey of the history has been written, but detail cannot, of course, find much place in a brief volume. At certain stages he takes for granted much that is of the greatest importance and devotes undue attention to relatively less significant features. Presumably this is because he assumes a full knowledge of the outstanding features of the history on the part of his readers.

The last of the four volumes is a singular work and one of exceptional interest. The author has long been a missionary in India. Evidently a close student of the principles and history, he discusses the principles in connection with facts and experiences in India. Thus he illustrates and expounds Scripture teaching and the main features of the doctrine and method of missionary work.

One thinks that none of these books deals with the Scriptures and other phases of mission teaching with quite sufficient recognition of the current critical attitude of British thought. The treatises are not in themselves conventional, but their general appeal to the subject is so.

W. O. CARVER.

**Can the World Be Won For Christ?** By Norman MacLean. New York and London. 1910. Hodder and Stoughton (George H. Doran Company). xli+194 pages. \$1.25 net.

It was inevitable that we should have an extensive litera-

ture in connection with the World Conference at Edinburgh. And it is well that it is so. Already there are several volumes growing out of the meetings, aside from the official report of the meetings. This is one, and a very good one indeed. The author was a special correspondent. He did not report but interpreted and applied what transpired. Then he added several chapters of reflection to his work at the time and produced a splendid little volume of twelve chapters which treat with comprehensive brevity the subject suggested by the title.

It is to be regretted that the author has such vague and faulty notions of the principles involved in the relations of church and state. Christ cannot conquer the world if His servants depend upon the state to support His agencies.

W. O. CARVER.

**Christ and the Nations. An Examination of Old and New Testament Teaching.** By Arthur J. Tait, B.D., Principal of Ridley Hall, Cambridge, and Examining Chaplain to the Bishop of Liverpool. London. 1910. Hodder and Stoughton. xvi+247 pages. \$1.50 net.

It is most gratifying that at length there is an extensive interest in the study of missions in the Bible. Four volumes distinctly marked by such study are reviewed in this issue of this Quarterly. This volume by Principal Tait aims at tracing through all stages of the Old Testament, the Jewish Apocrypha and the New Testament the truth that God's Messianic purpose and revelation contemplated from the beginning the entire race. The principle of progressiveness in revelation is distinctly recognized.

There is careful attention in the volume to the demands of criticism. Indeed there is rather more of critical notes than is well for a popular work.

There are many passages and some phases of Scripture of which the author either makes no mention or from which he fails to gain the fullness of their meaning for his thesis. Particularly is this true of his treatment of Isaiah and Paul, as also of some of the Psalms. It is highly disappointing to find him going outside his main course to give in an "Addi-

tional Note" (pp. 102ff) an argument against the duty or the privilege of the individual Christian to understand the Master's commissions as for him. All this must be mediated by the church. In this our author violates at once the general spirit of his own argument and the spirit and teaching of the religion of Jesus. It is a pity to be so blinded by a sacerdotal conception of salvation.

The work is incomplete but is very useful and will contribute to a fuller understanding that God in Christ was forever aiming at the entire race.

W. O. CARVER.

## V. BIBLICAL LITERATURE.

**The Sermons, Epistles and Apocalypses of Israel's Prophets from the Beginning of the Assyrian Period to the End of the Maccabean Struggle.** By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. With maps and chronological charts. New York, 1910. Charles Scribner's Sons. Pages 516. Price \$2.75 net.

Professor Kent has already done much toward bringing the results of modern critical scholarship within reach of the intelligent layman. He knows how to present his material in attractive literary form. In the *Student's Old Testament*, a series of which the volume under review is a part, he aims to give modern readers a comprehensive view of the results of critical research in every department of Old Testament study. It is well worth while to have such a clear and comprehensive presentation of the modern critical view of the Old Testament, whether one accepts its fundamental assumptions or not. The general reader can thus find in a few volumes the gist of the whole critical contention and can weigh for himself the arguments for the critical analysis and reconstruction of the Old Testament documents.

Professor Kent does not confine himself to the presentation of the views of his predecessors of the critical school. His position as to Isaiah 40-66 is quite different from the views advanced by Duhm, Cheyne and other radical critics. The critical view for a long time was that Isaiah 40-66 was the

work of a prophet in Babylon between 550 and 538 B. C. Duhm separated Isaiah 40-66 into two main parts, and ascribed chapters 40-55 to the so-called Deutero-Isaiah in Babylon, while for the greater part of chapters 56-66 he assumed a Trito-Isaiah living in Palestine after the return of the exiles to Jerusalem. Cheyne prefers to assign chapters 56-66 to a group of prophets living in Judah after the return. Professor Kent advances a new theory, which he credits in the first instance to his colleague, Professor Torrey, of Yale, to the effect that the critics have been wrong in ascribing Isaiah 40-66 or even chapters 40-55 to a prophet living among the exiles in Babylon. He would assign chapters 40-66 as a whole to the period after Haggai and Zechariah and before the coming of Nehemiah to rebuild the wall of Jerusalem. He agrees with the thoroughly conservative scholars that Isaiah 40-66 was composed in Jerusalem rather than Babylon, but he places the composition in the first half of the fifth century B. C. rather than the opening year of the seventh century. The twofold mention of Cyrus in Isaiah 44:28 and 45:1 he regards as a later interpolation. The anointed one addressed in 45:1 he regards as the Messianic nation and not an individual. To our thinking, verses 4 and 5 of chapter 45 point clearly to Cyrus, and are impossible when applied to Israel.

If our author contends for the unity of Isaiah 40-66, he atones for the seeming reaction by sawing Daniel asunder. Here again he is following in the wake of his ingenious and original colleague, Professor Torrey. Daniel 1-6 is assigned to an author living between 245 and 225 B. C., while chapters 7-12 are ascribed to a writer of the Hasidean party about 166 B. C. The arguments in favor of the partition of Daniel are quite cleverly put, and it would not surprise us to see this theory widely accepted in critical circles.

On almost every page of the Student's Old Testament we find something to admire and something to oppose. Supernatural revelation and miracles dissolve and disappear in the crucible of the radical criticism. We do not now recall a single miracle nor a solitary prediction requiring supernatural



foresight that the learned author, would accept as historical.

JOHN R. SAMPEY.

**The Legends of the Jews.** By Louis Ginzberg. Translated from the German manuscript by Henrietta Szold. Vol. II. Bible Times and Characters from Joseph to the Exodus. Philadelphia. 1910. The Jewish Publication Society of America. Pages 375.

It is quite the fashion in our day for critics to refer to the stories of the patriarchs in Genesis as legends. If they would really wish to read some legends of the patriarchs, the volume under review would be a capital beginning. The contrast between these Jewish legends and the biographical narratives in Genesis is very striking. If the Genesis stories are legends, we must surely postulate divine inspiration in the author of those marvelous stories. Take for a sample of the truly legendary the following account of the effort to find Joseph's dead body or the beast that had slain him: "The sons of Jacob set out on the morrow to do the bidding of their father, while he remained at home and wept and lamented for Joseph. In the wilderness they found a wolf, which they caught and brought to Jacob alive, saying: 'Here is the first wild beast we encountered, and we have brought it to thee. But of thy son's corpse we saw not a trace'. Jacob seized the wolf, and, amid loud weeping, he addressed these words to him: 'Why didst thou devour my son Joseph, without any fear of the God of the earth, and without taking any thought of the grief thou wouldst bring down upon me? Thou didst devour my son without reason, he was guilty of no manner of transgression, and thou didst roll the responsibility of his death upon me. But God avengeth him that is persecuted.'

"To grant consolation to Jacob, God opened the mouth of the beast, and he spoke: 'As the Lord liveth, who hath created me, and as thy soul liveth, my lord, I have not seen thy son, and I did not rend him in pieces. From a land afar off I came to seek mine own son, who suffered a like fate with thine. He hath disappeared, and I know not whether he be dead or alive, and therefore I came hither two days ago to find him. This day, while I was searching for him, thy sons

met me, and they seized me, and, adding more grief to my grief over my lost son, they brought me hither to thee. This is my story, and now, O son of man, I am in thy hands, thou canst dispose of me this day as seemeth well in thy sight, but I swear unto thee by the God that hath created me, I have not seen thy son, nor have I torn him in pieces, never hath the flesh of man come into my mouth'. Astonished at the speech of the wolf, Jacob let him go, unhindered, whithersoever he would, but he mourned his son Joseph as before."

In contrast with this legend-spinning, the Book of Genesis is sober history.

JOHN R. SAMPEY.

**Selected Old Testament Studies.** By J. B. Shearer, D.D., LL.D., Professor of Biblical Instruction, Davidson College, Richmond, Va. 1909. Presbyterian Committee of Publication. Pages 223. Price 60 cents net.

**Hebrew Institutions, Social and Civil.** By J. B. Shearer, D.D., LL.D. Richmond. 1910. Presbyterian Committee of Publication. Pages 170. 60 cents net.

The venerable author of the two books under review is a conservative of the conservatives. He will not allow that there was any imperfection in the Mosaic institutions. He quotes Paul's words in Rom. 7:12 as guaranteeing the perfection of the law of Moses. He holds that polygamy was expressly forbidden in Lev. 18:18; but most interpreters understand the passage quite otherwise. As to divorce, Dr. Shearer insists that the law of Moses (Deut. 24:1-4) did not permit divorce for any other cause than impurity of life, so that Christ and Moses agree exactly. But Matthew reports Jesus as saying: "Moses for your hardness of heart permitted you to put away your wives; but from the beginning it has not been so", thus appealing from Moses to the Creator, who made one woman for one man and joined them in indissoluble bonds. It seems to us as clear as day that our Lord recognized the Mosaic law in Deut. 24:1-4 as a temporary concession to the hardness of heart of the children of Israel in the early ages. Jesus holds His followers to the high standard

which was set up by the Creator in the beginning. He also makes it plain that polygamy is a perversion of God's plan for the family.

The failure to recognize the progressive element in the biblical revelation is a serious defect in all Dr. Shearer's work. The author of Hebrews does not hesitate to describe the new covenant, the new sacrifice, the new high priest, etc., as better than the old. Inspiration does not put the books of the Bible on a dead level. God tolerated some things in the early ages that are expressly forbidden now; God adapted His teaching to the receptivity of the people, leading them away from the imperfect toward the perfect. The earlier stages of the biblical revelation must be judged as parts of a great scheme that reached its culmination in Christ Jesus and His apostles.

But enough of adverse criticism. There is much virile thinking and faithful teaching in Dr. Shearer's books. He wisely spends his time and energy, not in destructive criticism of the sacred oracles, but in an effort to bring home their message to men of our own day. JOHN R. SAMPEY.

**Alttestamentliche Studien.** von B. D. Eerdmans, ordentlicher Professor der Theologie in Leiden. III. Das Buch Exodus. Giessen 1910. Verlag von Alfred Töpelmann (vormals J. Ricker). Seite 147. Preis M. 4.

In two earlier studies Dr. Eerdmans has considered the composition of Genesis and the early history of Israel; he takes up in the third study the Book of Exodus. Eerdmans again separates himself from the Graf-Kuenen-Wellhausen school, and points out the weak places in the current analysis. To be sure, he no more accepts the unity of the book than does Wellhausen. The searching criticism of the details of the Wellhausen analysis is quite valuable. Eerdmans is not quite so happy in his constructive work as he is in exposing the weakness of his opponents. He treats first of the narrative portions of Exodus, giving the analysis of the various sections proposed by the Wellhausen school and then criticising whatever seems to him false in the work of the critics. The use of the divine names as a criterion of authorship fails, even

on the interpretation of the critics, after the third and the sixth chapter of Exodus, and yet the Wellhausen school continues to appeal to the divine names as marks of J and E.

The second part of our author's book treats of the laws found in Exodus. Eerdmans shares the common critical view that the decalogue was at first much briefer than it now appears in the Hebrew text. He discusses the question of the original form of the second commandment, and suggests that Exodus 20:4 is a later addition. He interprets verses 3 and 5 as forbidding the combination of Jehovah worship with the worship of images. He seeks by this interpretation to eliminate from the Ten Commandments the rigorous monotheism contained in the first and second commandments in their present form. We cannot say that Eerdmans is much better than the Wellhausen school in his respect for the traditional text. He is more conservative in his willingness to place the decalogue in its original abbreviated form in the Mosaic period. Everywhere Eerdmans displays independence and originality. His next study, which will take up Leviticus and Numbers, will be awaited with much interest.

JOHN R. SAMPEY.

**The Expositor's Greek Testament.** Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., editor of *The Expositor*, *The Expositor's Bible*, etc. Vol. IV and Vol. V. Dodd, Mead & Co. Fourth Ave. and Thirtieth St. New York. 1910. Pages 476 and 494. Price \$7.50 a volume.

With these two volumes there is brought to successful completion a really great undertaking. It will be hard in any language to find a more solid and abiding piece of work. The best scholarship of modern times is made use of by the writers. Brevity is practiced on every hand, but not to the sacrifice of clearness. The introductions are excellent. I have made constant use of the three preceding volumes and have found them extremely helpful. The comments are pungent and practical and luminous. I have so far only been able to dip about in the almost one thousand pages of these, the two closing volumes, but it is perfectly clear that the high

standard of the work is maintained. Any series which has Marcus Dods on Hebrews and James Moffatt on the Apocalypse is a notable series. No student of these books can hereafter afford to neglect Dods on Hebrews or Moffatt on Revelation. They are equal—the best, and that is saying a great deal when one remembers Westcott and Swete. But the other books, though among the minor ones in the New Testament, are handled in a masterly manner also and, though with variations, the work measures up to a high standard. Dr. Moffatt writes on First and Second Thessalonians with his usual brilliance and wealth of scholarship. The treatment is on a much smaller scale than the recent work of Milligan. The Pastoral Epistles are handled by Dr. Newport J. D. White. He accepts them as Pauline, but with doubts. But he has made thorough discussion of these interesting letters. Rev. W. E. Oerterly is the writer on Philemon and James (a rather odd combination, but he has done the work with fine skill). Dods on Hebrews is the only other book in Vol IV. Besides Moffatt on Revelation, Vol. V has First Peter treated by Rev. J. H. A. Hart, Second Peter by Rev. R. D. Strachan, the Epistles of John by Rev. Prof. David Smith, Jude by Dr. J. B. Mayor. The First Epistle of Peter is considered genuine by Mr. Hart and ably expounded as belonging to the time of Nero. Mr. Strachan unhesitatingly rejects Second Peter and dates it about 100 A. D. He locks horns with Bigg on this knotty subject, but Bigg's book is still the ablest one on Second Peter. Prof. Smith's work on the Johannine Epistles is very fine, full of his insight and freshness. Mayor on Jude is brief and helpful. But these volumes cannot be characterized in a sentence. Get them and go to work.

A. T. ROBERTSON.

**The Self-Revelation of Our Lord.** By J. C. V. Durell, B.D. Rector of Rothershithe. T. & T. Clark. Edinburgh, Scotland. Chas. Scribner's Sons, New York. Pages 224.

Harnack's "What is Christianity" is constantly before the mind of the author. He follows Harnack's methods and be-

gins with Harnack's assumptions, but he reaches very different conclusions. Mr. Durell is loyal to the deity of Jesus. The closing chapter is on "The Truth of the Catholic Faith". But he does not credit full historicity to the Gospel of John. "There are, however, indications that the Johannine narrative is lacking in historic perspective" (p. 6). He denies that John the Baptist could have called Jesus "the Son of God" (Jno. 1:34), for this phrase was only applied to Jesus at a later stage. But, then, was not John the Baptist present at the baptism of Jesus when the Father so addressed him? The report of the words in Matthew ("This is my beloved Son") even seems to be addressed to John. He denies (p. 61) that the Baptist heard those words. But Durell accepts the witness of the Fourth Gospel to the resurrection of Jesus (p. 123) as in harmony with that of the synoptics. The Johannine authorship is accepted (p. 77), but the writer is held to have a blurred recollection and to "have ascribed to its earlier stages teaching which in fact only belonged to the later days" (p. 79). That is a serious charge to make against John. I do not think that Durell makes good his charge. It is just as easy to suppose that John recalls the early personal revelation of Himself as the Messiah and Son of God to a small group to which John belonged. Matthew and Mark did not belong to the early ministry. Luke, of course, was a Gentile and outside of the personal work of Jesus. So John recalls this aspect of Christ's work not in the synoptic tradition. The answer of Peter, who was with John in the early days of disclosure, to the inquiry of Jesus at Cæsarea Philippi may mean merely that they are still true to Jesus, no matter what others think of him. But the book is an able one and well worthy of study. It is a sincere piece of work and executed with signal ability.

A. T. ROBERTSON.

**Light from the Ancient East.** The New Testament illustrated by recently discovered texts of the Graeco-Roman world. By Adolph Deissmann, D.D., Professor of New Testament Exegesis in the University of Berlin. Translated by Lionel R. M. Strachan, M.A., English Lecturer in the University of Heidelberg. With sixty-eight illustrations. Hodder and Stoughton. New York and London. Pages 514.

The first edition in German, *Licht vom Osten*, appeared in 1908. The translation is from the second German edition. The translation is admirably done and the volume is beautifully printed. The numerous cuts of the manuscripts come out finely. It is a matter of great joy to all students in the field of the Greek New Testament that this important contribution to the knowledge of the New Testament is now in English. The book fairly teems with interest. Many a so-called "biblical" word now turns up on a papyrus or an inscription in everyday use. The illustrations of syntax here given are very helpful also. Dr. Deissmann made two extensive trips to the Orient after years of study of the papyri. He is master in this field of learning and he has brought all his wealth of knowledge into play in the present volume. The fifty pages of indices add greatly to the value of the book. The volume, in a word, is a storehouse of knowledge that is invaluable.

A. T. ROBERTSON.

**The Great Texts of the Bible—Isaiah.** Edited by the Rev. James Hastings, D.D., editor of the *Expository Times*, *The Dictionary of the Bible*, *The Dictionary of Christ and the Gospels*, *The Encyclopaedia of Religion and Ethics*. New York, Chas. Scribner's Sons; Edinburgh, T. and T. Clark. 1910. Pages 503. Price \$3.00 net.

It is a new sort of interpretation that Dr. Hastings has given. He will cover the entire Bible in twenty volumes, the first of which is now published. It is not a homiletical commentary nor a critical commentary. It is not a continuous comment of any kind. The great passages in a book are chosen for discussion and illustration. Copious references to religious and other literature are made in connection with each text that is treated. There are no sermon outlines, but

pithy comments, pertinent quotations and apt illustrations, most of which are original or from personal correspondents. As samples of the treatment of Isaiah there are five pages on "The Unnatural Children" (Is. 1:3), eight on "Learning to do Well" (Is. 1:17), thirty on "Reasoning with God" (Is. 1:18). Some of the topics have a distinctly modern statement as "The Making of a Missionary" (6:1-8), "The Poor Man's Market" (55:1, 2). In "The Gift of a Son" (9:6) Dr. Hastings accepts the reference to Christ. "The Day of Christ, in fact though not in all circumstances, was shown to Isaiah in vision." On Is. 53:5 Dr. Hastings treats "Vicarious Healing". He makes the reference to Christ and gives the evangelical interpretation. Dr. Hastings is a wonderfully versatile writer and he has produced a really notable discussion of the great passages in Isaiah.

A. T. ROBERTSON.

**A Critical Introduction to the New Testament.** By Arthur S. Peake, M.A., D.D., Professor of Biblical Exegesis in the University of Manchester. New York. 1910. Charles Scribner's Sons. xii+242 pages. Price 75 cents net. For sale by Charles T. Dearing, Louisville, Ky.

This volume in the "Studies in Theology" series is fully worthy of the ripe, conservative scholarship of its author. It is confined rigidly to the scope indicated in its title, concentrating "attention exclusively on the critical questions". There is "no account of the subject-matter of the books or outline of their contents, no biographies of the writers or histories of the communities addressed". With complete information concerning the literature of his subject our author summarizes the history of critical opinion at each point, analyzes keenly and with much independence the various theories concerning each writing and with sane conservatism announces his conclusions, or frankly confesses suspended judgment where the data do not justify a conclusion.

While not at all accepting some of his conclusions the reviewer would commend the spirit and method of the work.

W. O. CARVER.



**The Judgment Day. A Story of the Seven Years of Great Tribulation.** By Joshua H. Foster. Cloth. Pages 139. Baptist World Publishing Company.

Mr. Foster has thrown into story form the same general ideas as are found in Sciss, Mead and others. The interpretation of Scripture is wholly literal, and therefore becomes at times incredible. Events crowd, the story hastens to its climax in the enthronement in Jerusalem of Christ as King of kings and Lord of lords. It is hard to write anything on the Apocalypse that does not stimulate to more heroic faith.

J. H. FARMER.

**Baptizo—Dip—Only.** By W. A. Jarrel, D.D. With introduction by Dr. B. H. Carroll. Paper. Pages 288.

The work is further described thus: "The world's Pedobaptist Greek scholarship, containing scores of answers to the author's questions, from Pedobaptist Greek scholars in ten different countries; with baptism, a picture of the atonement". The frontispiece is a portrait of the author. The appendix contains facsimiles of letters from thirty-one different scholars.

This is a case in which our Pedobaptist friends are convicted by their own friends. Dr. Jarrel has here put in compact form just the kind of testimony that one is frequently asked for. I shall be happy to recommend the book to all inquirers. The account of the American Bible Union version is a very valuable feature, the facts of which ought to be more widely known among our people.

I could wish that the style and proofreading were worthy of the facts and the logic. I hope a second edition will be called for and that improvement may be made in these respects.

J. H. FARMER.

**The New Schaff-Herzog Encyclopædia of Religious Knowledge.** Edited by Samuel Macauley Jackson, D.D., LL.D. Vol. VIII. Morality-Petersen. Funk and Wagnalls Co. New York. 1910. Pages 518. Price \$5.00.

The number of topics treated in this volume is 620 and the number of collaborators is 151. The range of subjects

treated is very wide and some articles of great length and importance occur. The Mormons come in for very extensive discussion, as do the Negroes. The Layman's Missionary Movement is adequately-discussed, as is Florence Nightingale. One of the most notable discussions is that about the modern Peace Movement, by Dr. Benjamin Trueblood. The article on Moses is by Orelli. That on Paul is by Prof. H. S. Nash and is a very thorough treatment of the great theme. Peter the Apostle is discussed by Prof. Y. W. Gilmore in a very complete way. Other important themes are Neo-platonism, New England Theology, New Jerusalem Church (Swedenborgians), Pastoral Theology, Missions, Robert Morrison, Parables of Jesus, Painting, Palestine, Pantheism, Papias, Papyrus, Old Catholics. Some of these are translations of the German, others are original articles. These titles will indicate the scope of this volume.

A. T. ROBERTSON.

**The Round of the Clock.** "The Story of Our Lives from Year to Year." By W. Robertson Nicoll. Illustrated by George Morrow. Hodder and Stoughton. New York and London. 1910. Pages 324. Price \$1.50.

It is hard to think of a more delightful book than this. Dr. Nicoll is an omnivorous reader and has a marvelous memory. He has garnered here the sheaves of that rich store of reading as it bears on the activities of life from year to year. He has made quotations from great writers that are pertinent. He has given facts concerning the achievements of great men at different ages. He has added many quaint and pleasing observations of his own. There are pictures of George Morrow that beautify the book. All in all it is a cheery volume that greets gladly each round of the clock. It is optimistic without shutting one's eyes to the limitations of life. It is in particular a volume for the edification of the young who take a careless view of life or the old who grow despondent with the fleeting days. Dr. Nicoll's pen is always busy, but he has not produced a more suggestive or helpful volume than "The Round of the Clock". It will have many delighted readers.

A. T. ROBERTSON.

**Man's Need of God, and Other Sermons Preached at Blaisgowrie.**

By the Rev. David Smith, M.A., D.D., Professor of Theology in Magee College, Londonderry. Hodder and Stoughton. New York and London. 1910. Pages 286. Price \$1.50.

Dr. Smith has dedicated these sermons to his former flock at Blaisgowrie, Scotland. He now holds a professor's chair at Londonderry, Ireland. He is equally at home in the teacher's chair or in the pulpit and is a fine type of the scholar-preacher. He has the finest kind of scholarly equipment, with the true shepherd heart. This love for Christ and for the souls of men chimes forth in these able and winning discourses. Dr. Smith has great charm of style and felicity in quotation, but in this volume he sticks close to the Scripture text. He is a delightful expositor of the Word of God such as the Scotch delight to hear. The British pulpit is more productive of books of sermons partly because the British public is more fond of sermons of a high order. But I would not discount at all the merit of their discourses by the high quality of the audience. But preacher and audience do rise together.

A. T. ROBERTSON.

**Correspondence on Church and Religion of William Ewert Gladstone.** Selected and arranged by D. C. Lathbury, with portraits and illustrations. In two volumes. 1910. The Macmillan Co. New York. Pages 446 and 470. Price \$5.00.

The letters cover the great religious topics which so much interested Gladstone, such as church and state, ecclesiastical patronage and university reform, the Oxford Movement, the Scottish Episcopal Church, the Oxford Elections, the controversy with Rome, the controversy with unbelief, education. There are some letters also to his children and a few purely personal ones, but the great mass of this correspondence has a public aspect. The illustrations are numerous and very attractive, but the chief charm of these volumes lies in the revelation of the religious side of Gladstone's life. It is not too much to say that religion with Gladstone was primary. Indeed, theology enlisted his whole nature more completely than did politics or statescraft. He was an ecclesiastic, a

churchman of the strictest type, and yet curiously enough his most earnest supporters were the Non-conformists. Gladstone was built on a very grand scale. His greatness was not of simple type. He was complex and many-sided. He held in solution apparently contradictory views and was able by refinement of reasoning to reconcile them. But Gladstone was a real Christian and a powerful exponent of fundamental Christianity. It is a distinct service to have this correspondence preserved. The best traits of Gladstone come out in the letters, and some of his weaknesses. Some of his best sayings come out in his correspondence. "To read much in the daily newspapers in early youth cloy the palate; it is like eating a quantity of marmalade before dinner." He was not averse to expressing his opinion on any point. His ideas on all sorts of topics come out at every turn.

A. T. ROBERTSON.

**Life in the Roman World of Nero and St. Paul.** By T. G. Tucker, Litt.D., author of "Life in Ancient Athens", Professor of Classical Philology in the University of Melbourne. The Macmillan Co. New York. 1910. Pages 453. Price \$2.50.

The student of Paul will find this an extremely interesting book. The book is beautifully printed and the numerous illustrations are very attractive. The author has presented in epitome the life of the empire in its various phases. The security of the empire is sketched in one chapter. Another discusses travel. There is an admirable survey of the imperial system (the emperor, senate, knights and people). Nero comes in for a vivid portrayal. The system of taxes is explained. The bulk of the volume is devoted to Rome itself in all its varied life. The streets, the water supply, the building materials, the houses and furniture, the country house, the social life of a Roman aristocrat, the life of the lower and middle classes, the holidays, amusements (theatre, circus, amphitheatre), the life of the women (dress, marriage, the Roman matron), children, education, the army, religion, science, philosophy, art, burial, the tombs—these are the main topics of the book. The style is lucid and the

volume is crammed full of information of the most helpful nature. It is a worthy companion of his "Life in Ancient Athens". There is an excellent map of the Roman empire with the various provinces marked off. There are numerous details in the book which cause one to pause and wonder at the richness of the Roman life at the time of Paul.

A. T. ROBERTSON.

## BOOK NOTICES.

### I. HISTORICAL.

**The Papacy. Its Idea and its Exponents.** By Gustav Krüger, Professor of Ecclesiastical History in the University of Glessen. Translated by F. M. S. Batchelor and C. A. Miles. New York. G. P. Putnam's Sons. 1909. Price \$1.50.

The wonderful history of the papacy never loses its interest. It is at once the oldest existing institution and the most stupendous example of evolution in history. The story of such an institution cannot fail to interest. In the present volume there is nothing new; but the growth of the idea and the institution of the papacy is admirably traced. Though the work is brief no important step or turn in that development has been omitted. One may be acquainted with the great works of Ranke, Pastor, Creighton and others which deal with the popes, and yet find this work valuable because it gives a condensed and yet clear conception of that development as a whole. It is not a history of the popes, but of the papacy, not of all phases of the subject but of the idea, the core of the papacy. The author is a master in his subject and one feels the tone of assurance throughout. It is a valuable book.

**Transactions of the Baptist Historical Society.** Vol. II., No. 2. October, 1910. Baptist Union Publication Department, London.

This number of the "Transactions" contains a letter on an "Ordination at Southampton, 1691", the "Circular Letter of the Berkshire Association, 1707", "The Contents of Stinton's Repository", the second part of "A Sabbatarian Pioneer—Dr. Peter Chamberlen", "Thomas Newcomen: Inventor and

Baptist Minister, 1663-1729", and other valuable material. As usual the editorial notes are most valuable and illuminating in bringing order and light into the confusion and mists of early English Baptist history. The comments on the contents of Stinton's repository are particularly valuable. It is pleasing to learn that the inventor or perfecter of the "walking" steam engine was for many years a Baptist preacher, putting up engines during the week and preaching on Sunday.

**New Facts Concerning John Robinson, Pastor of the Pilgrim Fathers.** By Champlin Burrage, Hon.M.A. (Brown University), B.Litt. (Oxon.). Henry Frowde. London. 1910. Pages 35. Price 1-6 net.

For some years the author has been working diligently at the history of early English Nonconformists—Congregational and Baptist. The materials which he has discovered have been interesting and in some instances valuable. In the present pamphlet there is not much that is new, but one point of special interest, that is his connection as an official with the Established Church and with Norwich, is brought out clearly. It is also learned that his departure from the Church of England was not entirely voluntary. Finally—a very interesting point—it seems to be made clear that some churches in the Establishment had secured the right of electing their own ministers by purchasing the patronage, thus establishing a kind of congregationalism in the Church of England before the days of Robert Browne. The author suggests that Browne may have gotten his ideas from a study of these churches.

## 2. PRACTICAL AND MISSIONARY.

**The Indian and His Problem.** By Francis E. Leupp, formerly United States Commissioner of Indian Affairs. New York. 1910. Charles Scribner's Sons. xiv+369 pages. \$2.00 net. For sale by Charles T. Dearing, Louisville, Ky.

This is a frank, conscientious and comprehensive presentation of the problems of the American Indian viewed in the light of history and present conditions, of mistakes and sins as well as of faithfulness and success. Legal wrongs and personal injuries, native defects and imposed deficiencies, excellencies and attainments, discouragements and hopes, all come into consideration by the author and are discussed with con-

viction and with kindness. The work needs to be studied by all who deal with the Indian, religiously, socially, commercially or in the way of civil affairs.

**The Dynamic of the Cross, and Other Sermons.** By the Rev. John Thomas, M.A., Minister of Myrtle Street Baptist Church, Liverpool; author of "The Myrtle Street Pulpit", "Concerning the King", "Psyche and Other Poems", etc. London. H. R. Allenson. 266 pages. 3-6.

In choosing Mr. Thomas to contribute a volume in his series of "Preachers of Yesterday and Today" this publisher has made a wise selection. The author is pre-eminently a preacher. He has the gifts of interpretation, exposition and homiletical skill, together with a command of forceful and graceful English. He has a touch of wit and a poetic vein. These make good reading of the sermons of one of the remarkable preachers among English Baptists. There are seventeen sermons in this volume.

**Robert Murray McCheyne.** By J. C. Smith, Newport-on-Tay, London. Elliot Stock. ix+263 pages.

McCheyne was one of those rare saints whose earthly years were few while their contribution to the spiritual life of the church was great. He is in a class with such as David Brainerd, Samuel John Mills, Zeisberger. He won many to righteousness and shed abroad an aroma of blessed spiritual influence. It is good for our generation to have his life-story—his heart-story—told again in this brief memoir by one who was deeply influenced by him in youth and has cherished his memory in a reverent age. Such literature is next the Bible, and all too little read.

**An Artisan Missionary on the Zambisi.** Being the life story of William Thomson Woddell, largely drawn from his letters and journals. By Rev. John MacConnachie, M.A., Uddingston. With introduction by C. W. MacIntosh, author of "Coillard of the Zambisi". Edinburgh and London. Oepbant, Anderson and Ferrier. 156 pages. 1-6 net.

A vivid story of a plain, sensible and successful missionary of the sort so much needed in Africa. Photographic illustrations add to the value of the work.

**New China.** A story of modern travel. By W. Y. Fullerton and C. E. Wilson, B.A. With preface by Rev. Richard Glover, D.D. London. 1910. Morgan and Scott. xiv+261 pages. 3-6 net.

The authors constituted a deputation of the Baptist Missionary Society to their missions in 1907-8. In a racy, fa-

miliar style and with numerous photographic pictures they tell the story of what they saw and learned, not only among Baptist workers, but among workers of all denominations. Mr. Fullerton is one of the most versatile and vivacious of British Baptists and Mr. Wilson has not only seen missionary service but has long been secretary of the B. M. Society. They have produced a bright, useful book.

**Southern Baptist Foreign Missions.** By T. B. Ray and others. Nashville, Tenn. 1910. The Sunday School Board of the Southern Baptist Convention. Cloth 50 cents. Paper 35 cents.

This volume for mission study classes, and valuable also for the general reader, should be the most popular of all the study courses for Southern Baptists. Two chapters on the growth and development of the work are by Secretary Ray. Other chapters on the separate fields are by missionaries. There are illustrations and questions. There ought to be ten thousand classes studying this book.

**An Oriental Land of the Free, or Life and Mission Work Among the Laos of Siam, Burma, China and Indo-China.** By Rev. John H. Freeman, missionary of the Presbyterian Board of Foreign Missions at Chieng Mai, Laos. Philadelphia. 1910. The Westminster Press. 200 pages. 50 cents. Postage 9 cents.

This book dealing with a land and a work little known is prepared with mission study classes in mind. There are illustrations and study questions.

**Students and the Present Missionary Crisis.** Addresses delivered before the Sixth International Convention of the Student Volunteer Movement for Foreign Missions, Rochester, N. Y., December 29, 1909, to January 2, 1910. New York. 1910. Student Volunteer Movement for Foreign Missions. xx+614 pages. \$1.50.

It is necessary to add little to the title of this work in order to recommend it to all students and lovers of the cause and work of foreign missions. It constitutes, in the judgment of the reviewer, the greatest collection of missionary addresses in existence. Besides, there are full reports of the sectional conferences of the great convention, an elaborate index and a highly valuable classified bibliography of missionary literature. The theory, outlook and method of missions are here set forth with power.

**Devotional Hours with the Bible.** By J. R. Miller, D.D. Vol. IV. The Historical Books from Solomon to Malachi. New York and London. Hodder and Stoughton. Price \$1.25.

If one wishes to avoid the beaten paths of minute critical



interpretation of the Word of God and travel on the high-ways of spiritual vision and practical living, he would do well to read Dr. Miller's "Devotional Hours with the Bible". The volume under review includes the International Sunday School Lessons for 1911. The heart of the messages of the olden times is made to vibrate with warmth and vigor in this needy, furious twentieth century. The Bible is considered in its practical bearing on the problems of present every day life whether of the individual, the family, the church or the nation. Dr. Miller has brought the teachers of the Word under manifold obligations for the sane, spiritual and practical manner in which he has opened to them the rich mines of the Sunday school lesson material for 1911.

**Jesus the Worker.** Studies in the ethical leadership of the Son of Man. By Charles McTyeire Bishop, D.D. The Cole lectures for 1909 delivered before Vanderbilt University. New York. 1910. Fleming H. Revell Company. 240 pages. \$1.25 net.

While frankly orthodox in position these lectures are not traditional in conception. They are expository and also apologetic with reference to the work of Jesus and the task of more extended consideration of critical questions is seen and accepted. Thus the work passes beyond the field of the exclusively practical theology and assumes at various points the more general apologetic function. This appears not only in such lectures as "The Attitude of Jesus Toward the Universe" and "The Constructive Purpose of Jesus", but also in the course of the more distinctly practical lectures.

### 3. THEOLOGICAL AND PHILOSOPHICAL.

**Theological Encyclopedia and Methodology.** Part I. Introduction and Exegetical Theology. By Revere Franklin Weidner, D.D., LL.D., Professor of Theology in the Chicago Lutheran Theological Seminary. Chicago. Fleming H. Revell Co. Pages 318.

Dr. Weidner is a conservative theologian of wide reading. His treatment is based on the work of Hagenbach, whom he greatly admires. The student and pastor will find many helpful suggestions as to the best methods of study. There are extensive lists of books, with hints as to the contents and character of the more important. There is need of a new edition, as the present work was issued in 1898. An appendix brings the literature of the subject down to 1900 A. D. The book is worthy of an extensive circulation.

**Clark's People's Commentary.** I, II and III John, Jude and Revelation. A popular commentary upon a critical basis, especially designed for pastors and Sunday schools. By O. P. Eaches, D.D., author of "Commentary on Hebrews, James, and I and II Peter". Philadelphia. 1910. American Baptist Publication Society. xxxii+400 pages.

This volume completes the Clark commentary and follows the plan and principles of preceding volumes. It is conservative and shows acquaintance with the recent literature. The Revelation is interpreted figuratively. Controverted critical questions are little discussed.

**Der Historische Jesu, Der Mythologische Christus und Jesus der Christ.** Ein Kritischer Gang durch die Jesus-Forschung. Von K. Dunkmann, Direktor des Kgl. Prediger-Seminar in Wittenberg. Leipzig, 1910. A. Deichert'sche Verlagsbuchhandlung Nachf. (George Böhme). Paper 96 Seite. 1.80 M.

Truly described as a "critical" investigation, recognizing at every point the views of recognized scholars. The view of the author is that neither as "historical Jesus" nor as "mythological Christ" but as "Jesus the Christ" is our Lord the Giver of the Spirit of God.

**The Jewish Republic. Its History and Ideals.** By William R. George, with an introduction by Thomas M. Osborne. Illustrated. New York and London. 1910. D. Appleton and Company. xv+226 pages. \$1.50 net.

All students of social problems will welcome this full outline description and history of one of the most interesting experiments at teaching life—moral and civil life—to young by actual laboratory methods, wherein the children are at once the material and the demonstrators.

**The Fundamentals. A Testimony to the Truth.** Volume III. The Testimony Publishing Company, 806 LaSalle Ave., Chicago, Ill., U. S. A. 126 pages. Free.

This third volume in this series contains chapters on The Inspiration of the Bible; The Moral Glory of Jesus Christ as a Proof of Inspiration; God in Christ the Only Revelation of the Fatherhood of God; The Testimony of Christian Experience; The Personal Testimony; My Personal Experience with the Higher Criticism; Christianity No Fable. The authors include some of the most influential writers, e. g., E. Y. Mullins, Robert E. Speer, James M. Gray.

It should be known, by this time, that this series is published for and distributed absolutely without cost to religious leaders, of every class or grade, throughout the English-speak-

ing world. It is only necessary to send the address to the office of publication.

If any are required for wider distribution, among laymen, they may be had, postpaid, at fifteen cents, eight for one dollar, or ten dollars a hundred.

It is a notable undertaking and should be received with gratification everywhere.

**The Inspiration of Prophecy.** An essay in the psychology of revelation. By G. C. Joyce, D.D., Warden of S. Deiniol's Library and Examining Chaplain to the Bishop of S. Asaph. London and New York. 1910. Henry Frowde. Oxford University Press. 195 pages. 3-6 net.

Tracing the processes of prophecy through the various stages from early Hebrew divination, through the various forms of prophetic revelation in the later life of the Hebrew people the author leads on into the New Testament with its various "Gifts of the Spirit". Thus he works out what he thinks is a tolerably complete theory of inspiration in Paul's teachings. According to this man must be led by the revealing Spirit in order to arrive at divine truth but this is no blind leading nor in any one prophet infallible. The gifts of the Spirit are supplementary and so interpret and evaluate each other.

The author deals with the matter cautiously, calmly and reverently, with a sincere effort to reach the true conclusion. Thus it is a valuable study.

**Death and Resurrection; from the Point of View of the Cell Theory.** By Gustaf Björklund. Translated from the Swedish by J. E. Tries. Chicago. 1910. The Open Court Publishing Company. xxi+205 pages.

The translator thinks that "Björklund has shown us a road to reconciliation between idealism and natural science". This he has done by a theory of a spiritual organism within and in addition to the physical body. This is explained and applied in relation to the theories of biological evolution in a way that the author thinks saves and certifies the essential Christian beliefs concerning the soul. The theory is entertaining but remains an hypothesis lacking yet many tests and adjustments.

**In After Days. Thoughts on the Future Life.** By W. D. Howells, Henry James, John Bigelow, Thomas Wentworth Higginson, Henry M. Alden, William Hanna Thomson, Guglielmo Ferrero, Julia Ward Howe, Elizabeth Stuart Phelps; with portraits. New York and London. 1910. Harper and Brothers. 233 pages. \$1.25 net.

It was an interesting thought, this of bringing together in

one volume words of hope about the future life from such a body of modern literary folk. The outcome is a valuable volume. The words here written down represent the mature reflections and hopes of the writers and will lighten the way for many.

**The Vision of the Young Man Menalaus.** Studies of Pentecost and Easter. By the author of "Resurrectio Christi". London. 1910. Kegan Paul, French, Trübner & Co., Ltd. xxvii+211 pages. 2-6 net.

The author designates himself a modernist, and he is evidently a Catholic. He has invented a new theory of the resurrection appearances of Jesus, advocated in his previous work, "Resurrectio Christi". The present volume is designed somewhat to modify his theory, further to explain it and to bring fresh argument to its support. The theory is that the appearances were mainly psychic and not physical, produced by Christ by suggestion through the subliminal consciousness and communicated among the disciples by telepathy and suggestion. The argument of this work is drawn from apocryphal "Gospels" and "Acts" through which the author seeks to fasten his special interpretation on the New Testament narratives. In true Catholic spirit he attaches a superstitious value to the Eucharist and holds that all the actual appearances of Jesus were Eucharistic.

The case is argued with much learning and acumen but cannot be made out. It is a fanciful theory calling for a repudiation of the historicity of the New Testament on the one hand and for acceptance of unconfirmed psychological theories on the other.

**The World a Spiritual System. An Outline of Metaphysics.** By James H. Snowden, D.D., LL.D., formerly Adjunct Professor of Psychology and Ethics in Washington and Jefferson College. New York. 1910. The Macmillan Company. xlii+316 pages. \$1.30 net.

Here is a clear, frank and definite statement of one form of pure idealism in philosophy. The work has this great merit, that it does not lead one constantly through a dreamy mist land of half-expressed, doubtless because half-formed, conceptions such as are so often met in the expositions of idealism. It will be easier to understand the position and to see the weaknesses of the idealistic in this than in most works on the subject. In holding to personality in God and in man the author's form of idealism requires large assumptions and must shift ground constantly, especially in the effort to find

place for ethics and religion. But it is the book for one who wants to acquaint himself with this idealism.

**The Epochs of Philosophy.** Edited by John Grier Hibben, Princeton University.

**Stoic and Epicurean.** By R. D. Hicks, M.A., Fellow and formerly Lecturer of Trinity College, Cambridge. xix+412 pages.

**The Philosophy of the Enlightenment.** By John Grier Hibben, Ph.D., LL.D., Stuart Professor of Logic, Princeton University. xii+311 pages. New York. 1910. Charles Scribner's Sons. For sale by Charles T. Dearing, Louisville, Ky. \$1.50 net, per volume.

Two of thirteen volumes in this series, the aim of which "is to present the significant features of philosophical thought in the chief periods of its development". In the feeling after some philosophical system to take the place of the rejected systems it is very desirable that the history of philosophy play a large part and this new series is a good omen.

#### 4. NEW TESTAMENT.

**The Autographs of the New Testament in the Light of Recent Discovery.** Inaugural lecture by George Milligan, D.D., Professor of Divinity and Biblical Criticism in the University of Glasgow. James Maclehose and Sons. Glasgow. 1910. Pages 21.

Dr. Milligan is famous already as the author of his great commentary on Paul's "Epistles to the Thessalonians", his "Greek Papyri", etc. He has made himself a specialist in the new knowledge concerning the Greek language to be derived from the papyri and he makes skillful use of it in his very interesting inaugural lecture. Dr. Milligan keeps an even balance between the new knowledge and the old. It is a pleasure to know that in his new chair in the University of Glasgow he will devote himself to New Testament study. That is his destiny, as it was the province of his distinguished father at Aberdeen. He will enrich this field still further.

#### 5. GENERAL.

**Greek Diminutives in ION. A Study in Semantics.** By Walter Petersen, Ph.D., Professor of Greek in Bethany College, Lindsborg, Kansas. R. Wagner Sohmn, Weimar, Germany. 1910. Pages 299.

Prof. Petersen has done a most valuable piece of linguistic research with great thoroughness and success. He is a thorough linguist, an enthusiastic student of comparative philology, and he wrought in this volume with all a German's love of de-

tail and comprehensive insight of the historical development of the suffix—ION. There is no treatise in English at all comparable to Prof. Petersen's work and nothing in German outside of Brugman's *Grundriss*. He shows that the diminutive sense is not the necessary idea and traces clearly the development of that meaning. All teachers of Greek will find the book very useful.

**The Iliad of Homer.** Translated into English hexameter verse by Prentiss Cummings. An abridgement which includes all the main story and the most celebrated passages. In two volumes. Little, Brown & Co. Boston. Pages 529. Price \$3.00 net.

There is a very helpful introduction of xlv pages. The synopsis of the Iliad is here given and some account of the efforts to put Homer into verse. None of these have been wholly successful. English verse does not lend itself to hexameter as readily as Greek and Latin. But it can be done and Mr. Cummings has certainly made a pleasing rendition. Pope and Bryant have been the favorite translations, but there is room for this new production.

**The Influence of Wealth in Imperial Rome.** By William Stearns Davis, Professor of Ancient History, University of Minnesota. The Macmillan Co. New York. 1910. Pages 340. Price \$2.00 net.

"The purpose is to consider the influence of money and the commercial spirit throughout the period of Roman greatness." There is a curious parallel between present conditions in the American republic and those in Rome. Mr. Ferrero has accented the matter in his recent famous works on Rome. Within the Roman world of Cicero, Caesar, Nero "there was another world, less voluptuous and glittering, less famous in history, but no less real and important to the men of the day—the realm of the great god Lucre". The author treats "Political Corruption and High Finance", "Commerce", "Expenditures of Wealth", "Slaves", "Private Munificence", "Marriage, Divorce and Childlessness". It all bears most modern flavor. History repeats itself. This book bristles with proof of it and with interest to men of culture and thought.

**Dr. Thorne's Idea.** Originally published as "Georgia Victis". By John Ames Mitchell. Illustrations by Balfour Ker. New York. 1910. Life Publishing Company. Received from the George H. Doran Company.

A novel illustrating the depths of depravity, influences of heredity and redemptive interest and power of the Christ in sinners.

**Deep in Piney Woods.** By J. W. Church. New York. 1910. Thomas Y. Crowell Company. 12mo. cloth. 354 pages. Four illustrations by M. Power O'Malley. \$1.20 net.

A stirring and well-written novel of love and adventure in the everyday life of the turpentine plantations of Southern Georgia. It is meant to give information about the relations of Southern Whites and Negroes, the feeling of Southerners towards "Yankees" and concerning the Vodoo worship of Negroes. In all these three important items the work is so exaggerated as to prove a cartoon rather than a picture of actual conditions.

**Out of the Night.** By Mrs. Baillie Reynolds, author of "Broken Off", "The Supreme Test", "A Phantom Wife", etc. 1910. Hodder and Stoughton. New York. George H. Doran Company. vi+390 pages. \$1.20 net.

This is a vigorous novel with emotion, action, tragedy and vital interest. It deals with telling directness and conviction of the sacredness of marriage and the moral and social evil of divorce and all marital unfaithfulness. The problem and moral element are introduced with such skill as not to leave the effect of preaching or burdening the reader with heavy moralizing. There are some mistakes in proofreading and the author experiences great trouble in handling the third personal pronoun indefinite, handling it badly.

**A Chip of the Old Block.** By Edwin J. Houston, A.M., Ph.D. Illustrated by H. Weston Taylor. Price \$1.25.

**The Land of Drought.** By Edwin J. Houston, A.M., Ph.D. Price \$1.25. The Griffith and Rowland Press, Philadelphia, Penn. 1910.

These two books belong to "The Young Mineralogist" series and combine instruction with a good story. The lessons are wholesome and the books are entertaining. Boys in their teens will read them and be helped by them.

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