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## BOOK REVIEWS

### I. PRACTICAL THEOLOGY.

**Der Bahnbrecher der Modernen Predigt, Johann Lorenz Mosheim, in seinem Homiletischen Anschauungen Dargestellt und Gewürdigt. Von Martin Peters. Leipzig: A Delchert'sche Verlagsbuchhandlung Nachf. (George Böhme). 1910. 4.80 M.**

The author's claim that Mosheim was the path-finder of modern preaching is interesting. The especial justification of this claim is that he sought to base his theory of preaching on psychological grounds more completely and definitely than any homiletician who had preceded him, and in so doing was opening the way for a new and more vital treatment of the subject. Mosheim's views as to preaching are not set forth in a complete and systematic form in any of his writings. His "Anweisung" is chiefly relied upon as a source, though the author has made a thorough search of all his writings for every possible trace of his ideas on the subject. Mosheim's views as to the Church, as to the ecclesiastical office, as to worship, as to man's psychological constitution, as to different classes of hearers, as to the personality of the preacher, as to the content of preaching, as to the structure of the sermon and its style—his views as to every thing remotely connected with preaching, are laboriously gathered from his rather voluminous writings and skilfully organized for one's reading; and the whole makes one of the most systematic contributions to the history of preaching that has been written.

One may question whether Mosheim's views as to homiletics are of sufficient importance to justify so much labor; but it is only by means of such patient and minute investigations that a thorough history of the theory of preaching will ultimately be written. In that history Mosheim's place is a distinguished

one. In grounding that theory upon psychological laws he led the way in establishing it upon a scientific basis, and gave a great impulse to a movement in the study of preaching which has not yet reached its culmination, and the further development of which is destined greatly to enrich homiletics.

C. S. GARDNER.

**Attention and Interest: A Study in Psychology and Education.**  
By Felix Arnold, Ph.D. New York. 1910. The Macmillan Co.

This book has several excellencies. In the first place, its conclusions are based upon the accumulated results of experimental psychology; and doubtless psychological experimentation has been nowhere more fruitful than in the particular sphere of experience which this book covers. Again, the writer has inserted a great deal of illustrative material, which is of value in helping the reader to understand the abstract statements. To many readers this will prove especially helpful, although there is nothing very difficult or abstruse in the author's statements. In fact, clearness of statement may be mentioned as one of the noteworthy features of the book. Moreover, the author shows a thorough acquaintance with the literature of the subject, which is extensive, and has brought together the results of the best thinking along this line. We have, therefore, in this book a very up-to-date and satisfactory treatise on this phase of psychology.

It is small criticism, but one's literary conscience cannot pass over an expression like the following without a protest: "If the time remains constant, then facilitation is shown if there are less errors in the result", etc. Four times on two pages the author uses the word "less" where he should have said "fewer". But such carelessness is not characteristic of the book.

I should say that preachers and teachers ought by all means to read this book, which treats of matters that are of the utmost importance to them and treats of them in a very satisfactory way.

C. S. GARDNER.

**The Efficient Layman, or The Religious Training of Men.** By Henry F. Cope, General Secretary Religious Education Association. Philadelphia. The Griffith and Rowland Press. \$1.00 net.

That men are not thoroughly trained for religious work and are only partially enlisted in the establishment of the cause of Christian truth, is evident to all who observe and think. Dr. Cope, the efficient secretary and vigorous writer, shows why men are not fully and gladly devoting their best energies to the work of the church, and suggests various ways for securing attendance on religious services and attention to the Christian life. A true psychology will study not only childhood and adolescence but also maturity, and indicate methods for the continuous equipment of adults for the perpetual duties and complex relations of private and public life and for multiplying activities which enhance individual and social welfare. The author deals with the principles of masculine development in moral and religious life, and with the problem of winning men to the church, and suggests how the church should provide avenues for the expression of a virile Christianity.

Dr. Cope pleads for an extensive and well trained lay ministry, and discusses the Sunday school as a mighty force for winning men to the study of the Bible and of the various problems of modern life in the light of truth and duty. The Adult Bible Class movement is considered a hopeful sign of the times, and four chapters are devoted to a discussion of Christian Brotherhoods—their organization, plans and policies, how they function in the equipment of the layman and how they provide fields for fruitful endeavor. The Young Men's Christian Association is commended for doing what the churches should do but, to a large extent, have failed to accomplish or even to undertake. A wise and vigorous emphasis is laid upon the necessity for religious training in all our colleges, by direct instruction when this is possible, and by a wholesome atmosphere always and everywhere. Social settlements, lodges and fraternities receive a sympathetic treatment. The church is exalted above all other organizations but the religious life, as a constant and ever-developing

reality, is considered supreme. The church should administer effectively to all persons and to all of life, and then men will see the need, the greatness and the worth of the Christian religion and devote themselves with a holy enthusiasm to its universal extension.

BYRON H. DEMENT.

**The Ascended Christ. A Study in the Earliest Christian Teaching.** By Henry Barclay Swete, D.D. New York and London. 1910. The Macmillan Company. Pages 168. 80 cents net.

Dr. Swete has written a volume parallel with and supplementary to his *Appearances of Our Lord After the Passion*. The book is devotional in the best sense of that word though thoroughly critical also. Dr. Swete is loyal to the great Christian verities and the present lordship of Christ is not with him a meaningless phrase. There are numerous notes on the Greek words which add much to the value of the book. Dr. Swete properly observes that with Paul and all the Apostles generally the ascended Christ is the great fact. They do not stop with the earthly life of Jesus, but glory in the living Christ at the throne of God. The subject is not merely important from a theological point of view, but is of direct value in its bearing on the spiritual life of the individual Christian. It means much to each of us how we regard Christ to-day. The whole theme is covered with all of Dr. Swete's scholarly care and spiritual elevation. It is a tonic and a joy to read such a book.

A. T. ROBERTSON.

**The American City: A Problem in Democracy.** By Delos F. Wilcox, Ph.D. New York. 1909. The Macmillan Company. \$1.25 net.

The Citizens' Library of Economics, Politics and Sociology, which the Macmillan Company are giving to the public, makes a worthy addition to its notable list of books by the publication of this volume. Since the author's first book on "The Study of City Government" appeared in 1897 an immense literature dealing with the various phases of the general subject has sprung into existence; but he feels justified in making an addition to this literature because of the nature

of this volume. His concern here is, not to present an exhaustive array of facts and theories, but to discuss the fundamental principles of the American city problem, and to point out its real relations to the great problem of human freedom as it is being worked out in American political institutions. In carrying out his purpose he has rendered a real service to the citizen as well as to the student of democracy and city life in America. He shows that the first settlers of the New World were not for the most part adventurers—four noble motives stand out as characteristic of them:

First—The desire for religious liberty.

Second—The desire for political freedom.

Third—The desire for opportunity to make an honest living; and

Fourth—The desire to conquer a new continent for Christianity and civilization.

It was these motives that gave them courage to conquer and that gave them clarity of vision to see and establish the fundamental principles that have since been characteristic of American democracy. These principles, not perfectly worked out or applied at first, but forming now the foundation of our political institutions, the author here attempts to define and discuss, especially as they stand related to the city problem and to the greater problem of human freedom. The spirit that pervades the book may be suggested by a quotation from the first chapter: "The real character of our national mission is inconsistent with mere self-seeking. Freedom, democracy, equality of rights, all speak of brotherhood and coöperation and prophesy that human nature, so cruel and selfish in its ancient and primitive manifestations, is being changed to something benevolent and social". But the author frankly admits that the expansion of American life in population, and industry, the colossal growth of our cities, and the almost unlimited encouragement of immigration have not been altogether favorable to our political experiment, and make the problems we have yet to solve, national and municipal, complex and difficult in the extreme. These he faces.

however, squarely and bravely and not without high hope of ultimate success in their solution. He is not blind to the characteristics of degeneration found in highly-civilized society, here as elsewhere, but he is persuaded that, properly trained, human nature in cities develops a wider social consciousness, a heartier spirit of coöperation, a more refined appreciation of the arts of life, a keener sense of responsibility to the future, and all those other characteristics of progress that are the hope of evolution and the justification of social effort. In two noble chapters on "Civic Education, or The Duty to the Future", and "A Program of Civic Effort", he presents an ideal of civic education and effort worthy of study and of the honest endeavor to realize it by American citizens in general and American Christians in particular.

GEO. B. EAGER.

**Christianity and Social Questions.** By Rev. W. Cunningham, D.D. New York. 1910. Scribner's Sons. 75 cents net.

This volume by the former arch-deacon of Ely, fellow of Trinity College and lecturer at Harvard University, comes as a rather startling exception to the common run of books of the day on this subject. He frankly avows that he does not think that preachers and church authorities ought to dabble in social and civil affairs. He makes a careful survey of contemporary society in its various aspects, dealing discriminatingly with its economic life, social ranks and distinctions, and its various and vexing problems between capital and labor and other contestants; but he declines to accept the theory that it is the church's business to take a hand directly in the solution of these problems. Her specific office is that of transforming and moulding personal character and influencing individual lives. But by doing this, he maintains, she will be applying the most effective remedy and bringing into play the most effective forces for removing social ills and bettering social conditions. This office or ministry of the church, he maintains, is eminently practical. The development of the Christian spirit and the influence of Christian character and ideals will inevitably react upon these

various problems and perplexities. And the elevation of human character through some spiritual agency, some agency specifically concerned with spiritual values, is of supreme importance for preventing the pressure of the material and external from overwhelming and degrading individual character. "We need some living guidance", he says, "to help us to thread our way among the respective claims of regularity and independence, of the present and of the future, of the individual and the mass; and Christianity so far takes account of each and holds the balance between them". In regard to all such questions there is, in his judgment, only one court of appeal for Christians—the mind of Christ, as set forth in His teaching and in His example—especially in the Sermon on the Mount. But he insists that the whole idea of Jewish morality, which had aimed at securing a divinely ordered society, was abandoned by Christ, and His appeal is immediately to the individual heart and conscience. He repudiates the contention that the church has not given sufficient attention to the secular life. From the days of ancient Judaism to the present he finds evidence of persistent effort to make the church, or Christian society, a divinely instituted mundane theocracy. But the higher office of Christianity has been menaced and must ever be menaced by such identification of it with civil institutions of any particular time and place. It is refreshing to find a high official of the Church of England so pronounced and clear on this point. He boldly hangs out the red light of warning lest personal initiative, intelligence and character be obscured and hindered by the trend of thinking in the direction of worshipping the State in some such manner as the Emperor was once worshipped.

The book, while disappointing in that it gives so little encouragement to Christian efforts, is sane and sagacious, judiciously assigning to Cæsar the things which are Cæsar's, but insisting on faithfully rendering unto God the things which are God's. Whether it compels our agreement with all its views or not, it will commend itself to the thoughtful student of social questions everywhere by its saneness and



sincerity, its philosophic grasp and practicality, and by its steady look at a side of the shield which modern thought and modern philanthropy have been too prone to neglect.

GEO. B. EAGER.

**Twenty Years at Hull House.** By Jane Addams. New York. 1910. The Macmillan Company. \$2.50 net.

This impressive autobiography is a great contribution to the sane literature of social reform and philanthropic altruism. "Do you know you have undertaken a century job?" the Commissioner of Labor asked the ardent woman who had laid the plan of the newly-formed Consumers' League before him. "We do," was the quick reply, "and we have no time to waste." So the consuming sense of responsibility for the world's affairs, the intelligent insight into the needs of the "other half", the sublime courage and superhuman patience required to undertake her part, make Jane Addams a wise guide along a better road than most reformers have yet found.

"On the theory that our genuine impulses may be connected with our childish experiences, that one's bent may be tracked back to that 'No Man's Land' where character is formless, but nevertheless settling into definite lines of future development", we are introduced in the early chapters of the book to the child who afterwards "launched deep into the stormy inter-course of human life".

"So distinctly was my father the dominant influence,— the cord which not only held fast my supreme affection, but drew me into the moral concerns of life, later affording a clow to which I wistfully clung in the intricacies of its mazes, that it seems simpler to string these first memories on that single cord". The story of her relationship to that grave father of whom she says:

"He wrapt me in his large

Man's doublet, careless did it fit or no",

reads like an epic poem. With exquisite simplicity she tells of the childish sins, perplexities, confessions, so wisely dealt with, of the girlhood stendied by his strong character, of the

learning from him the true meaning of patriotism and integrity, and the relationship that large hopes and like desires will bring between men who may differ widely in nationality, language and creed.

The years she spent in getting ready for the work which revealed itself as her portion, in her early life, she deals with in a telling chapter entitled the "Snare of Preparation", a phrase from Tolstoi. This he charges is often spread before the feet of young people, hopelessly entangling them in curious inactivity at the very period of life when they are longing to construct the world anew and to conform it to their own ideal. Miss Addams says that she realized that she had lulled her conscience by a dreamer's scheme, and that a mere paper reform became a defense for continued idleness, and so determined that, in spite of the problems that she faced, she would at least know something at first hand and have the solace of daily activity.

How she and her friend, Miss Starr, "provided a center for a higher civic and social life, instituted and maintained educational and philanthropic enterprises, investigated and improved industrial conditions" in the great city of Chicago, is a vital story and of incomparable interest in the history of settlement work.

Her breadth of sympathy, her tolerance of the ideas and suggestions of others, while she held to the essential principles and scheme of life deeply rooted in her own convictions, reveal a wonderful poise and a remarkable personality. The development of the work must prove an inspiring call to many to use their privileges in such patient, effective, far-reaching service.

It has been charged that there is no religious teaching at Hull House. This is true as to dogma. Miss Addams frankly says that the settlement movement is one of the great humanitarian manifestations which endeavor to embody themselves, not in sects but in society itself, and that in America—in Chicago, if you please—there are those, who without much speaking or philosophizing, are bent on giving expression to

the spirit of Christ in social service and in terms of action. She truly says that the impulse to share the lives of the poor and make social service irrespective of propaganda, express the spirit of Christ, is as old as Christianity itself—that Jesus' doctrine was that all truth is one and the appropriation of it is freedom—and He Himself called it a revelation, a life. Paul's formula "of seeking the Christ which lieth in each man and founding our likenesses in Him" she confesses is the simple formula that appeals most strongly to her and her co-workers in the settlement form of Christian activity.

ANNIE C. EAGER.

**The Essence of Religion.** By Borden Parker Bowne. Boston and New York. 1910. Houghton Mifflin Company. \$1.50 net.

Dr. Bowne, for thirty-four years a Christian teacher and an author of note, was also a preacher of rare power. It was not strange that he was urged to publish his sermons in book form, and that he had made ready for the press a group of sermons when he was suddenly taken away by death. These select discourses, under the title *The Essence of Religion*, with a tender and appropriate preface by his wife, are now given to the public. Here, as in his life, his aim is to show that the essence of religion is not theoretical but vital and practical, that it lies in the filial spirit, in the desire and purpose to serve and please God, and in the daily life pervaded by this spirit, offered up in service and worship. Opening with a sermon on the supremacy of Christ, which he preached on a visit in the Orient, we are told, to crowds of eager listeners, the volume contains also sermons on such vital and timely subjects as "Religion and Life", "Righteousness the Essence of Religion", "The Church and the Kingdom", and "The Christian Doctrine of the World", and closes with a sermon of great significance and force on "The Miracle of the Resurrection". "If", as he himself says, "the great end of religion is a developed soul, a soul with a deep sense of God, a soul in which faith, courage, and resolution are at their highest", then we may well believe, what his wife testifies, that the

author in his life entered into all he taught to others. Singularly clear and illuminating, touching life at many points, and everywhere spiritually quickening, this volume of discourses ranks among the really important books of the year.

GEO. B. EAGER.

**World-Wide Sunday School Work.** Published by the Executive Committee of the World's Sunday School Association. Edward K. Warren, chairman, 140 Dearborn street, Chicago. Price \$1.00.

Those who desire to keep in the gulf stream of the modern Sunday school movement should read the official reports of the great Sunday School Conventions. These reports reflect the spirit and methods, the history and the outlook of the Sunday school enterprise. "World-Wide Sunday School Work" is the title of the official report of the World's Sixth Sunday School Convention, held in the city of Washington, D. C., U. S. A., May 19-24, 1910. Statistics from one hundred and twenty-six countries and groups of islands show a total enrollment in Sunday school of 28,011,194, a gain of 2,973,358 since the convention met in Rome in 1907, or nearly a million a year added to the Sunday schools of the world. It is quite remarkable that the average enrollment per school is only 98. A large amount of valuable information is found in this volume of 630 pages.

**Life in His Name.** By David McIntyre, Flinniston United Free Church, Glasgow. Author of "The Hidden Life of Prayer", "The Upper Room Company", "The Spent in the World", "Waymarks of the Pursuit of God", etc. New York. 1909. A. C. Armstrong and Son (now George H. Doran Company). 339 pages. \$1.25.

This work dealing intimately with the various phases and stages of progress in the spiritual life connects itself with the words of Jesus' prayer in John 17:19, in three parts: I. I sanctify Myself. II. For their sakes whom Thou hast given Me. III. That they themselves also may be sanctified in truth. The chapters cover the ground of sanctification in the sanctified and sanctifying Christ, the content of sanctification as relates to sin and all the positive elements of fulness of

life and the discipline and means by which sanctification is to be attained.

**In the School of Christ.** By William Fraser McDowell, one of the Bishops of the Methodist Episcopal Church. Fleming H. Revell Co. New York. 1910. Pages 303. Price \$1.25 net.

Bishop McDowell delivered the Cole lectures at Vanderbilt University and this volume constitutes the result. It is a most attractive piece of work. It is written in the free and easy style of public discourse, but not slovenly. The author's delightful personality is manifest throughout the book. He is all aglow with the dignity and greatness of his theme. There is not the depth and grasp of Bruce's *The Training of the Twelve* and no effort at display. But the author has insight and sympathy and genuineness of soul. The direct simplicity of his treatment is seen in the outlines of the lectures. The apostles are "chosen by the Master

"I. To Hear What He Says.

"II. To See What He Does.

"III. To Learn What He Is.

"Sent Forth by the Master.

"IV. With a Message.

"V. With a Program.

"VI. With a Personality".

There are pungent comments all along. In the discussion of "Program" Bishop McDowell compares the Methodist creed with the teaching of Jesus.

**Habit-Formation and the Science of Teaching.** By Stuart H. Rowe, Ph.D., head of the Department of Psychology and Principles of Education, Brooklyn Training School for Teachers, Brooklyn, N. Y.

A careful study of habit-formation as related to education. Its design is: "First, to present in scientific form the relation of habit to education; and, secondly, to treat the subject of habit-formation in a way that will render practical assistance to the teachers, the supervisor, the parent and the clergyman". It is of value to these classes.

**The Problems of Youth.** A series of discourses for young people on themes from the Book of Proverbs. By Rev. Louis Albert Banks, D.D., pastor of Trinity M. E. Church, Denver, Col., author of "Hero Tales from Sacred Story", "My Young Man", "Sermon Stories for Boys and Girls", "The Christian Gentleman", etc., etc. New York and London. 1909. Funk and Wagnalls Co. iv+393 pages. \$1.30 net.

This remarkably versatile and prolific author is nowhere happier than in dealing with the young. No greater storehouse of wisdom for the young could be found than Proverbs. In thirty discourses with striking topics, appropriately drawn from strategic proverbs we have a highly valuable set of discourses touching varied problems, interests and incitements of the youthful mind and heart. And none is too old to learn from them.

**The Girl in Her Teens.** By Margaret Slattery. The Sunday School Times Company. Philadelphia. Price 50 cents.

By common consent Miss Margaret Slattery is eminently qualified to speak and write on vital Sunday school problems. She appears at her best in thought, observation, analysis, insight, sympathy, wisdom and style in this delightful and inspiring little volume of ten chapters and 127 pages. All who wish to influence aright the girl in her teens—parent, teacher or pastor—should read what Miss Slattery has to say about her.

**Social Questions and Socialism.** By Frank Ballard. London. Robert Culley. 1910.

This is "part five of a selection from more than 2,000 questions asked and answered at open conferences following lectures upon Christian foundations". The questions asked are pointed and significant, striking at the heart of the perplexing problems of social life and applied Christianity. The answers exhibit intelligence and discrimination, and are always interesting if not always convincing. A good book.

**The Duty of Altruism.** By Ray Madding McConnell. New York. 1910. The Macmillan Company. \$1.50.

The author undertakes to find the ground or cause of the

obligation to altruism. He examines the theological, metaphysical, logical, psychological, and other theories of altruistic obligation and finds them all defective. In the last two chapters he sets forth his own theory. He accepts Schopenhauer's doctrine that the fundamental thing in human nature is "the will to live". It is from "the will to live the largest life", including the social life—the will to live in and through others—that the ethical obligation to altruism is developed. In this way the author reconciles egoism and altruism. It is doubtful if this theory accounts for the fact of altruistic obligation any better than some of those which he criticises; but the book is, at any rate, thoughtful and thought-provoking.

**How Two Hundred Children Live and Learn.** By Rudolph R. Reeder, Ph.D. New York. 1909. Charities Publication Committee.

An interesting description of the management and educational methods of the New York Orphanage, at Hastings-on-Hudson, together with many judicious observations on the discipline and education of children, by a man of large experience. Especially valuable to those interested in the development of children.

**Women and the Trades.** By Elizabeth Beardsley Butler. New York. 1909. Charities Publication Committee.

This is the first, we believe, of the six volumes in which it was planned to publish the findings of the "Pittsburg Survey", a truly great enterprise undertaken on the Russell Sage Foundation and accomplished in 1907-8. This volume contains a wealth of facts as to the economic activity of women in that most thoroughly industrialized community in America—facts of great value for those who are making a study of this phase of practical sociology.

**The Beauty of Every Day.** By J. R. Miller. New York. Thomas Y. Crowell & Co. 65 cents net.

In twenty brief chapters full of the honey and marrow of truth Dr. Miller throws a charming glow around many of life's common tasks. The mere mention of a few of the

titles of chapters will sufficiently indicate the nature and scope of the author's purpose: *While We May*, *The Glory of the Common Life*, *What to do with Doubts*, *Things that Hurt Life*, *The Lure of the Ministry*, *Caring for the Broken Things*.

**The Face of Jesus.** By the Rev. Prof. David Smith, M.A. Cincinnati. Jennings and Graham. Price 15 cents. Pages 46.

A beautiful book of devotion suggested by the looks of Jesus as recorded on various occasions. There is spiritual tonic in the little volume.

**Quiet Talks About the Tempter.** By S. D. Gordon. New York. Fleming H. Revell Company. 75 cents.

Mr. Gordon is still himself in this new book. He has the same directness and spiritual intuition that characterize his previous volumes. There is a good deal of repetition and dilution, but evidently not more than the popular mind likes since over half a million copies of his books have already been sold. The masses get good out of his writings.

**Paul, the All-round Man.** By Robert E. Speer. 50 cents.

**Victorious Manhood.** By Howard Agnew Johnston. 75 cents.

Here are two books from the Revell company that may be considered together. The best interpreter of Paul's manhood, it has been well said, is one whose manhood has been developed and dominated by loyalty to Paul's principles of life, and such a one is Robert E. Speer. As elsewhere so here he shows rare spirituality, clarity of vision and constructive imagination in placing before us in lifelike portraiture, Paul the Pharisee, Paul the Roman, Paul the Christian, Paul the Bible Student, Paul the Friend, Paul the Orator, Paul the Missionary and, lastly, Paul the All-round Man.

Dr. Johnston, in the dozen addresses that make up his volume, tells of the measure, the meaning, the marring, the making, and the marks of true manhood, in discourses that deserve a larger audience than the Men's Club of his church who first heard them; for, as Dr. Ira Landrith says in the foreword of the book: "These are some of the things for which



the modern men's movement in and among the churches stands'. This manly preacher, no less than Robert Speer, has sounded forth to the men of America a ringing call to the making of manhood through faith in the Christ, the Man of Galilee.

**Normal Evangelism.** By Rev. O. O. Green. New York. 1910. Fleming H. Revell Company. \$1.25 net.

This admirable book is to appear in a second edition. The first edition of 1,000 copies seems insufficient to meet the demand.

**The Creed of Creeds. A Series of Brief Expositions of the Apostles' Creed.** By F. B. Meyer. New York. Fleming H. Revell Company. \$1.00 net.

In the well-known author's best style and breadth of spirit. He admits, of course, that the so-called "Apostles' Creed" cannot be credited to the Apostolic age, as there is no trustworthy trace of any definite summaries of Christian belief till the age Irenæus and Tertullian. But it has always captivated the Christian imagination and heart, because of its simplicity, brevity and freedom from elaborate theological phraseology, and for this reason, as well as because he thinks more Christians of all churches and sects could unite in reciting it than any other statement of Christianity in existence, the author ventures to term it and treat it as "the creed of creeds". Taking up its several clauses, he tests and interprets them in the light of nature and the revealing light of Scripture, and shows that the whole stands forth as the expression of the highest Christian consciousness and faith.

**Gates and Keys to Bible Books—Kings and Chronicles.** By Rev. Leonidas Robinson. Shelbyville, Ky. 1910. Robinson and Son. Pages 32. Paper.

**The Eternal Purpose.** By Rev. Robert V. Miller. Charles C. Cook. New York. 1911. Paper. Pages 31. 10 cents.

A scheme of history and prophecy, wherein the two are shown as balancing each other in corresponding stages.

**The Devil's Mission of Amusement. A Protest.** By Archibald C. Brown. New York. Charles C. Cook. Pamphlet. Pages 30. 3 cents.

**The Imminency of the Rapture.** An essay by Edward G. Rowland. Printing department of Berea College, Berea, Ky. 1910. 32 pages.

The imminency is evidenced by the fact that man has nearly exhausted both the opportunities for improvement and the means for deepening his sin. The time is ripe for a new "age".

**Stories—Short and Sweet.** By H. M. Wharton.

The charming booklet, "Stories—Short and Sweet", which our dear friend, Marvin Wharton, the pastor-evangelist, sent forth on its mission of light some months ago has doubtless been enjoyed by his hosts of friends everywhere as by this reviewer. One that has known him and heard him preach can almost see his winning smile or his tear-wet face and hear his tender and musical voice as he reads these characteristic and inimitable "stories". One wonders if it isn't time for him to get out a new edition "revised and enlarged".

G. B. E.

## II. PHILOSOPHICAL AND APOLOGETIC.

**A Pluralistic Universe: Hibbert Lectures at Manchester College on the Present Situation in Philosophy.** By William James. Longmans, Green & Company. New York. 1909. Pages 410. \$1.50; postage 14 cents.

The reviewer heard these lectures in Oxford in the spring of 1908. It was true then, as a part of their impression, as the author says in his last lecture he fears will be true in the reading that they seemed "rambling and inconclusive enough". He meant only that they should be suggestive. With keen analysis and a good deal of sarcasm he attacks the age-long demand for a principle of unity in explaining the universe and claims that for the sake of this unity the philosophers have thinned down the intellectual apprehension until it really

includes but little of the empirical knowledge of the nature of concrete being.

Dr. James then pled for a pragmatic view of the universe, since we find plurality and not unity in the actual experiences of life why be enslaved to a demand for a unifying principle that has never worked and that cannot work so long as men rely on their experiences and not on mere metaphysics? After showing the current types of philosophising, the author shows the principles and the weakness of monistic idealism and denies that the idealistic "absolute" of Hegel is "God". Fascinating outlines are given of the personality and teaching of Fechner and Bergson, who prepared the way for the Pragmatic, or Humanistic, assault on the monistic philosophy.

Dr. James does not give us any outline of his pluralistic philosophy but only pleads for a recognition of the principle and argues that it is more rational than the Monistic principle. What is the nature of this pluralism or what system is to be found in it he does not undertake to define. Indeed it would seem that one must remain agnostic as to these things.

He does insist that the God of our world must be finite, in a certain sense concrete. He is not omnisciently coconscious with us, nor necessarily immediately related to us. With much of the world's experience its God is only relatively related. It is for human spirit to develop into direct relations with God. If our God is finite and relative, there will then be other gods. Perhaps so. But since the term polytheism is not in good repute in either philosophical or religious thought we will discard that term. It does not seem, however, that the author will give us any hope of discarding the idea. He seems to hold to but one (finite) God for our world but other gods for other sections of the pluralistic universe. Whether there might be ultimately one supreme God for all these plural gods we are not informed in these lectures. In the spoken lectures it was intimated that this might be true, but in the very nature of the case it is quite beyond our present ken.

With all their brilliance these lectures only add to the feel-

ing that so far from being a philosophy Pragmatism is essentially a repudiation of philosophy, and a call for a suspended and vague confidence in an empirically attested world which remains unexplained.

W. O. CARVER.

**The Right to Believe.** By Eleanor Harris Rowland, Ph.D., Associate Professor of Philosophy and Psychology in Mount Holyoke College. Boston and New York. 1909. Houghton Mifflin & Company. xv+202 pages. \$1.25 net.

There are all sorts of apologetics now-a-days. There is too little of the sort in this book. To the plain, practical, human problem of religion as it arises in the mind of the man or woman who wants religion and is not sure of his right to have it in our modern world this author brings a very practical, plain and human answer for the questions the mind proposes to the heart. In the face of modern skepticism, with a familiar acquaintance with the claims of learning, this book tells the religious heart that it not only may but must have faith, that it has a right to believe in God and in Jesus Christ, that the problem of evil is the heart's own problem and cannot be brought forward as an indictment against the goodness of God; and that the prayer way to God is not blocked by any rational thought of Him or any practical understanding of ourselves.

All the way, the appeal is to the man who wants to be religious. If one wants to run away from God he will not listen to this voice calling him to God. If one does want God this guide will help see the God who is not very far away.

W. O. CARVER.

**Plain Answers to Religious Questions Modern Men are Asking.** By Samuel Charles Black, D.D., Presbyterian Pastor and Instructor in Hebrew, Boulder, Colo. Introduction by Howard Agnew Johnston, D.D. Philadelphia. 1910. The Westminster Press. Pages 208. 75 cents; postage 8 cents.

For the most part this work deals with questions that are practical rather than critical and from the viewpoint of the evangelist rather than of the scholar. It must be added that

in this case the evangelist is evidently scholarly. Critical questions come to the front in chapter III, "How can I know that the Bible is the Word of God?" Chapter V, "Can I not be a Christian without believing that Christ is the Son of God?"; and chapter VI, "What are the proofs for the resurrection of Jesus?" But the answers are popular rather than critical. The work is a useful one for personal work and for suggestion as to treatment in popular address. There is sometimes confusion of thought, e. g., concerning "the Unpardonable Sin" and as to the church membership of Jesus in the discussion of the question, "Is it Necessary to Belong to the Church to be Saved?" Usually, however, the thinking is clear and the statement forceful.

W. O. CARVER.

**Religious Certainty.** By Frances J. McConnell, President De-Pauw University. 1910. Eaton and Mains, Jennings and Graham. Pages 222. \$1.00

A vigorous practical apologetic; a common sense appeal for a life of faith. Such is this work. But that the author would probably resent it, one would say that this is the pragmatic apologetic for Christianity. He contends against the pragmatist and repudiates Pragmatism. Yet the work is essentially pragmatic in its method and in its material. Pragmatism, however, holds the agnostic attitude toward reality and this work undertakes by the pragmatic method to lead to Christian certainty in all essential matters. The argument is clear and strong and is enlivened and enriched with a quite remarkable wealth of pertinent and convincing illustration. The plain man who takes things as they are and seeks to make of life and the world what it ought to be will find this book useful. If the paradox may be pardoned, we have here the philosophy of Christianity for the man who is not a philosopher. And let us add the philosopher who thinks Christianity not tenable with his philosophy will be convicted of folly and sin against his soul if he will read honestly what is here written down, with cogent, common sense reasoning.

W. O. CARVER.

**The Basal Beliefs of Christianity.** By James H. Snowden, D.D., LL.D., author of "Scenes and Sayings in the Life of Christ", "The World a Spiritual System", etc. New York. 1910. The Macmillan Company. xi+252 pages. \$1.50 net.

This work is written for the Sunday school teachers, Christian workers and other lay readers, and is intended to be popular in form, although scientific in matter. In thirty short chapters, carefully analyzed, the main doctrines are presented with a lucid style, a good degree of completeness, and a recognition of difficulties that will naturally arise in a thoughtful mind. The position is that of a modern scientific mind holding still to the transcendent power and activity of the immanent God working redemptively in history through Jesus the divine Christ. The doctrine concerning the Bible is presented with too great emphasis on the human element and with a confused idea of the principle of progress in revelation. So of the miracle, the form of statement goes too far in the effort at removing the difficulty of the miracle for current thought. In the main the book is very acceptable and will clarify the thinking of its readers in the matters of Christian belief.

W. O. CARVER.

**Man's Partnership With Divine Providence.** By John Telford, B.A. Jennings and Graham, Cincinnati. Eaton and Mains, New York.

God's sovereignty and man's free agency are separately and conjointly themes of both philosophical and practical interest.

The chief sources from which Mr. Telford draws the material for his comprehensive and suggestive treatise of 346 pages are Nature, the Bible, History and Human Experience. God is supreme, yet man is an intelligent being created in the image of God, hence the Creator and the creature are to co-operate in matters of racial welfare.

The Bible is a book of Providence, since it was providentially given and records the providential unfolding of super-human plans. The working out of God's great purpose concerning man may be seen not only in the one true religion,

Christianity, but also in the various earnest efforts of great founders of the many ethnic religions. The God of the Bible is the God of Providence in its universal and perennial sweep. Man is the chief agent in the execution of God's plans, and his greatest honor is found in hearty and humble co-operation with the personal God and the forces of nature. God's hand is manifest in the rise, progress, decline and fall of nations, whether they serve Him or reject Him. He keeps His eye and hand upon the chess-board of the nations and determines every movement in His own gracious and mighty way without infringing upon man's moral prerogatives.

In the extensive and ever-enlarging fields of racial life, God's will is being carried out, so that all history is but a record of His Providence, which combines but not annihilates the providence of man. In the highways of church history and missionary service the ways of God are in an especial manner made known to the minds of earnest men.

The individual life is the garden spot where the seeds of Providence bring forth a rich harvest near at hand and easily discernible by the eye of faith. Thus the books of nature, of the race, of the nation, of the church and of the individual are all pamphlets on the Providence of God. God works through general laws and special events. His method is adapted to the nature of the agent involved in the realization of His purpose. He regards both physical and psychic laws. He does not treat mind exactly as He treats matter. Through the law of the Spirit man is to be as obedient to God as the spheres are to the law of gravity. The problems of sin and suffering cannot be fully solved with man's limited reason amid earth's dim shadows, yet the doctrine of a Biblical Providence can alone throw sufficient light upon them to enable us quietly and patiently to suffer and grow strong. The ethical and religious value of suffering are worthy of general and profound consideration. Many of the grounds for criticising the Providence of God are really due to the sins and failures of man in his partnership with God.

Perhaps half of the book consists of well-selected quota-

tions from leading historians, philosophers, scientists and theologians. The author expresses himself in clear, vigorous English, and, in this volume, gives to the world a valuable treatise on a vital subject with flash lights from many points of view and with emphasis on the true Bible doctrine of divine Providence.

BYRON H. DEMENT.

**The Moral Life: A Study in Genetic Ethics.** By Arthur Ernest Davies, Ph.D., Professor of Philosophy in the Ohio State University. Review Publishing Co., Baltimore. 1909. Pages 179.

This is the first volume of the "Library of Genetic Science and Philosophy", instituted by the editors of the *Psychological Review* and intended to include such acceptable essays as are too long to be included in their *Monograph Series*.

By the genetic method, which the author seeks to follow, is meant "the quest for the constant conditions under which, in the empirical world, specific results are known to occur". It is not a search for absolute beginning. "There is no material for ethics, genetic or other, except in an already morally organized community," or, it is an attempt to determine "what are the factors which constitute a moral situation moral". On the execution of this task the author has written a very interesting, and, in some respects, illuminating book; and, when not illuminating, he is always vigorous. It is not the fashion in the review of scientific and philosophical books to place emphasis on style, but in this case it should be said the style is almost a model for philosophical writing, midway between the ostentatious display of learning by the use of abstract terminology and the condescending simplification which discredits the intelligence of the reader.

Especially interesting and important are the chapters on "The Moral Ideal", "Motive", and "Moral Freedom". The ideal is the construction of the imagination. Ideal developments in general are possible and demanded only "when empirically given data are no longer adequate or available for the purposes of life". The moral ideal is built up in the effort to solve moral situations which are problematical, in which



the customary standards and reactions are inadequate. He defines the ideal, therefore, as "any content of experience which serves as a means for the growth of experience at the same time that it determines the direction in which growth takes place". Motive, the discussion of which constitutes a very considerable portion of the book and, perhaps, its most distinctive feature, he defines accordingly as "the moral ideal functioning in human life for its complete moralization". At first it functions as the memory *image* of the end required of the individual by society; with the advance of intelligence it becomes the *idea* constructed by the imagination out of the elements of past experience, and may be a variation from the socially accepted ideal as embodied in institutions. It is by means of these variations that society progresses in its moral standards.

As the motive develops from the memory image to the individually constructed idea of the end, the individual attains to moral freedom. Freedom is not absolutely unconditioned, unregulated; but is personal. The individual personality as organized in the social progress "has the consciousness of ability to effect results which are of social consequence". The author very acutely remarks that, if in the decision of the will it is not the motive which is chosen but the free choice of the motive, which is the antecedent of moral behavior, "this seems only a rather shame-faced way of saying that motives have nothing at all to do with the matter". While he has, of course, not solved the age-old problem of freedom, he has helped to glorify the theory that moral freedom lies midway between the two extremes—mechanically caused action, on the one hand, and absolutely unconditioned, incalculable and inexplicable action, on the other.

This discussion, however, though interesting and illuminating, has certain manifest faults. One is the labored and finally unsuccessful attempt to establish a clear line of demarcation between the provinces of sociology and ethics. He vigorously resists and one might say resents the claims of the sociologists, especially as represented by Small, that ethics must

be included as a department of sociology. In resisting this absorption, he limits the province of sociology to the consideration of the *structure* of society. But if sociology be concerned with the social *process*, or with the evolution of the social structure, the genesis of social forms, then his own method is a conclusive demonstration that ethics must be included within it. Simmel, who has insisted above all others that sociology is properly limited to the study of social forms, maintains that the subject matter of ethics should be divided between the sciences of sociology and psychology. But why should the author so seriously concern himself about this question of delimitation? There is some confusion of boundaries, unquestionably. It is the inevitable result of our rapidly expanding knowledge. Let each one contribute what he can, and cease to concern himself as to whether his contribution is to receive its final classification under the head of sociology, psychology or ethics.

But one other defect must be noted. The author introduces much confusion into his discussion by the antithesis which he sets up between personality, as the embodiment or organization of that which one has in common with others, and individuality, as that which differentiates one from the common life. Such an antithesis it is quite impossible to maintain with any consistency, as is clear from his definition of personality. "To be a person means that the larger life, the common, shared life of the group, comes to a particular expression in each of its members in such a way that the originality of the expression does not subvert, but conserves the fundamental and primary meaning of the constitution which confers the rights, and sets the limits of personal activity." Is not individuality included as an element of personality in this definition? Contrasted with personality as here defined, individuality has no meaning; unless we should understand by a person a single member of the social body which conforms to the common or general type, and by an individual a single member of the group which did not conform. But this cannot be the author's meaning; because he

speaks of the personal and the individual as different aspects of the constitution of the single member of the group. The distinction, as drawn, is a most confusing one. What he has in mind is the distinction between that which is generic and that which is specific in personality.

C. S. GARDNER.

**An Introduction to Protestant Dogmatics.** By Dr. P. Lobstein, Professor of Theology in the University of Strassburg. Translated from the original French edition by A. M. Smith, D.D., University of Chicago. Chicago. The University of Chicago Press. \$1.62 net.

The translator of this able volume states in his preface his belief that Dr. Lobstein has made a valuable contribution toward the removal of the misunderstanding between the traditional churchman and the scientific theologian who differ more in method of treatment than in the essentials of Christian truth.

The traditional conception of dogma is subjected to a close scrutiny which by philosophical analysis, differentiates dogma from popular preaching and from moral and practical decisions; by psychological analysis, shows the development of religious sentiments into a collective compactness and supreme authority; and, by historical analysis, indicates how the Christian faith crystallized into a dogma which is "obligatory belief decreed by an infallible Church and sanctioned by an absolute State".

But the traditional idea of dogma is in direct contradiction to the religious principle of Protestantism as shown in the Protestant idea of faith, the Church and seat of religious authority. The development of doctrine and its scientific statement becomes necessary for the spiritual welfare of the Church, for the practical ministry of the pastor, and for the settlement of doctrinal and ecclesiastical disputes. Thus it was inevitable that Protestantism should have a dogma which is the scientific expression of the Protestant Church at a given time. This conception of dogma gives intelligent solidity to doctrine, and permits a vital and progressive flexi-

bility and adaptation to the scientific formulation of faith in successive generations.

The Gospel is both the source and object of the systematic exposition of the Protestant faith. As a science Dogmatics contributes to the edification of the Church not by presenting to it a rigid and unalterable creed imposed by an external and legal authority but by formulating for it a scientific expression of "the religious content of the Christian consciousness, the child of the Gospel".

The source of Protestant Dogmatics is not subjective experience independent of revelation and segregated from the social consciousness of the Protestant community. To be the source of Dogmatics faith must assimilate the essence of the Gospel and draw "its nourishment and substance from the rich soil of the evangelical revelation". The author considers the name of dogmatics as equivalent to authority in matters of faith. He eliminates the legal authority of the confessions of faith issued by the churches in various ages, and reflecting the conflicts and agreements of the time wherein they had their origin, and without needing revision as the historic order changes. He also rejects the legal authority of the Holy Scriptures which are an indispensable but not a verbally inerrant record of the Gospel. The true norm or authority is therefore not the Bible as a book but Jesus Christ as Saviour and Lord. The authority is not external and legal but internal and spiritual. "The religious authority of Jesus is limited to the spiritual experiences which He would communicate to the consciousness of His followers."

The author thinks it would be a reflection on Jesus to assert that he believed in the "historical reality of the traditional figures of Adam and Eve, of Abraham and Isaac, of Jacob and his sons". It was not the mission of Jesus to explain the origin of the Old Testament Scriptures nor to advance any theory of inspiration, but to reveal God's love and to save men from their sins, and to impart to them a new life and to work in them a spiritual transformation. To establish a dogma is more than to gather a vast number of proof

texts; more than to collect the teaching of the Apostles, using as they did language more readily understood by ancient Judaism than by modern Christianity; more than an aggregation of symbols of thought or even Apostolic interpretation of the Old Testament and of the mission of Jesus Christ. To establish a dogma is to show that it is "the authentic translation of the experience of Jesus".

While the methods of Protestant Dogmatics is historical it is also psychological and experimental. "The experience which the dogmatician attempts to analyse and translate is the collective experience of the Christian community, the experience of which the consciousness of Jesus is at once the source, the material and the norm." Protestant Dogmatics is therefore "the scientific expression of the experiences accessible to Protestant consciousness". The author contends that "religious experience, determined by the Gospel, is an experience *sui generis*, inaccessible to the natural faculties and produced by a Divine factor of a different order from that of the theoretical concepts which depend upon philosophy".

Christian Dogmatics presupposes a new birth, or inner life derived from Christ and maintained by faith in the ever Living One. The highest and most authoritative proof of the Christian faith is not verbal and theoretical but personal and experiential. Dogmatics has little convincing power with a stranger to Christian experiences. Dr. Lobstein gives a brief and discriminating history of the principal methods of dogmatic classification adopted in the Protestant Church in the progress of its history, and then attempts a positive solution by advocating the Christocentric classification as the logical result of the Protestant principle of the supremacy of Christ and the believer's personal and intimate union with his Saviour and Lord.

"The proper object and the substance of Protestant Dogmatics is the fact of salvation through Jesus Christ: that central truth is the real good in the organism of theological thought, the essential thing, the only necessary thing."

The doctrines of Salvation, of God, of Creation, of Provi-

dence, of Anthropology, of Christian Experience, of Eschatology, which is the completion of redemptive processes, are all made to center in Jesus Christ, who is the perfect embodiment of all excellencies and the source of all data for the formulation of Protestant Dogmatics.

For depth and vigor of thought, for strength and perspicuity of expression, Dr. Lobstein stands high in the scale of authorship. Though a staunch advocate of the new theology and the Higher Criticism, he considers the kernel of revelation full of fatness still, and the reality of Christian experience as priceless as ever.

BYRON H. DEMENT.

**Kant and His Philosophical Revolution.** By R. M. Wenley, Professor of Philosophy in the University of Michigan. New York. 1910. Charles Scribner's Sons. xi+302 pages. \$1.25.

To select Kant as one of "the world's epoch makers" needs no explanation. Every informed man knows that Kant made an epoch in philosophy and that from his day unto this we rejoice in his revolutionary contribution to thought and labor under the limitations of his method. Aside from the interest in him as an epoch maker there is peculiar fitness in a present day study of Kant. It is a matter of first importance that current thought shall evaluate Kant if it is to free itself for a new constructive period in philosophy. The subjectivity of Kant has been a vicious element in most of the thinking since his day, even when it has been contributing very greatly to advance in scientific thought.

Professor Wenley has proceeded in a thoroughly scientific way to an estimation of Kant. He gives a full discussion of his environment, his development, his system, his influence on subsequent thought. It is a good volume for any student of philosophy.

W. O. CARVER.

**A Beginner's History of Philosophy.** By Herbert Ernest Cushman, A.M., Ph.D., Professor of Philosophy in Tufts College. Vol. I. Ancient and Mediæval Philosophy. Boston. 1910. Houghton Mifflin Company. xxi+406 pages.

It is good to see a new interest in the history of philosophy. This is essential for any recovery of philosophy from the chaotic condition in which it has been for half a century. A little while ago we had Alexander's splendid volume. This work, of which we have the first volume, is intended for the college student; and careful analysis, specific definition, memory helps and painstaking care for clear statement mark its adaptation to such readers. At the same time the author introduces suggestions and intimations from the sphere of thinking more mature than that of the college student. While there is an advantage in the application of strictly modern terminology to the thinking of the ancients, as is done here, it is a serious question whether this will not mislead the student into supposing that the thought forms of earlier times were more similar to our own than the facts warrant. An elaborate syllabus and a full index are useful additions to the volume.

W. O. CARVER.

**The Signs of the Times.** By I. M. Haldeman, D.D., pastor First Baptist church, New York city. New York. 1911. Charles C. Cook. Pages 455. \$1.50 net.

Five of the fifteen chapters in this volume have previously been published as pamphlets and noted in this Quarterly. The volume considers many fads and phases of current religious life and activity. With his characteristic vehemence, dogmatic manner and finality of interpretation, Dr. Haldeman exposes Romanism, Emmanuelism, Socialism, Christian Science and other "isms" and discusses Zionism, the Faith, etc. It is all from the pessimistic standpoint of the premillennarian prophet whose eschatology looks to the triumph of wickedness in this age and finds its optimism in the triumph of Christ over the age in His second coming in the power of wrathful judgment. All the "signs of the times" point to the imminence of "the Rapture" and send the rays of hope to toilers in the gloom of this decadent eventide of the age of human pride and iniquity.

There is fiery eloquence, earnest exhortation and violent

denunciation that mark the prophetic fervor of one with the conviction of speaking finalities. The expositions of Scripture are often fanciful, frequently forced and shift from extreme literalism to extreme symbolism with a facility that is bewildering to a plain mind.

W. O. CARVER.

**Wie Werden Wir der Christlichen Wahrheit gewiss?** Von Prof. D. L. Ihmels. Leipzig. Deichert'sche Buchl. 1910. Pages 41. 60 pf.

This address on Christian certitude has reached a second edition, and justly so. It is a clear, popular presentation of the thought that Christian certainty comes by way of experience of communion with God, helped by Scripture. It is also pointed out that many views that pass for scientific are only *Weltanschauungen*, world-views, which are determined by other than scientific considerations, and have no claim to the title of scientific.

**The Facts of Faith.** By Charles Edward Smith, D.D. Boston. 1910. Sherman, French & Company. Pages 98. 80 cents net.

A brief, vigorous summarized argument for the orthodox beliefs of Christianity, and refutation of many of the claims of modern critics. There are several chapters dealing with essential features of Christianity. Each paragraph is introduced by the phrase "*It is a fact that*". Arguments are used and citations from an extensive and varied literature. The "facts" are some times only opinions but the work will be found strong and useful as a summary of the argument for the orthodox faith.

**From Talk to Text.** By Addison Ballard, D.D. Boston. 1911. Sherman, French & Company. Pages 200. \$1.00 net.

A series of brief striking stories, illustrations and arguments interpretative as demonstrative of Christian teachings and defending Christian faith. They are bright, fresh and suggestive. Some chapters deal with more profound and critical questions, such as "Comparative Religions", "Miracles", "The Resurrection".



**Writing on the Clouds.** By Arthur Newman. Boston. 1910. Sherman, French & Company. Pages 90. 90 cents net.

The title is taken from the first of the thirteen chapters which are brief, fresh, original and delightful sketches, stories and expositions calculated to inspire to Christian activity, calm doubts of Christian faith, encourage despondent souls.

The reader feels that the author "sincerely and out of a full heart" tells what great things he has found to help in God's word, and in the gospel of Jesus Christ our Lord, and will often pause to thank him for the telling.

**The Authority and Person of Our Lord.** By John A. Hutton, M.A. New York. 1910. Fleming H. Revell Company. Pages 111. 50 cents net.

In the very extensive apologetic literature of our day nothing is more vital, vigorous and convincing than this little volume which contains two lectures given at Northfield on "The Voice of the New Testament Concerning the Person of Our Lord", and an "introduction" chapter on "The Nature of Christ's Authority". It is one of those rare works that carries the magnetism of great personal conviction and profound personal experience into print. It arrests attention with the fresh and vigorous thought, it holds attention with its clear, forceful style and it somehow brings the authoritative Christ face to face with the reader, and a reverent adoration fills the soul.

**The Coming Creed.** By Parley Paul Womer. Boston. 1911. Sherman, French & Company. Pages 88. 80 cents net.

The author pleads for the "absolute surrender" of the "dogmatic ideal as a basis of church life". He is sure that such an abandonment of dogmatic creeds is already far on the way and that the movement for Christian unity will succeed along the lines of a creed that is distinguished by "emphasis upon unity of spirit rather than intellectual statement or form". So think many. It is very easy to go beyond reason in cherishing a sentimental hope. Men will not reach a worthy union in Christ by ceasing to define the objects of their faith. Christianity must have some form and the ideal form which con-

tributes to the complete realization of the kingdom cannot be wholly a matter of indifference. The author's distinction between a church and a sect is very suggestive. The proposed creed is in the main very worthy and very acceptable, only that it avoids telling the truth about man's sin and generalizes the function of Christ until it is hardly workable. The creed of Christianity must ever be a creed of conquest and not merely a formula of faith. The work is worthy of careful study and will repay it well in thoughtful, independent readers.

**Behind the World and Beyond.** By Henry A. Stimson, minister of the Manhattan Congregational church, New York city. 1910. Eaton and Mains, Jennings and Graham. xvi+291 pages. \$1.25 net.

Here are twenty-five sermons that may well serve as a model for such as would learn how to preach the essential doctrines of Christianity in an age of questioning. The author says his sermons are not apologetic. In the narrow sense they are not, but in the truest sense they are apologetic. They belong to that growing evangelistic apologetic which is the only sort in which one ought ordinarily to engage. We need apologists of the chair, but far more we need apologists in the pulpit, who can lead men out of the wilderness of uncertainty in which so many are lost. The preacher must have his note of certainty and authority, his note of sympathy and understanding, his call of God in Christ. These sermons are evangelical but not dogmatic, modern but also timeless in the truths they present. It is a good volume for the preacher who wants to make the eternal Gospel full of power.

**Der Religiöse Wahrheitsbegriff in der Philosophie Rudolph Euckens.** Von Lic. Karl Bornhausen. Göttingen. 1910 Vandenhoeck & Ruprecht. From Lemcke & Buechner. New York. Pages 90. Paper. 1 M. 60.

A brief critical discussion of the subject with full use of literature representing current views on the truth content of religion and philosophy. Eucken is one of the most influential thinkers of our time. The author thinks that Eucken has

gone so far in making religion philosophical as to do violence to the essentially Christian ethical principles in the Atonement and personal experience in forgiveness, and so in the essentially Christian principles of life.

**Urchristliche Apologie. Die Älteste Auferstehungskontroverse.**  
 Von W. Baldensperger, Professor an der Universität Giessen.  
 Strassburg. 1910. J. H. Ed. Heitz.

A significant address vigorously setting forth the initial struggles of Christianity for a place in the world while antagonized by Jewish and heathen thought. In the first period the Personality of Jesus, His resurrection and His church were antagonized on much the same grounds as now, and the victory then has great value for the present crisis. Notes give citations from various sources.

### III. RELIGIONS AND MISSIONS.

**The Land of the White Helmet: Lights and Shadows Across Africa.** By Edgar Allen Forbes. New York. 1910. Fleming H. Revell Company. Pages 356. \$1.50 net.

Mr. Forbes is peculiarly gifted in the two qualities requisite for a writer of travel stories: he sees accurately the more important things and he so sets them down as to make you see them. But he is far more than a merely descriptive writer taking his reader on a holiday jaunt. He is a keen student of world affairs and while he constantly jostles you with a sly humor and amuses you with moving pictures of life's pageant in the Dark Continent, he interprets for you the political schemes, social principles and moral tendencies that are at work. He traveled in French Africa and he undertakes to tell of what he saw and what he learned about it. But no part of a continent can be known without some knowledge of all of it. The position of the French cannot be understood in Africa apart from the possessions of the other powers. All this Mr. Forbes knows and he has made splendid preparation for his task. He writes with an easy indifference to the

demands of elegance of style but always with the readiest facility for putting effectively his thought and his picture. He is the reporter and is not even afraid of a slang phrase if it will make more vital the idea.

than rewarded". When an author works in that spirit the

A most entertaining and instructive volume is the outcome and with it the managing editor of *The World's Work* will add a host of new friends to those who already knew somewhat of his powers of insight and description. It is not a missionary volume but sounds the ethical note at every turn and does fitting honor to the missionaries.

W. O. CARVER.

**Persia and its People.** By Ella C. Sykes, author of "Through Persia on a Side-saddle". With twenty illustrations. New York. 1910. The Macmillan Company. xi+356 pages. \$2.50 net.

The author has made two trips to—and through—Persia, occupying some three years. She has read to good purpose the best works on Persia. She has had extensive personal intercourse with notable men intimately acquainted with the country. Best of all she has a genuine enthusiasm for Persia and for the story she has to tell of it. When you read the book you enter into fullest sympathy with the statement in the preface: "If the public finds half as much pleasure in reader is sure to sit at a feast."

A good survey of the history, the topography, the ethnography help to get a setting for the more personal and vital reading my book as I have had in writing it I shall be more features of the work. There are descriptions of all sorts and classes of the people, their occupations, pastimes and pleasures; their religions, morals and immoralities; their education, culture and ignorance; their foibles, follies and filth. We have accounts of travel and pictures of scenery. All in all it is a book to delight in and learn from.

W. O. CARVER.

**Les Religions Orientales dans le Paganisme Romain.** Conférences faites au Collège de France par Franz Cumont. Deuxième édition revue. Paris. Ernest Leroux, Éditeur. 1909.

Cumont was already well known in the study of oriental religions in the Roman world. His two works on the religion of Mithra are specially noteworthy. The present work consists of a series of lectures delivered in 1905 before the College of France, and soon afterwards further developed on the Hibbert Foundation. In the book they retain something of the popular lecture form. The author's aim was to produce a fairly complete and adequate view of the oriental religions in the midst of the old Roman paganism of the western world. His conception of the importance of the subject is seen in the statement that "the propagation of the oriental cults is, with the development of Neoplatonism, the capital fact of the moral history of the pagan empire" (VIII). This religious influence, it is claimed, is but one phase of the much wider influence of the Orient on the culture of the Roman empire, for "in this regard the history of the empire during the first three centuries of our era can be summed up as a 'pacific penetration' of the Occident by the Orient" p. 4. The Orient affected profoundly the political ideals and institutions of the empire, its law and science, its literature and its art, architecture and industry. "It appears manifest to-day that Rome gave nothing or almost nothing to the Orientals but on the contrary received much from them" p. 11. Indeed, the author is inclined to deny to the Romans any originality or independence in the field of culture, admitting only the power of assimilation and development.

The history of religion under the empire was developed, it is claimed, along similar lines. The Romans were from the earliest times a religious people. Every detail of private and public life was more or less regulated under religious ceremonies and ideals. But it was a cold, formal, ceremonial, unemotional religion. It ministered little warmth or hope to its devotees. Moreover, a widespread skepticism had deeply affected the West. These are the conditions which made possible the rapid introduction of the warmer, more emotional and hopeful oriental cults. These religions were international and consequently personal, reaching the individual rather than the

community. They "better satisfied primarily the senses and the feelings, in the second place the intelligence and finally the conscience" p. 43. Their introduction was neither a mark nor a cause of decay as is so often affirmed. It cannot be denied that society was decaying, becoming grosser, more superstitious and barbarous. But "if the triumph of the oriental cults takes sometimes the appearances of a reversion to savagery, in reality, in the evolution of religious forms, these cults represent a type more advanced than the ancient national devotions. They are less primitive, less simple, provided, if I may so speak, with more organs than the old Greco-Italian idolatry" p. 40. It was, therefore, no accident, but the intrinsic superiority of the oriental over the Roman religions, that gave them such easy access to the western peoples, for "never did a people of such advanced culture have a religion so infantile" as the Romans, p. 48. "The worship of the gods of Rome was a civic duty, that of the foreign gods is the expression of a personal faith" p. 68.

In broad and brilliant outline the author rapidly sketches the introduction of the gods and goddesses of Asia Minor, Egypt, Syria and Persia into the western world. It is a wonderful story of missionary devotion, suffering and progress, which must touch and thrill the Christian heart, itself possessed with the missionary idea. The propaganda was carried on by merchants, soldiers, travellers, slaves and priests, and often entailed suffering and death. Often the government resisted and then surrendered. The book is fascinating, illuminating, stimulating. Nowhere else has there been such an attempt to set forth the pagan side of the religious history of the Roman empire. It is based upon the written sources, Christian and pagan, and on the inscriptions and monuments of the period. In his treatment of the sources the author admits their inadequacy. Great spaces have been filled out by the author's vivid imagination, and one cannot escape the feeling that the conclusions are sometimes too large for the premises. Surely oriental culture and religions could not have afforded so large an element in the life of the Roman empire without that fact

being discovered before this. The author admits that the Christian polemics, like Augustine in his "City of God", do not agree with him, but he holds that they got their knowledge from books and not by a study of current conditions and hence were mistaken as to the real religious conditions about them. Such a charge is hazardous, and yet too little is known of the subject treated to declare that the author is wrong. The book ought to be translated at once, for it is worthy of the most careful study by all who are interested in the history of religion.

W. J. MCGLOTHLIN.

**The Unity of Religions.** A Popular Discussion of Ancient and Modern Beliefs. Edited by J. Herman Randall, D.D., and J. Gardner Smith, M.D. New York. 1910. Thomas Y. Crowell & Co. ix+362 pages. \$2.00 net.

Twenty-two lectures on various religions and aspects of religion delivered by different speakers to the Bible School of the Mount Morris Baptist Church, New York city. Of course there is no consistent viewpoint and no common method in the addresses. The speakers were sometimes advocates, sometimes having only a scholarly interest in their subjects; they were sometimes eminent authorities and sometimes relatively unknown students. With this understanding the reader will get a useful presentation of some aspects of various religions and applications of religion. The chief editor, the pastor, has reserved for himself the discussion of "The Religion of the Future". He is at pains to be very broad and general. He is sure that religion is to be one of ideals and that "as the partial and mechanical gives way to the universal and spiritual in our thought of Jesus, we shall see that he differs not in kind from other men, but only in degree". Jesus is a Teacher and inspirer. Religion will be more social but for the reason that we shall discover that only thus "can the individual life reach its highest ideal"—a sort of Buddhistic refined selfishness!

W. O. CARVER.

**The Task Worth While, or The Divine Philosophy of Missions.** Seminary Lectures (1909-1910). By Henry Clay Mable, formerly Corresponding Secretary of the American Baptist Foreign Mission Society; author of "In Brightest Asia", "Method in Soul-Winning", "The Meaning and Message of the Cross", "How Does the Death of Christ Save Us?", "The Divine Right of Missions", etc. Philadelphia. 1910. The Griffith & Rowland Press. xx+343 pages. \$1.25 net.

Combining the title and the sub-title we may state in a sentence the main argument of this work; "The divine philosophy of missions makes this pre-eminently the task worth while". The author grounds the redemptive Gospel in the eternal love and purpose of God. The Christ is the inevitable expression of the plan of the ages and is not merely historical but cosmic. A career of universal ministry is inevitable in a church in which resides the Spirit of Jesus Christ. In all the historic development of the Gospel campaigns "providential factors" are evident. The missionary and, indeed, Christianity as a whole, must reckon with the ethnic systems. This it is eminently fitted to do and to demonstrate its own "finality in religion". The achievements of missions in modern times serve to hearten and guide the Church in the face of "modern thought" which, so far from destroying the right and duty of Christian missions, may properly be so interpreted as to give added value to the enterprise. There is a new "twentieth century fullness of times".

Besides the general discussions Dr. Mable has also other lectures dealing with the qualifications of the missionary, the distinctive functions of home and foreign missions. Thus the lectures that proved popular and valuable when delivered in the several Baptist theological seminaries last winter are made available for the reading public. They place the great work on its proper base and interpret it with a profound insight and with genuine enthusiasm. W. O. CARVER.

**The Revolution in Constantinople and Turkey.** A Diary. By Sir W. M. Ramsay, with episodes and photographs by Lady Ramsay. London. 1910. Hodder and Stoughton. xvi+323 pages. 10-6 net.



Dr. Ramsay is peculiarly well equipped by long first-hand acquaintance with Turkish affairs, by keen insight, by familiarity with Turkish languages, to interpret the remarkably significant movements in the Turkish empire within the last three years.

Upon learning of the impending effort to effect a change in reform government in the spring of 1909, Sir William, together with Lady Ramsay and their daughter, cut short other plans and engagements and hastened to Constantinople so that they might be on the ground and study the progress of affairs. Sir William kept an elaborate diary in which he set down events, conversations and impressions as they transpired. He included also interpretations of events, both his own and those of others, rumors, predictions, suspicions, etc., whenever they seemed to his informed mind to have value in the ultimate understanding of the new era in Turkey.

These items he has given us in this volume, with only such modifications and notes as are needful to prevent a wrong impression or a false conclusion in the light of the issue of the struggle. Certain descriptions and some other matters of interest are from the pen of Lady Ramsay, who has also enriched the volume with nearly three dozen splendid photograph plates.

Throughout Sir William had an eye to the political relations of England and Germany with the Turks and in their wider relations to world politics. The work moves leisurely and deliberately and gives one the benefit of reflections on the recent history of the empire and some worthy estimate of the forces making the future of this people. It is a notable volume for students of Turkey and of European politics.

W. O. CARVER.

**The Old Testament Among the Semitic Religions.** By George Ricker Berry, Ph.D., D.D., Professor of Semitic Languages, Colgate University. Philadelphia. 1910. The Griffith & Rowland Press. Pages 215. Price \$1.00 net.

"What features of the religious teachings, or theology, of the Old Testament are to be considered common to the He-

brews and other nation or nations, and what features are distinctive?" This is the question which Dr. Berry tries to answer in his valuable monograph. The author thinks that the influence of Egypt upon the Hebrew religion was comparatively slight; and he feels at liberty to ignore any possible influence of the Persian religion upon the Old Testament. He institutes a comparison between the Old Testament and the other Semitic religions.

Dr. Berry's discussion is modern, sane and scholarly. He calls frequent attention to the extravagant claims of the Pan-Babylonian school, and appeals to the known facts as a check upon radical criticism. He is perfectly fair and open-minded. His mode of approach must commend itself to students who use the inductive method. All the known facts concerning the Semitic religions are taken into account and used in this comparison. At no point does the Old Testament religion appear as inferior to the religions of Babylonia, Egypt, Syria, Phœnicia and Arabia. Dr. Berry is careful to maintain the distinction between the Old Testament religion as taught by the organs of revelation, whether patriarch, prophet, priest, psalmist or sage, and the notions and superstitions prevalent among the people at different periods. He does not hold the Old Testament religion responsible for what it uniformly condemns. He recognizes progress from lower to higher within the Old Testament itself. Apart from a few details that go to make up the personal equation, we rejoice to find ourselves in hearty accord with the author's conclusions; and his method of treatment is admirable.

After a comprehensive comparison of the Old Testament with the religions of the adjacent peoples Professor Berry groups the points of comparison under three heads: (1) features in which there is substantial identity, as in the teaching concerning sacrifice, sin, and the future life; (2) features in which the contrast is especially marked, as in the teachings concerning the divine unity and spirituality, the ethical completeness of Jehovah, the conception of salvation apart from sacrifice or incantation, and the doctrine of the Messiah; (3)

features in which there are marked resemblances but with differences of great significance, as in the teachings concerning the divine attributes whether metaphysical or moral. Even in the first group, the Old Testament religion, while gathering up into itself much that came from a common Semitic inheritance, is decidedly superior to other Semitic faiths; for the Old Testament limits the application of the sacrificial system to sins of error and human weakness, proclaims through the prophets the true nature of sin, and relates the rewards and punishments of the future to conduct and character. In the second group the Old Testament soars far above its competitors; and in the third group of features its superiority is assured.

How, then, did the Hebrews come to such exalted religious conceptions? They were inferior to the Babylonians in education, in civilization, and in material prosperity. Their Semitic neighbors were all religious, both in action and in thought. "There seems, then, to be no *human* cause for the result that is clearly evident. What could be expected from human nature at those times and under those circumstances is shown by the religions of the other Semitic nations. The marked superiority of the Old Testament teachings in reference to that which is most fundamental indicates clearly, then, that here a new cause is in operation. That cause, it seems evident, is the unique presence of God, the illumination of God-giving perception of spiritual truth, that which is usually called, and fitly, the special revelation of God."

JOHN R. SAMPEY.

**The Decisive Hour of Christian Missions.** By John R. Mott. New York. 1910. Student Volunteer Movement for Foreign Missions. Pages 239. Illustrations; map. \$1.00.

Those who read the nine volumes reporting the Edinburgh conference of 1910 will want this book to summarize the impressions of the study of the conference. Those who do not get the time to read the full report will want to read this volume as the best substitute for such reading. It is the first

textbook of the Laymen's Movement study classes and will be wanted by the study classes of other movements. Mr. Mott is so simple, direct and calm in all his dealing with the problems of the world task of Christianity that he sometimes hardly impresses the reader with the magnitude and importance of what he is saying to him. A prepared public will find here a statesmanlike call to the best manhood of the Church of Jesus Christ. It is a call to the test that challenges the highest motives and deepest impulses of redeemed men; and it is a call with the rational hope of real success in the effort to make Christ effectively known to all mankind. Thinking business men, who are men of God, will respond to the call of the facts, arguments and appeals of this work if they will read it and ponder it. It is a work on kingdom strategy of a very high order. Every pastor should have it at once.

W. O. CARVER.

**The Unique Message and the Universal Mission of Christianity.**  
By James Franklin Love, D.D. New York. 1910. Fleming H. Revell Company. Pages 256. \$1.25 net.

The announced purpose of the author "is to show that the fundamental and saving doctrines of Christianity are peculiar to the Christian religion, to secure larger rights for the message which these doctrines constitute and to help fulfill the universal mission of Christianity". He has brought to his task extensive reading, not always of the later works, and serious reflection. He speaks with conviction and enthusiasm.

In Part I we find a general discussion of man and religion. The main discussion falls in Part II where the "Unique Message" is outlined under seven headings that are so incisive and suggestive as to give the author's interpretation of Christianity better than many sentences could. Here they are: "A Self-verifying Revelation from God—The Old and New Testament Scriptures"; "A Personally Revealed Deity—The Doctrine of the Incarnation"; "Deity Suffering on Behalf of Humanity—The Doctrine of the Atonement"; "The Moral Transformation of the Individual—The Doctrine of the New Birth"; "The

Moral Invigoration of the Individual—The Doctrine of the Holy Spirit”; “Immortality Demonstrated—The Resurrection of Jesus”; “A Rational Futurity—The Christian Doctrine of Heaven and Hell”. It will thus be seen that we have here a work in systematic theology and also in apologetics. It may be a defect that the social aspect of Christianity and its institution for organic life find no place in the argument. No doubt the author felt that these were secondary features, growing out of those which he discusses as constituting the essential content of our religion.

The work is a profound and stimulating one and should contribute vitally to the end in view. There are some rather deplorable oversights in proof-reading, and such words as “dispensator” and “Deityhood” rather challenge the dictionary.

In general there is a little too much of the tendency to controversy and antagonism for the best effect on the average reader, and Christianity is presented too much in its exclusive characteristic. It is hardly axiomatic, to say the least, that “the peculiar merit of any religion consists in its distinctiveness” (p. 9).

For Chapter III in Part I the author had little heart and would “take time here for reference to these common elements in religions” only “to satisfy such” as make much of such matters and “to add insight to the great doctrines” which he was setting forth in the main body of his work. It is not to be wondered at that his discussion of this topic is, therefore, disappointing. It has in it so many errors and is so unscientific that it is a pity he yielded to the demands of those who might want such a discussion. It mars a good book.

W. O. CARVER.

**Missions and Modern Thought.** By William Owen Carver, M.A., Th.D. 1910. The Macmillan Company. Pages 324. Price \$1.50 net.

One is reminded by this title of *Christianity in the Modern World*, by D. S. Cairns; but in the range of topics and apologetic value the present volume is much the fuller of the two.

Indeed, we have here, to speak in military terms, a survey of the whole world-field. It is a discussion of the question of a universal religion, and frankly inquires whether Christianity is likely to become the religion of all men.

In such an inquiry there are two main lines to be pursued. One leads into a discussion of the essence of Christianity as a type of life and body of truth and of its practical results in those portions of the world where its influence is most extensive. The other line leads into a study of the non-Christian religions, their nature and claims and their practical effects in society. On such a theme an author might take the course of the special pleader, give little attention or none to the darker aspects of Christian history, and little attention or none to the nobler features of the non-Christian religions and peoples, and so make out his case for Christianity as the universal religion. Dr. Carver does nothing of the kind here; he is too well informed and too well poised for this, and he feels too keenly the gravity of his undertaking. He sees that the fate of all mankind for all time to come is involved. And yet one is pleased to note that he is not depressed by the enormity of his task. On the contrary, he carries himself with a certain ease of manner—at times almost playful—in the presence of the strongest of his opponents. The thunder of the heaviest battalions does not frighten him. Indeed he goes near with the intention of drawing their fire, and he is ready to answer shot for shot. This composure, which is a marked characteristic of the whole treatment, will do much to reassure timid readers who tremble for the Ark of God.

Enough has been said to indicate the scope and purpose of the volume. It is another of the welcome proofs that Christian men are seeing that the Christian task is the work of giving "true expression to the nature of God in relation to our race". No narrower conception of it will do for these times, and Dr. Carver has succeeded in setting forth with excellent judgment this so comprehensive program.

EDWIN M. POTTEAT.

**From Servitude to Service.** American Unitarian Association.  
Boston. 1905. \$1.10 net.

The Old South lectures on the History and Work of Southern Institutions for the Education of the Negro get what they deserve, a permanent and attractive form in this volume. Robert C. Ogden, in the introduction, indicates the spirit in which he thinks the book ought to be studied by this quotation from the late Bishop Galloway, of Mississippi: "We must insist that the Negro have equal opportunity with every American citizen to fulfill in himself the highest purpose of an all-wise and beneficent Providence". The dramatic conditions of a great political crisis and the vast military operations of the Civil War having faded into distant perspective, the sentimental and heroic situations are replaced now by obligations of simple duty and fairness to a great mass of plain and not always well-behaved people. Even descendants of abolitionists under present conditions are heard saying, "Let the Negro take care of himself. Our fathers wrought for and secured his freedom, now let him work out his own salvation—we have no further duty in the matter"!

He thinks there is a tendency both North and South to dismiss the whole question to the limbo of indifference, or leave it to the active earnestness of a small, righteous remnant.

This book, therefore, pleads for a renaissance of the national conscience in respect to the Negro. One of the writers represented in its pages has well said that the Negro problem needs for its solution a triple alliance—an alliance combining the best intelligence and conscience of the South, the North and the Negro. The situation demands the truth clearly stated about Negro education—its progress and its prospects, its failures and its successes, its mistakes and the wisdom that may be harvested from them. The valuable symposium here given comes as a response to that demand. Experienced men of both races contribute these chapters—not theoretical enthusiasts, but thoughtful workers of the second generation in the field of Negro education. Enjoying the confidence of the best Negroes, trusted in the North, and now everywhere re-

spected in the South, these men may well be allowed to tell the stories of the several institutions which they represent. Their stories are worthy of credence and consideration and rightly read certainly point the pathway of duty leading to the goal of honorable peace and coöperation between the races.

GEO. B. EAGER.

**Negro Life in the South. Present Conditions and Needs.** By W. D. Weatherford, Ph.D. With a special chapter on the economic condition of the Negro by G. W. Dyer, Ph.D., Vanderbilt University. New York. 1910. Young Men's Christian Association Press. Pages 190. Cloth, 50 cents net.

This is a mission study textbook, produced with great care by two Southern men who feel that the "Negro problem" is pressing and depends for its solution upon the fair-minded, statesmanlike Christian college men of the country, and mainly of the South. It ought to be studied all over the country and will promote the application of Christian ethics and evangelistic purpose wherever studied. It deals with the more vital and comprehensive aspects of the Negro life in the principles of Christian statesmanship. Facts are brought forward in full array and principles for dealing with them boldly presented.

W. O. CARVER.

**China and the Gospel.** Illustrated Report of the China Inland Mission. 1910. Philadelphia. China Inland Mission. Pages 168, besides map and illustrations.

A detailed story of the work of this mission for the year with elaborate tables of results and of finances and showing the income from the beginning of the mission amounting to about seven million dollars. It is a full, fascinating story. There are now 933 missionaries with more than 20,000 communicants. The work is discussed as a whole and reported by provinces.

**Round the World in a Hundred Days.** A Visit to China's Missions. By the Rev. F. S. Webster, M.A., Rector of All Souls', Langham Place, W., one of the Keswick deputation to the missions in China. Preface by Walter B. Sloan, of the China Inland Mission London. 1908. Robert Scott. Pages 160. 2-6 net.



A delightful little book of missionary travel. It leads via the Trans-Siberian Railway, traverses very much of China. It is told in a splendid, free style and illuminated with kodak reproductions. This Keswich missionary does not neglect his main business nor does he fail to keep an eye out for what is passing.

**The Shinto Cult: A Christian Study of the Ancient Religion of Japan.** By Melton S. Terry, D.D., Lecturer in Comparative Religion in Garrett Bible Institute. Cincinnati. 1910. Jennings & Graham. Pages 98.

The author holds that Shinto is not only a religion but rather emphatically the religion of the Japanese. He gives a very clear account of the system, so far as it is a system. While in one section he clearly recognizes that Confucianism and Buddhism have influenced the native faith and gives some recognition also to Animism, in the body of his discussion the author confuses Confucian and Buddhist elements with Shinto and so presents a picture of a composite set of beliefs rather than the Shinto system. We have, however, a very vital picture of the historic faith of the Japanese people.

**The Christian Movement in Japan.** Eighth annual issue. Edited by D. C. Greene and E. M. Fisher. Tokyo. 1910. The Conference of Federated Missions. Pages 685.

This edition of the Missionary Annual of Japan has the unusual value of containing the principal papers and addresses before the semi-centennial conference commemorating the planting of Protestant Christianity in Japan. These papers have not been published together in any other form. No other publication gives the full survey of Christian work in Japan.

#### IV. BIBLICAL LITERATURE.

**Commentary on the Gospel According to Matthew.** By Prof. A. T. Robertson, A.M., D.D. New York. The Macmillan Company. Pages 294. Cloth, 60 cents.

This attractive volume belongs to "The Bible for Home and School" series which is under the general editorship of

Professor Shailer Matthews. This series seeks to put within the reach of preachers and Sunday school teachers the results of the best recent scholarship in compact form and in a spirit of "loyalty to the Scriptures as a foundation of Christian thought and life".

Six other volumes have already appeared, "Genesis" and "Isaiah", by Professor H. G. Mitchell and John E. McFayden, respectively; "Acts", by Professor Gilbert; "Galatians", by Professor B. W. Bacon; "Hebrews", by Professor E. J. Gospeed, and "Ephesians and Colossians" by Rev. Gross Alexander.

The comments are brief and the point scholarly and judicious. The introduction, which covers fifty pages, is a capital piece of work. Abreast of the most recent work on the sources of the Gospel, the author leaves you with the impression not that the Gospel is an uncertain mixture of uncertain sources, but a thoroughly reliable history by one who possessed full knowledge and wrote with purpose and power. Two appendices complete the book, one on "The Testament of the Twelve Patriarchs" and the other on "The Language and Style of the Gospel of Matthew", both of which show the same mastery of the material and the same good judgment as the rest of the work.

This would be an invaluable series if all the volumes should prove as accurate in scholarship, as clear in exposition, and as conservative in conviction as this. J. H. FARMER.

**Some Elements of the Religious Teaching of Jesus According to the Synoptic Gospels.** Being the Jowett Lectures for 1910. By C. G. Montefiore. Macmillan Company. New York and London. 1910. Pages 171. Price 75 cents.

The author is one of the foremost modern Jewish philanthropists and leaders. He is quite aware of the fact that much of the importance of his discussion is due to his standpoint. It is a tragedy that a modern Jew comes to the study of the teachings of the greatest Jew of all time, to say no more, as a stranger and an outsider. Mr. Montefiore is the author of a Commentary upon the Synoptic Gospels and does not assume

the hostile tone toward Jesus once so common among cultivated Jews. Mr. Montefiore regards Jesus as Unitarians do (p. 164), not as the orthodox Jews do (p. 116). He considers himself thus apart from both those orthodox Jews who glory in their law and the Christians who glory in Jesus. The real Jew thinks as much of the law as the Christian does of Jesus. By "law" he means also "tradition". That is exactly the charge Jesus made against the Pharisees. They put their traditions in place of the commandment of God. Mr. Montefiore says (p. 6): "The Cross of Christ, with all which it implies, is a proverbial stumbling block to the Jew; but no less is the law with its delights a stumbling block to the Christian". There is some force in this contrast, but our trouble with the law is not that we do not like it, but that we cannot keep it. Jesus frees us from the curse of the law. Mr. Montefiore says: "But then this Jew was the founder of the new, rival, and very soon the persecuting, creed" (p. 7). It is true, sadly true, that Christians have persecuted Jews. Mr. Montefiore lives under the shadow of that awful fact. But he should have been fair enough to have stated that Judaism began the persecution. The names of Jesus, Stephen and Paul ought to suffice for that aspect of the matter. On the whole Mr. Montefiore has not achieved the impossible. He has given a sympathetic appreciation of the ethical teachings of Jesus. He speaks kindly of the Messianic claims of Jesus. He looks at Him admiringly, but stops short of a full acceptance of Jesus as Messiah and Lord. He hopes both Christian and Jew are near the Kingdom.

A. T. ROBERTSON.

**Pictures of the Apostolic Church; Its Life and Thought.** By Sir W. M. Ramsay, D.D., D.C.L., LL.D., Litt.D. Philadelphia. 1910. The Sunday School Times Company. Pages 420. \$1.50 net.

Dr. Ramsay wrote the Sunday school exposition for 1909 on the life of Paul in the Sunday School Times. These were done with Dr. Ramsay's accustomed skill and scholarship. They are more popular in style, but none the less accurate. No living man knows Asia Minor and its bearing on the career

of Paul as well as does Sir W. M. Ramsay. There are not so many novel suggestions and contributions in these chapters as in the earlier books for the simple reason that they have already been made. But here, better than elsewhere, the average man can get the results of Dr. Ramsay's researches in simple language and popular form. The book thus has a value all its own.

A. T. ROBERTSON.

**Researches in Palestine.** By L. L. Henson, D.D., pastor of Cranston Street Baptist church, Providence, R. I. Boston. 1910. Salem D. Towne.

In substance this treatise was originally written as a thesis for the University of Chicago after a journey of several months through Egypt and Palestine under the direction of Professor Herbert L. Willett. As the work of excavation in Palestine has made great progress since his visit, he attempts to bring the work done in the thesis down to date and to make it of greater interest and service in this form. While various articles and books have appeared of late in our own and other languages, giving the results of exploration here or there in Palestine and dealing pretty thoroughly in a fragmentary way with the work done at this place or that, no work in English has appeared hitherto essaying to give in a single volume the results of researches in general in Palestine. So there was need of a small book that would give the inquiring reader an adequate idea of the progress made in the last quarter of a century in the exploration and study of the Holy Land. As Professor Lewis Bayles Paton, of Hartford, says in the foreword, Dr. Henson has undertaken this task, and has achieved it with conspicuous success. He shows a mastery of the literature, a recognition of the fundamental problems, and an ability to decide on the basis of the evidence that is not often found in works of a popular character. The little book may well be commended as a trustworthy introduction to the science of Palestine archæology.

GEO. B. EAGER.

**The Days of His Flesh.** The Earthly Life of Our Lord and Savior Jesus Christ. By the Rev. David Smith, M.A., D.D., Professor of Theology in Magee College, Londonderry. George H. Doran Company (Hodder and Stoughton), New York. 1910. Eighth edition. Revised. Pages 549. Price \$2.00 net.

The revision consists in the correction of clerical errors and in some additions to the notes. The book has had a phenomenal reception and deserves it. The first edition appeared in September, 1905. It is a wholesome sign when a volume of such solid merit maintains such a steady sale. The book is large enough to cover the whole ground in a most satisfactory manner. There is abundance of Jewish learning and use of the early Christian writers without the overloading of the Talmudic material as in Edersheim. The careful work of modern commentators (like Bruce, Broadus, Zahn, Allen, Swete, Plummer, Westcott) was not at the service of Farrar and Geike. Prof. Smith is a thorough student and alive to all the real problems, but he does not get swamped in detail nor is he carried away by mere rhetoric. He has a vivid imagination which is kept within due restraint. His standpoint towards the Gospels is critical, at points a trifle too critical, but he is wholly loyal to Jesus. The book is therefore a splendid combination of qualities necessary for the great task. The public has been quick to see that here was a book on the greatest of themes that meets the demands of the modern man who loves Jesus Christ and wants to know all about Him that the books can tell. Dr. Smith wrote this great book while pastor in the little town of Tulliallan, Scotland. The book has carried his fame all over the world.

A. T. ROBERTSON.

**The Resurrection Narratives and Modern Criticism.** A Critique mainly of Professor Schmiedel's article, "Resurrection Narratives", in the *Encyclopaedia Biblica*. By Thomas James Thorburn, D.D., LL.D. Kegan Paul, French, Trübner & Co., Dryden House, London, England. 1910. Pages 217. Price 6s net.

We have here a very able, clear and satisfactory piece of work. There is perfect candor in facing squarely all the

facts. The difficulties and discrepancies in the testimony concerning the resurrection of Jesus are carefully examined. The objections of Schmiedel are patiently analyzed and clearly refuted. The Subjective Vision Theory of Schmiedel is shown to be as unsatisfactory as the Objective Vision Theory of Keim. All the other theories which discredit the report of a real bodily resurrection are passed in piercing critical review, such as the Swoon Theory, the Apparition Theory, the Telegram Theory, theories of Fraud (Theft of the Body by the Disciples, Conspiracy Theory), Theory of Roman Interference, Mythological Theory. The weakness of each of these hypotheses is set forth in strong light. The objection to resurrection on the ground that it is supernatural is shown to be thoroughly unscientific, Huxley being witness. Paul's theory of an exchange of the "Natural Body" for the "Spiritual Body" is explained and contrasted with the resurrection of Jesus. Dr. Thorburn carefully discusses each of the manifestations of Christ and the total result is an eminently sane and powerful exposition of the great fact. The book is not long, but long enough. It keeps on the main track all the time.

A. T. ROBERTSON.

**The Secret of the Lord.** By the Rev. W. M. Clow, D.D., Glasgow. New York and London. 1910. (Geo. H. Doran Company) Hodder and Stoughton. Pages 353. \$1.50 net.

This third volume from Mr. Clow is more than welcome. He is following the same rich vein that he worked in "The Cross in Christian Experience" and "The Day of the Cross". It is the death of Christ that is the "Secret of the Lord". Mr. Clow begins with the withdrawal to Cæsarea Philippi where Jesus tests the Apostles concerning His person and mission. After the transfiguration Christ begins to disclose to the disciples the fact of his death. It is in truth the great secret of Christianity and it is the tragedy of His life that the disciples could not understand Him till it was too late to gain comfort from them, nor indeed were they at all prepared for the great catastrophe. The same penetration, spiritual insight, depth of feeling, elevation of sentiment, direct-

ness of statement characterize this new volume from Mr. Clow and guarantee for him a still wider hearing.

A. T. ROBERTSON.

**Der Stil der Paulinischen Predigt und die Kynisch-stoische Diatribe.** Von Lic. Rud. Bultmann, Repetent a. d. Universität, Marburg. Vandenhoeck und Ruprecht, Göttingen, Germany. New York. 1910. S. 143. 1 M. 25 pf.

The late Dr. Blass held (against Deissmann) that Paul had received some impress from the Asiatic rhetoricians of his time. There are rhetorical elements in Paul's addresses and epistles that can be paralleled in the stylists of the period. This is amply shown by this treatise of Bultmann. This monograph is a fine piece of work and gives a careful list of the rhetorical figures in Paul's writings such as antithesis, paradox, personification, etc. One does not feel quite sure that Paul has been himself a student of rhetoric in the technical sense of the term. Certainly he was not an Atticist. He used the vernacular *κοινή* though with the flavor of a man of culture. Most of the figures of speech in Paul's writings may be due to the passions of his soul which burst the bonds of formal rhetoric or to the play of his brilliant imagination when on fire. It is doubtful if Paul often made conscious use of rhetorical artifices. But Bultmann's book is a most excellent piece of work.

A. T. ROBERTSON.

**Der Apostel Paulus und Sein Werk.** Von D. Eberhard Vischer, Professor an d. Universität in Basel. B. G. Teubner. Leipzig, Germany. 1910. S 143. 1 M 25 pf.

This little volume belongs to the "Aus Natur und Geisteswelt" series. The author sketches the condition of the Roman world and the standpoint of the current Judaism. Then he describes the conversion of Paul and his propaganda for Christ. Half of the book is devoted to a treatment of the churches, the epistles, and the gospel of Paul. This is done with clearness and ability, though with necessary condensation and brevity. A Baptist is naturally interested in the author's discussion of Rom. 6:4-6. He says that modern thinking has

some difficulty (p. 77f) in getting Paul's point of view, but he proceeds to interpret Paul correctly as giving "a symbolic meaning" to baptism as a "picture" of the experience of "a new life" which he has begun. He admits also that baptism was immersion, though he notes the modern sprinkling (besprengen). On the whole it is a very useful handbook indeed and one who wishes to have a summary of present-day German thinking will find it helpful. The author's style is flowing and interesting.

A. T. ROBERTSON.

**Expositions of Holy Scripture.** Fifth (and last) series. By Alexander Maclaren, D.D. New York. 1910. A. C. Armstrong and Sons. Eight volumes. \$10.00 net.

With these eight noble volumes the great task of Alexander Maclaren is concluded. It is a source of great joy to know that he was allowed to live long enough to complete so gigantic an undertaking. It is not, of course, a commentary in the strict sense of the term, since he does not comment on every verse nor always on every chapter. But the great passages come in for luminous exposition. It is done with all of Maclaren's charm and spiritual insight. The scholarship is thorough, but is subordinate always to the purpose of expository discourse. I have had occasion to make careful use of a large part of the sermons on Second Corinthians and have found them exceedingly helpful. The eight volumes cover the following portions of the New Testament: I and II Corinthians, Ephesians, Galatians, Philippians, I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews, the Catholic Epistles, Revelation. Happy the preacher who can have them all.

A. T. ROBERTSON.

NOTE—In the January number on page 125 the author of *The Living Atonement*, Rev. John B. Champion, M.A., B.D., appeared as "Chapman". Also on page 157 *The Junior Republic* was disguised as "*The Jewish Republic*".



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