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BOOK REVIEWS

I. CHURCH HISTORY.

The Development of Christianity. By Otto Pfleiderer, D.D., Professor at the University of Berlin. Translated from the German by Daniel A. Huebsch, Ph.D. Authorized edition. New York. B. W. Huebsch. 1910. Pages 319.

This is the third volume in a series of popular lectures on religion in general, and on the origin and history of Christianity in particular, by the distinguished author. His general position is well known. He is a convinced evolutionist of a very pronounced type. This philosophical conception of history dominates the author's interpretation of every person, event, movement and doctrine. The controlling power of this idea is seen in the following quotation, "In the theory of evolution, the central idea is that things grow from their beginnings by natural necessity," page 12. And again, "'Evolution' I understand to be that *becoming* which moves according to law and strives toward an end, in which everything is fruit and seed at the same time, in which every phenomenon is conditioned by what has preceded and conditions what is to follow. If this is to hold true of history, too, there can be no absolute, perfect point which would be an exception to the general law of conditioning and limitation by time and space. Least of all is it possible to find a perfect thing at the beginning of a development-series", p. 16. Such a philosophic presupposition renders the objective treatment of history impossible. When applied to Christianity it necessarily reduces all Bible history to the position of mythology, makes Jesus a product of the past and a less perfect being than many who now look up to Him as Lord, sees only

good in every phase of all the long story, no matter how dark and bloody some of it may appear to ordinary human eyes. An absolutely consistent application of the principle of religious development is of course impossible. The human mind revolts against it. But the theory is in this book so applied as to empty Christianity of almost all that has been distinctive about it. Pfleiderer returns to the discarded views of Baur and resolutely undertakes to revive them again, against the almost unanimous thinking of his own country as well as the rest of the world. He represents Jesus as He is regarded by orthodox theology as of purely mythical origin. New Testament history, especially that of the Gospels, originated in myth, or was borrowed from heathenism. The accepted account of that period is wholly unreliable. Equally so is the so-called "primitive Christianity" which the modern school of critics are trying to discover and restore. He rejects the views of the Catholics, the old Protestants and the new Protestants and will have nothing but Baur.

He constantly refutes his own theory of development by frequent criticisms of this or that phenomenon in Christianity; for, if everything which is has arisen by the force of an inner necessity, if it could not be except as it is, then it is folly to condemn or praise; then good and bad, right and wrong, true and false, do not happen in human history; then there is no degeneration, but only an ever increasing good. It is needless to say that Pfleiderer does not go that far. He applies his principles of development only where it suits him, and distributes praise and blame with a rather lavish hand.

Pfleiderer frequently misrepresents Scripture. For example he says (p. 43) that Christ prayed (John 17) that His followers might become one "as Christ Himself had *become* one with Him". The idea of *becoming* is wholly absent. Other cases equally as glaring show how philosophic bias leads to perversion of Scripture.

There are a good many mistakes of fact. On page 119 the French king Clovis is placed at an earlier date than Constantine; on pp. 103f Hildebrand is twice called Gregory II;

on p. 228 it is said that the Anabaptists and Anti-trinitarians were closely allied at the beginning, being largely represented by the same men, whereas most of the Anabaptists accepted Nicene theology without question; on p. 237 William Penn is said to have been the first to embody the principles of civil and religious liberty in a political government, whereas Roger Williams had done so in Rhode Island nearly fifty years before the settlement of Pennsylvania; on p. 245 George Whitefield is said to have belonged to the stern Calvinists, while the fact is that he was a very moderate Calvinist.

The work of translation was very well done, but some German terms were retained which should have been translated. Examples are *Kurfürst* (Elector) p. 234, *Mährisch* (Moravian) on pp. 240f; on p. 289 appears this ungrammatical statement: "Schleiermacher begins that the Christian consciousness moves, etc."

The work is especially good in its brief and lucid expositions of recent philosophic and theological work and views in Germany.

W. J. MCGLOTHLIN.

Kurzgefasste Kirchengeschichte für Studierende. Besonders zum Gebrauch bei Repetitionen. Von Lic. theol. H. Appel. Teil 2: Kirchengeschichte des Mittelalters. Leipzig. 1910. A. Deichert'sche Verlagsbuchhandlung. Pages 292. Preis M. 3.80.

The first part of this excellent handbook of church history has already been noticed in these columns. This second part carries the work forward from the age of Justinian to the Reformation. The work is intended for students, as a guide in study and review. It is therefore brief, but at the same time full enough for clearness and scientific accuracy. Truth of fact and statement are not sacrificed to brevity. This kind of work is exceedingly valuable for students who find themselves so overwhelmed with the mass of details in the larger works on church history as to be unable to disentangle the important and follow the progress of the great movements. The book would have been more helpful had there been references to larger works which the student should use. A valuable feature consists of numerous tables in which the eye can take

in at a glance the main facts in an important series of events. It is also provided with maps and carefully prepared indexes.

W. J. MCGLOTHLIN.

L'Affaire Tyrrell. An episode de la Crise Catholique. Par Raoul Gout. 1910. Librairie Critique Émile Nourry. Pages 321.

George Tyrrell was one of the ablest of the so-called Modernists of the Catholic Church. A Protestant by birth and early training, intensely religious and unsatisfied by the Anglicanism which he knew, he joined the Catholics and became a Jesuit early in life. He was soon disillusioned and speedily fell into conflict with his order. A few years of controversy resulted in his expulsion from the order and his ultimate excommunication from the Church. It is the same sorrowful story which could be told of many another Catholic scholar who was compelled to be disloyal to his conscience or suffer the most painful punishment which the Church can in this day inflict.

The story of this affair is, in the book under review, well told, with sympathetic appreciation of the ability and character of Tyrrell and profound feeling for the struggle through which he was called to pass. Several original documents, some of them not before published, are reproduced, the most notable one being a letter of Tyrrell to the General of the Jesuits in which he finally severed his relations to that order. It shows a depth and passion which reveal Tyrrell as a great soul. He did not wish to rend but modify and reform the Church, and died feeling himself a good Catholic.

W. J. MCGLOTHLIN.

Westminster Sermons. By H. Hensley Henson, D.D., author of "Preaching to the Times". New York. 1910. A. C. Armstrong and Son (now George H. Doran Company). 311 pages. \$1.25 net.

Dr. Henson is pre-eminently *the prophet* of the Anglican church in an epochal hour. With clear vision and dauntless courage he proclaims the essential religion of Christ in the midst of a people led aside to an undue emphasis on forms. He is one of the most virile and cultured preachers of modern

times. Any volume from him would be a blessing. This one is especially valuable because of its timeliness. There are three classes of sermons in the volume, with eight sermons (or papers) in each section: Anglicanism, Theological and Ecclesiastical, Social and National. Thus it is seen that we have here besides a message to his own church, an apologetic for the thought of our time and a call to the social tasks of Christianity.

Whether the prophet will be heard by his own people is not for an outsider to say. It is very doubtful whether he is not unduly hopeful. He feels sure that the conception of Christianity here presented "is properly characteristic of the National Church of England, though, in recent years, obscured and generally disowned". He thinks, also, that the "question of reunion. . . . would at once enter a more hopeful phase, if the prohibitive condition now insisted upon by Anglican authorities (in spite of Anglican history which might seem to disallow it as involving self-stultification) were abandoned". That such abandonment is soon to be looked for seems unlikely at this distance. It looks as if a part—a large part—of the Anglican church, especially the clergy, is too blinded by their own exaltation to confess the equality of Christians on a New Testament basis.

W. O. CARVER.

Monasticism: Its Ideals and History. *The Confessions of St. Augustine.* Two lectures by Adolf Harnack, translated by E. E. Kellett and F. H. Marselle. New York. Putnam's Sons. Pages 171. \$1.50 net.

Two of the best known of Harnack's smaller works are here given in English dress. That on Monasticism is one of his earliest productions and has passed through many editions in the German. It remains one of the most stimulating and striking presentations in brief space of the ideals and history of monasticism. The little work on Augustine's Confessions is not so well known, but it is equally worthy of study. It is well that they have at length appeared in English. The work of translation, especially in the earlier pages of the volume, was not very well done. The English is crabbed and some-

times almost unintelligible. Harnack's clear and beautiful German sentences are ruined by a too slavish imitation in the translation. The latter part of the book is much better.

Enchiridion or Hand Book of the Christian Doctrine and Religion. Compiled (by the grace of God) from the Holy Scriptures for the benefit of all lovers of the truth. (By Dietrich Philip. Translated from the German and carefully compared with the Dutch (in which language the book was originally written), by A. B. Bolk. Elkhart, Ind. 1910. Mennonite Publishing Co. Pages 539.

Next to Menno Simons himself Philip was the most important of the early leaders of the Mennonites. He was pious, active and learned. His writings have been highly prized among the religious body to which he belonged, having been translated into German and French but until the present time they have not appeared in English. The translator has, therefore, rendered a distinct service, not only to his own communion, but to all who would know the fundamental teachings of this earnest and godly Christian body. The reviewer has had no opportunity to compare the translation with the original or with other translations; but it is fairly smooth and is no doubt well done. The writings themselves are well worth reading, for, although there is much that is polemical in them, still there is deep piety, genuine religious feeling and wide acquaintance with the Scriptures.

Baptist Confessions of Faith. By W. J. McGlothlin, Ph.D., D.D., Professor of Church History in the Southern Baptist Theological Seminary, author of "A Guide to the Study of Church History," etc. Philadelphia, 1911. American Baptist Publication Society. xli+368 pages. \$2.50 net.

Baptists have for a long time professed contempt for "creeds," and most of them have been ignorant of their own confessional history. Yet no facts concerning the predecessors of modern Baptists could be of much more value to them than a knowledge of what was professed by them in various countries and at different times. This information, in a tolerably complete measure, is for the first time here made accessible to

the Baptists and to other people. Heretofore only men of research could know the facts.

Dr. McGlothlin has been at much pains to collect all available material on the subject. The limits of space required the omission of some material that he desired to include; he was not in every case able to reach the original sources; and he modestly bids us to expect errors in detail. The confessions in other than the English language have been translated, but the effort has been made to enable the reader to know the appearance of the confessions as at first published.

A very brief, but highly illuminating "Introduction" outlines the history of creed making in Christianity. Historical introductions and brief expositions set forth the circumstances under which the various confessions were adopted and so the reader is enabled to see the meaning and understand the form of statement where in many cases these would be quite unintelligible or easily misunderstood. Dr. McGlothlin begins with the forerunners of the English and other modern Baptists, giving us in *Parts One and Two* confessions and professions of Anabaptists and Mennonites. *Part Three* treats of English Baptists under the two classes "A" *Arminian*, "B" *Calvinistic*. *Part Four* treats of the same two classes, in the inverse order, of American Baptists. *Part Five* groups "Confessions of Other Nationalities," including German, French, Swedish, etc.

Later editions will call for some revisions and let us hope additions of materials now necessarily omitted; but the publication is epoch-making in Baptist historical literature. Those who essay leadership of divisions among Baptist people will henceforth be criminally ignorant if they fail to study the history of Baptist differences and fellowship.

Baptist confessional history is full of instruction for all those who would rightly apprehend the place of Christianity in the State and the forms of the faith most likely to meet the demands of our modern democratic ideals in civil and religious life. For all such the needful information is now made accessible.

W. O. CARVER.

II. PHILOSOPHY AND APOLOGETICS.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., D.D., and other scholars. Volume III, Burial-Confessions. New York, 1911. Charles Scribner's Sons. Octavo, xvi+961 pages. \$7.50.

It has become evident that this Encyclopædia is to be of very great importance. In reviewing Volume II. we called attention to the wide range of subjects discussed. It approaches the scope and proportions of a general encyclopædia treated from the ethico-religious standpoint.

Volume III. is a notable one for the great number of important subjects and their elaborate treatment, amounting in several cases to extensive treatises. While, inevitably there will be inequalities in the matter of space assigned topics this volume is far less open to criticism in this respect than the preceding volumes. The "Puriats" would hardly be expected to occupy seventeen pages, especially when followed immediately by "Burma" with only twenty pages.

The method of having different phases of a subject treated by different writers prevents unity but provides a very useful variety and secures greater scholarship than generally could be otherwise secured. Twenty writers are represented in the eighty pages devoted to "Calendar" and the discussion is remarkably complete.

"Calvinism" is given eight and a half pages by Dr. Orr, who limits his work to an exposition of Calvinism and its earlier developments in the theologies of Protestantism. It is to be regretted that later modifications, the present position and influence, and the general influence of the system in history could not have been included.

The treatment of "Caste" is analytical but leaves much to be desired on the historical side. "Call, calling," is treated from the purely theological standpoint, which really does great violence to Paul's treatment of this important conception. Among the important subjects treated with gratifying ful-

ness are "Children," "Charms and Amulets," "Circumcision," "Communion With the Dead," "Communion With the Deity," "Confessions." "Cannibalism" is explained on the basis of the strictly natural evolution of man. "Church" is treated with fulness but with serious incompleteness and with a measure of space devoted to the "Church of England," utterly beyond reason.

Among the words which one misses are: *Calender, camp-meeting, candle-stick, census, choir*. Some of these may be treated under other headings, but they should appear at least for cross-reference.

W. O. CARVER.

The New Schaff-Herzog Encyclopaedia of Religious Knowledge. Volume IX. Petri to Reuchlin. New York, 1911. Funk and Wagnalls. Pages 518. Price \$5.00 per volume.

Each volume in this great work has attractions of its own. The constituency of the Review and Expositor will be chiefly interested in "The History of Preaching" by Dr. E. C. Dargan. This notable article covers thirty-two pages and is really a splendid hand-book on the subject, full and fresh and helpful. The longest discussion in the volume is that on Presbyterianism. The Puritans, the Popes, the Plymouth Brethren, all receive generous notice. It is not necessary to give a table of contents, but, among the more notable articles, one can mention those on Philo, Pharisees, Platonism, Philosophy of Religion, Polity, Priest, Portugal, Prussia, Prophecy, Psychotherapy, Pseudepigrapha, Resurrection. The titles will give one some conception of the range of topics covered. The bibliographies are full and useful. There are only three more volumes due.

A. T. ROBERTSON.

The Historic Christ in the Faith of Today. By William Alexander Grist. New York, 1911. Fleming H. Revell Company. 517 pages. \$2.00 net.

This work is a distinct contribution to the critical literature, so abundant now, concerning the reliability of the Gospel story and the historicity of Jesus as the Christ. The author comes to

his task with a wide acquaintance with the critical work of modern scholars, both destructive and constructive. But he apprehends that the facts about Jesus are not to be arrived at by mere cold intellectualism working on a strictly scientific basis. There must be some explanation of phenomena and this involves philosophical inquiry. Then the facts, whatever they are, are personal facts with infinite human interest, and so can be apprehended only in sympathetic approach. It is, therefore, the aim of the author to introduce into the study of Christ Jesus the metaphysical and the human elements along with the scientifically critical. The method is worthy the highest commendation. The author's application of the method cannot be said to be wholly successful. He is too much under the spell of the demands of the critical, scientific attitude of the hour to be quite free. The very effort to adjust the facts to "the faith of today" is a snare; a snare into which we are all apt to fall. Jesus Christ is not to be moulded and manipulated to fit into the passing fancies or conceits of the hour. He has something to contribute to the thought of our time, as to all times. All this Mr. Grist recognizes fully enough in principle, but in practice he hesitates to draw his own conclusions and affirm with apologetic hypothesis what his searching analysis and cogent reasoning has justified him in saying with more definite conviction.

The inconsistencies and other difficulties in the narratives of the Gospels and in the presuppositions of the Epistles are to be frankly recognized, but they are too often exaggerated out of deference to a cold rationalism of doubt and denial.

The author, evidently himself accepts the historicity of the birth stories, the supernatural element in the life, the physical resurrection; but he holds these tentatively and seeks to show that a vital faith in the Christ might dispense with these. One does not find fault with him so much for this admission as for the wavering when he comes to a conclusion to which all his arguments have led with clearness.

As to the deity of Jesus it is recognized that here we have a metaphysical problem beyond our comprehension, and stress

is laid on the human ideal realized in Jesus, but it is not overlooked that His supreme value is to be sought in that in Him God became human. Here the author comes close to the Unitarian exaltation of humanity (p. 59), but guards his statement within the paragraph. The conception and interpretation of Jesus moves on a high plane throughout the discussion. The devout spiritual tone is gratifying. The scholarship is of the first order. The style is noble and the work is in all respects a notable one in its field.

W. O. CARVER.

Protestant Thought Before Kant. By Arthur Cushman McGiffert. New York. Scribner's. Pages 261.

This small volume is altogether admirable. It is marked by a clearness of insight, comprehensiveness and firmness of grasp and lucidity of statement that leave little to be desired. The subject is important and the author's acquaintance with the original material as well as with the most notable works in this field is thorough. The introductory chapter deals with the general characteristics of Christianity in the Middle Ages and the eve of the Reformation as preparatory to the body of the work. The remaining chapters are devoted, one each, to Luther, Zwingli, Melancthon, Calvin, the radical parties of the Anabaptists and Socinians, English Reformation, Protestant Scholasticism, the Pietism of Germany, England and New England, and Rationalism in England, France, Germany and America. The author's treatment of Luther and the Radicals is on the whole the best, while the chapter on Rationalism is much the longest and most detailed. The author's sympathy with this school of thought is very apparent, but he is fair, unusually so, to all parties.

The title of the book is much broader than its contents. It is not a history of Protestant thought before Kant, but of the theological thought in that period. Even in this restricted field the author has confined himself for the most part to the great names in the course of theological development. This was obviously the best disposition which could be made of the

limited space at the author's disposal, but the title should have been brought into harmony with the contents.

W. J. MCGLOTHLIN.

The Divine Reason of the Cross. A study of the Atonement as the Rationale of our Universe. By Henry C. Mable, D.D. New York. Fleming H. Revell Co.

In ten chapters, and 184 pages, Dr. Mable presents an illuminating and vigorous treatment of a very mysterious yet fundamental doctrine. The cross is the exhibition of the purest love and the highest reason. The vicarious and redemptive principles are the ground work of the universe. The Cosmos is pervaded with the life which reaches its sacrificial climax in Calvary. The titles of the chapters will indicate the scope of the work. The Cross and Highest Reason, the Universe Redempto-Centric, the Reconciled Antinomy in God, The Father's Sharing Calvary, the Divine Mediation Unique, the "Cross" as Watchword, Superabundance of Grace, the Moral and Forensic One, the Evangelical Principle, Faith and Philosophy Congruous.

Dr. Mable has a strong grasp on the deep things of God, and gives us an insight into the profound and vital depths of the atonement of Christ which are often either overlooked or rejected. Many will be grateful to the author for a treatise so sane and strong, so spiritual and Scriptural.

BYRON H. DEMENT.

The Theology of the New Testament. By Walter F. Adeney, M.A., Professor of New Testament Introduction, History and Exegesis, New College, London. London. Hodder and Stoughton.

The Theology of the New Testament receives at the hands of Prof. Adeney a brief, able and comprehensive treatment. The teaching of Jesus Christ is considered in its bearing on the Kingdom of God, the Person of Christ, the Revelation of God, the Gospel, Redemption, Conditions of Membership in the Kingdom, the New Ethics, and The Future.

The Kingdom is not territorial and temporal but spiritual and eternal, and destined to become universal. Regeneration is the vital condition of membership. Christ carried out in pre-

cept and example the ethical teachings of the Old Testament. He perfected the law. Jesus used the word EKKLESIA twice. In the first instance it signifies a local community (Matt. 18:17) and in the second it is used with reference to the whole body of Christians (16:18)

In regard to the future life Jesus taught that the believers shall attain unto the resurrection. The author says the resurrection "is not for all men: it is only an inheritance of the redeemed. There is no resurrection of the impenitent wicked." Yet he believes the wicked will have a conscious existence after death, and suffer gradations of penalty according to light and conduct in earthly life.

The second main division of the book discusses the Theology of the Apostles. The position is well maintained that "the teachings of the several apostles are in essential harmony with the life and thought of Jesus Christ." He thinks, however, that substantial fruit of criticism is preserved in the "variations of type and the perception of development in doctrine."

The first or primitive type is represented by the earlier speeches in the Acts of the Apostles, the history of the Judean churches, and the epistles of James and Peter. The tone is practical rather than speculative. There is a pervading Jewish conception, and a scant recognition of a breach between Christianity and Judaism. The second or Pauline type has its highest exemplification and exposition in the life and writings of the great Apostle to the Gentiles. This type of theology is "vigorously anti-legal, revealing the emancipation of Christianity from Judaism." It is spiritual, mystical, experimental, and cosmopolitan. Three stages of progress are observable in the Pauline type. The period of early missionary activity is characterized by a plain declaration of elementary truths, and the period of controversy, by a complete exposition of the doctrines of grace and life; while the third period embraces the Epistles of the Captivity, and reflects a calmer mood where the personal and the mystical are in the foreground.

The third or Johannine type of theology has been preserved in the writings of the fourth Evangelist. The controversy with Judaizers within the church is ended and Christianity is

in contact with the thought of the Gentile world. John's theology "starts from the person of Christ, His death and resurrection, and builds upon the facts of living Christian experience, and combines these two series of data with a new spiritual interpretation of the Old Testament." Essential unity and historical development are the two striking characteristics of New Testament Theology.

BYRON H. DEMENT.

New Testament Theology. New and revised edition. By Henry C. Sheldon. The Macmillan Company, 1911. Pages 360.

A manual of New Testament theology sufficiently full to present the essentials of the subject without undue condensation, and at the same time brief enough for use as a textbook, has been much desired by teachers of New Testament theology as well as by many busy pastors and lay leaders. The German works are usually long and some of them quite objectionable in style. The shorter works written by Americans or Englishmen have been too brief or without sufficient comprehensiveness for the most part. Professor G. B. Stevens' *Theology of the New Testament* is the largest and most ambitious work in English, and it is rather too elaborate for use as a text book manual. The volume before us has 360 pages, and is written in an attractive style. The author discusses in chapter I the sources of New Testament Theology, and in the five chapters which follow he presents in order The Teachings of the Synoptic Gospels, then Acts, James and Revelation in a single chapter, the Pauline Theology, Modified Paulinism (Hebrew's and First Peter) and finally the Johannine Theology.

It is impossible to do more here than indicate briefly the point of view of the book. The author agrees with the current view in critical circles that there was in existence when Matthew and Luke wrote a collection of "logia" or sayings of Jesus from which they freely drew. These Gospels, he thinks, are apostolic in character and trustworthy. He holds that the accounts of the virgin birth of Jesus in Matthew and Luke represent actual historical facts. The author denies the Kenosis doctrine which asserts such a self depotentialion on the

part of Christ as involved the laying aside actually of the divine mode of existence for the human, but rather stands for the view that the selfemptying of Christ refers to the form of manifestation and not to essential nature. Inevitably condensed treatises of this kind will seem to neglect unduly some important theme. The writer does not give, in the opinion of the reviewer, sufficient space to the discussion of Paul's conception of sin.

The writer holds that the preponderance of evidence favors the Apostle John as the writer of the fourth Gospel. He thinks personal idiosyncracies account for many of the peculiarities of John, such as the habit of "viewing things according to their absolute type," etc. The period when John wrote and the prior existence of the synoptic Gospels called for a totally new treatment of the life of Christ, reflective and interpretative rather than simply historical. This revised edition of Professor Sheldon's *New Testament Theology* will be welcomed by a very large circle of readers. It is one of the best manuals of New Testament theology and better suited to textbook uses than any of its predecessors.

E. Y. MULLINS.

Divine Transcendence and Its Reflection in Religious Authority.
An Essay. By J. R. Illingworth, M.A., D.D. London and New York, 1911. Macmillan and Company. xvi+255 pages. \$1.75 net.

How far we have moved in our customary methods of thought within a generation is well illustrated in this book when one reads it and feels how unlike it is to nearly all that are read today. In material it is modern enough but in method it has the order, the cogency, the poise and the weakness and defects of the *a priori* deductive method one followed with so much admiration and delight a quarter of a century ago. One thinks of *Butler's Analogy* and *McIlvaine's Evidences of Christianity*. The motive of the author is to lay emphasis on the transcendence of God in a day when the dominance of the idea of His immanence tends so strongly to pantheism. A little more than a decade ago the author published a volume on the *Divine Immanence*, but rightly apprehends

that the opposite emphasis. It is quite clear however, that the real objective of the author's discussion of his theme lies in its application. He is seeking to save the principle of eternal authority in religion. Grounding this in the transcendent God he seeks to show that it inheres by consequence in the church, the creed, the sacraments, the Old Testament and the New Testament. He relies on arguments that are hardly acceptable to modern thinking and his tracing of the authority from God to the episcopacy involves an apriorism that cannot convince. History is not now to be written in the deductive way. Dr. Illingsworth has long been recognized as one of the foremost apologists within the English church and this work is along the traditional lines, but recognizes quite extensively the newer discoveries and methods.

W. O. CARVER.

Man's Tomorrow. By William W. Kinsley, author of "Views on Vexed Questions," "Old Faiths and New Facts," etc. Boston, 1911. Sherman, French & Company. iv+190 pages. \$1.20 net.

The effort is here made to give an up-to-date presentation of the argument for immortality of the human soul. The case is presented from the standpoint of scientific investigations of the nature of the soul and its powers and manifestations and the results of the efforts of the societies for psychical research to establish the truth of communication with departed souls; then from the implications involved in the facts of general and of biological evolution, along with the greatly enlarged understanding of the physical universe; and finally from the processes of human life along the lines of "unveiling" and "unfettering." The style is marked by the exuberant rhetoric of popular address, and is usually very attractive. The argument is not always compelling but is generally sound and recognizes always its limitations with commendable frankness. The effort to explain the nature of the Divine personality is very interesting, and as clear as any that has been offered.

It is a fault that the work is not supplied with an index, nor a table of contents, nor even with page headings that indicate anything of the nature of the discussion.

W. O. CARVER.

The Dilemma of the Modern Christian, How Much Can He Accept of Traditional Christianity? By Edward H. Eppens. Boston, 1911. Sherman, French and Company. Pages 184. \$1.10 net.

While it is nowhere stated the dilemma seems to be between rejecting all that was formerly believed in Christianity and falling under the disgrace of not being "modern."

Our author writes *con amore*, in a brilliant, epigrammatic style; dashes away traditions with jaunty grace and revels in statements of balanced contrast. He thinks Paul was a man of great ability, but used his powers, largely unconsciously, to pervert the religion of his Master, whom he really never knew. He consumed a "surprising amount of space" "in the exercise of logical sleight-of-hand" and perpetrated "exegetical monstrosities," and in his lead Christian exegetics have been wont to follow through the centuries. But the whole method is now exposed and the modern man knows how absurd is any evaluation of Jesus as more than a splendid human exponent of God, to whom we are silly to pray and who does not deserve or desire our worship. But through the teaching and inspiration of Jesus we have an enthusiasm for fellowship with God. The author is by no means vicious in his attitude toward "orthodox" Christianity. He is merely intoxicated with "modernism," victimized by a fervid imagination and ensnared by the forms of his splendid rhetoric. He manifests broad human sympathies, a high estimate of religion, extensive learning, distinctly radical prejudices and a genial disposition. The road through Christian tradition is "tortuous," but "any road is worth traveling that leads us to God."

W. O. CARVER.

The Priest. A Tale of Modernism in New England. By the author of "Letters to His Holiness, Pope Pius X." Boston, 1911. Sherman, French and Co. 272 pages.

It is beside our function to criticise this work as literature. It is thrilling in interest to the theological student from beginning to end. The impulses, ambitions and methods of the *modernists* in the Roman Church come into view in the most intensively human way, along with the dogmatic obscurantism, the tyrannical discipline, and the determined authority

by which the church holds back all tendencies to scientific study of religion by its priests. The dangerous tendencies of the modernists and their essentially extreme rationalism appear incidentally and, so far as the author is concerned, unconsciously. With a shrewd insight the author has introduced the obscurantism and oppression of Protestant orthodoxy. Modern political problems arising from immigration and socialism play a part also. The ethics of priests in the church remaining in her communion and administering her ordinances while secretly repudiating her authority and interpreting her dogmas in a fundamentally new sense find a considerable place. It has to be confessed, too, that while at one place the conclusions comport with sound morals there is not a little of Jesuitical reasoning on this point, and the fact that the author is still discharging the functions of a priest while putting forth this book anonymously when he knows that he would be excommunicated instantly were his identity known to his superiors shows that he has not yet had the courage to be true to the higher ethical principles that are announced at some places in his work. The considerations that hold a priest to his post even when he has no faith in his performances are traced in the book with a deep humanity that call out the full sympathy of the reader.

W. O. CARVER.

Protestant Modernism or Religious Thinking for Thinking Men.
By David G. Torrey, B.A., Minister in Bedford, Massachusetts.
New York, 1910. G. P. Putnam's Sons. xi+172 pages. \$1.50 net.

The author has traveled the road from traditional faith into the regions of doubt and unbelief and back again to the borderland of Orthodoxy. Viewed from that standpoint the work is instructive and helpful. There is a buoyant cheerfulness of tone that bespeaks contentment and even joy in faith, expressed in a flowing and clear rhetoric. But there is not the depth of thought, nor the cogency of reasoning one looks for in "religious thinking for thinking men." The author's views, apparently adopted from a rather extreme critical school without thorough personal research, are sustained with the assever-

ative "certainly" and similar affirmatives. The thinking is at some points superficial, for example, in the views of God and his omniscience and in the conception of sin.

The physical resurrection is explained with the easy adoption of the hysterical, mythical, and subjective theories loosely combined. The living Christ is all that is needed and He is clearly present to believing hearts. He may have some sort of body. So may we in our future lives. May be not. It really makes no difference. Such is the author's attitude. On the ethical and strictly spiritual aspects of Christianity the author is very strong and helpful, as far as he goes. It is on the thought side that he is weak.

W. O. CARVER.

A Beginner's History of Philosophy. By Herbert Ernest Cushman, A.M., Ph.D., Professor of Philosophy in Tuft's College. Volume II. Modern Philosophy. Boston, 1911. Houghton, Mifflin Company. Pages xvii+377. \$1.60 net.

Volume I of this work was noticed in our issue of April. The present volume is, of course, on the same plan and has the same excellencies. Modern Philosophy is made to begin with 1453 and is divided into four periods: (1) The Renaissance, (2) The Enlightenment, (3) German Philosophy, (4) The Nineteenth Century Philosophy. The turning points are very appropriately fixed at the publication of Locke's Essay on The Human Understanding, Kant's Critique of Pure Reason, the death of Hegel.

The personal element and the circumstances determining the personal attitude of the great thinkers again find a large place in the discussions. Four maps and two illustrations add to the clearness of the impression on the student. The work is made very attractive for "beginners." The author recognizes that a teacher is needed for the guidance of the student, but this work will be the proper thing in the hands of the student.

W. O. CARVER.

Christianity and the Modern Mind. By Samuel McComb, co-author of "Religion and Medicine" and "The Christian Religion as a Healing Power;" author of "The Making of the English Bible."

New York, 1910. Dodd, Mead and Company. xvi+343 pages.
\$1.50.

This is an able, reverent and on the whole, conservative effort to state in outline what the modern educated man may accept of Christianity as handed down to us from the past and as embodied in our New Testament. Fully recognizing the difficulty of any man's estimating "the spiritual tendencies of his own generation," and the complicated nature of those tendencies in this generation, the author still ventures "to believe that we are about to witness a great revival of interest in the spiritual and vital aspects of life, and more especially in religion as a shaping, guiding, reconciling force in the individual and in society." This revival he would promote by mediating "to thoughtful but non-academic persons the main conclusions about the origin and meaning of the Christian religion, to which the general body of scholars have come or are coming." In the light of history it is hardly to be assumed that "scholars" are to determine the fate of religion, or especially, that religious revivals wait on their conclusions. In several notable crises revivals have come and recovered religion from the rationalistic slaughter-pens of "scholarship." Another assumption in which the work is at fault is that the historicity of recorded facts is to be tested by our conception of what could or would have occurred in history. On this basis history comes to be, ultimately, an apriori science, which is as bad as *naïveté*, in a different way. Once again, not only the facts, but the value of facts and experiences are assumed to be dependent, for the most part, if not wholly, on our being able to comprehend and scientifically to explain the facts. That is not a safe assumption in any practical engagement of human life. But having pointed out these assumptions, which do not seem to be quite explicit in the author's consciousness, let us add that scholarship is by all means to be sought, that the fullest possible comprehension of the facts and the completest explanation of experiences and phenomena are to be arrived at. And this work has made valuable contribution toward these desirable ends. And, too, in the chapters on "Religion in Modern Society" and "The New Conception of Missions" he

contributes to the better understanding of the Christian task and the way of achieving it.

W. O. CARVER.

The Lantern of Diogenes. By N. B. Herrington, M.D. Raleigh, N. C., 1910. For sale by Alfred Williams & Co. and by the author, Wilson, N. C. xxi+289 pages. Postpaid, \$1.62.

This work has two "Parts" with an introduction, a letter from a Bishop and a reply by the author, a preface to the second Part, an appendix concerning the legend of "The Wandering Jew," and an "addendum" giving an account of the last days and death of the Diogenes of the book, a certain Mr. Eliot, a schoolmaster in North Carolina who died in 1881. As the work is largely biographical, and as the author seems to express much of himself in the whole discussion, and, moreover, as he has invested the prefaces and other personal elements of the work with a human interest, there is a certain engaging vitality in the whole that serves to maintain the interest even after the reader has concluded, as soon he must, that there is really no very good reason why the work should ever have been given to the public. It undertakes to discuss all sorts of questions affecting philosophy and religion. The discussions are largely cast in the essay-conversational style and are of a very fragmentary or summary character, as might be expected from the fact that there are above forty chapters. They represent a rather wide reading and a considerable amount of reflection but without any definite system and with little power of correlation. The purpose seems to be mainly to expound a certain sort of Theistic but antichristian skeptical rationalism. The criticism of the character and teaching of Jesus are violent and virulent, even coarse and wholly lacking in insight. The work makes no contribution to the problems of thought or life.

W. O. CARVER.

Christian Life and Belief. A description and defense of the pulpit. By Alfred E. Garvie, M.A., D.D., Principal of New College, London. London, 1911. James Clarke & Co. Pages 228. Price 2s. 6d.

The distinguished principal of New College wrote these

chapters as articles in *The British Congregationalist*. There was widespread demand for their appearance in book form and they well deserve it. The papers are distinctly popular, but also thoroughly scholarly and modern in tone. Dr. Garvie holds fast to the verities of the faith, while he meets criticism with open mind and is ready to make every concession demanded by the facts. He has a special grasp on the modern situation and the book will be very useful to many ministers.

Truth on Trial. An exposition of the nature of truth, preceded by a critique of pragmatism and an appreciation of its leader. By Paul Carus. Chicago, 1911. The Open Court Publishing Company. v+138 pages. \$1.00.

The genial, self-confident scholar, Dr. Paul Carus, has here brought together five of his articles in *The Monist*, appearing in 1908, 1909, 1910, dealing with Pragmatism, especially with its shallow conception of *truth*. The pragmatic idea of the relativity and changeableness of truth is exposed and refuted, while the validity and value of the conceptions of abstract truth, its eternal nature and comprehensive unity are presented with force and usually with clearness.

It is the pragmatism of Professor William James that is dealt with, and the Professor was, perhaps, one of the least profound and adequate of the abler set of exponents of the system, if indeed it has any claim to be called a system.

The Fundamentals— A Testimony to the Truth. Volume IV. Chicago, 1911. Testimony Publishing Company. 125 pages. Paper, 15 cents, eight \$1.00, one hundred \$10.00.

By this time these publications have become well known as they are distributed free to about a quarter of a million Christian workers and teachers. The present volume has an extended critical answer to the question, "The Tabernacle in the Wilderness: Did it Exist?" by Rev. David Heagle, Ph.D., D.D., who also translates a discussion of "The Bible and Modern Criticism" by the distinguished German Professor, F. Bettext. Other articles are by Dr. Orr, Prof. Caven, and Mr. Philip Mauro.

Religious Beliefs of Scientists. By Arthur H. Tabrum. Introduction by Rev. C. L. Drawbridge, M.A. London. 1910. Hunter & Longhurst. Pages 166. 2 shillings 6 pence.

This is a new and valuable sort of apologetic. To meet the claim so constantly put forth by "the Rationalistic Press Association" that scientists were almost unanimously not believers in God, a collection of letters from scientific men, without editing, except as to arrangement, are published in this volume. A second similar volume is to follow, a questionnaire having been sent out looking to this end. The work has a curious interest and a timely value. A biographical note accompanies each letter. It is a distinguished array. No letter has been published without permission.

The Truth of Christianity. Being an examination of the more important arguments for and against believing in that religion. Compiled from various sources by Lt.-Col. W. H. Turton, D.S.O., late Royal Engineers. Seventh edition; twentieth thousand. New York. 1910. G. P. Putnam's Sons. Pages 604. \$1.25 net.

This work by an eminent layman has long been recognized as a standard work in apologetic literature. Its method is still largely deductive but there has never been, as there cannot be, the difference between inductive and deductive thinking that most writers of our day imagine. There is still room for a work on "Christian evidences", and this is the modern work in that line. Sections on Natural Religion and Jewish Religion prepare the way for the Christian defenses.

Modern Substitutes for Christianity. By Pearson M'Adam Muir, D.D. London and New York. 1910. Hodder & Stoughton.

In the Baird lectures for 1909 the minister of Glasgow Cathedral does not undertake except incidentally to meet the atheistic clamor of Great Britain, but applies himself with clearness of exposition and force of argument to the claims of such as hold on to religion while they seek to evade, or ignore, or deny the Christ. He brings under review morality independent of religion or, as we may say, morality as a religion; the religion of the universe, the worship of the cosmic

order; the religion of humanity or the Positivist substitute for the worship of God; and non-Christian Theism. These are all rather clamorous and troublesome tendencies in Great Britain and they are dealt with vigorously in this volume.

The Person of Christ. By Edward H. Merrell, D.D., LL.D., lately President and Professor of Philosophy in Ripon College, Oberlin, O. 1910. Bibliotheca Sacra Company. xiii+175 pages. \$1.00 postpaid.

Rightly fixing on the Person of Christ as the central point in current religious controversy the author proceeds to "a consideration of the homiletic value of the Biblical view of that nature and person". First of all he defines this view and shows its relation to the Trinity and specifically to the Holy Spirit and to the nature and value of the Bible. Other chapters then present the significance of the Person of Christ for the essential conceptions and the tasks of Christianity.

Goethe und Darwin: Darwinismus und Religion. Von Prof. D. Dr. R. Otto. Göttingen. 1909. Vandenhoeck & Ruprecht. Has from Lemcke & Buechner, New York.

Two interesting papers in a pamphlet of 40 pages.

III. RELIGION AND MISSIONS.

The Modern Missionary Challenge. A study of the present day world missionary enterprise, its problems and results. By John P. Jones, D.D., author of "India's Problem, Krishna or Christ," "India, Its Life and Thought," etc. New York, 1910. Fleming H. Revell Company. 361 pages. \$1.50 net.

The lectures delivered at Yale, Bangor and Oberlin, in the fall of 1910 are here given to the great audience of students of missions at home and abroad.

The author's two superior works on India and his thirty years of distinguished missionary service in India prepare the reader for a high order of work in a volume dealing with all phases of the missionary enterprise in its modern relations. He came to his lectures fresh from the sessions of the Edin-

burgh conference and not only speaks under the inspiration of that meeting but draws upon the matured reports of its "commissions" for information and conclusions.

Dr. Jones discusses the problems and the promise of missions from the standpoint of the home churches and the foreign workers with rather unusual calmness and balance of judgment. He nowhere seeks to be novel or original but everywhere to weigh and credit the considerations upon which must be settled many questions that face those who undertake to make Christianity the religion of all men. The author does not at all shun the commonplace but seems, with calm dignity, to lay the whole series of missionary problems before his readers. He does not hesitate to give his own views nor fail to respect the views of others.

In some matters of detail we do not find ourselves in full agreement with him, but we do feel always that he is giving the average reader a very adequate and clear view of the needs, problems, resources and prospects of the world work of the Gospel. This is one of the first class of books of recent missionary literature.

W. O. CARVER.

Jesus and the Seekers: The Saviour of the World and the Sages of the World. By Newton H. Marshall, M.A., Ph.D., author of "Theology and Truth," "Atonement and Progress," "Conversion," etc. London. James Clarke & Co., and The Kingsgate Press. 206 pages. 2 shillings 6 pence net.

The seekers here compared and contrasted with Jesus are Buddha, Mahomet, Confucius, Socrates, Nietzsche, Tolstoy; with whom and their teachings are included also the systems of Hinduism, Judaism and Christianity. While there is little new material in these chapters there is very much of freshness and vigor. With a keen insight and an almost too genial appreciation does Dr. Marshall appraise these great religious seekers and leaders, only to show wherein they fail and fall into another class when put face to face with Jesus. Very searching, very frank and very bold is the exposition of Christianity's

defects and failures when compared with the Lord's teaching and life.

One cannot quite agree with the estimates set upon Socrates and Tolstoy. In spite of their very great worth both were afflicted with idiosyncracies that so marred their methods and their effectiveness and power as to place them a little less high than Dr. Marshall does.

Nietsche has nothing like the influence in this country attributed to him in Great Britain by our author. One suspects that the author attributes to the personal influence of this erratic genius much antagonism to Jesus and his ideals that find their source elsewhere.

The spirit and style of the work are of the best.

W. O. CARVER.

With Christ in Russia. By Robert Sloan Latimer, author of "Under Three Tsars," "D. Baedeker and his Apostolic Work in Russia," "Charles Waters of the I. B. R. A.," etc. New York and London. Hodder and Stoughton, 250 pages.

No more significant religious awakening is to be found in the world today than that in Russia; no more strategic evangelical opportunity; no more urgent need for sympathetic and wise guidance of a simple-minded and excitable, but devout and fervid multitude of believers in Christ, ignorant of the ways of a practical and stable faith.

Mr. Latimer, long an enthusiastic student of the Evangelical work and needs of Russia, last year made a tour of parts of Russia and in conference with Fetler and other prominent leaders of the new order of the Gospel in that land, wrote a thrilling account of such aspects of the situation as fell under his view and came to his inquiring notice. The perils and the promise of the awakening, the sufferings and the successes of the workers, the fidelity and the failings of the followers of Christ are presented in striking stories. The book is more a series of sketches than a systematic review of the situation. It will interest any reader and thrill any one concerned for the on-coming of the Kingdom of God.

W. O. CARVER.

The Church of Christ in Corea. By Malcolm C. Fenwick. New York, 1911. Hodder & Stoughton (George H. Doran Company). viii+134 pages. \$1.00 net.

Occasionally some one writes a book that brings a message fresh and strong from God to the reader. It matters little about the specific subject, because the soul is gripped and carried into the Divine presence. Here is one of those books. It teaches much about Corea, it outlines the character and history of a strong man whom God thrust forth into that rich harvest. He is a peculiar man, an eccentric man. You don't want to be just such a man. You don't approve of all his ideas about the church and mission work. You admire remarkably strong literary gift. For the information so skilfully given you are grateful. But most of all your heart worships God for His grace and wisdom while you read.

W. O. CARVER.

Sketches from the Karen Hills. By Alonzo Bunker, D.D., author of "Soo Thah." New York, 1910. Fleming H. Revell Co. 215 pages. \$1.00 net.

The sketches here are told out of the experience of a practical and successful missionary of the American Baptist Board. There might be more of literary finish and more of order and progress in the arrangement in the stories, but there could hardly be more of naturalness, vividness and teaching of faith and devotion than are found in this volume.

The wonderful Karens, the marvelous work among them, the dangers and joys of such work come out here in narratives as simple as fireside stories of daily doings. The author discloses his own strength and beauty of character in simple artlessness. There is enough of adventure for the boys, enough of laboratory material for the scientific student, enough of religion for the devoutest reader.

W. O. CARVER.

Mystics and Saints of Islam. By Claud Field. London, 1910. Frances Griffiths. viii+215 pages. 3 shillings, 6 pence, net.

Here we have a series of sketches of the religious life and sayings of leading mystics of the Mohammedan faith. They

are mainly drawn from Continental scholars, translated by Mr. Field. They are exceedingly interesting and it is a good thing to have them brought together and made accessible to English readers. There has been little effort to sift the stories and to authenticate them and so one can by no means be sure that he is reading history. But none the less do they afford evidence of the mystic spirit among Mohammedans. The author has added some brief discussions of this mysticism, of the experience of conversion in Mohammedanism, of the evidences of Christian elements in Mohammedan literature, and of Christ in Mohammedan tradition. These discussions are too brief to be of much value except for their suggestiveness.

The volume is very interesting.

The Galax Gatherers. *The Gospel among the Highlanders.* By Edward O. Guerrant, edited by his daughter, Grace. Richmond, Va., 1910. Onward Press. xli+220 pages.

Here we have brief stories and sketches and letters, some three score of them, telling of evangelistic and educational work among the mountaineers of Virginia, Kentucky, Tennessee and North Carolina. The book boasts no literary merit, but is enlivened with a deep human interest and intimate pictures of the types of the sturdy folk of these mountains. It is a splendid work for this phase of home missions. A number of good photographic illustrations add to the charm of the work. The fact that the characters are all real and the incidents history makes it of direct value.

IV. BIBLICAL LITERATURE.

Studies in the Synoptic Problem. By members of the University of Oxford. Edited by W. Sanday, D.D. New York, 1911. The Oxford University Press. Pages 456. Price \$3.50.

This volume is worthy of an entire article and it is a pity to have to confine one's remarks to a brief notice. Oxford is entitled to be heard on the Synoptic Problem, for the work of Sir John C. Hawkins in this field is second to that of no other man. His *Horae Synopticae* made a profound impression on

Harnack and had much to do with bringing him back to more conservative views on this subject.

Dr. Hawkins has very able papers in this volume on "The Disuse of the Marcan Source in St. Luke ix:51-xviii:14," "The Great Omission by St. Luke of the Matter Contained in St. Mark vi:45-viii:26," "St. Luke's Passion-Narrative considered with reference to the Synoptic Problem," and "Probabilities as to the so-called Double Tradition of St. Matthew and St. Luke." The five papers of B. H. Streeter are brilliant and give probably the most complete treatment of it to be found anywhere. One doubts whether Mark can be shown to have used Q, but Streeter's discussion of the "Literary Evolution of the Gospels" is masterful. These papers by Hawkins and Streeter more than justify the publication of the volume. The papers by Mr. Allen, Dr. Bartlett, Mr. Addis, and Mr. Williams are less convincing, though interesting and suggestive. But Dr. Sanday has written an introduction (pp. i-xxvii) in which he surveys the whole problem of the Synoptic Gospels with his usual cyclopædic grasp of the subject and balanced judgment. Here he explains how the book came to be written. It is the result of a Seminar on the Synoptic Problem that has met three times a term since 1894. He weighs the views of the various contributors and shows the essential agreement in the papers and the characteristic variations. Then Dr. Sanday himself contributes the first paper in the book, "The Conditions under which the Gospels were written, in their bearing upon some difficulties of the Synoptic Problem." This paper throws light upon the rest of the book and makes it easier to understand how the Gospels were actually composed. These two papers by Dr. Sanday give distinction to the volume and would merit separate publication. On the whole the book furnishes the most thorough modern treatment of the vital question—the Synoptic Problem.

A. T. ROBERTSON.

Neue Untersuchungen zur Apostelgeschichte und zur Abfassungszeit der Synoptischen Evangelien.. Von Adolph Harnack.

Leipzig, Germany, 1911. J. C. Hinrichs'sche Buchhandlung. S. 114. M. 3. Geb. (M. 3.80)

The evolution of Harnack's views concerning the dates of the books of the New Testament is the most significant item in modern criticism. He for long has stood as the leader of the German liberals. He stood in antithesis to Zahn the conservative chieftain. But Harnack has steadily worked his way back to the position of Zahn. He has done this with the most acute reasoning and powerful array of arguments. In his *Acts of the Apostles* Harnack had intimated the possibility that Luke may have closed the book as he did because he wrote while Paul was still a prisoner in Rome. He had argued against it, but was not satisfied with his own arguments. Now Harnack returns to this point and gives it a thorough overhauling with all his characteristic ability. He reaches the conclusion (S. 81) that "the knowledge is won that the Acts of the Apostles, treated by itself, demands composition before the destruction of Jerusalem and before the death of Paul." He now boldly champions this early date of Acts and the consequent still earlier date of Mark and Luke. Matthew, because of it, he sets off to itself. It is hard to overestimate the importance of this new contribution of Harnack. It marks the return of criticism to sanity. It is coming back from the wilderness.

A. T. ROBERTSON.

John the Loyal. Studies in the Ministry of the Baptist. By A. T. Robertson, M.A., D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary; author of "Epochs in the Life of Jesus," "Epochs in the Life of Paul," "Short Grammar of the Greek New Testament," etc. New York, 1911. Charles Scribner's Sons. x+325 pages. \$1.25 net.

He who demands merely dry scientific criticism will pass this book by, and the man who can discover "modern scholarship" only in negative criticism will turn away likewise. The author loves the personality of John the Baptist and finds in his ministry the inspiration of an ideal labor loyally done. All the literature of the subject had been fully digested and its influence is duly manifest in the text and fully recognized in

the notes which find place at the foot of the pages. These notes include references to other authorities, to critical positions, to related subjects and their discussion, and critical expositions and suggestions of all sorts proper in such a work.

The Baptist lives before the reader impressing his personality and proclaiming his kingdom call with a vividness and force quite striking. The author does not preach to the reader, but he makes him see John and hear him preach.

The critical negations and learned notions of our time find fitting attention in the notes, but are so handled as not to obtrude themselves in the way of the vital business of the book. The reader who cares for such things will find them attended to, while the reader unacquainted with such matters will go on without recognizing them.

Dr. Robertson's sententious style and versatile disregard for strict logical continuity and for the niceties of rhetorical elegance are here at their best, being vitalized with an ardent enthusiasm for his subject.

There are twelve chapters with striking and suggestive captions which in themselves sum up the facts and meaning of the Forerunner's ministry. It is a work for every student and lover of the things of the Kingdom.

W. O. CARVER.

The Great Texts of the Bible. Edited by the Rev. James Hastings, D.D., editor of the *Expository Times*, etc. St. Mark. Charles Scribner's Sons, New York; T. & T. Clark, Edinburgh, 1910. Pages 515. Price, \$3.00, net.

Dr. Hastings has undertaken a very difficult task, but he has achieved a great success on the whole. The most vital passages in Mark's Gospel are handled with copious illustrations from current literature. The context and circumstances receive full treatment and a good outline is given. It is this outline of the text that may prove a pitfall to the preacher who merely follows it in his sermon. That is not necessary, but it is a danger. But there is a great deal of rich material in convenient form for ready use, the result of much reading and study. This book is not meant to take the place of critical

commentaries and should not be so used. It is admirably designed in its purpose if it is not abused. If the whole series is subscribed for the books may be obtained at ten dollars a volume.

A. T. ROBERTSON.

Zur Neutestamentlichen Chronologie und Golgotha's Ortslage. Von Friedrich Westberg. A. Deichert'sche Verlagsbuchhandlung. S. 144. M. 3. Leipzig, 1911.

Dr. Westberg is "Oberlehrer" at Riga and is known from his "Die Biblische Chronologie nach Flavius Josephus und das Todesjahr Jesu." In the present volume he goes over part of the same ground by way of confirmation of the position already taken. It cannot be said that he is conclusive and satisfactory in his arguments. He still holds to the view that James was born B. C. 12 (S. 31) and put to death A. D. 33 (S. 22). The arguments adduced are more specious than convincing especially in view of Ramsay's arguments about the Augustan Census in *Was Christ Born at Bethlehem?* The author thinks that the star seen by the wise men was Halley's Comet (S. 46) which appeared between B. C. 12 and 11. He is sure (S. 52) that Paul's last journey to Jerusalem was in A. D. 55. There is much learning but not always a clear vision. He holds to "Gordon's Golgotha" to the north of Jerusalem.

A. T. ROBERTSON.

The Eschatology of the Gospels. By Ernest Von Dobschütz, D.D., Professor of New Testament Exegesis in the University of Strassburg. New York and London. Hodder and Stoughton. Pages 207. Price 5 shillings.

Dr. Dobschütz spoke on this subject at the summer school of theology at Oxford and wrote four papers in *The Expositor*. He has done well to publish these in book form. He has kept his head on a subject where many go astray. It is very easy to wander into a bog on this theme. Eschatology is a subject well to the fore in present criticism and demands thorough and sane treatment such as it here receives. The present book discusses "The Significance of Early Christian Eschatology," "The Problem and its History," "Various Tendencies in the Transmission of the Gospel," "Two More Features in the Gen-

vine Jesus Tradition," and "Jesus: Various Modes of Understanding." Dobschütz refuses to rob the teaching of its spiritual content because of the eschatological form which it sometimes assumes. He rightly declines to make the eschatological element the fundamental one in the teaching of Christ. The book is a good antidote to Schweitzer's *The Quest of the Historical Jesus*.

A. T. ROBERTSON.

St. Paul the Orator. A critical, historical and explanatory commentary on the speeches of St. Paul. By Maurice Jones, B. D. New York and London. 1910. Hodder and Stoughton. Pages 299. Price, \$1.50.

Mr. Jones has done a valuable piece of work in a painstaking and scholarly manner. It is not an entirely new field, for the speeches of Paul receive a good deal of attention in the commentaries on Acts. Prof. Percy Gardner has an able chapter on the subject in the recent *Cambridge Biblical Essays*. But no one else has worked out all the details with as much care as is here done. The book is inevitably a bit out of joint because of being confined to Paul's speeches, but the effect is reassuring as to the historical accuracy of Luke reporting Paul's addresses. With minute care Mr. Jones examines all the objections raised and gives every detail so that one may see the force of the argument. It is a most satisfactory performance and the book utilizes fresh knowledge from Blass, Harnack, Ramsay, and others. One is impressed also with the skill of Paul as a master of assemblies. He was an orator in the true sense of that much abused term.

A. T. ROBERTSON.

Das Problem des Heilsgeschichte Nach Röm. 9-11. Von Lic. theol. Dr. Phd. C. Weber. A. Deichert'sche Verlagsbuchhandlung, 1911. Leipzig. S. 108. Ps. 2.40 M.

The author addresses himself with much ability to the interpretation of Paul's theodicy in Rom. 9-11 as the key to the understanding of the Epistle and, in truth, of Paul's Gospel. He holds to the historico-theological interpretation. The correct interpretation of these chapters is confessedly difficult,

the very hardest part of Romans, in truth. Dr. Weber does not dodge the problem of predestination, but he shows the national aspects of the matter also and points out how the actual history of the Jews is in accord with Paul's theodicy. There is a better day, he hopes, for the Jews. The book sketches the history of the various views that have been applied to the exposition of these chapters and is useful from that point of view also. It concerns theology as well as exegesis.

A. T. ROBERTSON.

The Records of the English Bible. The documents relating to the translation and publication of the Bible in English, 1525-1611. Edited, with an introduction, by Alfred W. Pollard, New York, 1911. Oxford University Press. Pages 387. Price \$2.50.

Among the publications called forth by the tercentenary of the King James version of the English Bible this volume will prove to be one of the most useful for those who wish to get an intimate view of the history of our Bible up to that date. The author is intimately acquainted with all the literature of the subject. In the first seventy-six pages he gives an excellent sketch of the translating and publication of the English Bible from Wycliffe to 1611. The remainder of the volume is given up to the reproduction of original documents from the same period, bearing on the origin of the various translations and the way in which they were received. Sixty-three documents are reproduced. The work of editing seems to have been done with care and accuracy, and while some of the documents throw little direct light upon the versions they all have value as giving human interest to what is otherwise a bare story. These documents have nowhere else been brought together and whoever would know the history of our Bible to 1611 will need this volume.

W. J. MCGLOTHLIN.

Messianic Interpretation and Other Studies. By the Rev. R. J. Knowling, D.D., Professor of Divinity in the University of Durham. London. 1910. Society for Promoting Christian Knowledge. Pages 181. 3s. net.

The first paper above is on "Messianic Interpretation". The other chapters treat respectively "Some Recent Criticism in its Relation to the Doctrine of the Holy Trinity", "The Pauline Theology in Relation to the Records of Our Lord's Life and Teaching", "The Eschatology of St. Paul", "The Medical Language of St. Luke and Recent Criticism", "St. Irenæus and His Newly-recovered Letter". Dr. Knowling always writes out of fulness of knowledge and has the pertinent literature at his command. These essays form no exception to his other books like "The Witness of the Epistles", "Testimony of St. Paul to Christ", "Commentary on the Acts of the Apostles". He is strongly conservative but not blindly so. He is willing and ready to argue the point out with patience and detail. Besides, he is manifestly fair and will take no undue advantage of an opponent. All these traits reappear in these papers. He has no trouble in finding the Messiah in the Old Testament; he stoutly maintains the doctrine of the Trinity; he holds strongly to the Lukan authorship of Acts.

A. T. ROBERTSON.

Der Erste Korintherbrief. Völlig neu bearbeitet. Von D. Johannes Weiss, Professor der Theologie zu Heidelberg, 9 Auflage. Vandenhoeck und Ruprecht, Göttingen, Germany. Lemcke and Buechner. New York. 1910. S. 388. 9 M.

The revision of the Meyer series has been proceeding since 1897. B. Weiss did a number of the volumes with great ability. Meyer's work is used as a foundation, but the commentary is practically a new one. In particular is this true of I Corinthians, which has just been finished by J. Weiss, the brilliant son of B. Weiss. It is also specially true of the volume on II Corinthians by G. Heinrici. These two volumes on the Corinthian epistles constitute a storehouse of modern knowledge on all the many problems which confront one in the study of these great books. Dr. Weiss has brought to bear on I Corinthians all the modern criticism and the new linguistic lore as well. The footnotes are peculiarly rich in quotations from the current Jewish literature and the early

Greek writers. There is thus a distinctly modern note in the whole work as one would expect from J. Weiss. The long-drawn out disputes between German scholars so prominent in the old Meyer are largely absent, to the improvement of the book. It is much more readable than the Meyer which it supersedes. The many editions of the Meyer series is unanswerable proof of the usefulness of the commentaries. In their new form the one on I Corinthians will surely have a new lease of life.

A. T. ROBERTSON.

A History of New Testament Times in Palestine. 175 B. C.—7 A. D. By Shailer Mathews, A.M., D.D., Professor of Historical and Comparative Theology in the University of Chicago. The Macmillan Co. New York. 1910. Revised edition. Pages 234. Price \$1.00 net.

This very useful handbook was first published in 1899 and has had several reprints, but now the volume has been overhauled and various details altered and improved. The book is one of the best in existence on the period covered.

Knowing the Scriptures. Rules and Methods of Bible Study. By A. T. Pierson, D.D. New York. 1910. Gospel Publishing House. Pages 459.

Dr. Pierson has produced a practical book for people who do not know scientific methods of study and are not likely to learn them. His rules are not those of rigid systematic study, but they offer a good deal of value to those who need them.

Novum Testamentum Graece. Textui a retractatoribus anglis adhibito brevem adnotationem criticam subiecit Alexander Souter in Collegio Mansicampensi Graecitatis Novi Testamenti Professor. Oxford. 1910. The Clarendon Press. xxiv+480 pages. 3s. net.

Dr. Souter, with enormous research and untold patience, has given us the Greek text of the English revisers of 1881 with the most important variations in the leading Greek manuscripts, the chief versions, and the leading Fathers. It is all done with great ability, compactness and clearness. There are other editions of the Greek New Testament (Westcott and

Hort, Nestle, Weymouth). They all have their merits. This edition by Dr. Souter meets a definite purpose and does it with thoroughness and satisfaction. He has made use of the most recently discovered manuscripts as well as the Latin commentaries. The critical apparatus is admirably arranged for handy use. The book will find a sure place in the student's library and will be found to meet every requirement of a one-volume Greek New Testament.

A. T. ROBERTSON.

The Study and Teaching of the English Bible. By G. Campbell Morgan, D.D. New York. 1910. Fleming H. Revell Company. Pages 99. 50 cents.

These lectures were delivered to the Friday Bible Class at Westminster Chapel. They are introductory and general in their nature and full of suggestions for beginners in Bible study. Dr. Morgan has won the right to be heard on the teaching of the English Bible.

The Kingdom Parables and Their Teaching. An exposition of Matthew 13. By Len G. Broughton, D.D. New York. 1910. Fleming H. Revell Company. Pages 121. 75 cents.

We have here a frank exposition of these parables in terms of dispensational pre-millennialism. This is the distinctive note in the whole apart from the author's well-known vigor of language and earnestness of purpose. The exegesis is not critical, but it is edifying.

The New Bible-Country. By Thomas Franklin Day, Professor in Old Testament Languages and Literature in the San Francisco Theological Seminary. New York. 1910. Crowell. Pages 30. 30 cents net.

A volume in the attractive "What is Worth While Series". Under the suggestive conceit of a newly-discovered Bible country the author presents the views and customs that maintain in the new way of thinking of the Bible in the light of scientific and critical readjustments. The viewpoint is that of the reverent meditating critic with absolute faith in the infallibility of the divine Christ Jesus.

Heavenly Visions. An exposition of the Book of Revelation. By Charles Brown, author of *Light and Life*, etc. Boston, 1910. The Pilgrim Press. Pages 272. Price not given.

The author, Dr. Charles Brown, is the pastor of the Ferme Park Baptist Church of London. These studies are based on accurate scholarship and are devotional in character. The author has preached to his people on these themes and has made popular and practical exposition of the great ideas of the book of Revelation that are needed for our day.

A. T. ROBERTSON.

A Key to the New Testament, or Letters to Teachers Concerning the Interpretation of the New Testament. By Alvah S. Hobart, Professor New Testament, Crozer Theological Seminary. Philadelphia. Griffiths and Rowland Press. Pages 175. Price 40 cents.

The matters discussed in these "Letters" are elementary, but they are just the things that many Sunday-school teachers need instruction about. The book will thus be useful.

A Gospel Monogram. Consisting of the entire texts, R. V. of the four Gospels in a parallel harmony, together with a continuous monogram combining them exhaustively. Arranged and written by Sir W. J. Herschel, Bt., M.A. Society for Promoting Christian Knowledge, London. E. S. Gonham, New York. 1911. Pages 514. Price 5s.

The extended title accurately describes the character of the book. It is useful for the ordinary purposes of a harmony and also for the combined narrative, not perfectly done, to be sure, but only skilfully done, on the opposite page. The text is luminous and inviting and convenient.

A. T. ROBERTSON.

Spiritual Sabbatism. By Abram Herbert Lewis, D.D. Plainfield, N. J. 1910. The American Sabbath Tract Society. Pages 223.

The author of this volume is a Sabbatarian, but he approaches the subject, as the title of his work indicates, from an unusual standpoint. It is not the ceremonial or ecclesiastical observance of the seventh day as an act in itself pleasing to God, which he urges but the spiritual value of the Sabbath to the religion and life of man. There is a good deal of irrele-

vant learning and discussion in the book along with a very good historical survey of the Sabbath question through the centuries. In places Scripture is emptied of its meaning by the allegorical or symbolical method of interpretation. The author comes out upon the conclusion that man needs consecrated labor for six days and consecrated rest for one. With this conclusion most of the Christian world would agree. He then further concludes that no other than the seventh day can ever be a real Sabbath. For this latter conclusion he advances no sound reasons. It is impossible to see how any day could be more sacred for the Christian than the day on which his Lord rose triumphant over death and the grave.

The Beginning and the Ending. Some thoughts on the Book of Revelation. By E. M. Smith, author of "The Zodia," "The Mystery of Three," "The Mystery of Seven." London, 1911. Elliot Stock. 46 pages. 1 shilling.

A cryptic argument for the obvious fact that Jesus is the beginning, in grace, and the ending, in judgment, of the church.

V. PRACTICAL THEOLOGY.

Souls in Action. Studies in Christianity Militant. By Harold Begbie. New York. George H. Doran Company.

The famous author of "Twice-Born Men" has continued his religious and psychological studies and extended them into adjacent and broader fields. The instances of conversion in the second book are more varied, including both men and women, and persons from higher levels of living, than are those described in the author's first volume. Some effective arguments are given in support of the proposition that Christianity is pre-eminently divine and the only religion whose spiritual fruits and victories entitle it to universal acceptance. The real thesis of the book is "the seeker becomes a saver." Conversion is a radical experience which exhibits itself in a militant life of righteousness.

The scene of operation is the West London Mission. The author's aversion to ritualism and ecclesiasticism, is in con-

stant evidence. The normal evangelical church receives scant justice. The volume is unnecessarily marred by the introduction of the writer's theological dogma of the annihilation of the wicked. Mr. Begbie is at his best in the description of the psychological phenomena of Christian experience.

BYRON H. DEMENT.

The Pre-Eminence of Christ. Sermons, lectures and outlines. Autobiography. Sermons by William Thompson. By W. A. Crouch, D.D. The Western Baptist Publishing Co. Kansas City, 1911.

This volume is published in response to a request made by the North Liberty Baptist Association, of Missouri, asking that the author "publish a volume of as many as twenty-five sermons." Instead of a literal compliance Dr. Crouch expanded into eleven chapters the sermon on "the Pre-Eminence of Christ," which called forth the request, and added other sermons, lectures and outlines from his own pen, an autobiography, and two sermons by Rev. William Thompson, one-time president of William Jewell College, whom he characterizes as "the most eloquent and unique character that has appeared among men in many centuries"—an appraisal which the two sermons, although very good ones, hardly justify.

The most important part of the book is the discussion of "The Pre-eminence of Christ" in the first eleven chapters, which it would have been wiser, perhaps to publish as a volume by itself.

The thought is vigorous and soundly orthodox, elevating Jesus Christ to the supreme position in the entire realms of theology and morality. Dr. Crouch has a mind of native logical ability. The style corresponds, being elevated in tone and energetic in diction and construction. Sometimes the author exhibits a tendency to extravagance of statement, under the impulse of great enthusiasm, as in the above quoted reference to a beloved teacher and preacher, and in his reference to William Jewell College as "an enterprise destined to be the mightiest elevating and regenerating force that God has sent the nation since its birth." On several accounts one can easily forgive the extravagance of these statements.

We sincerely hope that in the publication of this attractive volume the desire of the author, expressed in the preface, may be realized, "that some things I had felt, thought and spoken might go into some immortal record."

C. S. GARDNER.

Social Solutions in the Light of Christian Ethics. By Thomas C. Hall, Professor of Christian Ethics in Union Theological Seminary, New York. Eaton & Mains, New York; Jennings & Graham, Cincinnati.

In most respects this is an admirable book. In the first place, the author studies the ethical ideal of Christianity, and also our present social order, as to their essential, fundamental principles. The Christian ideal of society is a brotherhood of men under a divine Father. The present social order he defines as "a competitive commercial industrialism, with profits as incentive to action, and private possession of the productive tools and opportunity as its goal." The Christian ideal he, of course, finds to be inconsistent in some essential respects with this order.

He then proceeds to discuss at some length the various proposals for the rectification of the social order, such as the classical political economy (which is hardly a proposal to change the existing order, rather a justification of it in principle), the single tax, Socialism in its several forms, and the various less radical movements for social reform. There are several interesting and important chapters; but to our thinking there is no more important chapter in the book than that upon "Social Thinking and Education," for unquestionably there can never be any adequate adjustment of our stupendous social difficulties until a generation is trained up to "social thinking," a generation of men and women who will bring to this great task an intelligent comprehension of the nature of society and the causes of the present maladjustment, and who will be guided by a perfect social ideal—the Kingdom of God.

But while we commend the book most heartily in its most important features, there are some faults. For instance, the author is extreme in saying that the present social order "no more

reflects the teachings of the Kingdom of God than did the social order which put Jesus to death." If that be true, then Christianity has accomplished nothing in the way of social amelioration. Again, we do not quite agree when he insists that the man-woman-child group is fundamental; important, we should say, but not quite fundamental. The *fundamental* thing is the individual; at any rate, the individual is the unit of value, for there is no value conceivable except in terms of consciousness, and there is no consciousness except in the individual. We also think that the author goes astray in his chapter on "Political Machinery and the Kingdom." To insist that the ballot should be placed in the hands of the negro in order to develop in him the sense of social responsibility is not scientific and not Christian. Experience has shown too well that to follow this policy is to go too fast in the social education of that race. There must first be laid in negro character a foundation on which this sense of social responsibility may be developed through the exercise of the suffrage.

But notwithstanding some faults, Mr. Hall has given us a book of real value, and we hope that it may have a wide reading among the subscribers to this Review.

C. S. GARDNER.

The Problem of Unity. Preface by the Right Hon. Lord Kinard. London, 1911. Robert Scott. vii+210 pages. 2, 6.

This volume is composed of addresses at the sixty-third annual conference of the Evangelical Alliance, held in Dublin last year. There are sixteen addresses by nine contributors, dealing with "the problems of unity" under various aspects.

One is impressed with the conservative and rational view of the "problem" taken by practically all the speakers; by the frank recognition of very great difficulties to the union of Protestantism and the utter impossibility of a general union of Christendom so long as the Roman and Greek churches continue in the line of their history. It is gratifying to find little disposition to minimize doctrine or to compromise principle for the sake of formal union. "Comprehension without compromise" is recognized as the only possible policy of true Chris-

tians in seeking union. Strong emphasis is placed upon the fact of unity in all the parts of the redeemed body of Christ. The "unity of the Spirit" needs only to be recognized and guarded in the bonds of peace to promote fellowship and ultimate union.

The volume should be studied by all who pray for the union of Christ's disciples and even more by any who are so far unwilling to see progress toward that unity for which the Master Himself so eagerly prayed.

W. O. CARVER.

Servant of God and Other Sermons. By W. B. Selbie, M.A., Principal of Mansfield College, Oxford. New York, 1911. Hodder and Stoughton (Geo. H. Doran Co.). Pages 299. Price \$1.75.

These sermons develop the Scripture teaching concerning the Suffering Servant—Isaiah 53, and the Cross, in the New Testament. The fulfillment of the famous chapter of Isaiah in Jesus Christ is shown with great ability and scholarship. Principal Selbie is abreast of the best modern knowledge, and at the same time loyal to the fundamentals of the faith. He writes with freshness and force and great persuasiveness. There is a distinction in his style commensurate with the dignity of the theme.

A. T. ROBERTSON.

The Early Letters of Marcus Dods, D.D. Edited by his son, Marcus Dods, M.A., Advocate. New York and London. 1910. Hodder and Stoughton. Pages 390. Price \$1.75 net.

These letters stop at the point where Marcus Dods is called to the pastorate of the Renfield church, Glasgow, July 22, 1864. There are many delightful touches in these fresh and joyous epistles to his sisters and intimate friends. The pen pictures of men like Rainy, Innes, Candlish, Whyte are interesting. But it is Marcus Dods himself that attracts one in these letters.

It is a great human document, the story of how a really great soul met supreme disappointment with Christian resignation and searching of heart. For six years he was a pro-

bationer and was rejected by some thirty churches before he was finally called to Glasgow. He was naturally much discouraged and tempted to give up the ministry, but he held on. In the end, as all the world knows, Dr. Dods came to be Principal of New College and one of the greatest Biblical scholars of his day. There will doubtless be another volume of later letters, but these "Early Letters" have a power all their own. They speak words of cheer to every minister whose path is difficult and steep.

A. T. ROBERTSON.

In the Cloudy and Dark Day. By the Rev. George H. Knight. New York, 1910. George H. Doran Co. Pages 181. Price \$1.25 net.

Few modern writers of devotional literature have a firmer grip on the essentials of the religious life with a fresher spirit than Mr. Knight. He is not hackneyed nor does he strain after novelty. He does find blessed teaching in unsuspected nooks and corners, but he knows also how to dip his bucket in the deep well.

Threshold Grace. By Percy C. Ainsworth. New York, 1911. Fleming H. Revell Co. Pages 127. Price 50c.

This devotional study of the Psalms is in the same rich spiritual vein now so well known, that of the lamented author of "The Pilgrim Church." What a calamity the world has met in the untimely death of this gifted man! His style equals his thought.

A. T. ROBERTSON.

Practical Pedagogy in the Sunday School. By A. H. McKinney, Ph.D. New York. Fleming H. Revell Co. 16mo. cloth, net 50c.

Dr. McKinney is a well-known Sunday-school worker and has the happy faculty of presenting in every day language and in concise form some of the results of the best pedagogical learning of our day. The average teacher will be greatly helped by a thoughtful perusal of this simple, vital and timely little volume.

Doctrinal Unity and Organic Union of the Lord's People. By R. K. Maiden, (Western Baptist Publishing Co.) Kansas City, Mo. Pages 71, Price 10c.

A series of editorials originally published in *The Word and Way*, of Kansas City and now appearing in pamphlet form. They seek to set forth a Scriptural basis for Christian union. Union is desired and the author believes it will come along the line of religious awakening, softening denominational frictions and exalting Scriptural authority.

VI. MISCELLANEOUS.

The Life of Alexander Maclaren, Preacher and Expositor. By David Williamson, with a chapter by Rev. J. H. Shakespeare, M.A. London. 1910. James Clarke & Co. Pages 265. Price six shillings.

On May 5, 1910, Alexander Maclaren, one of the world's greatest preachers, passed away at the ripe age of eighty-four. Early in June his "Life" appears. With a little wonder at the rapidity with which it was produced one eagerly takes up the book to learn more of him about whom the whole world has known something for many years. And it contains a good deal that has not been known—facts about his early life, glimpses of his methods and ideals of work, personal impressions and estimates of the quality and power of his preaching, extensive quotations from various sources. All this is very interesting and more or less valuable and possibly the best that could be done now. But one cannot escape the feeling that it is scrappy and inadequate, that it was gotten out to catch with sales the interest that was aroused by the death of the great preacher. Let us hope that it is not the definitive and final "Life". Surely such a subject is worthy of a great biography. In the meantime let us be grateful for the present work which is both readable and valuable. Dr. Maclaren's career in the pulpit has been one of the most instructive and influential in the whole history of preaching. His life and the reading of his sermons have great lessons for the preaching and preachers of to-day and of all time.

W. J. MCGLOTHLIN.

Democracy and the Party System in the United States. By M. Ostrogorski. New York. 1910. The Macmillan Company. \$1.75 net.

The masterful author of this book is a progressive Russian and was one of the most active members of the first Duma. After the triumph of the reaction leading to the dissolution of the Duma he undertook the revision and abridgement of his great work, *Democracy and the Organization of Political Parties*, for the benefit of a large circle of American and European readers, and, accordingly, came to this country to study our latest political developments. The results are given to the public in this volume, devoted exclusively to the United States. The book may well be classed with De Toqueville's great work and Bryce's *American Commonwealth*, and, like those books, is more valuable because written by a clear-eyed and broad-minded foreigner. What is brought over from the author's original two-volume work has been thoroughly revised and brought up-to-date and much new matter is added. The political and social evolution of the United States has inevitably rendered some parts of the work of the wise and patriotic founders obsolete. They could not foresee the history and destiny of their country. They did not anticipate the flood of Democracy rising above the gates erected, nor the all-pervading development of Party, nor the ominous coming of conquering plutocracy. These factors—Democracy, Party and Plutocracy—have completely altered the direction of government and gone far to make the Constitution a dead letter. Extra-constitutional forms have developed, which have frequently superseded or encroached upon the constitutional order. Now the author's contention is that to understand the American government of to-day one must study well these extra-constitutional forms; that the body and soul of this extra-constitutional system are to be found in the parties with their elaborate organization, which have grown up concurrently with the Union; that, along with the constitutional government, this extra-constitutional system should be studied, and

that, not by the statesman, or student of government only, but by every citizen, who would contribute to the progress of the nation and the betterment of the civic life. It is to the study of the evolution of the party system and its actual workings, that this book is devoted. Many a minister will find data here well worth his study and use.

GEO. B. EAGER.

The Sea Kings of Crete. By Rev. James Balkle, F.R.A.S. With 32 full-page illustrations from photographs. New York, Macmillan Company; London, Adam and Charles Bloch. Pages 274. \$2.00 net.

Twenty years ago this book would have been an impossibility. We were still under the pall of the Homeric "legends". True, Schliemann had startled the world by his discoveries at Troy. But there were skeptics in abundance. Now Mycenæ has come to be a name that marks a great and splendid civilization covering a millennium or two before the "historic" Greece that we know. Schliemann has vindicated Homer. Then Evans began his work at Knorros in Crete. To-day a whole new world parallel, perhaps antecedent to, Mycenæ stands revealed. Minos is no longer myth. The Labyrinth is known, the wonderful Palace at Knorros. Pictures of ladies dressed in the latest Parisian styles have been found three thousand years old. Curious linear writing on clay tablets may be the precursor of the Greek tongue. For hundreds of years there was a great Cretan Empire of the Sea on a par with the power of Egypt and Babylon. It came to a sudden end, perhaps by conquest. But the veil has been partially lifted from one of the darkest periods of human history. It is all graphically told and beautifully illustrated in this volume.

A. T. ROBERTSON.

The New Nationalism. By Theodore Roosevelt, with an introduction by Ernest Hamlin Abbott. New York, 1910. The Outlook Company. xxi+268 pages. \$1.50 net.

Mr. Roosevelt is the extremely rare combination of prophet and statesman; the seer and the actor. His tour of the country in 1910 was marked by some notable addresses, and his cam-

paign of that season was further executed through the columns of *The Outlook*. He has at no time spoken more nobly and more comprehensively of the national virtues and ideals that are to be cherished and achieved by the citizenship of America. The immediate influence of his campaign for ideals was limited by the direct bearing it had on an impending election and by the insistent questioning of his motives. But he spoke words of permanent value which are here presented under the headings "The New Nationalism," "The Old Moralities," "The Word and the Deed," "The New Nationalism and the Old Moralities." Mr. Abbott is an enthusiastic Boswell to Mr. Roosevelt. Dr. Lyman Abbott contributes in a closing chapter an "Historical Summary" of the principle of Federalism which may be said to be the formative principle in the "New Nationalism." There are many still who draw back from Mr. Roosevelt's intense Federalism but not many who dare openly repudiate the ethical demands he makes upon our nationalism.

The doctrines herein set forth with the well-known vigor and often with the characteristic vehemence of the ex-President's intense personality are to play an increasingly great part in our national development.

W. O. CARVER.

Impressions of Mexico with Brush and Pen. By Mary Barton. With twenty illustrations in color. New York, 1911. The Macmillan Company. xi+164 pages. \$3.00 net.

The pen pictures of this volume are not without value, being told with vivacious interest, with good descriptive power, and with many a smart side remark. It is the physical more than the human that is described, but the human gets into the picture more or less all the way along.

The rare beauty and charm lie in the contribution of the brush which has given us a score of exquisite pictures. The natural scenes are caught and held for us, with just enough of idealization to make them the best and truest art. They are such as you linger over and carry in the gallery of the imagination, exalted for having seen them.

Syntax of Classical Greek from Homer to Demosthenes. Part two. By Basil Lanneau Gildersleeve with the co-operation of Charles William Emil Miller, of Johns Hopkins University. American Book Co., New York and Cincinnati. 1911. Pages 190, 332. Price \$1.50.

It is gratifying to note the appearance of another volume in Dr. Gildersleeve's great work on Greek Syntax. It is to be hoped that the remaining volumes may come out with more speed. The present volume is mainly a discussion of the doctrine of the Greek Article by Prof. Miller. It is on the whole the most elaborate treatment of the article in English. Practically every use of the article is copiously illustrated. The general plan of Part One is pursued. There is the minimum of discussion with a wealth of illustration, the examples arranged in chronological order. This plan makes the work a mine of information for students who wish to study the syntax on the historical plan.

A. T. ROBERTSON.

The Durable Satisfactions of Life. By Charles W. Eliot. New York. T. Y. Crowell & Company. Pages 198. \$1.00.

Ex-President Eliot appears well in these essays—all except the last one, the now famous "Religion of the Future". He here plays the role of a prophet and outlines modern Unitarianism as the coming religion. It is hard to believe that he is right in his forecast. Unitarianism has always been the coming religion, but it has not come and will never come in our judgment. The other essays do not trench upon theology and it must be confessed that Dr. Eliot is more satisfactory in the ethical than the religious sphere. He has a ripe culture and a rich experience of life at its best in that line and knows how to express it in language of great beauty. "The Happy Life", "Great Riches" and "John Gilley" divide honors with the essay which gives the title to the book.

The case of John Gilley is that of a typical New England pioneer who came of sturdy stock and who conquered the wilderness and helped lay the foundation of the greatness of American life. He is chosen as a representative average man

who is not remembered long after he dies, but whose life was eminently worth living.

A. T. ROBERTSON.

A Pocket Dictionary of Greek and English Languages. Compiled by Prof. Karl Feyerabend, Ph.D., of Cöthe, Germany. Part I. Greek-English. Langenscheidt'sche Verlagsbuchhandlung, Berlin-Schöneburg. The International News Co., New York, 1911. Pages 419.

The book is convenient, but not exhaustive nor wholly authoritative.

The Antigone of Sophocles. Translated into English verse. By Joseph Edward Harry, Professor of Greek in the University of Cincinnati. Cincinnati, 1911. Robert Clarke Co. Pages 69. Price \$1.00 net.

There is an introduction which sketches the story in *King Oedipus* and the *Seven Against Thebes*. The translation of the *Antigone* is done with great ability and vividly reproduces the power of this wonderful drama. Prof. Harry is one of the foremost Greek scholars of the day.

American Baptist Year Book. 1911. J. G. Walker, D.D., Philadelphia. American Baptist Publication Society. 252 pages. 50c.

The editor has a very difficult task in which he gets far from gratifying coöperation on the part of the clerks and secretaries on whom he must largely depend for his material. Still one cannot but think that it would easily be possible to give more completely and accurately the officers of State bodies. There are many omissions and errors in these that even a little pains ought to have avoided. There are errors in the titles of periodicals and other faults in their treatment.

From no other source can we get the information here supplied and it is provided by the Society at a loss. It ought to have a very wide circulation as a reference book.

The Jaws of Death, Or In And Around the Canons of the Colorado. By Prof. Edwin J. Houston, A.M., Ph. D. (Princeton). Illustrated by H. Weston Taylor. Philadelphia, 1911. The Griffith and Rowland Press. 395 pages, \$1.25 net.

Volume III of "The Young Mineralogist Series" by the popular and prolific author of books for boys, intended to teach

various types of science. In this volume Mormons and Indians are introduced for adding to the adventure and interest of studying mineralogy in the mountains and canons of the West.

What Dreams May Come. A Study in Failure. By Florence Nevill. Boston. Sherman, French & Co. 1910. 75 cents net.

The story of an atheist who was brought by the faith of a little child to feel that there might possibly be some future. It is another symptom of the regnant doubt of the times and of the wistful longing for light and certainty.

The Great White North. The Story of Polar Exploration from the Earliest Times to the Discovery of the Pole. By Helen S. Wright. New York. 1910. The Macmillan Company. Pages 487. \$2.50 net.

It is a fascinating story which is here told. The North Pole has had a strange charm for hundreds of daring spirits through the ages. The northern lights have thrown a weird spell over the imagination of the most resolute of men. They have dared the great white silent places and many have died in the endeavor to reach the Pole. Peary has at last reached the goal and the spell is at last broken. But it is all told in this volume and the many illustrations add greatly to the reader's interest. Cook's claims are mentioned, but are not accepted.

The Ifs of History. By Joseph Edgar Chamberlin. Philadelphia. 1907. Henry Altemus Company. Pages 203. 50 cents.

A very interesting way of studying history is pursued in this volume, wherein twenty-two strategic events in history are taken up and speculations presented concerning the very different course history would have taken had the immediate issue been different. As illustrations we may cite "If Charles II had accepted the kingship of Virginia", "If Abraham Lincoln's father had moved southward, not northward", "If the Moors had won the Battle of Tours". Incidentally evidence is presented for belief in the guiding hand of Providence, although the author does not insist on this.

We Young Men. By Hans Wegener. Introduction by Sylvanus

Stall. Philadelphia. 1911. Vir Publishing Company. Pages 204. Manila paper, 70 cents net.

A manly discussion upon the highest human plane of "the sexual problem of an educated young man before marriage". The appeal is to "purity, strength and love", developed with skill and aided by practical instruction.

Questions for High-Churchmen. By R. J. Cook. With historical and explanatory notes. Eaton & Mains; and Jennings & Graham. 1910. Pages 59. 25 cents net.

A vigorous challenge to the High-church party in the Anglican and American Episcopal Church to face the facts of history that render more than absurd their exclusive claims and conviction of folly, if nothing worse, in their professions of desire for unity of the whole body of Christians. If this party deserves any attention at all this little book will serve the purpose well.

The Need of Revising Morals and Laws. A lecture delivered by Lady Cook (née Tennesall Claffin). London. 1910. Hayman, Christy & Lilly. Pamphlet. Discussing sexual standards and women in politics. One penny.

The Piano Forte and Its Music. By Henry Edward Krebbiel. 1911. Scribner's. Pages 320. With portraits and illustrations. \$1.25 net.

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