

Literature.

THE JOHANNINE LITERATURE AND ACTS.

THE JOHANNINE LITERATURE AND THE ACTS OF THE APOSTLES. By Henry Prentiss Forbes, A.M., D.D. Vol. iv. of 'International Handbooks to the New Testament.' (New York and London: G. P. Putnam's Sons. Price 7s. 6d.)

THE plan of this series assigns more prominence to the results of critical processes, in their bearing upon the interpretation of the New Testament, than to the details of proof. A certain scrappiness is almost inevitable in the notes; the comments now and then seem bare and curt. What is more, in the hands of an inferior scholar, the introduction might easily become sketchy or crude, *obiter dicta* scratching the surface instead of delving to the root. But Dr. Forbes, like his fellow-countryman who edited the Synoptic Gospels in this commentary, manages to impress the reader with an equity and penetration of judgment which suggest that behind the brevity of the paragraphs, necessitated by the limits assigned him, independent and open-minded work must lie. The main characteristic of the volume is sturdy sense. This is particularly visible in the pages upon Acts and the Apocalypse, though Dr. Forbes assigns too little weight to the 'apologetic' element in Acts as addressed implicitly to the Roman world, and cannot grant Luke more than the possible composition of the 'we-journal.' The Apocalypse is assigned to Domitian's reign, and expounded in popular fashion on the lines of the best modern criticism, while the Imperial cultus and Nero redivivus are properly recognized. From point to point the problems of literary criticism as well as of eschatological tradition appear to be estimated very fairly.¹ The pages upon the Fourth Gospel are more flexible to the

touch of modern criticism than any English commentary of recent origin. Dr. Forbes has no fear of tradition. He sees that 'the picture of Jesus waging a controversy at Jerusalem with Jews concerning His divinity or humanity as Messiah is clearly unhistorical, and that these Jews and their arguments are the second-century realities such as confronted Justin, and produced the *Dialogue with Trypho, a Jew*' (p. 158). A standpoint of this kind makes his notes stand by themselves in English. Like Wellhausen and Heitmüller, he independently thinks of chaps. 15-16 as a duplicate tradition (p. 162); more happily, he treats the tradition in a way that suggests he is to be added to the growing number of scholars who accept the hypothesis that John the son of Zebedee was martyred early in the first century. This involves John the Presbyter in the authorship of the Gospel. Altogether the commentary is striking by reason of its frankness, and for the most part its contents are quite satisfactory as the presentation of its theory. The edition certainly will form an excellent companion and introduction, for those who cannot read German, to Mr. E. F. Scott's masterly volume on the Fourth Gospel's Theology. Finally, a few pages on the Johannine Epistles treat these in a similar spirit of critical detachment, although the exigencies of compression prevent much discussion of details.

The success of this unpretentious book cannot be appreciated, indeed, until one remembers the unique difficulties of the New Testament books, which form its subject, and the limit under which the author had to work. From a study of the Johannine literature especially, most critics, unless they carry their conclusions ready-made to the ground of debate, have still to return with an armful of open questions and a handful of results. The partial agreements won upon the field of the external evidence are not as yet balanced by much harmony upon the relation of the historical to the symbolical element in the Fourth Gospel, and the literary structure of the Apocalypse still presents problems of perplexing obscurity. Criticism of it is too often a sort of illuminated smoke. All this renders the composition of a commentary on these books difficult, and the production of an adequate

¹ The number of the Beast, by the bye, has gone the way of many nobler things of late, and suffered a sea-change into Yerahmeel. Dr. Cheyne (*Traditions and Beliefs of Ancient Israel*, 1907, p. 248) now holds that ἀριθμος γὰρ ἀνθρώπου ἐστίν (13¹⁸) is a gloss on τὸν ἀριθμὸν τοῦ θηρίου, and that the number has supplanted 'Asshur-Ishmael,' the fuller name of the district called usually Yerahmeel or Yishmael. The Logos in 19¹²⁻¹³ is also (pp. 60, 293) corrected with משרא, which is a current corruption of Yerahmeel, the Divine Being.

commentary very difficult. We lay down Dr. Forbes' volume with the sincere wish that he had had twice the space at his command, and with the hope that he may find it possible to return before long to a more thorough discussion of the critical problems which he has shown himself here so competent to handle. An adequate English edition of the Johannine literature, in whole or part, is still within Bacon's 'chart of things to be wished for.'

JAMES MOFFATT.

THE RELIGION OF THE EGYPTIANS.

A HANDBOOK OF EGYPTIAN RELIGION. By Adolf Erman. Translated by A. S. Griffith. (Constable. 10s. 6d. net.)

The best review of this book would be a reprint of Mr. Griffith's preface. But that is not the privilege of a reviewer in this country, where an author is not even allowed to review his own books, as is so freely and so satisfactorily done in Germany. The next best is to read the book and say what we think of it ourselves.

The first thing is that it is a guide-book. The next, that it is a revolution in guide-books. Its language is not the language of guides (the only language which philology has not yet classified), it is such language as ordinary men and women use. Its explanations have coherence and connexion. The objects in the museum are illustrated, so that we can fancy the guide with his stick pointing to them; but they are in order, there is a progress in thought, a development in execution, one thing leads on to another. The whole method of 'conducting' is altered. That which before was a test of physical endurance has become an instruction in restfulness.

Now, as we pass through this imaginary museum with Dr. Erman, we do not expect to be told where this thing was found, what that thing is for: we are in the presence of thoughts, not things; we are conversing with an ancient mysterious people; we are following the progress of their religious development. And the secret is, not merely that Professor Erman is the discoverer of an historical development in the religion of Egypt, but chiefly that he has kept himself altogether out of sight and left us to trace the progress of the Egyptians ourselves, simply arranging for us their ideas of the gods and of the life to come.

To the student of Egyptology the chief value of the book will be, not in Professor Erman's own opinions, some of which are too novel to be reliable, but in the fulness of the quotations from the original texts, together with the accuracy of the references. Henceforth it will be in the power of the poorest scholar to study the sources for himself and form his own ideas of the religious life of the Egyptians, and it would be difficult to find a better mental training. If any reluctance to admit the study of Religion into our seminaries still exists, this volume should remove it. In the presence of the Egyptian at his devotions, the most frivolous mind will become serious; in contact with his ideas of life, the slowest mind will open to its responsibilities.

Notes on Books.

If you still doubt the superiority of American pedagogy (the very word, so familiar there, is a sign of it) read *Everyday Ethics*, by Ella Lyman Cabot (Bell; 5s. net). It is a book for the schoolroom. It is a book for teaching the teacher how to teach morality to the young people before the evil days come. What a purposeful book it is. How elaborately it lays out the scheme, and how persistently it carries out every detail of it. A book of this size and complexity to teach boys and girls how to behave! We comfort our conscience, and say example is better than precept. But why not have both? And then think how difficult it would be for the teacher to show a bad example while teaching from such a book as this—an example, say, of impatience with the stupidity of a dull child, while teaching the chapter on Sympathy.

The Clarendon Press editions of English authors have no permanent rival. The texts are reliable, the notes are intelligible, and the presswork is finished and durable. A volume of *Voyages of the Elizabethan Seamen*, edited by E. J. Payne and C. R. Beazley, has just been issued (4s. 6d.). It is not new. It is the former two volumes crushed into one by the omission of the 'melancholy, almost disgraceful, last voyage and last letter of Thomas Cavendish, as well as of Raleigh's dreary and "philomythic" *Discovery of Guiana*, and of the introductory matter relating to these texts.'

Messrs. Constable have done an excellent service to the study of religion by the issue of their shilling series, 'Religions, Ancient and Modern.' The latest volume is *Judaism*, by Mr. Israel Abrahams. And a clearer epitome of what the Jews still stand for in religion could not be desired.

Muhammadans have never suffered from excess of modesty. One of the most curious of their claims is the claim to possess a gospel which is better than any of the four Canonical Gospels, being, indeed, the only true and authentic gospel in existence. It goes by the name of the Gospel of Barnabas. Now the only Gospel of Barnabas at present known to exist, whether in Muhammadanism or out of it, is contained in an Italian manuscript which lies in the Hofbibliothek at Vienna. There was once a Spanish translation of that Italian manuscript in Oxford, but it has been lost. Of an Arabic original, though the Muhammadans claim to possess it, there is no evidence anywhere. And the idea that an Arabic original ever existed seems to be due to a mere conjecture of Cramer. The probability (which is a practical certainty) is that the Italian Gospel is itself the original, and that it was written in the sixteenth century by some Muhammadan, who simply made use of the Christian Gospels in order to make up a new gospel out of them in the interests of Muhammadanism. His purpose was no doubt a missionary one, but he arrived too late in the history of the world to turn Christians into Muhammadans in that way.

The Gospel of Barnabas has not much of a history, but what it has is curious. It is also itself more curious than edifying. But it was well worth the labour which has been spent upon it by Lonsdale and Laura Ragg. For four years they have worked upon the Italian manuscript, and now at last an edition of *The Gospel of Barnabas*, edited and translated from the Italian MS. in the Imperial Library at Vienna, has been published at the Clarendon Press (16s. net). It contains the Italian text, with a translation on every page opposite, and a facsimile of two pages by way of frontispiece. It contains also a full introduction, with an account of the MS. itself, the subject-matter of Barnabas, and a discussion of the question of the lost gnostic gospel, with a note by Professor Margoliouth. The book closes with an index of subjects and an index of texts.

When the creator has ended the historian begins. There is no creation in Philosophy now, so there are many historians of Philosophy. The latest is a Scottish one: the author, Archibald B. D. Alexander M.A. (Maclehose; 8s. 6d. net). Mr. Alexander describes his book as *A Short History of Philosophy*, though it runs to 600 pages. For the subject is great. The beginning is Thales, and the end is Green.

For whom is the Short History written? Not for the scholar, of course; nor, we think, for the student. It is clearly no mere text-book for the classroom. It is written for the ordinary educated reader of books if he will take to such a serious book as this, but especially for the teacher and the preacher. If we mistake him not, Mr. Alexander has had the Scottish preacher most in mind. He has realized that ignorance of philosophy, formerly reckoned a sign of grace (from a misunderstanding of St. Paul), is now only a sign of ignorance. He has discovered that no preacher of the gospel can now afford to know nothing of all that the mind of man has done in the interpretation of the world. He has, perhaps painfully and quite recently, become aware of the disastrous folly of a teacher of religion uttering his own undigested thoughts on the problems which have occupied the greatest minds in all the centuries, as if no one had ever given a thought to such things before him. So the book is neither technical nor popular. It is easy enough reading to those who are determined to read it, but it is not easy enough to be useless. Beyond all the short histories of philosophy, it is the book for the preacher.

Last month a book was reviewed in defence of the trade in alcohol. Its argument was that there is much evil in drinking tea and coffee, but alcohol can do no harm. This month an answer to that book has been published. Not intentionally, of course. The one book is wholly independent of the other. But the reply is direct and crushing. Its title is *Alcohol and the Human Body* (Macmillan; 5s. net). It is written by Sir Victor Horsley and Mary D. Sturge, M.D. It is a medical book. It is written in medical language, out of the actual experience of medical practitioners, and it is illustrated with medical diagrams. Its subject is alcohol and the human *body*. We believe that it is in this way that the alcoholic demon is to be

dispossessed. The appeal to religion (except in conversion) and to morality are as nothing in comparison with the appeal to health and strength—at least with the average Englishman. Questions of health and strength have almost got upon the nerves of Englishmen lately. It is an opportunity not to be lost. Get men and women to read even one of the chapters of this terrible book, the chapter on ‘Alcohol and the Digestive System,’ for example, and the ‘public opinion’ for which we have been waiting will very soon be with us.

Mary Whiton Calkins, Professor of Philosophy and Psychology in Wellesley College, has published, through Messrs. Macmillan, a volume on *The Persistent Problems of Philosophy* (\$2.50 net). It recalls two facts which have been before us recently, one that there is a widespread interest in philosophy in the States, the other that women are contributing to the subject side by side with men. No stronger grasp of the great issues has been taken by any recent writer than by Professor Calkins. And if one looks for originality, it is found, first of all, in the conception of the book, and then in the direct contact of the author's original mind with every problem at its very heart. The conception is to study the problems of philosophy according to systems, the systems being arranged in a line of development. Each system has a title—Pluralistic Dualism, the System of Descartes; Pluralistic Materialism, the System of Hobbes; Pluralistic Spiritualism, the Systems of Leibniz and of Berkeley; Pluralistic Phenomenalistic Idealism, the System of Hume; and so on.

The titles are not long-winded labels. For, we say, the second characteristic of the work is the author's personal interest in every problem: observe the occurring phrase, ‘As far as I understand it.’ Nothing could be further from the fact than to suppose that the systems of the philosophers are dead and labelled and laid in museum cases. Professor Calkins holds rather that no death ever takes place in philosophy. Every problem is alive now, and ever will be. For the things which philosophy deals with are the things of the mind of man, not of Hume's mind or Hegel's; and they will be there as long as man is there to entertain them, ever on the edge of solution but never solved.

The volume has been written for students. For their further study a careful selection of literature is added to the exposition of each system. But its value to the student will lie above all else in the example it offers of the open mind and the waiting reward.

The ‘New Theology’ of recent fame having been rejected, there is great danger that men will come to the conclusion that there is no new theology. If there is not, if there is not a new theology for every generation, then the old theology is dead. Read a new book which has been written by Professor Shailer Mathews, of Chicago. It is called *The Church and the Changing Order* (Macmillan; 6s. 6d. net). It is a book of theology, and it is all new. Not one single doctrine of theology is spoken of as the last generation would have spoken of it. And more than that, the whole idea of the place and the use of theology is altered. The most conspicuous alteration is the insistence on the thought that theology is for the use of this world and not for the world to come. But the more subtle differences are the more significant. A searching chapter is entitled ‘The Church and Scholarship’; another is called ‘The Church and the Gospel.’ For a man may be a scholar and a Churchman without having discovered that Christ is alive, and this new theology says that scholarship is nothing and Churchmanship is nothing, but the living Christ.

If He lived or died, I do not know,
For who shall disprove the words of the dead,
And who may approve of the wisdom they said,
That lips of dust uttered so long ago?
And where He is buried I may not know.

If He lived or died, I cannot say,
But loneliness knows the sound of His name;
That men could imagine such love is the same
To me as a living of yesterday,
And words which God speaks are the prayers men say.

If He lived or died, I may not know,
For who shall disprove the words of the dead,
Or who may approve of the wisdom they said?
For me He is not of the long ago,
But speaks in the morn of my life, I know.

This is the new theology. The scholar proves that He rose from the dead, and that is good. The Church is built on an empty tomb. That also is good. But Christ must speak in the morn of the life.

Messrs. Marshall Brothers, of Keswick House, in Paternoster Row, are the publishers of two unpretentious but genuine volumes of devotion. The one is entitled *Quiet Moments*. It is written by Constance Coote, the author of *We know not Why*. The other is a small volume of sacred poems, of which the first is the most important, and gives its title to the book: *Where is the King?*

In *The Meaning and Message of the Cross* (Revell; 3s. 6d. net), Dr. Henry C. Mabie quotes from Principal P. T. Forsyth these words: 'The Prince of Life and the Prince of this world were destined to meet in a struggle which is inevitable, and a judgment which is final. And that meeting was in the Cross.' With a great admiration for Dr. Forsyth, and in thorough sympathy with these words, Dr. Mabie writes his book. He is not afraid of quotation, but he has ideas of his own, and he can express them. He brings us at once to the centre of things, and we recognize that in spite of our familiarity with his attitude, he still has new things to bring out of his treasury. We should do well to make a thorough study of this loyal, orthodox book, and the sooner the better.

The great struggle of the future, they say, will be between Christ and Muhammad. Some of Christ's followers are preparing for it by suggesting that for some of the nations of the earth Muhammad is as good as Christ. The Muhammadans never make that mistake. They never admit that Christ will do as well as Muhammad. For those Christians who think that Muhammadanism may serve as, at least, a half-way house towards Christianity, we recommend the reading of *Our Moslem Sisters*, edited by Annie van Sommer and Samuel M. Zwemer (Revell; 3s. 6d. net). There is nothing revolting. There is nothing sensational in the book. It is a description of the daily life of Muhammadan women. But we should have said their daily degradation. It was an infidel who declared that Christianity must be judged by its treatment of women. Let the challenge be accepted; let Christianity and Muhammadanism both be judged by their treatment of women. Who will write the book about Christian women to place beside this book about the women of Islam?

The Merrick Lectureship is not well known

by name in this country. Yet Professor Stalker and Professor George Adam Smith have gone to America and delivered the Merrick Lectures. Will the new course carry the name across? It is by Mr. Robert Elliott Speer, M.A., and its title is *The Marks of a Man* (Revell; 3s. 6d. net). It is a volume of Christian Ethics. For the Merrick Lectures may be on any subject within the range of Religion and Ethics. In the hands of Mr. Speer, Ethics is treated very practically, much as if the hearer or reader were some earnest, energetic young man, who meant to do well by himself and by his God in the life that lay before him. He is not to dream about what character is, or waste time in vain regret of what it might have been; he is to go forward and make it what he fully determines it shall be. Titles of the chapters of the books are Truth, Purity, Service, Freedom, Progress, and Patience.

It is now, apparently, possible to cover the whole of China, not with missionaries, but with the missionary method. It is possible to make out a missionary map of the whole country, to show not where the missionaries are, but where they have yet to go, and how they are to get there. The country is known, the people are understood, sufficiently well to say now what ought to be done in order to bring China to the feet of Jesus.

Mr. Jacob Speicher has said it in *The Conquest of the Cross in China* (Revell; 5s. net). He has been many years in China himself as a member of the American Baptist Mission; and he has got in touch with other men who have been many years there—Hudson Taylor, Griffith John, W. A. P. Martin, and the like—and although he modestly writes only of the south of China, which he knows, his book is a directory of the militant life for the march of the Cross through this whole country.

First, he describes the country and the people; next, the character of the missionary who is to go there; and then the way in which stations should be planted, money used and not abused,—and at last China left to be wholly brought to Christ by the Chinese.

New editions of two books published by the S.P.C.K. have been issued: *Warren's Liturgy and Ritual of the Ante-Nicene Church* (5s.), and *Swete's Church Services and Service-Books* (2s. 6d.). Both

are established as the standard popular treatises on their subject.

When Mr. Henry Buckle retired in 1902 after thirty years' service in Burma, he learned that 'the truth of the life after death was one of the absorbing topics of the day.' He had never studied the subject before, but he studied it now, and after five years he published *The After Life* (Stock; 7s. 6d. net). It is a volume of quotations. One hundred and thirteen authors are quoted. But the quotations are made with a purpose. The purpose is to show that belief in an intermediate state was sanctioned by Christ, and has been taught by the Catholic Church from the days of the Apostles until now. For Mr. Buckle believes in probation, and there must be a time and a place for it. He believes in probation and in the final restoration of at least most of the sinners of mankind. But he does not spend time on these things; he is content to show that it is reasonable to believe in a life to come, which so many good men have believed in.

The word 'Humanism' has got somewhat mixed of late. We know the old Humanism of the Humanists. But Mr. Schiller, oblivious of their existence, has applied the word to that very new philosophy called Pragmatism, or to some phase of it. And now here is Mr. J. M. Robertson with a book on *Pioneer Humanists* (Watts; 6s. net), in which we have another use of the word, this time apparently to signify those who in the history of the world have thought more of man than of God. Mr. Robertson's humanists are Machiavelli, Bacon, Hobbes, Spinoza, Shaftesbury, Mandeville, Gibbon, and Mary Wollstonecraft. He has much good to say of them all. He says it also with a defiance in his manner, as if the world had not hitherto recognized its true benefactors, and it were left to him both to discover and defend them. And the men and one woman deserve all the good that he says about them. But the defiance is worth studying too. For by this time the world should have come to a right judgment of these men and one woman, as it always does—give it time enough. It may be, after all, that with all the good in them, they still lacked something which the world and not Mr. Robertson has missed. What if it were that they did not seek first the Kingdom of God and His righteousness? But there they are; and

although Mr. Robertson may not be able now to alter the world's judgment of them, he has written another book which it is quite pleasant to read.

Are the Samaritans worth a volume of 360 pages? The Jews would not have said so. For the Samaritans were a sect and a heresy. But now it is the sects and the heresies that are found to be most picturesque. And because of their picturesqueness they receive most attention from men of letters.

But the Bohlen Lectures for 1906 are more than a literary adventure. Round the Samaritans there have gathered some of the knottiest problems in historical scholarship. It has been held, for example (it is still held by some), that the Samaritan Pentateuch is sufficient to bring down the whole edifice of Pentateuchal criticism. More difficult, however, than that, and more hopeful, is the investigation into the development of Samaritan theology—the attitude of the Samaritans to the Law, their relationship to Moses, their belief in God, their outlook toward the Last Things. And it is the peculiarity of Samaritan study that, the more the time that is given to it, the more is the time it demands.

The title of the Bohlen Lectures is *The Samaritans, the Earliest Jewish Sect: Their History, Theology, and Literature* (Winston; \$2 net). The lecturer is James Alan Montgomery, Ph.D., Professor in Old Testament Literature and Language in the Philadelphia Divinity School. The volume is without doubt the most thorough description of the Samaritans that has ever been written in English. Professor Montgomery is aware of the picturesqueness of his subject. Every aid that photography and good English can render has been taken advantage of. The photographs, indeed, are a distinct feature of the work. But he is mainly a scholar, and has searched out with great thoroughness every problem belonging to his subject, quoting his authorities as he goes, and then giving a most useful 'Samaritan Bibliography' at the end.

Professor Alois Musil, of Vienna, has followed his elaborate map of Arabia Petraea, noticed a few months ago in THE EXPOSITORY TIMES, by a sumptuous volume of some 440 pages, large 8vo, descriptive of Moab (*Arabia Petraea: I. Moab, Topographischer Reisebericht mit 1 Tafel und 190*

Abbildungen im Texte, Wien, 1907). Between 1896 and 1902 Professor Musil made six expeditions into Moab, in the course of which he surveyed the country very carefully (from about 31° 55' N. to 30° 55' S., and from the Dead Sea on the W. to about 37° E.), and took full topographical notes of all the localities visited, including not only ruins, interesting architecturally or historically, but also mountains, valleys, rivers, roads, etc. These notes he has now written out and arranged in the present volume, in accordance with the several routes taken by him. The descriptions are in all cases very minute, and abound in valuable and interesting details.

It is a characteristic and admirable feature of the work, which adds greatly to its value, that at the end of each section there are cited *in extenso* extracts from the Bible, Greek and Latin writers (Josephus, Jerome, early and mediæval travellers, etc.), and Arabic historians or geographers, which bear upon the localities that have been described in it: thus on p. 58 *sqq.* there are four pages of extracts relating to el-Kerak (Kir-heres), on p. 210 *sqq.* several relating to Zerka, and similarly on other places. The illustrations (based upon photographs) are excellent: we may instance the

numerous views of el-Kerak, p. 46 *sqq.*, especially the large one opposite p. 48; those of the hot springs of Zerka, p. 95 *sqq.*; of Madaba, p. 114; of the dolmens near Madaba, p. 267 *sqq.*; of the waterfall and springs of Uyun Musa, p. 341 *sqq.*; of Dibon, p. 379; to say nothing of the numerous ones of ruined castles, etc. The volume must not be neglected by the future commentator upon those parts of the Old Testament in which places in Moab are mentioned, especially Is 15-16, and Jer 48; for these are often referred to, and new (though not always convincing) identifications are sometimes proposed: see, for instance, what is said about Zoar, in the Ghôr es-Şāfiyeh, at the S.E. corner of the Dead Sea (pp. 74, 70), Dimon and the 'Brook of the Willows' (pp. 170, 157), Jahaz (pp. 122, 107), Di-zahab and Laban (pp. 210, 196), Bezer (Dt 4, 43) as = Barazên (?; pp. 232, 218), Beer and Beer-elim (p. 318), Zered and Iye-abarim (p. 319). Reference to the volume is facilitated by the copious indices of Arabic, Hebrew, Greek, and Latin names. We are grateful to Professor Musil for what he has given us; and trust that he may speedily complete the volumes describing the other parts of Arabia Petræa surveyed by him.

Another Estimate of Ritschl.

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III.

So much for the formal aspects of Ritschl's method. Ritschl has sharpened his instrument by a revised theory of knowledge; he has defined the sphere of his science so as to guard it from what he considers a too intrusive philosophy; he has still to explain what value he places on the Bible revelation, and how the theologian is to regard the historical material found in the New Testament. His general thesis here is that the 'source and norm' of Christian theology must be found in the Christian consciousness, as that has attained its classic expression in the teaching of the Early Christian community.

The further exposition of this principle shows how earnestly Ritschl strives to reach a definite

and objective standard; while the significant limitations with which he surrounds it indicate the hesitation of a mind attracted by different points of view. Theology, he maintains, is not simply the science of the Christian consciousness of to-day—whether of the individual consciousness, or that of the Christian community; for that would reduce the science to a chapter of Church History, or abandon it to the subjectivism of individual theologians. It must look for its material to the original Christian revelation, as that is laid before us in the New Testament. On the other hand, the authority of the New Testament writers is not to be justified by a theory of verbal inspiration, but by historical considerations. In this literature, namely, we have the Christian revelation set forth in classic form. The special feature which serves