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## BOOK REVIEWS.

### I. OLD TESTAMENT.

#### **Scientific Confirmations of Old Testament History.**

By G. Frederick Wright, D. D., LL. D., F. G. S. A., Bibliotheca Sacra Co., Oberlin, Ohio 1906. Pp. 432.

The learned editor of the Bibliotheca Sacra and author of *Man and the Glacial Period* and standard works bearing on the Antiquity of Man, and the relation of Science and Religion, gives this ample and elaborate work to the public "in the hope of doing something to re-establish confidence in the historical statements of the Old Testament", and of "so unfolding the marvelous geological events of the post-Tertiary period as to incite the general reader to a close study of its significant and overwhelming facts". He believes that all students of the Bible and of the early history of mankind, as well as of geology, will find satisfaction in the light which science is here made to shed upon some of the early traditions of mankind. The volume gives us for the first time in print the Stone Lectures delivered by the author in Princeton, in 1904, but enlarged by information gathered since and put into more elaborate and suitable form for the reading public. The work is to be followed by a volume on the broader question of the Origin and Antiquity of the Human Race—upon which recent geological investigations have shed and are shedding important new light. It was the author's acknowledged ability and extensive investigations along these lines which led the trustees of Oberlin College to establish the professorship of the Harmony of Science and Revelation, and to appoint him its first incumbent. The provisions of the chair allowed him the freedom of the first half year, in order to pursue the special lines of investigation upon which he had entered; while a year and a half was granted him at one time to make a circuit of the Northern hemisphere and to visit regions in the Old World which are ordinarily inaccessible. The convictions formulated in the volume,

he tells us, have deepened as his investigations have proceeded from year to year; and this now is an effort to put the facts so clearly before the public that it shall have the same basis for judging of the conclusions he has reached, as the writer has himself attained.

Among the subjects made freshly interesting in the light of recent discoveries and researches are Israel in Egypt, the Exodus and its Attendant Miracles, the Physical Preparation for Israel in Palestine, the Destruction of Sodom and Gomorrah, Traditions and Scientific Credibility of the Deluge, Genesis and Science, etc. The Appendix contains many valuable "Notes" and an extensive bibliography of the subject; and the ample Index will serve to place the contents of the volume, subject by subject, within ready reach of the reader. The book deserves the earnest consideration of all students, as also, no doubt, what this reviewer does not pretend to be able to give it, the serious criticism of specialists who are masters in this realm of learning.

GEO. B. EAGER.

### **Outlines for the Study of Biblical History and Literature.**

By Frank Knight Sanders, Ph.D., D.D., sometime Dean of the Theological Faculty and Professor of Biblical History and Archaeology, Yale University, and Henry Thatcher Fowler, Ph.D., Professor of Biblical Literature and History, Brown University. With maps and charts. New York, Charles Scribner's Sons, 1906.

This book, as the title indicates, aims to present the Biblical history and literature together, in their close connection with each other. The history begins with the earliest Semitic history, and extends to 135 A.D. The literature is considered not only directly as such, but also as a source for the history. Hence in each period the treatment ordinarily embraces three principal divisions, sources for the history, discussion of the history, and the literature of the time. The direct consideration of these matters is brief, followed by references to available literature. The treatment is from the modern critical standpoint. In many respects the book is of great value. There is a real need, which it meets more directly than

any other work. It has evidently been prepared with much care and scholarly ability, and its general accuracy in the presentation of manifold details is to be recognized. Aside from the use for which it has been prepared, as a manual for study, it brings into convenient form much material which is made easily available for reference.

The chief question concerning the complete success of the book arises when one considers how broad was the aim of the authors. The preface states that it was intended chiefly for four classes, the college student, the graduate student specializing in Oriental history or literature, the professional student of theology, and the general student of the Bible. Further, it is intended for self-instruction, as well as for use with a teacher. The complexity of aim makes the task difficult, as the authors recognize. The feeling of the reviewer is that from the standpoint of these statements it is only partially successful. It may well be doubted whether the outlines are sufficiently "definite", to use the word of the authors, and sufficiently complete, to be of very much assistance to most students without a teacher. By this it is meant especially that the older view of a question is usually entirely ignored, and that the direct statements of the authors give no indication of differences of view among modern critical scholars at many points, as, e.g., in reference to the date of the Song of Songs, and of Job, and of the final compilation of the Books of Proverbs and Psalms. These critical differences are usually represented in the references given, but might easily be overlooked by the individual student who reads only a portion of the references. It is not meant, however, that there is any evidence of intentional unfairness in presentation, but rather of a lack of such definiteness and completeness as might have been expected, even within the limits of a handbook. Again, for many students, especially graduate students and a large number of theological students, the references to literature have too narrow a range for thorough work. The purpose to

direct the student in "the discriminating use of the best reference literature" is hardly attained. The exclusion of all German works, while deliberate, seems to the reviewer a serious limitation in usefulness. A surprisingly large number of important works in English on the subjects considered, also, receive no mention. The references are largely to histories, introductions, and other general works, while references to commentaries are few, and to special works discussing particular topics yet fewer.

At some points the general plan of arrangement is not carried out with entire success. This results especially from not distinguishing clearly between the writings as sources of history and as literature. Particularly confusing is the treatment of Gen. i-xi:26. This is considered in the same division as literature and as a source of history; while its only proper use at that point is as a source of history, its discussion as literature belonging to a point farther along in the book. The same difficulty appears with Gen. xi:27 and Ex. i-xix:2a. It seems to be a result of such treatment, also, that no connected statement of the contents of J, E, or P is given.

The maps are a valuable feature of the book. A subject index would be a desirable addition, although its place is partly supplied by the index of Biblical books and passages.

GEORGE RICKER BERRY.

### **Expositions of Holy Scripture.**

By Alexander Maclaren, D.D. A. C. Armstrong & Son, New York. 1907. Six volumes. Second series. Price, \$7.50 net for the whole six volumes.

We now have twelve massive volumes in this superb series of Scripture exposition. They are only sold in sets of six volumes. This set includes Exodus, Leviticus, and Numbers; Deuteronomy and Joshua; Judges and Ruth; Samuel; Mark (2 vols.). The ripe, rich fruit of the prince of living preachers is here presented in most attractive form. Dr. Maclaren is wonderful for many things and not the least of his powers is the sus-

tained elevation of his thought and style. He does not drop to the trivial or the flippant. The stream flows on at full tide. Here is food for the soul, food that is wholesome and fattening. Let us hope that these volumes may have a large sale both among preachers and laymen. Every Sunday school library would be richer for the presence of the whole list of forty volumes. God gird the author with strength to complete his great task.

A. T. ROBERTSON.

### **A Critical and Exegetical Commentary on the Book of Psalms.**

By Charles Augustus Briggs, D. D., D. Litt., Professor of Theological Encyclopaedia and Symbolics, Union Theological Seminary. New York, and Emille Grace Briggs, B. D. Vol. I. New York. Charles Scribner's Sons. 1906.

This scholarly volume by Dr. Briggs is worthy of a place in the International Critical Commentary Series to which it belongs. It contains an able Introduction to the Psalter and a critical commentary on the first fifty Psalms. The author states in the preface, "This commentary is the fruit of forty years' labor." No one who studies it with care will, for a moment, doubt that years of diligent and scholarly toil have been spent in its preparation, though he may differ widely from the author's views of historical interpretation and particular exegesis.

Again says Dr. Briggs: "The commentary will show that Roman Catholic commentators have rendered valuable service which has been too often neglected by modern Protestants, and that the older British interpreters are the real fathers of much of the material for which modern Germans usually receive credit.

"For more than thirty years I have given much attention to Hebrew poetry. For a long time I had to battle for it alone against unreasoning prejudice. I have lived to see a large proportion of American scholars adopt essentially the views which I represent."

The following quotation shows the religious views of the author at their climax of orthodoxy and spirituality:

“The Psalms are among the most wonderful products of human genius. No other writings but the gospels can compare with them in grandeur and importance. The Gospels are greater because they set forth the life and character of our Lord and Savior. The Psalter expresses the religious experience of a devout people through centuries of communion with God. I can not explain either Gospels or Psalms except as books of God, as products of human religious experience, inspired and guided by the Divine Spirit.”

The learning displayed is marvelous, the style lucid and vigorous, the spirit devout and critical.

As is usual with the critical school of which Dr. Briggs is a brilliant exponent, he assumes hypothetical positions with the calm assurance of those who stand on the solid rock of fact and history.

If any one will read the volume with both eyes open, and not take for granted that the author is correct in his historical disposition of the Psalms and in their minute interpretation, he may be greatly aided in the apprehension of their literary structure and beauty.

One has to be very careful lest too much dissection result in mutilation; analysis may destroy vitality. Historical dislocation may rupture the religious organism of the Psalter. It seems to me that these dangers are not avoided by the learned commentator.

In speaking of the various glosses found in the Psalter he says: “Psalms expressive of piety and protestations of integrity are modified by insertions of confessions of sin and pleas for forgiveness. Protestations of innocence are inserted in Psalms which lament the sufferings of the people of God from vindictive and cruel enemies.” It seems to the reviewer that such “confessions”, “pleas” and “protestations of innocence” were more likely inserted by the composer than by a subsequent compiler. This conclusion is more probably correct from every consideration, literary, historical, psychological.

Again: “Early Psalms were adapted to the supremacy of law by legal glosses, to the times of Hebrew wis-

dom by legal glosses, to the Maccabean times by lamentations for defeat, imprecations upon enemies, and other warlike expressions appropriated to the period of persecution and conflict."

It is well to note that legal ideas need not be considered glosses, but inherent in the original unless we violently wrest the law from its historical position and give it a later date than is justified by the Biblical record. Then, too, it is worse than a gratuitous assumption to consider the Maccabean times as pre-eminently suited to evoke lamentations and imprecations. They appropriately belong to periods far earlier, as is indicated by the thought, spirit and historical suggestions in the Psalms.

We are not surprised to read that by editing "many of the Psalms have lost their original literary form. They express varied states of mind, differences of experience, inconsistent situations".

This is what many of the Psalms are to those who believe in the critical editing process. In regard to the authorship of the Psalms, Dr. Briggs states that "no Psalm can be regarded as earlier than David and few belong to his time".

"In the New Testament David is used as the equivalent of the Psalter, and as such personified in the references to particular Psalms. Questions were not raised as to authorship or editorship." Again: "There were no good reasons why Jesus and his apostles should depart from these opinions, even if they did not share in them. There was no reason why Jesus, as a teacher, should have come to any other opinion on this subject than his contemporaries held. This was not a matter in which his divine knowledge would have influenced his human training. He was doubtless not informed as to matters of criticism which did not confront him in his day." Then, the opinions of Jesus even on important Biblical questions and history may be rejected at will by his modern followers. If Christ was not acquainted with the truth in the Biblical realm, it is difficult to see how any one can follow him



implicitly and rationally. He may be better informed than his contemporaries, but not better than ours, seems to be the critical conclusion. It is remarkable how widely Dr. Briggs, misrepresents the traditional school, and then evidently fancies that when he has refuted these misrepresentations he has established his own radical position. He speaks of "the still prevailing traditional opinion that David wrote all the Psalms." This is news for the traditionalists. It is amazing that Dr. Briggs should make such a statement. They do believe that David wrote many of them, but that a larger group were written by others, according to the most reliable external and internal evidence. As opposed to the conservative school Dr. Briggs says that critical opinion shows that "David wrote few, if any, of the Psalms, the most of them being post-exilic." He ventures to criticise this position, dares to think of "pre-exilic and even Davidic Psalms". "The Psalter represents many centuries of growth in the historical origin both of its Psalms, extending from the time of David to the Maccabean period, and of the various minor and major Psalters through which they passed, from the early Persian to the late Greek period, before the present Psalter was finally edited and arranged, in the middle of the second century, B. C."

The periods of assignment are as follows:

1. The early Hebrew monarchy before Jehoshaphat, seven Psalms attributed to David, 7, 13, 18, 23, 24b, 60a, 110.
2. Twenty-seven to the period of the Hebrew Monarchy.
3. During the exile thirteen were composed.
4. Thirty-three were composed during the early Persian period.
5. Sixteen to the Middle Persian Period, the times of Nehemiah.
6. Eleven to the late Persian Period.
7. Early Greek Period, twelve.
8. Later Greek Period, forty-two.

## 9. Maccabean Period, eight.

This gives a total of 163 Psalms, because some of the Psalms are regarded as composite, and the different parts are assigned to what is regarded their appropriate historical position. It is interesting to note the use of the divine names in the Psalms. We call attention to only one of them, *Yahweh*, Jehovah.

“It is not used by P until Ex. 6:3. But J uses it from the beginning of his narrative and possibly explains it as meaning ‘the everlasting God’. Gen. 21:33. It is used cautiously by E (about 163 times) but constantly by J (about 499 times), and by P after Ex. 6:3 (about 781 times). D uses it apart from his phrases about 211 times. In the prophetic histories it is used sparingly by E, but constantly by J D and R.”

This is a refreshing improvement over the contention of some critics and shows the folly of adopting a mechanical scheme that will not permit a writer to use any one of the divine names at pleasure. To give R all the credit for knowing the meaning of the divine names is to fly in the face of genuine historical exegesis. The inspired writers when considered in the light of their Biblical representation were eminently competent to use Elohim, *Yahweh*, etc, according to the thought intended to be expressed.

Dr. Briggs' discussion of the religious contents of the Psalter is admirably presented, and his contention for its canonicity well sustained.

He gives a suggestive treatment of the history of interpretation of the Psalms from the Apostolic Fathers down to the present day.

In fact, practically every question that Biblical criticism has raised receives careful treatment from the pen of an able Hebrew scholar and diligent Bible student.

The commentary is far more in harmony with conservative views in its exegesis than one might infer from the general position taken by the author. He is incisive, suggestive and often helpful. But he too often destroys the flower by unsparing, unsympathetic and unjustifiable

vivisection and presents to his readers a withered form of the Rose of Sharon and the Lily of the Valley.

BYRON H. DEMENT.

### **The Origin and Permanent Value of the Old Testament.**

By Charles Foster Kent, Ph. D., Woolsey Professor of Biblical Literature in Yale University. New York. Charles Scribner's Sons. 1906.

In this work the author's aim is to set forth in popular style, for the benefit of busy pastors, Sunday school teachers, and Christian workers in general, what he considers the origin and permanent value of the Old Testament. It is not intended as an original contribution to the critical study of the subject. Prof. Kent simply gathers up the conclusions of modern scholarship and presents them in this popular form. In general, he accepts the positions of the advanced critics with reference to the date and authorship of practically all the Old Testament books. The traditional view is set aside with remarkable ease and grace, notwithstanding the doubts which some critics modestly acknowledge with reference to many of their conclusions. The literary analysis of the Hexateuch into the J., E., D., and P. documents is followed according to the well known theories of the divisive school of critics, without any notable pause to consider any difficulties which might be encountered, for instance, in the Book of Joshua. The early narratives J. and E. are prophetic in character, and are based upon traditions mostly oral, and have been written not for any historical purpose, but for an ethical and spiritual end. Hence they are filled with allegory and parable and idealized history, and we need not ask any foolish questions as to the events and persons and dates—the sermon is the thing, get that! Not until the days of Solomon is there anything that more than approximates authentic history.

As to the other portions of the Old Testament, the author follows closely the path blazed through by this same radical school. There are more than two Isaiahs, Zechariah is not a unity. The Book of Daniel was writ-

ten about 165 B. C., the titles of the Psalms are, for the most part, based on the somewhat awkward conjectures of late compilers, and the wisdom literature as a whole is very late, "Job" probably taking its final form as late as 200 B. C.

Throughout this resumé of the radical position, the author has interwoven for the purpose of instruction or illustration, it may be supposed, a parallel account of the growth of the New Testament. It needs only to be remarked that the "parallel" is very much overworked, and it is only by the aid of a series of futile suppositions that any light whatever can be obtained upon the growth of one from the development of the other.

Nevertheless, the Old Testament has abiding value. It is full of ethical and spiritual power. The author does not feel that any of its beauty and worth has been destroyed. Ethical values are beyond the touch of the historical and literary critic. Taken as allegories and parables, the literature of Genesis sparkles with gems of lofty moral and spiritual truth. It may be admitted that full justice is done to this aspect of the book; and yet it ought to be remembered that the Old Testament would certainly lose no whit of ethical and spiritual value if it were considered according to the traditional view. I am not aware that the moral worth of the Law and the Prophets and the Writings is a modern discovery.

Evidence is not altogether lacking which leads us to conclude that the origin of the Old Testament is far different from the process outlined in this book, nor does it require us to under-estimate ethical and spiritual values.

DAVID J. EVANS.

### **The Message of Hosea to God's People of the Twentieth Century.**

By B. A. Copass, San Marcos, Texas, and published by American Baptist Publication Society, Philadelphia. Pp. 64.

True to its name, this booklet teaches lessons of purely practical life. The author's aim is not at all to consider critical points nor even to deal largely with the predic-

tive element in Hosea's words. Rather, he would have us hear and heed Hosea the preacher proclaiming God's faithfulness to the unfaithful ones of His choice. How well the task is done can be best known by only those who read the work as a whole; but the thought follows this course in the main: *Chapter I* considers Hosea's environment. From many points its statements strikingly suggest conditions of the present day. *Chapter II* gives a general outline of the book, and indicates the view that Hosea's was a real marriage with an actual literal adulteress. The latter point is further developed and quite convincingly maintained in the chapter at the end of the book. *Chapters III and IV* carry the burden of the work. Their respective subjects, "God's Conception of Sin in His People" and "God's Dealings with His Erring People", emphasize the fact that the message is to those already in covenant relations with God. Thus what the message lacks in breadth it gains in intensity. Apart from those most admittedly heinous sins denounced by the prophet, there are those in the twilight and less severely condemned among God's people to-day. Chief of these popular sins are: Rejection of the Word and desecration of the worship of God; instability in righteousness; covetous idolatry; commercial dishonesty; forgetfulness of God in need and in prosperity. In regard to God's dealings with his people for sin, the prophet considers the people as being either persistently rebellious or repentant and returning to God. The former are chastised by Jehovah in their persons, possessions, posterity, and privileges of religious life. And in all these things, history repeats itself too sadly in our day. But even for those in sin Jehovah yearns as a loyal, loving husband and father, and seeks to save them by His help, while demanding due and true repentance and righteousness. Just here the author must needs note Hosea's predictions of the second David to come and God's deliverance of His own from the power of death and Sheol. *Chapter V* recounts what and why the prophet

suffered and how all this should warn and win and instruct twentieth century children of God.

The work is all in all an intensely wholesome and stimulating one. Whatever one may believe as to the critical, literary features of Hosea, the message must reach our hearts. It cannot fail to be a boon to its hearers in these and other respects: It sets forth the major importance of the minor prophets as messengers to today—a matter too often unknown even to those preaching God's Word; it urges a revival of practical preaching so surely, sorely needed in this "age of greed and graft", and points preachers to these divinely designed examples of what such preaching should be; and it thus stimulates a zeal for righteousness in our spiritual Israel, than which nothing is so needed to-day. The author has wrought well, that he will do more such work among more of the prophets, is devoutly to be wished.

LEONARD W. DOOLAN.

### **The Gist of the Old Testament.**

By Frank Seay, Montgomery, Ala. Published by Publishing House, M. E. Church, South, Nashville, Tenn. Pp. 86.

One of the most hopeful features of the Sunday School revival of to-day is the increasing hunger for the whole of God's Word. Many courses and treatises, large and small, are stimulating and meeting this want. In the booklet above, the author has specially considered the needs of the Sunday Schools for the present year. He follows the usual triple division of the Old Testament books, but places them in this order: History, prophecy and poetry; and adds a fourth class of matter, which he calls philosophy, or the wisdom literature. In general, the chronological order of the topics is pursued throughout. As the work is intended for only general use, it is necessarily general in its substance and plan. But no necessity excuses errors such as these: The exaggeration of the nomadic character of Abraham's personal life (p. 28); the thought of civilization of that age as being quite barbarous (pp. 28, 34); the misstatement about "a

woman's gloating over a mother's grief" (p. 34); the reference to David as a "bandit" (p. 35); the characterization of the execution of the Canaanites as being unnecessarily cruel (p. 34); would divine future retribution be rightly regarded "cruel"? the ascription of sensuality to the Song of Songs (p. 75); the placing of Hosea before instead of after Amos (pp. 59, 60); the classing of Psalm 52 as a type of penitential psalms (p. 77). Then there are a number of minor errors, chiefly of the printer, no doubt. Among them are these: The use of "Solomon" for "David" (p. 36); the spelling "Dannite" (p. 35). Also there are more than a few marks of poor English, particularly colloquialisms, here and there in the book. Yet there are many excellencies throughout the work as a whole. The author manifests an enthusiasm in the handling of his subject which enlists interest from the first. By easy and orderly steps, the student is led on to the end, and none can follow this course without being richly instructed in all that the title implies. It is an inexpensive and convenient manual, and admirably adapted to the use for which it is designed.

LEONARD W. DOOLAN.

### **Studies in Biblical Law.**

By Harold M. Wiener, M. A., LL. B., of Lincoln's Inn, Barrister-at-law. Published by David Nutt, 57-59 Long Acre, London. Pp. 123. Price, 3s., 6d.

Quoting from the preface, "this little book represents the first attempt to apply the ordinary methods of legal study to the solution of Biblical problems. It consequently contains much that is new and unexpected". These are statements of fact. The author, who is a lawyer, avoids theological or religious questions, though admitting necessary connections with such questions all along. He modestly disclaims theological learning, but boldly insists that those unlearned in law cannot possibly know Biblical laws aright. It is confidently asserted that "the historical evidence of the date of the Pentateuch has never been examined by any writer who

has been trained to weigh such evidence" (p. 22). This assertion is the premise of another, an effective thrust at certain critical views: "Probably not one of the critics would venture to dogmatize, without legal training, about the system of law at present in force in his own country in the positive manner in which they all make allegations about this difficult system of ancient law" (p. 32).

In keeping with this view, the first chapter is entitled "On the Present Condition of Biblical Studies", and occupies almost half of the whole work. But the chapter really more than keeps the promise its subject makes. In justifying his method—that is, investigating the *nature* of the covenants and codes before regarding anything else therewith—the author discusses lengthily several important themes. These are respectively the laws of loans, slavery, priestly property, dowry and the camp.

As to the laws anent slavery, jubilee and release, it is pointed out that "the critics confuse them all hopelessly" (p. 16). "In fact, this enactment is not a slavery law at all. It is a measure for the relief of the insolvent Israelites" (p. 8). Its specific reference is to *de facto*, not *de jure*, slavery—that is, to slavery assumed in payment of a debt. Hence the Pentateuch plainly differentiates between the Deuteronomic release of loans and the Levitical liberty of inhabitants in the year of release. The former referred doubtless to city conditions; while the latter aimed doubtless at alleviating rural concerns. "So far, the codes are mutually complementary, not contradictory." For relief of townsmen bondsmen, Deuteronomy provided a septennial release (15:2).

Representative radical critics argue that the Deuteronomic legislation identified the priests and Levites, and on this assumption asserts the priority of "D" to "P". *Per contra*, however, the author of these "Studies" points out that Jeremiah (1:1; 39:9) speaks of the priestly possessions in Anathoth, and since the priests and the Levites are thus distinguished the radical contention and dowry, leads to similar conclusions. Particularly "P" is self-contradictory. On such bases, the author re-



peats: "The evidence in the case of the Pentateuch has not yet been passed on by a competent judge." Similar reasoning, in regard to laws of family bondage, seduction and dowry, leads to similar conclusions. Particularly, as to camp laws, "The critical treatment appears to be wild in the extreme" (p. 41). "The crowning impossibility" of making these products of evolutionary forgery is seen in the laws themselves. Likewise, as to many more, relatively minor, Levitical and Deuteronomic statutes "the inference is irresistible that either these laws are nonsense, or the critics misunderstand the legislator". "Not to this strange school can we look for that insight into the practical working of human institutions which is the soul of all good historical work" (pp. 42, 43).

In Chapter II the author studies the "covenant ideas" of the Pentateuch. Here, again, his object is to write purely as a lawyer. Hence this statement: "In a series of sworn treaties called 'covenants' Israel literally avouches the Lord (Jehovah) to be his God, and the Lord avouches Israel to be a people holy unto Him. All this in bilateral covenant. These covenants are called by the author 'pillar' or 'witness' covenants, as the pillar or heap witnessed the covenant. The employment of writing came as a later adjunct to the old covenant formalities. On the other hand, the other class of covenants are named by the author "token" covenants. These were unilateral, that is, the duty is laid wholly upon the party bound. For example, in Noah's case, the covenant whose token was the bow, bound not Noah but God. So on thus through the later records, in Exodus, Leviticus, Isaiah and Jeremiah, these two covenant columns support Jehovah's oaths. The final "new covenant" promised in Jeremiah is to all earlier ones "as is a lady's gold bracelet to fetters of iron or brass".

"Some Proofs of Date" is the title of Chapter III. One illustration is enough for our purpose here in noting the author's work. It is that of the law about blasphemy. In Leviticus 24:10-23, Shelomith, son of an Egyptian

father and an Israelite mother, blasphemed the name of God. He was put in ward until Moses should declare God's law. Then he was put to death. It would seem that that law later fell into disuse. From these and stylistic considerations, the radical view asserts that such statutes were not only post-Mosaic but post-exilic, too. But the author's sense of legal processes feels such assumptions to be gratuitous in view of the following facts: In early societies, law was personal, not territorial. In the Mosaic economy, therefore, it had to be specially shown that the law applied to stranger as well as to Hebrew. Hence this specific statute in the case in question. Further, the thorough working of such statutes would conduce to their relative disuse and consequent passing from mind. Finally, as to style, it is neither unnatural nor unusual that laws should be couched in striking statement and peculiar style as compared with ordinary speech. These facts strongly support the conservative view as to the earlier dates.

The rest of the chapters are named respectively: "Some Interesting Parallels", "The Inter-relation of the Legal Passages", and "The Spirit of the Legislation". Space here forbids much more than mention of these themes. As to inter-relation, the legal passages are shown to build upon one another in natural relationship. Even the Pentateuch as a whole pre-supposes much well settled law, so that "it never presents us with a complete view of Israelitish law of the Mosaic age" (p. 109). As to the spirit of the legislation, the charges that the Pentateuchal laws are barbarous and unpractical are inconsiderate of the facts. That they were unworkable is disproved by the fact that they worked. That they were not brutal laws, is seen in a corrected view of exactly what they required and in a comparative view of these and ancient laws in other lands—notably, the Code of Hammurabi and corresponding Roman laws.

As a whole, these "Studies" are of unusual worth. They accomplish for certain Old Testament themes what Greenleaf, Lyttleton, and West did in New Testament

lines. Its methods are correct so far as they go; but one questions whether it is either proper or possible to dissociate distinctly religious and legal considerations—since the laws were distinctly religious in both spirit and aim. Also students of Hebrew will not approve his use of “Lord” for all transliterations of the Tetragrammaton. But no one will doubt that the author has attempted a most important task and has succeeded well. He has done much to clear the atmosphere where there was overmuch fog. The work deserves to be well known among all students of the older part of God’s Word.

LEONARD W. DOOLAN.

**Strack und Zöckler Kurzgefasster Kommentar zu den Heiligen Schriften.** C. H. Beck’sche Verlagsbuchhandlung, München.

1. *Die Genesis* übersetzt und ausgelegt von D. Dr. Hermann L. Strack, a.o., Professor der Theologie zu Berlin, zweite neu durchgearbeitete Auflage München. 1905. M. 4.50. S. 180.

2. *Der Prophet Jeremia* ausgelegt von D. C. von Orelli ord. Professor der Theologie zu Basel, Dritte neu durchgearbeitete Auflage. München. 1905. M. 4.50. S. 215.

The excellencies of this series of commentaries, which has now been before the public for twelve or fifteen years, are well known to biblical scholars. Their brevity, scholarship and conservative standpoint have recommended them to the public and occasioned the translation of at least some of them into English. The general standpoint is indicated by a quotation from the preface to Strack’s Genesis: “The work . . . has at bottom the conviction that scientific work and firm faith in the God of miracles and prophecy, in the God who was revealed in the history of redemption, especially in Jesus Christ the crucified and risen, are not incompatible but harmonious” (p. 6). During the last ten years substantial progress has been made in Old Testament studies, making a new edition of this excellent work desirable and welcome. The old standpoint is maintained while all the results of recent investigation, which can be regarded as assured, are made use of. Strack goes a little further in separating the sources of Genesis than

in the first edition, but stands by "the conviction that many of the conclusions which the critics draw from the results of analytical work are false." Neither Strack nor Orelli has greatly enlarged his work. The new has been incorporated by further condensing the old material.

W. J. MCGLOTHLIN.

## II. NEW TESTAMENT.

### **Between the Testaments, or Interbiblical History.**

By David Gregg, D.D., LL.D. Funk & Wagnalls, New York. 1907. Pages, 124.

Dr. Gregg is now President of the Western Theological Seminary. He has given us a helpful little book, though not one of great originality. He does not tell the story of the Interbiblical times, but makes a free and popular discussion. This is done with clearness and vigor. The average man knows little about this period of Jewish history in spite of the numerous handbooks on the subject.

A. T. ROBERTSON.

### **The Fifth Gospel. The Pauline Interpretation of Christ.**

By the author of the Faith of a Christian. Macmillan & Co., London and New York. 1907. Pages, 223.

I wish I knew the author of this able and delightful volume. One who reads many theological books that are not always winning nor useful, rejoices in this sane and penetrating treatment of a most vital theme. It is not possible to overestimate the value of Paul to Christianity from both the apologetic and the expository standpoint. If we see Jesus largely through Paul's eyes, the answer is that his were wonderfully competent eyes for that very purpose. The writer of this book is thoroughly alive to all the modern problems involved in his theme and meets them squarely with conspicuous ability. He has a wonderful power of expression and his ringing sentences set forth the heart of the question with rare skill. Take this, for instance: "Was it Saul who imagined he saw Jesus, or

was it Jesus who manifested Himself to Saul?" "Were there two present, Saul and Jesus, or only one, Saul?" You feel like marking paragraph after paragraph. The book is written with nervous energy and tremendous nerve. He grips the verities of Christianity with a master's hand.

A. T. ROBERTSON.

### **Der Brief des Apostels**

Erklärt von Lic. Haus Lietzmann, Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1906. Pr. M. 1.50. S. 80.

This is the first "Lieferung" of Band III. of the Handbuch zum Neuen Testament which is to have five volumes. Volume I. will treat the grammar and literary surroundings, Volume II., the Gospels, Volume III, the Pauline Epistles, Volume IV., the rest of the New Testament, Volume V., New Testament Introduction and practical questions. It is a very engaging series and competent scholars are engaged for the task. A German translation of the Epistle is here given with brief and pungent comments. The comments, however, are based on the Greek text. They exhibit a scholarly equipment, though one is surprised (S. 25), to see Lietzmann prefer the text *ἔχομεν* to *ἔχωμεν*. It is beautifully printed and the whole series will be one of the handiest to be had.

A. T. ROBERTSON.

**Shaw, The Pauline Epistles.** Introductory and Expository Studies. Second Edition.

Edinburgh, T. & T. Clark. New York, Chas. Scribner's Sons. Pages, 508.

This is not an entirely new book, but it so exactly meets the needs of many students that it deserves notice. In the several years that it has been before the public, it has not been superseded, though other good discussions of Paul's Epistles have appeared. Dr. Shaw has a combination of real scholarship that is alert and sane with the gift of a clear and winning style. He goes right at the thing and says it. The problems are fairly faced and the student is put in touch with the results of the best

criticism. The interpretation is eminently practical and helpful. Dr. Shaw accepts all of Paul's Epistles as genuine. He has the historical sense and knows how to make the past live again. This volume is a fine specimen of the best Scotch exposition and there is no better than the best. It is a book to have in addition to the various commentaries. It gives one a comprehensive view of Paul's writings.

A. T. ROBERTSON.

### **The Apostolic Age in the Light of Modern Criticism.**

By James Hardy Ropes, Bussey Professor of N. T. Criticism and Interpretation in Harvard University. New York, Charles Scribner's Sons. 1906. Price, \$1.50 net.

This volume contains the Lowell Lectures for 1904. They were designed for a popular audience and are written with freedom from technicalities, but at the same time, they exhibit real scholarship at every turn. It is on the whole a very suggestive and helpful treatise. The author rejects II. Peter and the Pastoral Epistles and finds Luke in the Acts only a tolerably "fair" historian. On most points, while at times timid and cautious, Dr. Ropes takes a moderately sane and conservative view. He understands Paul better than he does any other New Testament writer and is willing for Paul to set forth his view of Christ without too much trimming down. The book assumes, of course, a working knowledge of the Apostolic times and does not attempt to relate the story. It is, on the whole, a fruitful study that will be useful.

A. T. ROBERTSON.

### **Wahrheit und Dichtung im Leben Jesu.** (Truth and Fiction in the Life of Jesus.)

By P. Mehlhorn. B. G. Teubner. Pages, 132. Price, (bd) 1.25M.

This little book is No. 137 of a generally interesting and trustworthy series of "Primers", entitled "Aus Natur und Geisteswelt", and intended to cover all departments of knowledge in a manner at once scientific and popular. The author while holding positively (against Kalthoff) that Jesus really lived, yet formally

takes for his guiding principles that nothing is to be accepted, first, which is out of harmony with what happens in our own experience, and, second, which did not fit with the circumstances in which Jesus lived. For present purposes it is probably sufficient to indicate in a word his conclusion, namely, that not only the miraculous birth of Jesus and his resurrection, but all miracles and the most of the rest of the life-story of Jesus as it has been told from the beginning, is simply "fiction".

DAVID FOSTER ESTES.

### **Die Vier Evangelien. Vorträge.**

By Professor D. Dr. Haussleiter. C. H. Beck'sche Verlagsbuchhandlung, Oskar Beck, München, Germany. 1906. M. 1.20.

This is a conservative presentation of the known facts concerning the four Evangelists. He puts the Synoptic Gospels before 70 A. D. (S. 69) and argues that only a hearer could have written the Sermon on the Mount (S. 21). He accepts the genuineness of the Gospel of John. This book is one of a number of excellent books that state the conservative view of the New Testament which are published by this firm. The author rings out for the early date of the Gospels and the correctness of the picture of Jesus presented by them. The author has a reason for the faith that is in him and writes with warmth as well as with critical acumen. It is refreshing to turn from Wrede and Bousset to a man like Haussleiter,

A. T. ROBERTSON.

### **The Teaching of Jesus Concerning the Christian Life.**

By Gerard B. F. Hallock, D.D. The American Tract Society, New York. 1906. Pages, 193. Price, 75 cents.

Dr. Hallock is a preacher of great ability and he has a subject that suits him. He handles the important theme with skill and earnestness. His style is simple, clear, earnest. It is a book that will help any one to a consecrated life. The subjects of the chapters are, Its Supreme Importance, Its Beginning, Its Evidences, Its Conflicts, Its Maintenance, Its Joyful Experiences, Its

Sufferings and Trials, Its Obligation of Service, Its Rewards. This is certainly a good bill of fare and, what is more, he tells us what the Master has to say on these matters. This is the seventh volume in the series.

A. T. ROBERTSON.

**Jesus von Nazareth in seiner geschichtlichen Lebensentwicklung dargestellt von Wilhelm Hess.**

Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1906. Ps. M. 2. Geb. M. 2.50. S. 115.

This is really volume two of Prof. Hess' *Jesus von Nazareth*. After the treatment of the critical material in the other volume he here sets forth the historical development of the life of Jesus. The same critical attitude is maintained in this volume also, the presentation of the results of modern criticism with the minimum of the supernatural element. The career of Jesus is gone over again with practically the same general outline, but with another method, that of historical unfolding rather than critical discussion. This treatment is more positive and constructive and gives in brief compass the author's ideas of the life of Jesus. They are both free from needless technicalities though scholarly in the real sense.

A. T. ROBERTSON.

**Jesus von Nazareth im Wortlante eines kritisch bearbeiteten Einheitsevangeliums dargestellt von Wilhelm Hess.**

Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1906. M. 1. Geb. M. 1.50. S. 77.

This volume would be called conservative in Germany where one is treated to the latest speculations of Wrede, Wernle, Weinel and Bousset. The author endeavors to put in popular form the results of modern criticism of the Gospels as sources of the life of Jesus. There is, in fact, a harmony also in condensed outline according to what criticism leaves us. The birth narratives are passed by without comment and the narrative begins with the Galilean ministry. So likewise the resurrection portions of



the Gospels are eliminated. However the author uses Paul's account in 1 Cor. and Gal. of the resurrection of Jesus, but only as the belief of the apostle, not as an actual fact. The Gospel of John is not used at all. The miraculous element is whittled down to the narrowest limits. This in brief is the result as set forth with much critical acumen and clearness of Hess. It is a story far less rich in subject matter than the traditional narrative. But in this critical residuum one sees the essential features of the old. Really consistent logic that would take away so much would cut this off also, for the supernatural Christ is still before us. Schmiedel is logical with his anti-supernaturalistic hypothesis when he rejects all but nine words of Jesus. But logic is not always fact nor truth. The value of this book lies chiefly in the specimen one gets of the fairly conservative German criticism, not in the conclusiveness of the arguments.

A. T. ROBERTSON.

### **The Child of Nazareth.**

By Benjamin Waugh. Sir Isaac Pitman and Sons, 1 Amen Corner, London, England. 1906. Pages, 333. Price, 5 shillings net.

This is a remarkable book. We have a number of volumes on the Childhood of Jesus, some of which are not only fanciful, but positively hurtful. In this volume Mr. Waugh shows adequate knowledge of the times, the customs, the land. He has, besides a vivid and sympathetic imagination, one under good control. Sometimes he overstrains a point or builds much on very little, but on the whole, one is struck with the justness or at least the possibility of the correctness of his remarks. The book will do much to enable one to realize the probable facts in the childhood of Jesus as he looked out upon the wonderful world around him and gradually entered into its throbbing life. I think the author is decidedly in error in attributing to Jesus as a child disgust and horror at the whole system of Old Testament sacrifices. In several other cases he has read modern motives back into the mind of Jesus, but, taken as a whole, the book is a distinct success.

A. T. ROBERTSON.

**Sayings of Our Savior.** Selected from the Four Gospels.

Henry Altemus Co., Philadelphia. 1907. Price, 50 cents.

This little volume belongs to the Waistcoat Pocket Classics. They do not give all the words of Jesus, but only a few of the most momentous. The little book is bound in limp lambskin and is a handy gift book.

A. T. ROBERTSON.

**The Sweet Story of Old.**

By Mrs. L. Haskell. With an Introduction by the Ven. Archdeacon Farrar. Thirty-three illustrations. Henry Altemus Company, Philadelphia. Pages, 123.

This book is a reprint of a very excellent Life of Christ for small children. The colored pictures are attractive and the narrative is told with simplicity and directness, a thing not always true of such books.

A. T. ROBERTSON.

### III. MISSIONS.

**The Church of Christ in Japan.** A Course of Lectures.

By William M. Imbrie, D.D. The Westminster Press, Philadelphia. Pages, 122. Price, 75 cents net.

There are four of the lectures, giving a full outline of the rise and position of "The Church of Christ in Japan" and constituting an interesting study in organic union of denominations. The present case of union does not constitute an example of the rise of a native church from the demand for freedom on the part of native converts nor yet of union by reversion to the New Testament type. These are the two principles that must be most effective in bringing about any desirable or permanent union of the sects of Christendom. The first of these plays a part, but not the chief part, in the rise of this united "church". Union will not come by leaders saying, "Go to, let us unite our churches and form one Church of Christ". Dr. Imbrie has given us an interesting and suggestive study. It contains much of general interest affecting Japan and Japanese missions. There are some wise words about

methods of work in Japan, especially in the discount he puts upon the spectacular meetings of lecturers who spend a few weeks in the country and speak only through interpreters. The study of the meaning of the years of reaction in the progress of Christianity in Japan is full of wisdom. So far as the lectures are intended to recommend the method of union illustrated in "The Church of Christ in Japan" they will probably fail, for they expose a method that is fundamentally impracticable.

W. O. CARVER.

### **Knights Who Fought the Dragon.**

By Edwin Leslis. Philadelphia, The Sunday School Times Company. Pages, 297. Price, \$1.00.

We have in this book a remarkably vivid presentation of Chinese life and characteristics, a discriminating account of some of the chief causes of the Boxer Movement, a heart-stirring account of the sufferings and heroism of the missionaries in the days of that baptism of fire and blood, a suggestive study of the ways of love and married life, and a most human and engaging novel. If the reader wonders how so much can be put into one small volume, the reviewer can only share his feeling and invite him to put this statement to the proof. There are some artistic defects in the movement of the drama, but the whole work is drawn with a strong hand. The author has the strong points of a Ralph Connor, though somewhat lacking in his finish. It is hard to conceive of a more true and realistic picture of missionary work in China in its more heroic aspects.

W. O. CARVER.

### **Odds and Ends from Pagoda Land.**

By William C. Griggs, M.D. Author of *Shan Folk-lore Stories from the Hill and Water Country*. Philadelphia, American Baptist Publication Society. 1906. Pages, 274. Six illustrations.

This book is peculiarly interesting and informing, just because, without any effort to be learned it tells in a matter-of-fact way of the every-day life and habits of the peo-

ple of Burma. It is so transparently true to the actual conditions and deals so simply with so much that a more learned work would omit, that it is really full of the very best of learning. It is such a book as a child would delight in and a man find more interesting than the child does. There are some marks of carelessness in the preparation, but these go to help the impression of the remarkably busy and competent medical missionary.

The book ought to prove a sort of campaign document for the work of Foreign Missions. The great need stares one in the face on every page, and the worth of the work is equally evident. All this with the most natural of straightforward tales.

W. O. CARVER.

**The Mohammedan World To-day.** Being Papers Read at the First Missionary Conference on Behalf of the Mohammedan World, held at Cairo, April 4-9, 1906.

Edited by S. M. Zwemer, F. R. G. S., E. M. Wherry, D.D., James L. Barton. Fleming H. Revell Co., N. Y. Pages, 302.

Until recently the Mohammedan world was generally regarded as an almost hopeless field for missionary endeavor. But there are evidences of a reviving faith in the power of the Gospel among the Mohammedans, among them this Conference at Cairo last spring. The book consists of nineteen brief papers, most of which were read at the Cairo Conference, and which give a brief view of Islam and missionary work among its devotees in all quarters of the Mohammedan world. The point of view is, of course, that of the missionary who is seeking to convert the Mohammedan, and yet the outlook is broad and sympathetic. One at this distance can not, of course, judge of the accuracy of the representations, but they make the impression of fairness and justness. On the whole, the tone is distinctly hopeful. The door is open for missionary work among all Moslems under non-Moslem governments, and this means more than half the whole number; in some quarters there have been many converts who have shown high character; the Scriptures are widely read among the Mohammedans in

some lands and the desire for an education is breaking up their conservatism and leading some of them to seek an education even in Christian schools. In summing up Mr. Zwemer says: "The outlook everywhere is not hopeless, but hopeful, and the great task to which Christ calls His church at the beginning of the twentieth century is the evangelization of the Mohammedan world." The book is provided with valuable maps, charts and statistical tables. On the whole, it presents an excellent, compact survey of the present condition and needs of the Mohammedan world.

W. J. MCGLOTHLIN.

#### **Japan.**

By David Murray, Ph.D., LL.D., Superintendent of Education in the Empire of Japan, and Adviser to the Imperial Minister of Education, from 1873 to 1879. Revised Edition, Comprising the History to the Close of 1905, with the Provisions of the Treaty of Portsmouth between Russia and Japan, and Supplementary Chapters by Baron Kentaro Naneko, LL.D. New York, G. P. Putnam's Sons. London, T. Fisher Unwin, 1906. XII + 551. Illustrations and maps. Price, \$1.50.

A new volume for Japan in "The Story of the Nations" series for Japan was a necessity, and nothing better could be done, perhaps, than to give us a new edition of this work by Dr. Murray, whose training and facilities made him especially well fitted for the work.

The new edition is brought down to the latest times with ability and skill, and with a deep sympathy for the Japanese spirit. While written from the standpoint of the Japanese the accounts of the recent war with Russia are made up of, and from, the official documents.

W. O. CARVER.

### IV. PRACTICAL AND DEVOTIONAL.

#### **The Ancestry of Our English Bible.**

By Ira Maurice Price, Ph.D., University of Chicago. The Sunday School Times Company, Philadelphia. 1907. Pages, 330.

In this admirable book Prof. Price has done the public a real service. In these twenty-five chapters he presents in concise and popular form a description of the prin-

cipal versions and texts of the Bible from the earliest known translations and manuscripts down to modern times. Now and then so much of the history of a version or manuscript is given as is necessary to let us see the historical background, whenever this is required to bring out more sharply the distinguishing characteristics of the document. Of some of the great manuscripts, such as the Sinaitic, the essential facts regarding its discovery are given, "that we may the better know the cost of some of our most valued treasures." The book abounds, too, in excellent illustrations, designed to set vividly before the eyes of the reader *fac simile* specimens of some of the earliest and most important texts and versions now to be seen only in the great libraries of the world, or in some rare private collections. Though, in giving the ancestry of our English Bible, Prof. Price goes back to the beginning and deals with the Hebrew, the Samaritan, the Greek, the Latin, the Syriac Bibles, as well as with the Targums, Eastern Versions, Apocrypha, etc., he devotes special attention to the early versions of the English Bible, rightly believing that the Bible work here is really understood only if we appreciate the historical condition of those days. The Bibliography gives a selection of the literature of the subject most likely to prove helpful in further investigation of the theme of each chapter. A Chronological Table presents such dates as are essential in the best scheme for fastening outline facts regarding Bible translations and texts upon the mind, and some suggestive diagrams are given, illustrative of the relations of the versions and transcripts so as to present readily to the eye the potent facts in the case that should be remembered. The publishers have spared no pains in making the volume attractive in form and makeup. As compared with other kindred books for popular use known to the reviewer, it is the completest and best and may be heartily recommended for private use, as well as class use, in the Sacred Literature Course, or in our theological seminaries. In the preface and dedication the author lets us into a pathetic bit of history connected with

the delayed publication of the matter in book form. The questions dealt with were first discussed in a popular vein in a series of articles in *The Sunday School Times* in 1904, and their publication was announced to take place at once. But long, distressing and fatal illness in the family of the writer, and the decision to expand the material to more than twice its original size, compelled postponement of publication. Now the volume appears lovingly dedicated "To the Memory of Jennie Rhoads Price, inspiring, devoted wife and mother, during whose last year of patient and pathetic suffering these pages were penned".

GEO. B. EAGER.

### **Practical Ideals in Evangelism.**

By Charles Herbert Rust. Philadelphia, The Griffith & Rowland Press. 1906. Pages, 348. Price, 75 cents.

This is a book that is an outgrowth and exponent of the "New Evangelism". Since the appearance of "The Evangelistic Note", by W. J. Dawson, we have had quite a crop of them. Taken with other things already noted in these columns, such works, and the reception given them by the public, are signs of what Dr. George E. Horr, of Newton Theological Institution, has called "a distinct reaction in favor of a more generous recognition of the place of the evangelist in the economy of the Kingdom."

A few years ago the reigning type of evangelist was distinctly out of favor, and as the same authority says, we were inclined to "judge the whole tree by the gnarled and worm-eaten specimens". Now, the conviction grows, not only that one of the most fatal errors that has wrought ruin to the churches has been the tacit admission that the work of the minister is a thing separate from the work of the evangelist, as Dr. Dawson insisted; but that there is, after all, as this author puts it, "a large place in the world for the God-ordained, well-balanced, spiritually-minded, sympathetic, cultured Gospel evangelist". No matter what one's view of the function of the "evangelist" of the New Testament times, or what one's theory of what ought to be now, may be, one thing

has grown clear as the outcome of experience, that a church under the best pastoral leadership may sometimes reach a situation in which a new voice, a new personality and an appeal from a new point of view, may do for it what the tossing of a lighted match into the grate does for the smoking and smoldering fire.

The author has had years of varied and blessed experience as an evangelist. He "humbly submits" to us here "what the Word, the Spirit and experience have been quietly but surely teaching him concerning evangelism". He writes in recognition and appreciation of a number of "valuable contributions" to the subject, but under the conviction that there is "something lacking", namely, practical suggestions as to how to make evangelism at once effective and sane. He writes with the avowed hope of helping to inspire, not ministers only, but all who read, to have some part in the gracious work of winning souls by a continuous, convincing and effective Gospel evangelism. He deals with the subject in its various forms and phases in a sane, lucid, straightforward way, but always earnestly and with a view to practical helpfulness. He deals generously with his fellow-evangelists of today, and leaves the reader deeply impressed with the need, urgency and "eternal fitness" of this form of effort at soul-winnig. Among other topics he discusses luminously and inspiringly "The Ideal Evangelist", "The Ideal Message", "The Ideal Method", "The Ideal After-Meeting", and one of his freshest and best chapters is devoted to "Evangelism with the Young People".

It is significant that the author takes up the report that little is done in our theological seminaries to fit men to be evangelists, or evangelistic pastors. He thinks, however, that many of our seminary teachers are coming to believe that something more than simply teaching the student how a sermon ought to be built and delivered must be accomplished, and that they are being forced to give time and attention to helping to fit men to preach and work so that constant conversions will characterize



their ministry. He cites the calling of Dr. Cornelius Woelfkin, an experienced and successful evangelist, to the chair of Homiletics in Rochester Theological Seminary, and points to "the efficient evangelistic preachers whom some seminaries send out", as "proof positive" that this is being done to some extent; but he adds, "there is room for more of this important training." (Compare pp. 50 and 100.)

He advises that every evangelist take a two years' course in business training, claiming that "this is needed in the mental development of the man who would lead men to Christ". He quotes with hearty approval what Dr. J. M. English, of Newton Centre, is accustomed to say to his classes: "I suppose when you boys leave the Seminary that you will settle down as pastors of some little churches at once, perfectly satisfied that you are fully prepared to preach the Gospel; but I advise each of you to spend two years as a traveling man on the road getting into touch with men." Certainly the thing aimed at is supremely important and desirable, for evangelist or pastor, whether gotten by the method proposed or by some other. The book will prove inspirational and helpful, we are sure, to all who would become successful soul-winners. It may well be put alongside of Dr. Mabie's volumes on this subject.

GEO. B. EAGER.

### **The Price of Winning Souls.**

By Charles L. Goodell, D.D. Fleming H. Revell Co., N. Y., etc. 1907. Pages, 32. Price, 10 cents net.

An address delivered before the Conference of Christian Workers at East Northfield, Mass., Aug. 11, 1906, by the pastor of Calvary Methodist Episcopal Church, New York City, dealing with the human side of the work of soul-winning. A shining merit of the modest booklet is that it is the outgrowth and interpretation of the multi-form experience of a most successful pastor-evangelist. It is at once Scriptural, frank, informing and inspirational. It has already received, as it deserves, cordial

recognition; evangelistic committees of several denominations, as well as individual ministers and evangelists, are urging and aiding in its circulation. It is a modest but worthy and timely contribution to the growing literature of a great and increasingly interesting subject.

GEO. B. EAGER.

### **The Lord's Supper.**

By B. R. Womack. (Tract). Pp. 48. 25 cents each or 20 cents each per dozen, obtainable from the author, Blackwell, Oklahoma.

Dr. Womack disclaims, in his preface, any intention of being strikingly new or original, but desires to set forth in a clear and easily apprehended form, the views commonly held by Baptists upon the meaning and participation of the Lord's Supper. The argument is presented with great brevity, but with excellent analysis and clearness. Those who wish to see the Baptist contention put in a vigorous and yet intelligible form will find this tract very much to their liking. Some minor points might be open to difference of opinion and statement, but, on the whole, the argument is satisfactory and complete.

E. C. DARGAN.

### **The Business Aspect of Christian Stewardship.**

By L. B. Hartman, A.M., D.D. American Baptist Publication Society, Philadelphia. 1907. Paper. Pages, 89.

The first of the four chapters of this timely booklet deals sensibly and vigorously with the Social, Commercial, Economic, and Moral values of the church; the second with the legitimate Costs and Sacrifices of Religion; the third with the Tithe System, giving its history and endeavoring to show that it is in force today as "Privilege" and "Obligation", and the fourth with the Reasonableness of God's Method of Benevolence, of requiring men to give for the support and furtherance of His cause in the world. In the chapter on "Tithes" the author writes strikingly and with quite an array of learning, but with over-confidence, at points, and, it would seem, some lack of appreciation of certain Christian teachings

as contrasted with pre-Christian teachings. The doctrine of tithes—giving one-tenth of all our income to sustain his cause—“was *evidently* God’s original plan”, he says; “His law from the beginning, which has never been abrogated”. “It was *evidently* coeval with the origin of sacrifices and held a place in the earliest forms of worship.” Notwithstanding, he affirms this as so *evident*, he goes about to establish it by some very doubtful reasoning. “In the beginning God set apart two things for Himself alone, the ‘day of rest’ and the ‘tithe’. The tenth portion of a man’s income belongs to the Lord and not to himself (Lev. 27:30).” “Is the Lord’s Day less binding because it once passed through the old dispensation?” (pp. 48-58.) From this and more of such reasoning he concludes that the Tithing system “represents the mind of God” and “still holds its original rank among the highest privileges in the field of Christian responsibilities and obligations”. He attempts then to “trace its operations after it was merged into the church at Sinai”, and after it “emerged out of the old dispensation” and became a part of the new, “to resume its original place in the sphere of worship” (p. 55). To say nothing of the questionable phraseology used when he speaks of “the church at Sinai”, and of “the Lord’s Day” as having “once passed through the old dispensation”, how does the author’s view comport with Pauline teaching, the higher Christian teaching? Is the one-seventh of time and the one-tenth of the income still to be considered as “alone” belonging to God? Has any man a right to do as he will with the rest of his time and income? Do not we ourselves, with all that we are and have of time and strength and money, belong to God? What about the Christian doctrine of stewardship? Admitting that the Sabbath system and the Tithe system were enjoined of God, and well suited to the race in its childhood and youth, to an age that did not know God in Christ, are we Christians, looking at the matter from the lofty Pauline point of view, to think of them with all their

limitations as still "binding" upon us? Certainly there is no evidence that either system was reenacted as laws of conduct and worship either by Christ or his apostles. What "the fathers" taught and did, and what "the councils" enacted, is another question. But let it be said that even if we admit that these are flies in the ointment, the ointment in the cask is, in the main, of excellent quality and fragrance. The book deserves and will richly repay careful reading by pastors and business men.

GEO. B. EAGER.

### **In the Light of the King's Countenance.**

By A. M. Dupree. The Griffith & Rowland Press, Philadelphia. 1907. Pages, 362.

This is the "third impression" of this manual of devotion. The first was in 1902. It is sent forth by the author with the prayer "that the 'Living God who is the Savior of all men, but *especially* of those that believe', may cause it to be instrumental in bringing many of His children into the fuller light of His countenance—into the profounder rest and might of his unchangeable love". It is "dedicated to the 'master love' of one life, Dr. Ida C. Richardson:

Very beautiful hath been thy life to me, Love,  
 Guileless and sweet!  
 Child-heart in woman—soul rounded—complete."

It contains some original verses and paragraphs by the author, but is chiefly a compilation, showing a wide range of selections of Scripture, prose excerpts and bits of poetry, arranged according to the days and months of the year, for daily devotional use. The selections are quite choice in the main and very varied. It closes, singular to say, with "a prayer for a departed friend", in which occur these words: "Pardon, O gracious Lord and Father, whatever is amiss in this, my prayer, and let thy will be done.". The book is beautifully printed and bound. F. B. Meyer's name is given once with an "s"—

GEO. B. EAGER.

**The Pilgrim's Hospice.** A Little Book on the Holy Communion.

By the Rev. David Smith, M.A., Author of *The Days of His Flesh*. Hodder and Stoughton, Warwick Square, London, England. 1906. Pages, 120.

Here is a devotional book on the Lord's Supper. There is no controversy in it and no discussion of critical theories. It is the custom in Scotland in connection with the celebration of the Supper to have a devotional discourse. There is the same freshness of manner in this volume that is found in "*The Days of His Flesh*", only here Mr. Smith has more freedom and strikes a more elevated key of spirituality. The ten chapters are full of food for the soul. Mr. Smith's book has a lesson for American Baptists. We need to get out of the Lord's Supper what Christ has for us in the ordinance more than mere controversy.

A. T. ROBERTSON.

**The Gate of Death—A Diary.**

G. P. Putnam's Sons, New York and London. Pages, 267. 1906.

With death as affecting others and ourselves indirectly we are all more familiar than we care to be, but to each individual his own comes as an absolute novelty. As a rule, we can but wonder just how it will seem. And our wonder gets but little satisfaction, for, unfortunately those competent to speak from experience are not here to tell us. Our best helpers are the few, among whom the anonymous author of this book has a place. "Twice," he says, "I have stepped to the very gate of death, waiting for it to open to me; then twice I have turned my back upon it, and walked slowly back to life. Each time the experience was so different, and all so utterly unlike anything I had ever dreamed or imagined." Fortunately the author is a man of liberal culture, with a philosophical and religious turn of mind and he wields a facile pen. For its style alone the book is well worth reading. It has the easy swing and grace of W. J. Dawson. The first third of the book is positively fascinating, as it details his feelings in prospect of death and gives the estimate of life-values as they formed themselves in his mind at

that crisis, one could hardly expect that high level of interest to be maintained through the last two hundred pages. But the condensed reflections in chaste, religious English on such themes as God, Christ, the soul, the indestructibility of life, life as a probation, atonement, love and truth, faith and knowledge, character and conviction, immortality, etc., make highly interesting and suggestive reading. The best feature of these reflections is the emphasis put on some of the central religious verities, as, the Person of Christ, and the value of a childlike trust in God, as against the superficialities of mere ecclesiasticism; the weakest feature is the hesitancy and uncertainty about personal immortality. The writer does not surely realize the historicity and meaning of the resurrection of Christ. That fact meant certainty and exaltation to apostles. It should mean no less to us.

J. H. FARMER.

#### **Baylor Bible School Lectures.**

By Chas. B. Williams, A.B., B.D.

This pamphlet of 60 pages contains four lectures delivered at the Baylor Mid-Winter School last January. The topics are, "The Holy Spirit as Related to the Word"; "The Holy Spirit as Related to the Worker"; "Jesus' Method of Interpreting Parables", and "Parables Concerning Money".

The lectures are popular, clear, judicious. For Sunday school teachers and other Christian workers who desire fitness for service these would be helpful as sensible discussions in small compass of important practical themes.

J. H. FARMER.

#### **Quiet Talks About Jesus.**

By S. D. Gordon, Author of "Quiet Talks on Power", "Quiet Talks on Prayer". New York, A. C. Armstrong & Son. 1906. Pages, 290. Price, 75 cents net.

Mr. Gordon has done great good with his studies of Power and Prayer. The new set of studies covering the Purpose, Person and Great Experiences of Jesus, is a

work of genuine originality and profound insight. Its style is striking and in the highest degree, effective. The "Study Notes" at the end will prove a help in the personal use of the book, but more especially for class study for which the work should be very much in demand. The book assumes a knowledge of the Gospel story. It seeks to interpret the Christ in his essential character and mission.

W. O. CARVER.

**Song Evangel:** The Favorite Old and New Revival Melodies, for Evangelistic and Other Religious Services.

By W. H. Doane, Mus. Doc. Published by W. P. Harvey, 642 Fourth Avenue, Louisville, Ky.

This is an admirable collection of 192 of the best favorite new and old melodies. Dr. Doane's well known gifts as a master of music will at once commend the book to every one. We note that as the title indicates, the book has many of the very best of the old songs along with a large number of new ones. Among the old ones which will appeal to most readers are the following: "Sweet Peace, the Gift of God's Love", "My Jesus I Love Thee", "Rock of Ages", "Just as I Am Without One Plea", "There Will Be No Dark Valley", and many others. We do not hesitate to commend this collection of songs most heartily to all who desire inspiring and edifying music for revival and other purposes. The book ought to have a wide sale.

E. Y. MULLINS.

**The Steps of Life.** Further Essays on Happiness.

By Carl Hilty. The Macmillan Co. 1907. Price, \$1.25 net.

**The Way to Happiness.**

By Thos. R. Slicer. The Macmillan Co. 1907.

Many books of this type are useless or worse than useless. They are sentimental, lack vitality and touch with reality. They often cultivate a pale, sickly type of life that can scarcely be called Christian though it assumes to be the highest type. It is not so with the two books above mentioned. They tingle with vitality, they keep

in touch with things as they are, they are replete with learning. Hilty's book, especially, is the product of deep experience, profound religious faith and long reflection. It comes from the German atmosphere and reflects the need and difficulties of German Christians where unbelief is rife and religious despair is often present. This may make the book a trifle foreign to some readers, but it will be all the more helpful for all who have thoughtfully faced the difficulties and sorrows of life as it is. The other book is not so profound, but is thoroughly healthful and uplifting in tone.

W. J. MCGLOTHLIN.

## V. MISCELLANEOUS.

### **The Promotion.**

By John Marvin Dean. American Baptist Publication Society. 1906.

"The Promotion" sketches the career of a talented young man of wealth and refinement through the wars of our country in Cuba and the Philippines. The book gives us a living impression of the Cubans and Philipinos, but most interesting of all is the dealing of the brilliant young officer with the natives. The history of his own conversion, his repeated promotion in the army, his heroic sacrifice in becoming a missionary, and his final promotion to the realms of bliss after a few brief, but effective months of service, make interesting reading. The aim of the author, who is a minister, is to give dignity and pre-eminence to the mission work in foreign fields and to portray the greatness and essential heroism of missions. The style is clear and attractive.

B. H. DEMENT.

### **The Self Effacement of Malachi Joseph.**

By Everett T. Tomlinson. The Griffith & Rowland Press, Philadelphia. 1906.

Malachi Joseph Pitt was a young minister of brilliant prospects, whose graduating essay on "The Self Effacement of a Minister", won loud applause and much com-



mendation. Yet he himself was wisely unacquainted with the lowly principles of self-sacrifice and self-renunciation which he so freely proclaimed. His conversion to his own doctrines was very naturally produced by the trying discipline of his first charge—a dead mission church in an unknown country district.

The story ends happily and furnishes many wholesome lessons, though lacking in a well defined plot and development.

B. H. DEMENT.

### **The Spirit World.**

By Joseph Hamilton. Fleming H. Revell Company.

The author of this book has both independence and courage. He is a trichotomist. Man has a body and a spirit. He has also a soul which he regards as his spiritual body and which is an ethereal substance. In this he has kinship with the angels, and a study of angelic visitation, etc., gives us our best knowledge of its nature. It is invisible, capable of inconceivably rapid motion, has marvelously acute senses and is endowed with great power. In man, it is developed from the natural body, or he may be transformed into the natural again. This view is thought to help to explain miracles in a way to assist those who have become infected with the anti-supernaturalism of the time. For instance, Elisha was able to see the host of angels which were ready to protect him at Dothan, by virtue of the sight of this spiritual body. When angels appeared, they transferred themselves from the spiritual to a natural body. Our Lord's appearing to His disciples when the door was shut and then disappearing, was but his transferring himself from the spiritual to the natural body, and then going back to the spiritual again. This spiritual body has a likeness to the natural which will enable the redeemed to recognize those who are loved on earth. His idea of the spiritual body resembles that of Dr. Clark, of Colgate; but unlike Dr. Clark, he loyally holds by the doctrine of a general resurrection, although he cannot quite see the need of it. He also attempts to pry into the mysteries of the

soul's journey to its place of blessedness. He makes much of angel ministry and shows skill in gathering suggestions from Scripture and nature. It is doubtful, however, whether his views will commend themselves to careful thinkers or his interpretation of many Scripture allusions be accepted.

CALVIN GOODSPEED.

Baylor Theological Seminary.

### Stray Leaves.

By Herbert Paul, M. P. John Lane, the Bodley Head, London and New York. 1906. Pp. 308.

Mr. Paul is one of the best known of the younger English writers. His History of Modern England in five volumes is a notable performance, while his recent Life of Froude has added much to his reputation. In this volume are a number of essays that appeared originally in "The Nineteenth Century", and "The Independent Review". They are written with a wealth of scholarly material at his command and yet with a rich fund of practical wisdom. The study of Bishop Creighton brings out well the traits of this gifted ecclesiastic. Mr. Paul takes up the cudgel for George Eliot and Peacock. He writes sympathetically of Charles Lamb and Randolph Churchill. He is a strong advocate of optional Greek at Oxford, though an enthusiast for Greek. It is a little extreme to say (p. 99) that Greek was useless unless one read it as fluently as French. There is a slip on page 89 where *ὄπως* is called a "Greek preposition". He has a pungent point on p. 77, when he says: "Erasmus, in the sixteenth century, was denounced as a heretic for editing the New Testament in the language in which almost the whole of it was composed. *Omne ignotum pro haeretico*. Latin was always orthodox because it never had to be rediscovered." Mr. Paul is an active force in the Liberal party and will some day hold office in the Ministry. These papers are very keen and very bright. They tingle with life and keep one on the alert to the end.

A. T. ROBERTSON.

**Silanus the Christian.**

By Edwin A. Abbott, Author of *Philochristus* and *Onesimus*. A. & C. Black, Soho Square, London, England. 1906. Pp. 368. Price, 7s. 6d. net.

This is a romance of the second century showing how Silanus, a disciple of Epictetus, attends his lectures at Nicopolis, where he meets Appian, Glaucus and Scaurus. Epictetus awakens cravings that he cannot satisfy, and Scaurus tells Silanus of the Letters of Paul and the Synoptic Gospels. Finally, Silanus meets Clemens, who lets him into the beauty of the Fourth Gospel by the Presbyter John. At last Silanus becomes a Christian, though with many doubts about the miraculous. The book is written with wonderful clearness and literary grace and is worth reading for that alone. But it is more. We have in *Silanus* a picture of Dr. Abbott himself who is able to worship Jesus as God's Son and our Savior, though he no longer believes in the miraculous. Dr. Abbott draws a distinction between the miraculous and the supernatural. He says that his book is meant only for those who are in much trouble over the conclusions of modern science and criticism. He does not wish to disturb any one's faith. It is not easy to see a consistent distinction between the miraculous and the supernatural, but, after all, the main thing is to hold on to Christ as Lord and Savior and this Dr. Abbott does.

A. T. ROBERTSON.

**The Psychological Principles of Education.** A Study in the Science of Education.

By Herman Harrell Horne, Ph. D., Professor of Philosophy in Dartmouth College, Author of "*The Philosophy of Education*." The Macmillan Co., New York. 1906. Pp. 435. Price, \$1.75 net.

This work is a new attempt to apply the principles of psychology as they are generally held to-day to the problems of a complete educational system. The author has been a diligent student of the large literature which has been appearing in recent years and has been thinking

himself. While we do not always find the tone of conviction that flows from independent thought, he has, in the main, reached sound conclusions which are of great importance to educators. Part I. is an introduction on "A Science of Education". In the remaining parts he treats of "Intellectual Education", "Emotional Education", "Moral Education" and "Religious Education". On all these subjects there are most stimulating and helpful suggestions, based upon the latest results from the study of psychology. There are many striking aphorisms, such as "Attention is not so much a condition of good teaching as a result." (p. 328.) "Interest is the strength of the new education and effort is the strength of the old." (p. 320.) "Effort is the will to do the hard right thing." These are taken at random. They are scattered throughout the book.

For the readers of this journal, interest will center in the author's treatment of moral and religious education. The home, the church, the school are the three institutions for the moral and religious education of children. The author calls for and hopes to see a revival of real systematic education of the children in these respects in the home. The church has enough agencies, but they should be made more effective and there are suggestions to this end. The teaching of religion in the public schools of Europe has been disastrous, therefore, we do not want the teaching of religion, but, rather, religious teachers in our schools. The Bible is the text-book of both religion and morals, incomparable and unapproachable, but in the public schools it should be used only in a devotional way. Teaching its religious contents is impossible in our system, teaching it as literature or history simply is undesirable. These conclusions seem to the reviewer to be entirely sound. The author gives copious references to available literature which would be helpful in the further prosecution of the study. It is a book to be recommended to teachers of all subjects.

W. J. MCGLOTHLIN.

**Paul.**

By E. F. Benson. J. B. Lippincott Co., Philadelphia.

This is not a theological work by the late Archbishop of Canterbury, but a modern novel by his son. Nevertheless, it yields an excellent enforcement of the text, "Who-so hateth his brother is a murderer." The man whom Paul Norris has much reason to hate, and does hate heartily, is run over by a motor car and killed. But Paul was in the motor, and though he risked his own life to avert the accident (too late) the knowledge that he hated the man and that for two seconds he had been reckless of his enemy's danger as of his own, makes him see himself as a murderer. Paul and Norah are a "blithe and bonny" pair, and it seems a pity they couldn't have had love and happiness without such fearful tragedy.

E. B. R.

**The Church at Libertyville.**

By John Wesley Conley, D.D. The Griffith & Rowland Press, Philadelphia. 1907. Pages, 204.

The sensible and worthy author of this story claims to be only editor. The full title is "The Church at Libertyville as Seen by Thomas Bradley". Thomas Bradley, as the story goes, was for 30 years a member of this typical church in "a flourishing Western town", of mixed population and having its full share of the business enterprise, boastfulness, democratic spirit, interest in politics and carelessness about religion, characteristic of portions of that part of the country. At last, having retired from business and moved to another city, his mind dwells upon the checkered experiences of those years until he feels impelled to write about them—he is sure that other people will be interested in some of the things that interested him so much. So, in these pages, he "lives over again in memory the delightful years he spent in the dear old church." He introduces us to many good folks, and to some very queer ones, and pictures vividly many an interesting situation. Now it's "a case of discipline", now it's "Mrs. Paxton and the

mission Sundry school", now it's "Mrs. Dolittle", now "Judge Straight" that, in turn, invite or compel our attention; but we find him also dealing in a most engaging and instructive and often amusing way with "Winds of Doctrine", "Contrary Minds", "The Sexton and Other Troubles", "Contending for the Faith", "Rules and Regulations", etc. Many a character appears that is true to the life and that will be recognized on sight, and many a wholesome lesson is let drop as to how and how not, to deal with certain people and problems of church life. The story appeared originally as a serial in *The Standard*, of Chicago. It is well written and well printed and bound.

GEO. B. EAGER.

### **Sex and Society.**

By William I. Thomas, Associate Professor of Sociology in the University of Chicago. The University Press. London, T. Fisher Unwin. Price, \$1.50 net, \$1.65 postpaid.

This volume is a collection of separate papers published in different magazines on the subject of the Social Psychology of Sex. The following are the topics of the volume: Organic Differences in the Sexes; Sex and Primitive Social Control; Sex and Social Feeling; Sex and Primitive Industry; Sex and Primitive Morality; Psychology of Exogamy; The Psychology of Modesty and Clothing; The Adventitious Character of Woman; The Mind of Woman and the Lower Races.

The first paper on the "Organic Differences Between Man and Woman" is quite interesting. He finds the fundamental difference to lie in the fact that man is "katabolic" and woman is "anabolic"; in other words, man corresponds to the animal life and woman to the plant life; woman stores up energy and is sedentary, and man expends energy and is more active. However much we may dissent from some of the author's inferences, this primary assumption has a certain validity. There are a good many facts both physical and other which are brought out to sustain this position. On page 29, for instance, our author says: "A very noticeable expression of the anabolism of woman is her tendency to put on fat."

A very interesting point mentioned on page 40f. is, that women offer, in general, a greater resistance to disease than men. Some other points as to the organic differences are brought out and discussed with force. There is a good deal of repetition, due to the somewhat disconnected relation of the chapters. With regard to modesty and clothing, the author begins by saying that no altogether satisfactory theory of the origin of modesty has been advanced; and certainly those who read the author's discussion will see no reason to deny the truth of this statement. It takes a great deal of science, or, more properly speaking, of scientific jargon, to tell what we don't know on this subject. The papers on the Adventitious Character of Woman, and on The Mind of Woman and the Lower Races, will probably interest a larger number of readers. The author's standpoint is that of a scientific evolutionist. He does not, indeed, agree with all that has been written from that point of view, but rather works out his own. The book will doubtless interest readers who are fond of scientific speculation on the topics of which it treats. It is not marked by any great originality or power; but it shows a careful study of the themes discussed.

E. C. DARGAN.

**Life in Ancient Athens.** The Social and Public Life of a Classical Athenian from Day to Day.

By T. G. Tucker, Professor of Classical Philology in the University of Melbourne. The Macmillan Co., New York. 1906. Pages, 323. Illustrations 85.

This volume belongs to Prof. Percy Gardner's Series of Handbooks of Archaeology and Antiquities. It is one of the very best in the series. The illustrations alone would make the book of much value, for they set forth with great variety and fidelity the old Greek life. But the author has a very definite aim. It is not to tell the life of all the ancient Greeks nor of Athens in all its long history. He picks out the great century of Athenian glory and undertakes to describe the life of a citizen of Athens at that time, Pericles by name. It is a worthy under-

taking and successfully achieved. We follow Paricles up and down in Athens. The story is told with much simplicity as becomes the scholar in dealing with Athens, but with genuine interest and charm. One lingers over the pages which bring back again much of the true greatness of Athens, her noble citizenship and rare culture of mind. As a great blot on Athenian civilization he points out that the position of women had gone backward since the days of Homer.

A. T. ROBERTSON.

**Aeschylus's Prometheus.** With Introduction, Notes and Critical Appendix.

By Prof. J. E. Harry, of the University of Cincinnati. The American Book Co., New York, Cincinnati, Chicago. 1905. Pages, 358.

Prof. Harry has done a delightful piece of work on this great poem of Aeschylus. He gives an ample discussion of the life of Aeschylus and the drama. The notes are scholarly and informing. They tell the pupil enough, but not too much. Dr. Harry is a Greek scholar of the first rank and his abundant learning reveals itself in his luminous comments which are abreast of modern philology. The illustrations are helpful and the text is printed in clear type. Altogether, the student cannot find a more thoroughly satisfactory edition of the Prometheus.

A. T. ROBERTSON.

**"Divine Healing" Under the Lens.**

By A Berean. New York, Charles C. Cook. 1906. Pages, 101.

The author of this little work was for six months or more personally identified with a sect of "Healers", apparently of the "Four-fold Gospel" type. Study of the Scriptures under the impulse of observation of the work of the "Healers" led to his abandonment of the teachings and fellowship of the sect, and to the writing of this examination of the claims and scriptural standing of such cults. There are some defects of interpretation, but, on the whole, it is good in spirit and convincing in exegesis.

W. O. CARVER.



**Methodism and Biblical Criticism.**

By Prof. Milton S. Terry, D.D., LL.D. Reviewed by Evangelist L. W. Munhall, M.A., D.D. Winona Publishing Co., Chicago. Pages, 63.

This pamphlet is a slashing criticism, not only of Prof. Terry's book, which is open to criticism, but of Modern Higher Criticism in general, in the interest of the extreme doctrine of verbal inspiration of the Scriptures. The temper in which the work is done may be judged by a single sentence. After attempting to show how Prof. Terry sets about to establish the right of a Methodist to liberty in criticism and exegesis, "even to the change of any critical, exegetical, or theological view now held by the Methodist church", by citing (1) Wesley's spirit and words concerning "liberty", (2) some specimens of Biblical Criticism and interpretation from the writings of Wesley, Watson and others, (3) a specimen of Wesley's freedom in reference to the Pauline authority of the Epistle to the Hebrews, and (4) his protest against the dogma of verbal inspiration on the ground of the recency of the doctrine, the reviewer concludes: "Such the argument and proof that John Wesley and the Founders and Fathers of the Methodist church would tolerate and justify the teaching of the methods, principles and results of the modern Higher Criticism, were they now living—the criticism that Wesley denounced as the *Spawn of Hell!*"

We wonder if President Hyde, in what Dr. Munhall calls his "defying oracle", spoken in the interest of the teachers of the Higher Criticism at the Northwestern University, did not have Dr. Munhall and such as he in mind when he said: "For bishop, minister, trustee, or pious layman to interfere with the teaching of a competent university professor on theological grounds, is as wanton and brutal an act as it would be for a prize-fighter to step into the pulpit and knock down the minister *because he happened to have the biggest fist!*"

President Hyde's "defying oracle" sounds as if it had had some such provocation. Bad temper tends to

beget bad temper in minister or layman, and the cause of truth is never helped by indiscriminating assaults delivered in such a temper.

Geo. B. EAGER.

**Homeric Vocabularies.**

By Owen and Goodspeed. University of Chicago Press, Chicago. 1906. Pages, 62. Price, 50 cents net. Postpaid, 53 cents.

This little book is written on the idea that the vocabulary is the greatest obstacle to the study and pleasure of reading Homer. That is true. Once master the vocabulary and Homer is a delight. The words are analyzed in various ways to facilitate ease in learning them and will be found handy by students of Homer.

A. T. ROBERTSON.