

BOOK REVIEWS

I. MISSIONS AND RELIGIONS.

World Atlas of Christian Missions: Containing a Directory of Missionary Societies, a Classified Summary of Statistics, an Index of Mission Stations, and Maps Showing the Location of Mission Stations Throughout the World. Edited by James S. Dennis, D.D., Harlan P. Beach, M. A., F. R. G. S., Charles H. Fahs, B.A. Maps by John G. Bartholomew, LL.D., F. R. G. S., of the Edinburgh Geographical Institute. New York. 1911. Student Volunteer Movement for Foreign Missions. 172 pages, besides the double page plates, of which there are 23. Price \$4.00 net; carriage extra.

This work is the successful completion of a stupendous undertaking. It is an essential to a complete and accurate survey of the mission work of the present day. It is not easy to make the reader of a review notice understand what a store of information is presented in these pages. The itemized sub-title is a splendid description of the contents of the volume if taken at the full value of what is there set down. The pages are ten by fourteen inches. The tables are varied and full. The editors had the use of the statistical material prepared with so much care by Dr. Dennis for the Edinburgh Conference. The maps have been prepared and executed with the highest skill available. The inclusion of statistics and maps of the missions of the Roman and Greek Churches is a feature that will be very grateful to students.

W. O. CARVER.

Among the Tribes of South-west China. By Samuel R. Clarke, for thirty-three years a Missionary in China. Philadelphia and London. 1911. China Inland Mission and Morgan & Scott. xx+315 pages. 3/6 net.

For fifteen years the China Inland Mission and the Methodists have been giving attention to the long-neglected non-Chinese tribes in the hills of Southern and Southwestern China, and have found them a rich field of evangelization. Mr. Clarke was a pioneer in this work, creating for some of the tribes written languages and studying their peculiarities and probable origins as far as facilities permitted. He had collected a good deal of material on ethnology and ethnography, he tells us, but left it in China when he went home to England on furlough. He had no purpose of writing a book, but yielded to persuasion of friends and has given us this work, but without access to his collected materials. Confessedly this is an unsatisfactory way of writing a book and one cannot think of a scholar writing under such circumstances. Nearly half of the book is taken up with accounts of the tribes, their customs, languages, and relations to each other and to the Chinese. Then a somewhat larger part deals with the work of giving them the Gospel. Philological tables in Appendices will help students in such matters. There are some splendid illustrations. The work is defective in literary qualities, but its story is told in simple, convincing style and with full recognition of the limitations of the author's knowledge. It is a very valuable work, therefore, for ethnologists as well as for those interested in missions.

W. O. CARVER.

Eighteen Capitals of China. By William Edgar Geil, M.A., Litt.D., F.R.G.S., F.R.A.S., M.R.A.S., F.A.G.S., etc., etc. Author of "A Yankee on the Yangtze," "The Great Wall of China," etc. With 139 illustrations. Philadelphia. 1911. J. B. Lippincott Company. xx+429 pages. \$5.00 net.

Dr. Geil opens his Foreword with the epigram, "The Appetite Grows with Feeding." This he applies in explanation of how a journey up the Yangtze from the China Sea to its source

and over the watershed to the Indian Ocean in Burma, and then another journey along the Great Wall of China, from end to end, inspired to a third, including the eighteen capitals of the "Central Glory," so as to get a glimpse of the whole. But the epigram has its application also to the reader. For having read his account of one journey the reader is eager for more and will miss no opportunity for getting it. Geil is a unique traveller. He has seen very much of the world and he has learned well how to see. Then he knows how to make others see, for he has great facility in description. It is not mere description, but he brings forward such things as reveal the inner character of the people and the forces at work in their development. The venerable and rightly distinguished Dr. W. A. P. Martin, Pekin, has helped the author "to put his materials in shape on this as on his former [second] campaign," and now has "much pleasure in commending his book to the attention of the reading public." That quotation means more for the book than all the words this reviewer might write. Dr. Martin well says that "Dr. Geil knows how to use the eyes of others; and it must be admitted that he has made excellent use of his own eyes in studying the habits of this enormous beehive." For the missionaries Dr. Geil has a genuine appreciation, and he shows this in every proper place and manner. But he knows how to make not only missionaries but other foreigners and natives as well his ready helpers in gaining knowledge. For each of the provincial capitals he has given us physical description, character analyses, pictures of culture and custom. Then a chart map and many photographs visualize the story. The Chinese characters representing the name of China and of each of the capitals are given in full page cuts, together with a translation of their terms. Special attention has been given to politics and literature where the changes in Dr. Geil's opinion, are radical. China can hardly go so far in the way of change as to surprise this writer, not because he sees more deeply, perhaps, than others, but because he has just the temperament to see the forces of change. Out of an enormous collection of Chinese proverbs and folk-lore sayings made by him, our author

has not only put many into the course of his narratives, but has headed each right-hand page with one of them in Chinese character and in English translation. There is great variety in the one hundred and thirty-nine fine illustrations with which the work is adorned and its value heightened.

W. O. CARVER.

Half a Century in China. Recollections and Observations, by the Venerable Arthur Evans Moule, B.D., Rector of Burwarton; Sometime Archdeacon in Mid-China; Missionary of the Church Missionary Society from 1861; author of "New China and Old," etc. With illustrations and map. London and New York. 1911. Hodder & Stoughton (George H. Doran Company). xii+343 pages. 7/6 net.

China is to-day not only the biggest thing on the map, but the most interesting and amazing part of the world. One-fourth of the human race is in China entering upon a new era with a swift suddenness before which the watching world grows dizzy with wonder. What the present crisis will issue in immediately and exactly no one can know or guess. That it will mean a new day for China and call for a new reckoning on the part of all the nations is too obvious for comment.

For a decade, students and curiosity mongers have traversed China's highways in rapid succession and even in great groups. And the presses have poured forth a great library of volumes about China. Now, whatever is transpiring in China to-day is the product of forces operating in and upon China heretofore. In the venerable missionary, A. E. Moule, we have one more chance to follow the forces that China has been resisting and to which she is now yielding. Fifty years of "living in and for" China give any man a right to speak, and when the man has had eyes and ears, a mind and heart, his words will find ready and eager readers and hearers. Full half a century has this author watched and shared China's slow-moving life. He brings to us the rich fruitage of these long years of observation, service, reflection. He does not seek to startle nor essay new stories. He pictures for us in graphic phrase and stirring story what he has lived by and lived through. China's "Conservatism" and yet

her inevitable—and now rapid—change, characteristics of temper, habits, education and culture are presented as the author has studied them. The changes that have been wrought in great cities like Ning-po, Hangechow and Shanghai are presented in retrospect and contrast. As a young missionary, the author was in the midst of the stirring events of the T'ai-p'ing Rebellion, and its course, consequences and indirect effects occupy two of the eleven chapters and not a little of a third.

The experiences of his long service have inevitably brought the author under the necessity for studying the theory of missions, their message and methods. He has kept in close touch with the theological and critical changes in Europe. It is particularly interesting, therefore, to read his courteous but vigorous remarks about the modern clamor for a new motive and a modified message for the missionary. He repudiates the whole contention. His judgment concerning the function of the Gospel in relation to the religions of the East is the more instructive that the author himself in his early service thought to adjust the Gospel to the religion and literature of China much as not a few are advising at this time. He became convinced that Jesus and His Gospel bear to the religions of the nations and to their literatures, no such relation as they sustain to Hebrew religion and the Old Testament.

The author shares strongly the deepening longing of Christendom for a recognition of its essential unity in a definite union. A true Churchman—and with the circumscribed vision of any churchman—he offers the Episcopal—his Church—as the home to which all are invited to come; and he has a gentle hope that sometime they will come to “the Church of England, primitive, apostolic, faithful to Scripture and the faith of the ages, and containing and harmonizing in her creeds and services and solemn ritual all the many-lustred truths which other churches [note the change from C to c] hold perhaps too individually and with too little harmony of proportion.” Such ideas of union are of no value and their expression a waste of words.

In analyzing and estimating the facts and factors of change in China, the author manifests what, indeed, is evident at all

stages of his work, a strong element of conservatism which prevents his appraising the forces even so correctly as some with less opportunity to know have done.

The work is one of great interest and value.

W. O. CARVER.

Calvin Wilson Mateer, Forty-five Years a Missionary in Shantung, China. A biography by Daniel W. Fisher. Philadelphia. 1911. The Westminster Press. viii+342 pages. \$1.50; postage 12c.

All the world knows now of the Shantung Christian University, one of the great factors in the onward growth of religion in China. Every mission in North China is under debt to this school and to the two that preceded it and made it possible. And informed friends of China know that this great work is the creation of the purpose and power, in the grace of God, of C. W. Mateer. It was inevitable that his life would be written. It was needed and demanded. It is well done—done in a way not to glorify its subject alone, but to present him as he was so that his influence may continue in others and that workers in the missionary enterprise may benefit by his wisdom and faithfulness and profit by his limitations and mistakes. It is much to have a life and character great enough to tell the full truth about; and to have a friend too loyal and sensible not to tell the facts as they are. This is the combination we have in this splendid volume.

The story of the early years and the family life will encourage boys to think and aim high. The story of devotion and success will lead others to follow in the way Mateer went. The story of patience and firmness will hearten discouraged workers. The frank revelations of differences and difficulties with other missionaries and with the board at home will be full of instruction to missionaries and to their supporters. The final detachment of the great missionary from the work he had nurtured and brought to such rich fruitage, told in simple story without malice, will show the limitations of the best men.

Dr. Fisher should have the thanks of all honest students for this rather unusually frank and rounded story of the life and

labor of the friend and classmate of youth and the always admired hero of a great enterprise. One wishes that more attention had been given to the literary element in the biography, so that the manner of the writing as well as the matter might be admired.

W. O. CARVER.

In a Far Country: A Story of Christian Heroism and Achievement. By Harriette Bronson Gunn. Philadelphia. 1911. American Baptist Publication Society. 244 pages. \$1.00.

This is a story of the life of the Reverend Doctor Miles Bronson, for forty-four years missionary of the Baptist Missionary Union in Assam. The story is told by one of his daughters with a reverent devotion and admiration that are very beautiful. The author has a vivid imagination, coupled with a sentiment for heroism that serves to invest every act of life with the halo of romance or tragedy. These qualities find expression in a florescent, dramatic style. Altogether the work is a splendid example of investing with heroic interest the common duties and acts of a life of service. There is danger that this impression may somewhat obscure for the reader the splendid service of a truly noble missionary. Due tribute is paid the mother of the author, as also the step-mother who cheered and shared the later labors of the hero. It is a worthy tribute of a pious daughter to a godly father and noble missionary.

W. O. CARVER.

Theory and Practice of Foreign Missions. By James M. Buckley. New York: Eaton & Mains; Cincinnati: Jennings & Graham. 1911. 151 Pages.

This volume is the "Nathan Graves Foundation Lectures delivered before Syracuse University," in 1908. There are four lectures, covering in a general way the "Basis of Foreign Missions," "Methods, Means, and Men of Christian Missions," "Hindrances and Helps to Missions," "The Present and Future of Foreign Missions." They are based on wide informa-

tion and thorough thinking. They cover as wide a range as, even wider than, the works of Thompson, Gracey and Brown, but necessarily in a fragmentary way. For the sake of the wise suggestions and warnings, the frank dealing with the everyday problems of missions, at home and abroad, one can commend the work most heartily to the many who recognize the present urgent need for a systematic and seasoned effort to Christianize the world.

So many subjects are touched upon and such swift changes of topic occur that the reader sometimes wonders whether such a touch-and-go method is the best way to deal with this subject. But here it is, sensible, honest, comprehensive in scope; fragmentary and sometimes scrappy, but very valuable for the prospective missionary, for the student of missions, for the members of mission boards. No man ought to accept appointment on any mission board unless he means to give intelligent service and for this service just such a book as this will be of great help.

W. O. CARVER.

Modern Baptist Heroes and Martyrs. By J. N. Prestridge, D.D., Author of "The Church a Composite Life." Louisville. 1911. The World Press. 324 Pages. \$1.00.

The formation—evolution—of the Baptist World Alliance has emphasized, at least for themselves, the unfinished task of Baptists; and it has revealed that there are to-day very many Baptists who, for the sake of the Baptist task and conscience, are as heroic under various forms of persecution as were any in the earlier days.

Dr. Prestridge, to whom under God more than to any other single man, it was given to inspire the formation of the Baptist World Alliance, conceived also the idea of this volume, which he has edited. His Heroes and Martyrs are found in all lands. Some chapters treat of them more generally, but mainly each chapter has its one hero. Among these are such as Fetter, Pavloff, Novotney, Oncken, Clifford, Lott Carey, Besson. Much is made of the Russians who bulked so large in the interest of the Con-

vention at Philadelphia last June. Among the writers are Baron Uixkull, E. A. Steiner, Paul Vincent, W. E. Hatcher, A. T. Robertson, T. B. Ray.

It is a worthy undertaking and should prove a very useful work in inspiring to the noblest endeavor for the truth of the Gospel and the ends of the Kingdom.

W. O. CARVER.

From the Rabbis to Christ. By H. C. Hellyer. The Westminster Press. Philadelphia. 1911. 85 pages. 25 cents; postage 3 cents.

An intimate personal narrative by a converted Russian Jew, suggesting the kind of gospel that will appeal to a Jew. The author is now a student in Princeton Theological Seminary preparing himself more fully to live and labor for the conversion of his people to the Saviour whom he has found so precious and so mighty to save.

William Brenton Greene, Jr., of Princeton, says in the Introduction: "Those of us who have read this little book feel that it is well fitted to realize the ends it aims at. It has revealed to us as we never even conceived how much the Jew of to-day needs Christ, how ignorant he is of Him, and especially how outrageously he has misrepresented Him." The chapters on "Adrift," "Groping in the Dark," and "Coming to the Light," will surely help to make the same sort of revelation to any earnest reader.

GEO. B. EAGER.

An Interpretation of India's Religious History. By Robert A. Hume, D.D. With Introduction by Henry Churchill King, D.D., LL.D., President of Oberlin College. New York. 1911. Fleming H. Revell Company. 224 pages. \$1.25 net.

Dr. Hume has spent many years in missionary service in India and is known to students of missions through his lectures on "Missions from the Modern View." His profound interest in and sympathy with the Hindus is indicated in the dedication of his book, "To my Indian Brothers, Christian and Non-Christian, with Love and Hope." His thesis is that in India, as else-

where, religion has passed through a series of cycles in which the flesh and the spirit waged a warfare marked by "progress, arrest, degeneracy, and reform—all four repeated over and over again through millenniums." This cyclic history he outlines in the early and then in the later religious history of India. He then analyzes the strength and the weakness of modern Hinduism, after which he sums up in an analytic way, what has been prominent all through his discussion, the evidences of Divine operation in the Hindu religious experience preparing for the fullness of the times when the Christ shall come to India to meet all her needs and to fit into the preparation made through all the course of history. While the theological attitude is liberal and inspiration, revelation, specific guidance are found as definitely and unequivocally in Hinduism as in Judaism and in Christianity, even; yet Dr. Hume makes no question and entertains no doubt of India's dependence upon Jesus Christ for redemption nor of the sufficiency of the essential Gospel of Christ to fulfill the hopes and longings of Hindus.

Perhaps the work is open to blame in that it so largely confines its view to "higher Hinduism" and declines to take account of that "lower Hinduism" which is the religion of the great body of the people, however true may be the claim of the author that it is doomed and is passing away.

Dr. Hume cultivates that genial friendliness toward the higher thought and spiritualism of Hinduism which is cherished by so many who take a limited view of theoretical speculation in religion by the Brahmins while they overlook or weigh lightly the terrible fruit of Hinduism in the social and religious abominations of India. There are both sides to the question and a balanced judgment is not gained by neglecting either.

This work is a decided contribution to the interpretation of religion and will be suggestive to the student as well as informing to the average reader.

W. O. CARVER.

The Religious Experience of the Roman People from the Earliest Times to the Age of Augustus: The Gifford Lectures for 1909-10, Delivered at Edinburgh University. By W. Warde Fowler, M.A., Fellow and Late Sub-rector of Lincoln College, Oxford; Hon. D. Litt., University of Manchester; Author of "The Roman Festivals of the Period of the Republic," etc. London and New York. The Macmillan Company. xviii+504 pages. \$4.00 net.

It is not possible within the limits of this review to do more than give a descriptive outline of this extensive work which draws on the whole of Latin literature and Roman Archeology for its wealth of learning, and avails itself of a great volume of literature dealing with religious origins and developments.

There are twenty lectures, with reference notes and explanations at the end of each; and five appendices and an index.

While the author has his own views and theories, he advances them with the modesty of true scholarship and learning, and with the utmost deference to the views of other writers. While one often questions the interpretation or classification of some of the practices, their citation and use here are available for whatever use the reader's knowledge and theories may suggest. Roman religion has usually been treated mainly in its later and more complicated forms. The present volume undertakes to begin with the primitive religious instinct and trace its manifestations from within and their modification by outside and added influences. This is a method of dealing with Latin religion that is relatively new. But it is very important, not only for the proper understanding of Latin religion, but as a contribution to the study of religious origins to which students of religion are now rightly giving extensive scientific study, abandoning the former method of guessing and assuming in this sphere. To be sure, the remoteness of these origins and the limited materials for their study must leave room for much imaginative work still, but the materials are growing with the study of the past and the cautious inquirer can content himself with modest reserve. The present work seems a fine example of the proper spirit in this study. The method of presenting the material is, as it was designed to be, conducive of the easiest popular reading, but the subject is, of course, one for study.

The new factors entering to influence and largely revolutionize the religion of Italy after the wars with Hannibal are fully discussed; and the elements in the later religion capable of utilization by Christianity and of influencing it are outlined, also, with some fullness in the final lecture.

W. O. CARVER.

Village Life in Korea. By J. Robert Moose. Nashville, 1911. Publishing House of the Methodist Episcopal Church, South. 242 pages. \$1.00.

Korea holds the attention of Christians throughout the world for the marvels of evangelistic results in that land. Nearly all Koreans live in villages and towns. Mr. Moose has described all about this life in the village in a very informing way. He says that he 'has avoided everything in the form of bookish or literary style and tried to imagine himself telling his story to a company composed of men, women and children, who are anxious to learn more of a strange people in a far-away land. He has gone too far in saying that he has "avoided" literary style. He has only neglected it.

The first few chapters deal with the geography and history of Korea. This is merely in outline, in so small a work, and with that sad caution with which all Korean missionaries speak of Japan's appropriation of the entire country a few years ago. The book is a very delightful one in its spirit and in the information it gives.

W. O. CARVER.

Strange Siberia Along the Trans-Siberian Railway: A Journey from the Great Wall of China to the Sky-scrapers of Manhattan. By Marcus Lorenzo Taft. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1911. 260 pages, small 12-mo. 75 cents.

With a genial temperament, an inquiring mind, a good capacity for discovering and describing, and with a preparation in extensive reading. Mr. Taft has managed to pack a really re-

markable lot of interesting information of all sorts concerning Russia and the Russians in this little volume. He has, moreover, an engaging way of telling his story.

Peasants and Prophets (Baptist Pioneers in Russia and Southeastern Europe). By Rev. Chas. T. Byford, Continental Commissioner of the Baptist World Alliance. London, 1911. James Clarke & Co., and The Kingsgate Press. 122 pages, paper. 1 Shilling, net.

Mr. Byford had a remarkable tour on the Continent of Europe, two, in fact, arranging for the attendance of delegates to the Baptist World Alliance at Philadelphia. For years he has been making the acquaintance of the leaders of the remarkable Baptist movement in Europe. In this little volume he has gathered together sketches of the work and workers that will thrill the hearts of Baptists and interest others.

Chundra Lela: The Story of a Hindu Devotee and Christian Missionary. By Z. F. Griffin, fifteen years a missionary in India. Philadelphia. 1911. The Griffith & Rowland Press. 84 pages. 50c net.

The story of this remarkable woman has been partly given to readers of missionary literature heretofore. She was a high caste woman of independent means, left a child widow, gave herself to the most remarkable pilgrim journeys over all parts of India in search of a vision of God, became a Christian, and spent some forty years in Christian labor of the most humble, varied and devoted sort. The story here is told largely in her own language, and is fascinating in spite of its poor literary quality. One feels that the biographer might have given us a far better work with the subject he had.

In Kall's Country: Tales from Sunny India. By Emily T. Sheets. Illustrations from drawings by Elma McNeal Childs. New York. 1910. Fleming H. Revell Company. 208 Pages. \$1.00 net.

Mrs. Sheets made good use of a missionary tour of India with her husband, a "Special Secretary of the Laymen's Missionary Movement of the Methodist Episcopal Church." She gathered material for these dozen stories, illustrative of missionary work

and success among various classes in India, and of the trials they face who accept the Gospel of Christ in that land. The author has a fine dramatic sense and a decided gift for description, bringing in a rich store of details of customs of the home, the pilgrim way, the temple, the country, and the town. The illustrations are splendidly done. All in all, it is a fascinating volume.

The Youngest King: A Story of the Magi. Robert Hamill Nassau, author of "Fetichism in West Africa." Philadelphia. 1911. The Westminster Press. 95 pages. 50 cents net; postage 5 cents.

Laying hold on the legend that one of the "three" wise men—"Kings"—that paid worshipful honor to the infant Jesus, was an Ethiopian, Kaspar or Gaspar, the author has woven a beautiful story of his visit so as to make it an appeal for giving the Gospel to Africa. Of course the fanciful elements so predominate as to render the work wholly unscientific. But the sentiment is pure and the end worthy. The publishers have given us a beautifully decorated volume that will make a splendid gift-book.

Romanism—More Romanism. By Rev. J. J. North, Wellington, N. Z. 56 and 58 pages, respectively. Paper, 6 pence each.

Two sets of five sermons each that really constitute a single series. They were preached in the Wellington Baptist Church in the spring of last year. They were designed, the title page affirms, "neither to libel, nor to flatter; but to understand." The topics are striking in statement and fundamental in idea. The first is "The Glory of Rome and the Voice from Wittenburg;" then we have such as these: "The Transformation of the Fisherman Peter into Our Lord the Pope," "The Catholic Bible and How It is Dethroned by Traditions," "The Priest—A Portent," "Pick-Purse Purgatory." The texts are usually such as Romanists must rely upon in maintaining their causes. The preacher made full preparation for his task by close study of the leading Catholic writers. The discussions are fair, fearless and intense with conviction.

II. BIBLICAL LITERATURE.

The Heart of the Bible. For Young People, Parents and Teachers. Connected Readings Following the Thread of Providence and Purpose, with Illuminative Headings. American Standard Version. Edited by Ella Broadus Robertson. Thomas Nelson & Sons. New York. 1911. 539 pages. \$1.00, in cloth; \$1.50, in limp leather.

The contents of Mrs. Robertson's book are the most precious heritage of the human race. The message of the Bible is presented in the very words of the Bible, accompanied by headings that are truly illuminative. The omission of verses, paragraphs and chapters has been made with such good judgment that the moral and spiritual message of the book is given in perfect fulness. At a few points a bridge is constructed by the editor on which the reader passes swiftly and safely over sections that might prove tedious to a youthful mind. Even the youngest readers have not been forgotten, five pages of beautiful verses for the little ones forming the first part of the book. The vividness and dramatic power of the Scripture story impress the reader and tempt him to read on and on. The boy or girl of ten who gets a copy of this beautiful book will be able to understand the Bible without the presence of a teacher. The selections are admirably adapted to use in family worship and in school. We have found in a careful study of the volume nothing to criticize and much to admire. It ought to be placed in every home where there are young people; and the aged saint will find in it nearly all his favorite passages.

JOHN R. SAMPEY.

Studies in the Psalms. By Joseph Bryant Rotherham. London. H. R. Allenson. 611 pages. 10s. 6d. net. \$2.75.

Mr. Rotherham's Biblical studies have been of great service. His chief work is the Emphasized Bible, which has helped many a minister to a better understanding, and has given hints for an intelligent public reading. In ripe old age he returned to one of

the richest parts of the Bible, and was able to complete his studies, which have been run through the press by his son and a friend, a fine memorial. To his choice of a theme he was prompted by Dr. Campbell Morgan's Bible School, and in working out his ideas, was deeply influenced by Dr. Thirtle, though he was well aware of the studies of Delitzsch, Briggs, and other "advanced" scholars. Four preliminary chapters deal with the Psalms as literature, as lyrics, as a summary of sacred learning, and as a stimulus to holy living. The last of these is specially frank and appreciative; the defects of temper before Christ are acknowledged and deplored, the absence of any address like "Father!" is noted; but the strains of praise and of a passion for righteousness are set in the forefront. Each psalm is carefully edited; a descriptive title is prefixed, with an analysis; the librarian's mark and the choirmaster's marks are explained; then comes a new translation set out in stanzas, and all the resources of the versions are drawn upon to amend the Hebrew text, which is rendered. We have never seen a finer appreciation of Psalm 118, "The Passover Hosanna Song," with its opening invitations to praise, its procession song, 5-18, the entry into the temple, the service of praise, 21-25, and of sacrifice, closing with doxologies by Israel and by the temple choir. After the text follows an exposition; critical questions are dealt with here, and in a very independent way; this Psalm 118, for instance, is assigned to the age of Nehemiah, and its fitness there is shown by many details. But there is always a search for Christ, and from the New Testament usage of "A stone the builders rejected hath become top of the corner!", Mr. Rotherham studies the concluding verses as a prophecy that some day there will be a national welcome of the Lord coming to His temple. This example may show that not only the ordinary student, but the preacher, will find abundant suggestion in this rather unusual volume.

W. T. WHITLEY.

Die Griechischen Lehnwörter der Sahidischen und Boheirischen Psalmenversion. Von Dr. Karl Wessely. Vienna, Austria, Alfred Hölder, 1910.

In April, 1910, Dr. Wessely made an address before the Kaiserliche Akademie der Wissenschaften on this subject. The result is published. The Egyptian versions are full of borrowed words from other languages, especially from the Greek. It is really astonishing to see in this lecture of Dr. Wessely how freely the Septuagint words have been transliterated into the Sahidic and Boheiric Versions in the Psalms. It is a careful and useful piece of work for the student of the Septuagint.

A. T. ROBERTSON.

Introduction to the Life of Christ. By William Bancroft Hill, D.D., Professor of Biblical Literature in Vassar College. Chas. Scribner's Sons. New York. 1911. Pages 226. \$1.25.

The author has discussed in a lucid, sane, and helpful way matters pertaining to the Gospels as sources for our knowledge of Jesus. He is a thorough scholar, knows the books, and makes an independent use of them. On the whole he is conservative. He is perhaps a bit too ready to admit a rearrangement in the Gospel of John (p. 166), but is careful and clear. I do not know any other modern book that is so helpful to the average reader for matters that lie around the life of Christ. It will be a useful book for students during 1912, when the International Sunday School lessons are devoted to the Life of Christ. Add to it a Harmony of the Gospels, a book on Jesus, one on John the Baptist, one on the Biblical Geography, a commentary on each of the Synoptic Gospels, and one has a good outfit for the lessons.

A. T. ROBERTSON.

Die Schichten im Vierten Evangelium. Von H. H. Wendt, Professor der Theologie in Jena. Vandenhoeck und Ruprecht. Goettingen, Germany. 1911. S. 158. Pr. 4 m. 40 pf.

Wendt is best known by his *Die Lehre Jesu* and his revision of Meyer's *Apostelgeschichte*. But he has also written on

John. See his *Johanesevangelium* in 1900. In the present volume, Wendt takes up in detail the theory of strata in the Fourth Gospel. He advocates this idea with all his accustomed ability, He holds that the speeches are older than the narrative portions of the Gospel. He gives some historical value to the speeches (S. 96), on the ground that they come from the circle of the disciples of the Apostle John (S. 106). He denies that John himself could have written the speeches, since he probably died early in the first century (S. 105). Wendt holds that there is real difference in style between the speeches and the narrative portions (S. 35). It is very difficult to yield assent to Wendt's contention here. All along he appears as a special pleader and does not carry conviction. It cannot be claimed that he offers a real solution for the Johannine problem. The simplest solution is still that the Apostle John wrote these wonderful reminiscences in his old age at Ephesus, as Ireneus understood from Polycarp.

A. T. ROBERTSON.

John the Presbyter and the Fourth Gospel. By Dom John Chapman, O. S. B. The Oxford University Press. New York and London. 1911. 6s. (\$2.00.)

There has been much confusion concerning the so-called Presbyter John. He is credited by some with the authorship of the Apocalypse, by others with that of the Fourth Gospel and the Johannine Epistles, by others with 2 and 3 John only.

The question is quite complicated and has given rise to a great deal of speculation. The author of the Fourth Gospel certainly means to create the impression that he is one of the Twelve, since he was present at the last Supper (John 13:2, 23). The author of the Apocalypse calls himself John (Rev. 1:9). The author of 2 John (verse 1) and 3 John (verse 1) calls himself "the elder." Dom Chapman argues the whole problem with great lucidity and learning, and concludes that the Presbyter John and the Apostle John were one and the same person. He shows that this is the probable meaning of Papias, Ireneus and Euse-

bias. The mythical Presbyterian John has been a convenient refuge for scholars who were not willing to credit to the Apostle John the great Johannine Books.

A. T. ROBERTSON.

Studies of Paul and His Gospel. By A. E. Garvie, M.A., D.D., Principal of New College, London. Hodder & Stoughton. London and New York. Pages 312. 7 s. 6 d. net. 1911.

The chapters of this volume were originally published in *The Expositor*. They constitute a very able treatment of Paul's gospel in the light of his experience. Dr. Garvie loves Paul and believes in the essential correctness of his gospel. He reserves the right to criticize Paul at times, but he manfully maintains the reality of Paul's vision of Christ and the correctness of his apprehension of the Cross of Christ. Dr. Garvie has a philosophical turn of mind and he is evangelical in his conception of the redemption of Christ. He exalts the deity of Christ and justifies Paul's glorification of Jesus in his Epistles. He has no sympathy with the modern separation of "Jesus" and "Christ," though he brings out well the actual development of the disciples in their comprehension of Christ. Dr. Garvie does not admit as much Hellenic influence on Paul as Sir W. M. Ramsay claims. But Sir William Ramsay replies in *The Expositor* that he did not mean to put the Hellenic influence on a par with the Jewish inheritance of Paul. Dr. Garvie is fully abreast of modern scholarship, that meets all the real problems squarely, and that does justice to Paul's interpretation of Christ. It is a noble achievement and will help the student who loves to grapple with the great questions.

A. T. ROBERTSON.

Date of the Acts and the Synoptic Gospels. By Adolph Harnack. Translated by Rev. J. R. Wilkinson, Rector of Winford. G. P. Putnam's Sons. New York. 1911. 162 pages.

Here we have Volume IV in Harnack's New Testament Studies. It forms another volume in the Crown Theological Li-

brary. Harnack has come back to the problem of Luke with renewed energy and enthusiasm. He is convinced that the "we" sections of Acts show the peculiarities of style found in the Gospel of Luke and the rest of Acts in concentrated form (p. 12). He calls these peculiarities "Lukanisms" (p. 13). He scores a good point on Jülicher (p. 89) when he says that he finds "Jülicher's opinion concerning the Paul of St. Luke as little to the point as he finds St. Luke's conception of St. Paul." The most pertinent thing in the book is (p. 116) where Harnack pointedly shows that the Acts was written while Paul was still alive, and, so in Rome about A. D. 63. He then naturally places the Gospel of Mark and of Luke before A. D. 63. The Gospel of Matthew in its present form he dates not later than the destruction of Jerusalem (p. 134). It is refreshing to find Harnack coming round to the conservative position as to the date of the Synoptic Gospels and Acts. This means much for modern criticism. Zahn is not so lonesome in Germany now.

A. T. ROBERTSON.

A Critical and Exegetical Commentary on the First Epistle to the Corinthians. By the Right Rev. Archibald Robertson, D.D., LL.D., Bishop of Exeter, and the Rev. Alfred Plummer, M.A., D.D., Author of *Commentary on Luke's Gospel*. Chas. Scribner's Sons. New York. 1911. Pages lxx+424. \$3.00 net.

The usual method of the other books in this great series is here followed. There is an elaborate and painstaking introduction of lxx pages. The topics treated are Corinth, Authenticity, Occasion and Plan, Place and Date, Doctrine, Characteristics, Style and Language, Text, Commentaries. There are three ample indices, while the body of the book is devoted to the commentary proper. The comment is on the Greek text, which is not given, save as the words are singled out for discussion. There is outline and paraphrase. There is careful treatment of points of textual criticism and much use of the Greek Fathers. The two commentators have collaborated harmoniously as did Sanday and Headlam on Romans. First Corinthians is now specially rich in good commentaries. Johannes Weiss has revised the

Meyer volume and Bachmann has a new volume in Zahn's Kommentar. This new volume of Robertson and Plummer greatly enriches the English student of First Corinthians.

A. T. ROBERTSON.

Grammaire du Grec du Nouveau Testament. Par A. T. Robertson, A.M., D.D., Professeur d'exégèse du Nouveau Testament, Southern Baptist Theological Seminary, Louisville, Ky., Traduite sur la Seconde Edition par E. Montet, Professeur à l'Université de Genève. Paris. 1911. Librairie Paul Geuthner. 298 pages. 7 fr. 50c.

Kurzgefasste Grammatik des Neutestamentlichen Griechisch mit Berücksichtigung der Ergebnisse der Vergleichenden Sprachwissenschaft und der KOINH-Forschung. Von A. T. Robertson, D.D., Professor der Neutestamentlichen Exegese am Baptistischen Seminar in Louisville, Ky. Deutsche Ausgabe von Hermann Stocks, Seminar Oberlehrer in Cottbus. Leipzig. 1911. J. C. Heinrichs'sche Buchhandlung. S. 312. Pr. M. 5; Geb. M. 6.

These translations of Professor Robertson's "Short Grammar of the Greek New Testament" into French and German are at once a high compliment to his scholarship and a very gratifying indication of the persistent interest in the Greek of the New Testament. Already this work in Italian is widely used and it is shortly to appear in Dutch and later in Spanish in Mexico, while there is also under consideration its production in Chinese. The work is fortunate in its translators for the French and German editions. In neither case is the work done mechanically, but in each instance the translator is a thorough scholar, deeply interested in his subject, and bringing to his task an enthusiasm for it, so that we have a reproduction of the thought and purpose of the author. The German translator has made some slight additions and modifications, with the author's approval; while the French translation is at once free and faithful. Dr. Montet has written an enthusiastic preface, appreciating the purpose and character of the original work.

A third edition, with corrections and modifications, by which the French edition also was allowed to profit in process, is forthcoming in this country, and also in Great Britain.

W. O. CARVER.

A History of Textual Criticism of the New Testament. By Marvin R. Vincent, D.D. Macmillan Co. New York. 1908. \$1.00 net.

One of the series of "New Testament Hand-books," edited by Dean Shailer Mathews, designed to present in brief and scholarly form the results of the scientific study of the New Testament. Each volume covers its own special field; this one by the well-known specialist, Dr. Marvin Vincent, in a most complete and admirable way. Though higher criticism has grown so fast in recent years as to cast a shadow over its elder brother, the value of textual criticism remains unaltered, sterling and constant, and the demand for its use by the preacher will last as long as the Christian religion endures. In this "History," a rich mine of suggestions for the picking of the preacher, as in the "Science," will be found still, one of his vital helps to sermon preparation.

GEO. B. EAGER.

The Plain Man and His Bible. By Len. G. Broughton, D.D. American Baptist Publication Society. 1910. 60 cents, net.

In his unique and telling way, Dr. Broughton gives his message and testimony in this characteristic book. The range of subjects gives variety to the contents and opportunity for a lively style of treatment, and from the beginning to the end the keen, quaint, earnest preacher sustains the interest and makes his treatment practical. Here are "chapters" that are really popular addresses on, "How We Got Our Bible," "The Divine Origin of the Bible," "The Bible and Science," "An Answer to Bible Critics," "Testimony of History and Experience," "The Bible Our Critic," "How to Study the Bible," and "How to Form a Bible Class." With the fervor of a preacher who "believes something," the author argues that such is the Bible and such God's purpose and plan that science and criticism cannot disprove or hurt it. Witness especially its conquests in the teeth of the Rationalism of the 18th century and its fruits in Christian experience and life in every age.

GEO. B. EAGER.

Orientalisms in Bible Lands. By Edwin Wilbur Rice, D.D. Philadelphia. The American Sunday-School Union. Pages 300. 1910. \$1.00 net.

This is a worthy, popular effort to give light from customs, habits, manners, imagery, thought and life in the East to aid students of the Bible in understanding the book. Every part of the Bible is colored and saturated with the peculiar traits, index of thought, customs, manner of speech and imagery that characterize Eastern life; hence a knowledge of these is essential to a right interpretation of the Scriptures. Moreover, the strange manners and customs of the Orient tended to produce peculiar and often opposite modes of thought and speech to those of the West, and these find frequent expression in the Scriptures. For years the author has had missionaries, travelers and natives of Oriental lands engaged in gathering and putting to record these characteristics of Eastern people and Eastern life with special reference to throwing light upon the Scriptures. Among these were such celebrated specialists as the late Dr. Geo. L. Post, of Beirut; Fred. J. Bliss, the explorer; J. T. Haddah, of Damascus, and the Rev. J. L. Hanauer, a lifelong resident of Palestine. These and others have furnished the rich results of their researches and observation to the periodicals edited by the author. But hundreds of books, also, he tells us, have been carefully gleaned to aid in presenting clear and trustworthy ideas and pictures of the life and customs of the East. All this material, published and unpublished, has now been classified, condensed, arranged in convenient form, indexed and published in this three-hundred-page book for the use of the Bible student. In view of the fact that we can no longer speak with the old confidence of "the unchanging East," that marvellous changes are going on to-day in Bible lands, and that it looks as though it would soon be impossible for the traveler to discover there the simple, picturesque life of the East, as it obtained in the days of patriarchs, prophets and apostles, and that it is still true that native Oriental life is the only key that can unlock the sense of many a valuable text of Scripture and bring it clearly into our view, we

should welcome every such effort to *fix the picture*, as it were, to amber the story and its meaning in books that may preserve them for us in imperishable form.

GEORGE B. EAGER.

The Study of the Miracles. By Ada R. Habershon, author of "The Study of the Parables," etc. Morgan & Scott, Paternoster Buildings, London, England. Pages 310. Price 6s.

The purpose of this volume is neither apologetic nor exegetical. Miss Habershon sees no call for another book in either of these departments. She has undertaken rather a collection and analysis of the various kinds of miracles in the Bible taken as a whole. She touches upon various points both in apologetics and exegesis. There is a good deal to learn from this orderly arrangement of the facts presented in the book. One cannot agree that the author always hits upon the true explanation of the phenomena. Indeed, more frequently she offers no explanation at all, but frankly accepts the actual working of God at every turn. After all, this position is strongly reinforced by much modern scientific teaching. It is a good thing to have in a handy attractive volume all the data about Scripture Miracles. It at any rate shows how impossible it is to eliminate the miraculous element and have anything left that is worth contending for at all. Miracle is no doubt a term of varying definition in different ages, but the fundamental idea is the actual hand of God in the affairs of the world.

A. T. ROBERTSON.

God's Oath. A Study of an Unfulfilled Promise of God. By Ford C. Ottman, Author of "The Unfolding of the Ages," etc. New York. 1911. Hodder & Stoughton, George H. Doran Company. Pages 278. \$1.25 net.

The promise in question is that to David of an everlasting throne and kingdom. The position is maintained at length and with great dogmatic seriousness that this promise is absolutely unconditioned, has never yet been fulfilled, must be taken with

strict literalness. Hence there must be a Jewish Age that is to follow the Gentile Christian Age and the Assumption of the Church. Like all such works, this one urgently insists on absolute and cold literalness for such passages as sustain its own thesis while it deals with great freedom with others that must be spiritualized or modified to fit the scheme of the author.

It must be said for this work, however, that it is one of great moderation and conservatism, as compared with similar works. Its analysis and outlines of Jewish history are able and suggestive. Its tone is, of course, reverent in the last degree.

Traits of the Twelve. By Edwin A. Schell. Jennings & Graham. Cincinnati. 1911. 369 pages. \$1.50.

The author is enthusiastic in his purpose to rescue the pictures of the Twelve from obscurity. It is not hard to do with Peter, Andrew, Thomas, James, and John. But the task is very difficult for the rest. There are legends about them. As a matter of fact, Dr. Schell confines himself pretty closely to the New Testament. He has made a success of his effort to interpret their growth under the teaching of Christ. The book is discursive in style, but has some good points.

The Holy Gospel. A Comparison of the Gospel Text as it is Given in the Protestant and Roman Catholic Bible Versions in the English Language in Use in America. By Frank J. Firth. Fleming H. Revell Co. New York. 1911. 501 pages. \$1.00.

Here one is able to compare the Authorized, the Revised, the American Standard, and the Douay at a glance. It is very convenient, indeed. There is also a brief history of the English versions. This volume includes the Four Gospels,

Die Schriften des Alten Testaments, in Auswahl neu übersetzt und für die Gegenwart erklärt. Von Prof. Lic. Dr. Hugo Gressmann usw. 15-17 Lieferung. Göttingen, Vondenhoeck und Ruprecht, 1911.

P. Volz translates and explains selections from Job, Proverbs, Ecclesiasticus (Jesus Sirach), and Ecclesiastes. W. Stärk trans-

lates and discusses certain selected Psalms, the Song of Solomon, and other related lyrics. The price of the first part is M. 4.20, and of the second, M. 4.80. The work may be had of Lemcke & Buechner, New York. The translations and comments give evidence of acquaintance with the most recent phases of criticism.

Theologischer Jahresbericht. Dreissigster Band, 1910. Das Neue Testament. Bearbeitet von Brückner. M. Heinrius Nachfolger, Leipzig, Germany. Pr. 60 pf.

The Theologischer Jahresbericht is edited by Drs. K. Krüger and M. Schian, of Giessen. The New Testament part is prepared by M. Brückner, and is remarkably complete and very valuable. The leading books on the New Testament during 1910 are given, as well as the leading articles in the reviews. It is a comfort to have this bibliography.

Prisca of Patmos. A Tale of the Days of St. John. By H. C. McCook, D.D. The Westminster Press. Philadelphia. 1911. 318 pages. \$1.25 net. Postage 12 cents.

This very interesting story is beautifully illustrated. It gives a graphic picture of the trials of Christians in the reign of Domitian, and thus helps one to understand the life of John, the Apostle, and the reason for his exile in Patmos.

III. PRACTICAL THEOLOGY.

The International Lesson System—The History of Its Origin and Development. By John Richard Sampey, D.D., LL.D. Fleming H. Revell Company, 1911. pp. 363. \$1.50 net.

Professor Sampey has put the world in his debt—particularly the Sunday School world—by the preparation of this painstaking volume. The work was first delivered as a course of lectures before the faculty and students of the Southern Baptist Theological Seminary, February 6-10, 1911, and is now published, with a brief but illuminating introduction by Bishop Vincent, who, as the book of Dr. Sampey shows, was one of the

founders of the "International Uniform Lesson"—B. F. Jacobs being another. The volume is appropriately dedicated to these two pioneers. The captions of the five leading chapters will suggest the scope of the work: I. From Robert Raikes and William Fox to John H. Vincent and B. F. Jacobs; II. The Genesis of the International Uniform Lesson; III. The Period of Triumphant Expansion; IV. The Period of Growing Criticism; V. The Demand for Graded Lessons

Professor Sampey's connection with the Lesson Committee since 1895, (when he succeeded Dr. John A. Broadus as a member of the Committee) has given him ample qualification for preparing this useful volume. The story, though involving many details, is never dry, but is interesting to the end. The new generation can discern in this treatise, how much the Sunday School world owes to the patience and persistence of those early leaders who brought order out of chaos, and made the work of the Bible School respected throughout the earth. Professor Sampey sets forth with clearness, the problems that have arisen, and with judicial fairness the criticisms to which the International System has been subjected. It will be years to come before another such treatise will be necessary—so well has the author performed his task. The Appendix is unusually long; contains a list of the Uniform Lessons from 1872—1912, as well as the Special and Graded Lessons from 1896 to the present. This will be useful for reference. Pictures of the International Committeemen from the beginning to the present lend interest to the book.

EDWARD B. POLLARD.

Peloubet's Select Notes on the International Sunday School Lessons for 1912. By Rev. F. N. Peloubet, D.D., Prof. Amos R. Wells, A.M. W. A. Wilde Co., Boston. 1911. \$1.00.

For thirty-eight years Dr. Peloubet has been providing the Sunday School world with an annual on the International Uniform Lessons. That his work has been superbly done is witnessed by the ever increasing demand for his "Select Notes." He has

a talent for elucidation, illustration and application. The present volume has not been surpassed by any annual in the entire series.

There are four full-page half-tone pictures and over one hundred illustrations in the text. We have a graphic chart, and brief harmony of the Life of Christ and an admirable Bibliography. Each lesson presents us with some "Suggestions to the Teacher and his Class," "Round Table Topics," "Plan of the Lesson," "The Lesson in Art," "The Lesson in its Setting," "The Teacher's Library" and "The Lesson in Literature."

For nearly twenty years the writer of this review has used Peloubet's Select Notes with growing interest and profit.

BYRON H. DEMENT.

The Christ, the Church, and the Child. By Carey Bonner, General Secretary, Sunday School Union. London, 1911. James Clarke & Co. Cloth boards. Crown 8vo. 2/6 net.

The American psychological experts, like Coe, Starbuck and Hall, now have a worthy English colleague in Secretary Bonner, of the Sunday School Union, London.

The alliterative title of this fresh and practical volume was the theme recently discussed by Mr. Bonner on the Ridley Lectureship, in connection with the Regent's Park College, London.

The book contains four lectures which are sub-divided into twenty chapters.

Lecture I. *Beginning at the Springs*; Lecture II. *The Sunday School as an Instrument of Religious Education*; Lecture III. *The Church as a Training Place for Character and Conduct*; Lecture IV. *The Minister's Personal Leadership of his Young People*. Mr. Bonner is a close observer of current movements in the religious sphere and a writer who makes you see the needs of the hour and the most effective agencies for moral and spiritual transformation. He knows how to deal with existing conditions, and is therefore helpful to all who wish to know that they may do.

Chapter II, on the Formative Years, is exceptionally valuable. It contains the results of some original investigation conducted by Mr. Bonner, to ascertain the age and agencies of conversion. Such investigations will make England less dependent upon "the daughter race" for data in religious psychology. In the main his results are confirmatory of those reached by American psychologists, yet there are striking differences, due chiefly to national traditions, ideals and environment. "Seventy-three per cent. of those who come to religious decision are 18 years or under." "It is worth noting that, nationally, the mean life-time is forty-six years. If we take half of this, twenty-three years, then the percentages are remarkable, showing that 89.12% of the male, and 94.82% of the female, religious decisions, take place before this age."

Of the 4,000 cases examined, 86% of the males and 87% of the females reported their conversion at definite ages.

The estimate given by 400 ministers of the proportion of Sunday School Scholars in new church members received during the past three years is 48%.

Of 300, who mentioned the most direct cause of the religious change, 119 named the home and 104 church and school agencies combined. This speaks well for the Christian training in the English home.

Many are the Christian workers on both sides of the Atlantic who will be grateful to Mr. Bonner for his illuminating discussion.

BYRON H. DEMENT.

Sunday School Essentials. By Amos R. Wells. W. A. Wilde Co. Boston and Chicago. \$1.00.

Few men have written more extensively or more wisely on Sunday School principles and practices than has Mr. Wells, author of *Sunday School Problems*, *Sunday School Success*, etc. In his new book, Mr. Wells endeavors to present what every Sunday School teacher and superintendent needs the most in order to win success. The author says that "the thoughts and

plans in these pages all come out of actual Sunday School work." No reader of the book can doubt the truthfulness of this statement.

Mr. Wells is very simple and direct. He does not take flights. You never doubt what he means, even though you should not agree with him, not, however, a frequent occurrence.

There are thirty-nine chapters dealing with more than that many phases of our complex Sunday School system. Mr. Wells takes up a vital point in Sunday School organization, equipment, administration and efficiency, and says a few or many sane and pertinent things, and then proceeds to something else—not a bad plan for both speakers and writers. This book would make a valuable Christmas present to a teacher, superintendent or pastor.

BYRON H. DEMENT.

Men and Religion. Published for the Men and Religion Forward Movement by the Young Men's Christian Association Press, New York. 1911. Cloth, 168 pages. \$1.00 net.

A timely volume defining "The Men and Religion Forward Movement," answering the question, "Whence did it arise?" and setting forth in notable addresses its plans, purposes and prospects. Of this movement, founded on and developed in prayer by men prominent in the business, social and religious life of two great nations, and having as its main objective to increase the active membership of men and boys in the Christian churches of this continent, Hubert Carleton may be excused for saying in the Introduction: "Under the blessing and power of God it will be the greatest contribution of which any man can conceive to help mane the kingdom of this world the Kingdom of our Lord and His Christ." "What it is not" is as significantly set forth as "What it is." "It is not in itself a movement for Church unity." It involves that peculiar and well-nigh unique kind of co-operation whereby each one, in reaping his own harvest for Christ, fulfilling his own responsibility and doing his own work, will be doing exactly what the plans for this

movement require him to do. In addition to others of merit, here are especially significant addresses by John R. Mott, on "The Cost," by F. L. Thompson, on "The Program," by Charles W. Gilkey, on "The Adolescent Boy and Religion," by Ira Landrith, on "A Revival from the Pews," by Geo. C. Robinson, on "The Bible Emphasis," by Graham Taylor, on "The Social Emphasis", and by Fred B. Smith, on "The Evangelistic Emphasis." The book will richly repay reading and study just now.

GEO. B. EAGER.

Public Worship for Non-Liturgical Churches. By Arthur S. Hoyt, D.D. Hodder & Stoughton, New York., Geo. H. Doran & Co. 1911. Cloth, 163 pages. 75 cents, net.

Professor Hoyt, already favorably known by his books on "The Preacher" and "The Work of Preaching," does the public, and young ministers especially, a fresh service in this book, which has grown out of a recognized demand for a deepening of the devotional spirit in the public services of the church. It has long been seen and often said that the tendency in non-liturgical churches is to lay such emphasis upon the sermon as to cause other parts of public worship to be slighted. This is a most laudable attempt to show both how important it is to make the whole service unified in its contribution to the soul of the worshipper, and how by wise and devout attention to the various parts of the service this may be done. In view of the prevailing flippancy and lack of reverence of the age such a book is thrice welcome.

GEO. B. EAGER.

Instrumental Music In the Worship, or the Greek Verb Psallo. By M. C. Kurfees, Associate Editor of the Gospel Advocate. McQuiddy Printing Co., Nashville. 1911. Pages 288.

The author is pastor of one of the Disciples' Churches in Louisville, of the stricter type. He holds (p. 244) that instrumental music is inconsistent with the fundamental principle of Camp-

bell's "Reformation." On that point we are not able to speak. The author (p. 111) holds that even if harps are used in heaven they are unlawful and sinful in a church on earth. He is probably correct in saying that instrumental music is not commanded in the New Testament. It was a part of the temple worship. But it is a long step to say that instrumental music is sinful. But Dr. J. W. McGarvey held this view. This is one of many points on which the Disciples are divided.

A. T. ROBERTSON.

Christ on Parnassus. Lectures on Art, Ethics, and Theology. By P. T. Forsyth, Principal of Hackney College, London. George H. Doran Co., New York, 1911. 297 pages. \$3.00 net.

Principal Forsyth is one of the ablest writers on religious subjects. He is very prolific also. In his earlier books his style was at times complicated, due to the rush of great thoughts more rapidly than he could express them.

In the present volume there is the same brilliancy of thought and more directness and simplicity of expression. Striking sentences meet one at every turn. The richness of Dr. Forsyth's culture appears in a special manner in *Christ on Parnassus*.

In Greece we see art as master of religion or almost identical with it. In India we find religion with little art. It is Christianity that has shown how art is best subordinated to religion. Art is a poor master, he says, but a good servant. Greece was supreme in sculpture, architecture, and poetry, but deficient apparently in music and painting. With Christianity all the arts have flourished. Dr. Forsyth holds that Greece is a good reply to those who advocate art merely for art's sake. The book is a bold plea for the supremacy of Christ in the realm of art for art's own sake. Christ is Lord of the whole man. The book is up to the best work of Dr. Forsyth, and that is great praise.

A. T. ROBERTSON.

The Qualities of Men: An Essay in Appreciation. By Joseph Jastrow. Houghton-Mifflin Co., Boston and New York, 1910.

This little volume is the by-product of the work of the author in the preparation of a book on "Temperament and Character." If his motive in giving it to the public was to whet the appetites of his readers for the larger volume, his purpose has been accomplished. No one can read it without a desire for the promised major work. To begin with, its style is charming, and the men who are writing for the enlargement of our scientific knowledge should not count this a matter of no moment, for a rich and entertaining style does not hurt the science and will secure for it a reading by many who, while they appreciate the scientific values of a book, rebel at having to secure those values at the cost of constant literary disgust.

Again, the thought of the book is illuminating and suggestive. There are two general principles elaborated in it. First, the differentiation of human quality has its rise in the sensibilities—responsiveness to the environment. Second, the environment, particularly the social environment, acts as a selective influence, determining the development of certain qualities and the discouragement and repression of others. In a given social environment certain qualities receive the highest appreciation, and men of that type come to the highest positions of influence. Thus is created a tendency among those living in that society, to cultivate those qualities and neglect others. Men are rated according to the degree in which those qualities are realized in them. In this way social ideals and standards are set.

The author makes a vigorous and timely application of these principles to the problems of education.

We are tempted to indulge in lengthy quotation; but we forbear. We advise our readers to get the book.

C. S. GARDNER.

The Church and the Changing Order. By Shaller Mathews. Macmillan Co., New York, 1909. \$1.50 net.

The underlying thought of Dean Mathews here is that the Church is in a real crisis and needs to define and adjust its attitude toward the formative forces of life and society, at work now as at the first and ever since. A "new age" he thinks, is imminent, and the final results of the transition no man dare forecast. This becomes then, for ministers and men in general, more than an academic question—it is "a matter of life and death, both for the Church and the new social order." The multitude of books of this strain, dealing with the social crisis in a serious and religious, as well as more or less scientific way, is a sign of the times. It is cheering to find Dr. Mathews, as well as others of equal insight and breadth of vision, avowing their belief that Christianity is no dying faith, but is splendidly vital and full of the power of a genuine rejuvenescence. We have found this to be one of the books in this trend that will bear re-reading and earnest study.

GEO. B. EAGER.

Social Adjustment. By Scott Nearing, Wharton School, University of Pennsylvania. New York. 1911. The Macmillan Co. \$1.50 net.

This is a serviceable book. It is not original, nor profound; but conveniently gathers together a very considerable number of social facts and statistics as to some of the most important present-day problems and discusses them in an intelligent and generally discriminating way. The author's position is progressive, but not radical. In his classification of maladjustment, he distinguishes two classes: 1. Those which are remediable through the awakening of the social conscience; such as uniformity in education, low wages and standards (of living), congestion of population, dependence of women, menace of large families, decadence of the home, short duration of the working life. 2. Those regarding which the social conscience has already been awakened, and which are immediately remediable by legis-

lation; such as overwork, dangerous trades, industrial accidents, child labor, unemployment. He places great emphasis upon the need for developing the sense of social responsibility. In this he is unquestionably right. The agencies upon which he relies to develop this are the Labor Union movement, social panaceas (such as Socialism), certain reform movements, journalism and authorship, and the educational system. The Church, he thinks, has greatly declined in influence in our modern life; and, he says, "the Church may still be relied upon, to a very limited extent, for an emphasis on social responsibility." If this is true, the Church is in a sad way, truly. That there is some justification for the remark is certainly true; but it is the conviction of many minds that before the sense of social responsibility is ever adequately developed, the Church will have to awake to a realization of its social mission in this age and become the chief agency in the process. At any rate, it is becoming clearer all the time, that only in this way will the Church retain its primacy among the socializing agencies, or regain the measure of it which may have been lost.

This is a good book, helpful for preachers.

C. S. GARDNER.

Women and Socialism. By August Bebel. Translated by Meta S. Stern. New York. Socialist Literature Co. 1910.

Bebel is the great leader of the Social Democrats of Germany, and the ablest representative in this generation, perhaps, of that type of socialistic thought. The book is of great value in two ways: 1. It is an authoritative presentation of the view of woman, held by materialistic socialism. 2. Apart from the serious errors of this socialistic philosophy, the book contains much valuable material in the way of historical and scientific discussion of the treatment and status of women in the past and present, and of the modifications of family life under varying economic conditions.

Bebel adopts the theory of primitive promiscuity, followed by the universal prevalence of the matriarchate, as advocated by

a number of sociologists, particularly by Morgan. That theory has been hopelessly discredited by more recent investigations. Likewise, he is a firm adherent of the doctrine of the economic interpretation of history—a theory which also seems to be falling into disrepute as sociological investigation proceeds. These two scientific errors, together with the author's anti-religious views, are very much in evidence throughout the book, and mar it very seriously. It represents the views of the extreme atheistic, materialistic socialists.

C. S. GARDNER.

Christian Counsel. By David Smith, M.A., D.D. Geo. H. Doran Co., New York. Cloth, pp. 226. \$1.50 net.

The Londonderry preacher (author of "The Days of His Flesh") gives us under this commonplace title a rather unique product of his consecrated brain and heart. For five years or more he has conducted in *The British Weekly*, a sort of anonymous confessional, a correspondence which he recognizes as an important part of his work as a Christian minister. Many letters he could and did answer publicly; many more, "too sadly numerous," were of such a nature that it was impossible to deal with them openly—"stories of sin and shame and suffering, told in secrecy"—and they were answered privately. Now, yielding to request, he publishes selections from this correspondence. Out of the mass of such letters and answers he gives us a number classified under such titles as "God," "The Church," "The Ministry," "The Scriptures," "The Christian Life," etc. An exhaustive treatment of these subjects is not to be looked for in such letters, but what he gives is strictly personal "Christian counsel," and it is often wiser and more winsome for being put in this form.

It is a very tender, true, pastoral heart—kind and gentle, with somewhat of a leaning to the wistful and sad, but always corrected and illumined by ample learning and a saving sanity, that speaks to us here; and he always appeals to us, even when we disagree with him, as sometimes we must. Take this as a

sample of his wisdom and charity from a chapter on "Cranks": "Let them 'gang their ain gait.' Never take notice of their eccentricities. * * * Never argue with them. Just listen to them good-humoredly, then talk about something else. You recall how Diogenes, the Cynic, to demonstrate his contempt for creature comforts, once stood out in the pouring rain to the admiration of the passersby, until Plato came along and told them that if they took no notice of him, he would soon go home and make himself comfortable." * * * "I confess to a certain sympathy with cranks. * * * There is a reason for their being what they are, and depend upon it, if you knew the reason, you would look upon your troubles with other and kinder eyes. 'To understand is to pardon,' is a true saying of Madame de Stael."

GEO. B. EAGER.

The Land of Living Men. By Ralph Waldo Trine. New York. Thos. Y. Crowell & Co.

Mr. Trine is well known as the author of a series of books which treat in an attractive way the mystical side or aspect of our life. The best known, perhaps, of the series is the one entitled, "In Tune with the Infinite." In this volume he addresses himself to the social life. His discussions of social questions is not intended to be scientific, but popular. The style is clear and free from all technicality. He keeps in touch with facts all the way through, but there are no burdensome and tedious statistics. He succeeds in giving one the impression that he is well acquainted with the statistics and masses of facts which have been accumulated by social investigators and workers; but his aim is to talk about these conditions in such a way as to interest the common man. There is no radicalism apparent in the tone of his utterance; it is not a propaganda of revolutionary methods, but his thinking is distinctly socialistic in its trend and implications. Those who wish a book dealing with present-day social questions in this spirit, and along these lines, would do well to read it.

C. S. GARDNER.

Ten Reasons for Tithing. By Henry W. Fancher, Pastor Baptist Tabernacle, Mobile, Alabama. Mobile. 1911. Press of Wood Printing Company. 127 Pages.

With clearness and forcefulness, Mr. Fancher has stated his case. His ten reasons are "interest on principal," "exemplified by Patriarchs," "incorporated in law," "enjoined by Christ," "example to giver," "expands the giver," "evinces his faith," "enlists protection," "enriches possession," "enlarges contribution." A striking array of Scripture texts is brought forward and cogent arguments enforce their teaching. One must occasionally dissent from the use of Scripture and find fault with the argument; but usually only antagonism to the thesis will withhold assent. The attitude of polemics on the part of the writer is too evident for persuasion. It must be said, also, that there is more of legalism in the argument than is best for the free action of the principle on which the author falls back fundamentally all along. Nor can one believe that tithing insures great material possessions or that this would be a religious motive for the practice even if true. Christ's attitude toward law is not quite correctly apprehended. But in spite of minor faults the argument is powerful and the thesis is one that ought to be accepted on principle by every man.

W. O. CARVER.

The Fear of Things. By Rev. John A. Hutton, M.A., author of "The Authority and Person of Our Lord." Geo. H. Doran Co., New York. 1911. Pages 204.

The Rev. J. Stuart Holden, of London, is editing a series of volumes of sermons entitled "Preachers of To-day." He has made no mistake in including Mr. Hutton. He is a real preacher. He knows how to take the Word of God and apply it to modern conditions. In the present volume the famous Glasgow preacher deals with the personal religion of comfort in a fresh and helpful way. The sermons are short and crisp, and they ring true to the needs of the soul. Mr. Hutton is a favorite of

the preachers at Northfield. He understands preachers and he understands the average man. The book is rich food for the soul that hungers after God, who is the only shelter in the time of storm.

A. T. ROBERTSON.

Preludes and Interludes. By Amory H. Bradford. New York. 1911. Thomas Y. Crowell Company. xii+107 pages. \$1.00 net.

Among the foremost preachers of this generation was Dr. Amory H. Bradford, for forty years pastor at Montclair, New Jersey. His definite religious experience, his catholic spirit, his power of incisive utterance made him one of the most frequently quoted men of our day. What a pity it is there are not more ministers of such power and purpose that, like Dr. Bradford, Dr. Cuyler, Dr. MacArthur, to name no more, remain for a lifetime in one pastorate and grow to the end.

During the last year of his pastorate, when his physical strength was going and the lights of earth's fair life were losing in the brighter gleams of the glory celestial, Dr. Bradford was unable to preach and often unable even to be present at the church. In order to continue his ministry to the end he wrought out short messages on vital topics, which were printed from time to time in the calendar of the church, or, if he was able, read from the pulpit by him. He said that he expended on them more time and thought than on a sermon, which is perhaps to be understood relatively. In accordance with his own wish and plan these are now given to the public and constitute the great pastor's maturest message to his members and to men everywhere. There are two dozen short sketches including "The Pastor's Creed," with which they open, but which is subdivided in seven items. Among topics discussed are "Man—the Child of God," "Sin," "Prayer," "Justification by Faith," "Miracles," "Conscience," "The Holy Spirit."

W. O. CARVER.

The Unification of the Churches: A Present-Day Study. By Daniel W. Fisher, D.D., LL.D.; Author of "A Human Life." New York. 1911. Fleming H. Revell Company. 93 pages. 50 cents net.

There is a great deal of discussion of "Christian Union," much clamor for it, and not a little effort to make it effective in union of churches. Not many who set before them this ideal have faced in calm and analytical fashion all the issues involved as has Dr. Fisher in this fine little volume. In three chapters he faces, "The Problem" as seen first, in the fact and reasons for the present disunion; second, in the good and the ill of the disunion; and third, in the principles and methods along which alone union can be effected. Then three chapters recount the progress made and making toward union in Christian countries and on mission fields, with an outlook on the situation. There is no indulgence in impractical visions, no clamor for union that is superficial and based on mere compromise. It is a sane discussion which every one seeking union should read. The author is sure that union will not come in the recognition of "the historical Episcopate", nor by the acceptance of "only one method of valid baptism." It is quite true that the two most solid hindering bodies of Christians are the Episcopalians and the Baptists. Let us hope that by the time the other larger denominations have removed their barriers and come together the way may be open for Episcopalians and Baptists to enter upon active and thorough fellowship with their brethren. Meantime all need to recognize that in whatever measure any of us are dominated and informed by the one Spirit of Christ we are in His Church and in a unity.

W. O. CARVER.

The Value of Contentment. Edited by Mary Minerva Barrows; Introduction by Mary E. Wilkins. New York and Boston. 1911. H. M. Caldwell Co. xii+205 pages.

The editor of this volume was not easily satisfied, however contented, in her work of compiling the best words men have spoken on this topic. From two hundred and fifty authors she

has drawn with wisdom. Not all the words she quotes are true words, of course, or tell the true way and worth of contentment, but here one finds what many have thought and felt and then set down in verse or prose. Then an index was not forgotten. One cannot understand or quite forgive that no word is here included from Solomon or David, Paul or John—nor Jesus.

On their part the publishers have produced one of the most exquisite volumes to be found, a very dream of beauty.

Temptation; What It Is, and How to Meet It. By Philip E. Howard. Philadelphia. 1911. The Sunday School Times Company. 16-mo. 96 pages.

This little volume is one of such spiritual insight, so born of experience and so practical in its teaching that one could wish that every one might read it, confident that all who want to be clean and pure would find help in it. For all it is so small a volume, it touches upon its subject at a remarkable number of points, and always vitally and practically.

A Christian's Habits. By Robert E. Speer. Philadelphia. 1911. The Westminster Press, Presbyterian Board of Publication. 114 pages. 50 cents; 5 cents postage.

This is a beautiful little volume in artistically ornamental binding, and with decorated pages. Mr. Speer is widely known as a man of spiritual power and persuasion. He has here written simply and helpfully of the habits of duty, prayer, thought and spiritual attitudes which a Christian ought to cultivate. And he has given useful suggestions for acquiring these habits. There are eleven habits discussed in thirteen chapters, with an initial chapter on "The Place of Habit."

Our Primary Department. By William D. Murray. The Sunday School Times Company. Philadelphia. 60 cents.

Mr. Murray is the efficient superintendent of the Primary Department of the Crescent Avenue Presbyterian Church, Plainfield, N. J., and out of a wide experience has presented to the public an admirable treatment of the most fundamental aspects

of successful work in the Primary Department of the modern Sunday School. The booklet (140 pp.) is intended for all who deal with the religious education of children, whether teachers or parents. The presentation is vivified by a local coloring, but the evident principles are of universal application. Note some of the topics: Our Equipment, Our Program, How We Teach the Lesson, Our Missionary Gifts, Our Cradle Roll, Our Birthdays, Home Co-operation and Talks to Parents. It is up-to-date and has the tingle of vitality in every chapter.

One Hundred Bible Stories. By Robert Bird. Chas. Scribner's Sons. New York. 1911. 356 pages.

The stories all belong to the Old Testament. The book is beautifully illustrated and is a most attractive volume for children. Mr. Bird has a distinct gift for telling Bible stories.

Illustrations of the Beatitudes. By Sadie Eastwood. Philadelphia. 1911. The Sunday School Times Company. 66 pages. 60 cents net.

Fourteen lessons for primary teachers to use in teaching the Beatitudes. There are stories to use in approach, in illustration, and in application. They are good stories, and usually very pertinent, and well applied. Children of the intermediate grades can read the stories themselves with profit and pleasure. For actual teaching it would be desirable to use the Scripture relatively much more than is indicated in the lessons as printed. But that could, perhaps, be taken for granted.

Selections from the Confession of St. Augustine. Newly translated by W. Montgomery, B.D. Cambridge University Press. In America, G. P. Putnam's Sons. 16-mo. xxiv+271 pages. 45 cents net.

This neat, attractive little volume is designed for place in a Devotional Library, and well deserves such place. It contains the biographical portions of the confessions with certain omissions by which the work suffers nothing, Augustine's self-examination and some detached prayers and meditations. A brief Introduction outlines the main events of Augustine's life.

Henry Drummond: A Study. By Philip L. Jones, author of "A Re-statement of Baptist Principles," "Script and Print," etc. Philadelphia, 1911. The Griffith & Rowland Press. 41 pages. 25 cents net.

This is an essay in appreciation, and deals largely with the criticism and opposition aroused by Drummond's lack of orthodoxy, to show its injustice and to plead for fraternal recognition of the common message in the many messengers of God.

The Lesson Analyzed, for 1912. By Philip W. Crannell, D.D., President Kansas City Baptist Theological Seminary. The Western Baptist Publishing Co. Kansas City, Mo.

Dr. Crannell gives, in this pocket edition of the Sunday School Lessons for 1912, helpful explanatory and suggestive notes, a brief harmony of the lessons, daily Bible readings and prayer meeting topics. The Scripture text is printed, and three pages are devoted to each lesson.

B. H. DEMENT.

The Future Citizen. By F. A. Myers. Boston: Sherman, French & Co. 1911.

This book is a string of fragmentary and disconnected discussions of almost everything that people are talking about today; some of them are fairly intelligent and some of them fairly stupid.

God and Life. By John Hunter. New York: The Macmillan Company. \$1.75 net.

One of the most thoughtful and vital series of sermons that have appeared in a long time. Great themes are treated in a truly serious and dignified way, and in a way that brings great truths to bear upon living issues.

Key-notes of Optimism. By Calvin Weiss Laufer, A.M. Boston: Sherman, French & Co. 1911.

"This is distinctly a book of inspiration, sunlight and good cheer." This sentence from the preface very well characterizes this series of brief fragments—apparently extracts from ser-

mons, each followed by a short prayer. There is no special depth or freshness of thought; but the old commonplace truths which are the bases of healthful, joyous living are well expressed.

Saved by Hope. By J. Sparhawk Jones. Philadelphia: The Westminster Press. 1911. \$1.08 net.

An excellent series of fifteen sermons, beautiful and vigorous in style, elevated in spiritual tone, and strong in thought. Well worth reading.

Aunt Hope's Kitchen Stove, and the Girls Around It. By Lillian Clarkson West. The Stewart & Kidd Co., Cincinnati. 1911. Pages 324. Price, \$1.50 net.

This book is an account of down-town work with girls in the factories and stores of St. Louis, who have many temptations. Those who are engaged in similar work will find the book of value.

Suggestive Passages for Christian Workers. Philadelphia: Presbyterian Board of Publication. 5c; \$2.00 per hundred.

This little leaflet (14 pages) is mentioned because it is so remarkably well arranged, so complete and consequently likely to be so useful to personal workers.

IV. CHURCH HISTORY.

History of Ethics within Organized Christianity. By Thomas Cuming Hall, D.D. New York. Charles Scribner's Sons. 1909. Pages 605. \$3.00.

In modern times the emphasis is more and more placed on the ethical and practical in Christianity. These features have in fact never been lost sight of entirely, but during the Middle Ages they were greatly obscured behind the more immediate interests of the political papacy and the dogmatic philosophical theology. The supreme interests of men centered in the specu-

lative and political. We have, therefore, an abundance of histories of doctrine and the other external features of the Christian Church, but until comparatively recent times little has been done toward the history of ethical theory and practice.

The work which lies before us is an attempt at the history of ethical theory within organized Christianity. "It is with the ethical theory and the ethical ideals we have in these pages to concern ourselves." p. 6. In this work the author claims "that he has gone directly and critically to the sources, and sought at first hand to understand the work of those whom he reviews. He has sought to estimate the ethical progress of the past as objectively and fairly as possible." p. vii. One can easily believe this as well as the further claim that the volume is "the labor of several years," for it manifests a wealth of the fruits of toil and learning that are rare in American scholarship.

The author very properly begins his treatise with an estimate of the factors which prepared the way for the planting and progress of Christianity—the classic Grecian contribution, the contributions of Hellenism, that of the Romans and that of the Old Testament. These furnished the background of ethical theory and practice upon which, and in the midst of which, Christianity lived and worked. The whole course of Christian history in its ethical features as well as in other respects, was profoundly influenced by these factors. One cannot understand Christianity without a good knowledge of the world in which Christianity did its work.

Following this section is a treatment of New Testament Ethics under the four divisions of "The Ethics of Jesus," "of Paul," "of the Johannine Interpretation of Jesus," "of the Other Canonical Writings." It is with this portion of the work that the more conservative scholars will find most fault. A rather advanced position from the standpoint of American scholarship is taken on most questions of higher criticism, though no great fault can be found with the author's conclusions as to the ethical content of the New Testament.

Passing out beyond the New Testament into the ever-widening stream of Christian history the author deals with the re-

mainder of the field under the general headings "The Ethics of the Early Church," "The Old Catholic or Bishop's Church and Its Ethics," "The Militant Papacy and Its Ethics," "Scholasticism and Its Ethics," "The English Reformation and Its Ethics," "The Continental Reformation and Its Ethics" and "The Merging of Churchly and Philosophical Ethics—A Summary." These titles will indicate the scope and completeness of the work and to some extent its standpoint. It is not easy to see why the English Reformation should have been treated before the Continental on which it leaned.

On this part of the work the author has put an enormous amount of labor. All the important Christian writers have been made to contribute their ethical content. No important one is omitted. Footnotes with biographical sketches, together with lists of pertinent works (editions, texts and translations), and extensive bibliographies add greatly to the value of the work.

The author reaches the conviction that Ethics must finally stand upon the same basis as other sciences. Not the assurance of some external authority, be it that of Church or the Bible, is the final basis of Ethics; but the scientific treatment of human experience, stimulated and enlightened by all possible sources of spiritual enlightenment. He admits that the element of uncertainty and mutability thus introduced into a field where the heart so eagerly desires certainty, is extremely painful and disconcerting. But he also maintains that it is the surest safeguard against the subtle refinements of casuistry and the deadly paralysis of finality, and is in fact, the only basis for moral progress. "The false assurance of an absolute in ethics has been a hindrance to the formation of new ideals. They have had to shelter themselves almost sneakingly under the cover of misinterpretations of the past." (p. 573.) He also believes that we have at length reached the place where ethics on the basis of authority is already a thing of the past. "All authoritative absolutism, whether ecclesiastical or Scriptural or rationalist, has gone. * * * In law and ethics, in theology and philosophy, the ghosts of the absolute still haunt us, but they are shadowy with the twilight

of a rising day." (p. 574). "Only the truth can make us free, and that truth, in ethics as in all other sciences, can be won only by hard work on the materials of human experience." (p. 575.)

The book is a great one and whether one agrees with the conclusions in specific cases or in general, it must be reckoned with in all future works on Christian ethics.

W. J. MCGLOTHLIN.

John Smith, the Se-Baptist, Thomas Helwys, and the First Baptist Church in England, with Fresh Light upon the Pilgrim Fathers' Church. By Walter H. Burgess, B.A. London, James Clarke & Co.; Pilgrim Press, Boston, Mass. 1911. 359 pages. 5 shillings.

Last summer the English Baptists celebrated the three hundredth anniversary of the planting of the first Baptist Church in England. The two most important men in the performance of this work were John Smith and Thomas Helwys. It is, therefore, an opportune time for a renewed study of these men. This is especially true since we have known comparatively little about Helwys and the whole event has needed further illumination. It is safe to say that the volume under review is the most important publication dealing with the early history of the English Baptists to appear since the publication of the two volumes by Evans. The author has made a renewed study of the sources, including archives, manuscripts and rare and widely scattered publications, and brings the results of that study to the public in a very clear and succinct style. Extensive extracts are made from important documents which are difficult of access, and, though he has not been careful to avoid modernizing these documents, this is an important feature of the book. One is allowed to see with his own eyes just what these ancient worthies said on the great themes that divided and stirred them.

The work is particularly valuable in giving us many details of the lives of Helwys and Murton, hitherto little known, and in setting forth the relations of these English Anabaptists to other English Separatists and to the Mennonites. Conclusions are not markedly different from those of preceding writers who have

dealt with the same subject. The value of the work lies rather in the direction of fulness. The dates of Smith's union with the Separatists, his adoption of Anabaptist views, and of the return of Helwys and Murton to England, are set somewhat later than the usually accepted dates, but not without reason. The fact that this movement in its more Baptist features was distinctly a layman's movement is very properly emphasized more than hitherto. Helwys and Murton were both laymen, the first confession was drawn up by laymen, laymen were permitted to perform all ministerial functions, preaching and defensive writing were by laymen. It is very important to have this feature of early English Baptist history emphasized again in this age of the layman, for the Baptists have not always escaped the blighting effects of ecclesiasticism. The work is an exceedingly valuable addition to the literature of Baptist and Congregational history.

W. J. MCGLOTHLIN.

The Reformation Period. By Henry Gee, D.D., F.S.A., Master of University College, Durham. Methuen & Co., London. 267 pages. Price 2/6.

This volume is one of the series of "Handbooks of English Church History" issued under the general editorship of John Henry Burn, B. D. The author, Dr. Henry Gee of Durham, is one of the greatest of living English church historians. His accurate work in his "Documents Illustrative of English Church History" and in other volumes is an assurance of the high quality of this. He was already well acquainted with the most important documents bearing on the history of the Reformation when he began the preparation of this volume which has been written from the sources. He is not only acquainted with the historical material which relates to the period, but is also broadly sympathetic with all phases of English life of the period. He possesses both the ability and the disposition to understand and sympathize with parties and opinions with which he sharply disagrees. In only one instance does he seem to fail, that is with reference to the Dutch Anabaptists who swarmed into England

in the reign of Henry VIII. He speaks of them as a "danger to religion," "a medley of various distempered beliefs", (p. 125), "the distempered Anabaptists of Elizabeth's days", (p. 250), showing that prejudice has saved him the trouble of trying to understand them. With such expressions uttered by a respectable historian at the end of the first decade of the twentieth century it is pleasant to contrast the views of such historians as Lindsay, Harnack and others equally reputable, who have taken the trouble to understand the Anabaptists and have thereby learned that many of the best things for which the modern world is striving were the main contentions of the Anabaptists in the sixteenth century. On the other hand the author's great sympathy for the Roman Catholics will not be shared by any except the Catholics and the High Church Episcopalians.

The volume covers the period from the beginning of the Reformation to the end of Elizabeth's reign—a period which was determinative for the English Church though not for the religious life of England. The period has been worked over much of course, and yet Dr. Gee has made a contribution in this brief treatment. He manifests a grasp of all the factors involved, brings out the background and elements of the movement, and gives an analysis of the results that have rarely if ever been equalled. It is, in the opinion of the reviewer, unquestionably the best brief treatment of the English Reformation.

W. J. McGLOTHLIN.

Kurtzgefasste Kirchengeschichte für Studierende. Teil 3. Die neuere Kirchengeschichte. 1. u. 2. Hälfte. Von Lic. theol. H. Appel. Leipzig. A. Deichert'sche Verlagsbuchhandlung Nachf. 1911.

These two portions complete the work, parts of which have been heretofore noticed in these pages. The same general characteristics are found in this as in former portions of the work. The increasing complexity of life in the modern period necessarily makes the work of the church historian, as that of other historians, very difficult. How to get that which is important before the public, in a form at once clear and systematic, is the problem.

The author has worked with less success in the modern than in the earlier periods. The matter is clear and very well arranged, but much that is important has been omitted. In particular he knows little about the religious history of England and America or thinks it has little importance. Likewise, the religious bodies which are independent of the State receive scant attention. The State churches of continental Europe, and particularly Germany, are treated very fully and satisfactorily, but the space devoted to them is out of all proportion to that given to other portions of Christendom. The accuracy of the work can be generally relied on, and it perhaps furnished the best means in existence for a rapid survey of Christianity as a whole.

W. J. MCGLOTHLIN.

Handbuch der Kirchengeschichte für Studierende herausgeben von Gustav Krüger in Giessen. Vierter Teil. Die Neuzeit, bearbeitet von Lic. Horst Stephan, Privatdozent der Theologie in Marburg. J. C. B. Mohr (Paul Siebeck), Tübingen, 1909. M. 5.

This newest German handbook of Church History for students is to be the work of Gerhard Ficker, Heinrich Hermelink, Erwin Preuscher, Horst Stephan and Gustav Krüger in collaboration. It is understood, though not stated, that the sections on American Church History were furnished by Prof. Walter Rauschenbusch of Rochester Theological Seminary. Certain it is, that the treatment of American affairs is the fullest and most satisfactory that has yet appeared in any similar German work.

The fourth part on the latest period of history is the first to appear, the work of Stephan. It is an admirable piece of work. Comprehensiveness, firmness of grasp upon the important movements and their sources, insight into the motives for action, a sense of the unity and movement of history characterize the work in a remarkable degree. The treatment of the course of things in general is put in large print at the beginning of each section, the progress being unbroken by notes or digressions; the biographical material and other details are treated in a series of notes in finer print at the end of the section. By this method it

is possible to show the progress and relation of events more satisfactorily without losing the knowledge of the details upon which the general statements are built. It will not be so comprehensive and detailed as Kurtz, it seems, but it is far deeper and more philosophic. It will be found very useful by both students and professors.

W. J. McGLOTHLIN.

Das älteste germanische Christentum oder der sogen, "Arianismus" der Germanen. Vortrag von Dr. Haus van Schubert, Professor in Heidelberg. Tübingen Verlag von J. C. B. Mohr, 1909. pp. 36. M. 80.

A very interesting address delivered at several points and finally published in 1909. Little is known of early Christianity among the Germanic tribes, and yet in view of the large place they have since filled in the world, the subject is one of considerable importance. The distinguished author has, therefore, rendered a very distinct service in this enlightening address. As is well known, the earliest German Christianity was Arianism. "Arianism," the author writes it, because he holds that it was not truly Arianism of the Alexandrian type, but rather a semi-Arianism which held firmly to the subordination of the Son, while rejecting the characteristic Arian belief that He was a created being. This position was maintained, not by speculation but by the use of the Scriptures on whose statements these Germans wholly relied. They manifested, the author maintains, a Scriptural theology, a moral earnestness and spiritual insight which were wholly wanting among the Catholics. In organization they are neither Scriptural nor Roman Catholic, rather the church organization was based upon the tribal divisions of these peoples, the higher ecclesiastical officials being appointed by the kings and themselves exercising important governmental functions. The author concludes that present-day German Christianity is such an exact reproduction of this early German as to minister to present-day pride, and at the same time oppose the tendency to Romanism on the one hand and to separation between Church and State on the other. Indeed the author reaches this

conclusion so successfully that one cannot escape the feeling that the address is a "Tendenzschrift," that it was written for this express purpose. However, it is a brief but valuable contribution to an interesting and important theme.

W. J. MCGLOTHLIN.

The Relation of John Wiclif and the Lollards to the Friars. Being the Dissertation Presented to the University of Heidelberg for the Degree of Doctor of Theology, by Arthur Dakin. London. The Kingsgate Press, 1911. Pages x+80. 25 cents.

Dr. Dakin has well justified the Baptist Union in sending him to Germany, by examining this interesting side of Wiclif's career. He even claims that it was at the time the most important, and that the controversy on the Mass was eagerly seized in order to obscure the real aim of the Reformer. The new Friars of the thirteenth century had met with opposition from the parish priests; as they degenerated they had to encounter internal criticism from those true to the ideals of Francis; but Wiclif not only adopted these lines of opposition, he attacked the very idea of friars' begging, and said they were a lazy class, fattening on the industrious workers; he attacked their ideal of poverty, their tawdry sermons, their schismatic position in the one "sect of Christ." The rebellion of 1381 brought the friars and the clergy into line against him, but under Henry IV the Lollards found public opinion with them against the mendicants. Such is Dr. Dakin's new thesis, and he supports it with many contemporary illustrations.

W. T. WHITLEY.

Transactions of the Baptist Historical Society, Vol. II., No. 4. October, 1911. London. Baptist Union Pub. Dept.

The contents of this number are as follows: "Memorials of the Treacher Family," by Sir W. J. Collins, "Baptist Churches till 1660, Contemporary Records," "The Bunyan Christening, 1672," by Dr. W. T. Whitley, "Baptist Literature till 1688" and "Review. Original Records of Nonconformity, etc." Like its predecessors, this volume is a valuable addition to the literature of our Baptist history.

V. RELIGION AND PHILOSOPHY.

The American Philosophy, Pragmatism, Critically Considered in Relation to Present-Day Theology. By A. v. C. P. Huitzinga, author of "Belief in a Personal God," "Discussions on Damnation," etc. Boston. 1911. Sherman, French & Company. 64 pages. 60 cents net.

Vigorously, boldly, does the author of this volume present and attack the fundamental temper, method and claims of that Pragmatic school of thinkers just now making so much noise in the sphere of philosophy. Out of a wealth of reading and reflection Mr. Huitzinga is able to produce reasons and arguments against every essential feature of Pragmatism. He rightly evaluates its positions by appealing to their connection with the democratic individualism of our time and country, the evolutionary principle in science, the practical temper of a materially progressive age, and a theological situation dominated by the Ritschlian distinction between value-judgment and existence-judgment.

The author makes such extensive use of other writers, quotes from them with such frequency and extent, and so frequently turns aside for some comment on a collateral issue thus introduced as to interfere somewhat with the continuity and orderliness of his discussion. One also rather suspects that a good many readers will fail of full appreciation of the numerous Latin, Greek, German and French terms, phrases and quotations. But for the quite obvious earnestness and simplicity of purpose there would be a suggestion of pedantry.

W. O. CARVER.

Great Religious Teachers of the East. By Alfred W. Martin, Associate Leader of the Society for Ethical Culture in New York. New York. 1911. The Macmillan Company. 268 pages. \$1.25 net.

Here we have seven of a course of twelve lectures delivered early in 1911 "at the Meeting-House of the Society for Ethical Culture of New York." The first deals with "The Discovery of the Sacred Books of the East and Its Results." Number five

has for its subject, "The Prophets of Israel and the Commonwealth of Man." The others treat Gotama, the Buddha; Zoroaster; Confucius and Lao-Tze; Jesus; and Mohammed.

With a free hand and full confidence in his own ideas this author sketches the careers, very summarily, and the teaching and the influence of these great leaders. He is careful to rap Christianity upon occasion and in the midst of his discussion of Jesus,—a very appreciative discussion it is, with real insight,—he turns about to express dissent from Jesus' teaching "with reference to marriage, divorce, wealth, intellectual and aesthetic pursuits." This he does, not to tell us wherein Jesus is in error, but apparently just to season his inevitable praise of Jesus with a superior criticism. He misses the mark when he defines the "special life-purpose of Jesus" as "to prepare the largest possible number of men and women for membership in the new kingdom of Heaven." Otherwise he shows his inability to reach up to the comprehension of Jesus. His bibliography indicates a choice of literature largely of a certain critical type.

The style is easy and lucid and the whole moves in a realm of ethical thought of a high order.

W. O. CARVER.

Aspects of Islam. By Duncan Black Macdonald, M.A., D.D., sometime Scholar and Fellow of the University of Glasgow; Professor of Semitic Languages in Hartford Theological Seminary; Author of Development of Muslim Theology, Jurisprudence and Constitutional Theory; The Religious Attitude and Life in Islam, etc. New York, 1911. The Macmillan Company. xi+375 pages. \$1.50 net.

This volume is the third of the Hartford-Lamson Lectures to be published. The series, beginning with an "Introduction to the Study of Comparative Religion," by Principal Jevons and followed up by De Groot's "Religion of the Chinese", is adhering to the ideal of an introductory course suited to the needs of prospective missionaries and other elementary students of religion. At the same time it will be recognized at once that the selection of scholars of the first class in this department gives a

dignity and security that command the attention of all and make certain that even maturer scholars will not fail to find fresh material or fresh interpretations in these volumes.

The element of newness or freshness is especially found in this third volume. Dr. Macdonald spent several months in travel and study in Egypt, Arabia and Turkey, in preparation for these lectures. He advances some views that are new and gives some translations and interpretations from which he expects other Arabists to dissent. In this he is probably not to be disappointed for he has been rather ready to adopt what is novel. Moreover, it is not easy to approve some of his advice, nor all of his own conduct, in the matter of the Christian's proper attitude toward Islam and Mohammedans. It is desirable that a friendly attitude shall be felt and expressed, naturally, in all missionary work. Otherwise it is not missionary work. And the highest possible respect should be felt and shown toward the religious history and customs of any people. But the author's advice goes over into the realm of compromise of principle, of course not consciously so on his part.

The work shows great scholarship and genuine thinking. The final lecture deals with general advice to missionaries, irrespective of the special field to which they may be going, and throughout, the advice is based on principles presumably of universal application.

W. O. CARVER.

Personality in Christ and in Ourselves. By William Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor and Canon of Christ Church, Oxford; Hon. Fellow of Exeter College; Fellow of the British Academy; Chaplain in Ordinary to the King. Oxford University Press, American Branch. New York. 1911. 75 pages. Paper. 50 cents.

Dr. Sanday here takes occasion in three lectures to explain, classify and defend some statements and some of the essential positions in his elaborate work—*Christologies, Ancient and Modern*. He had coveted the help of criticisms and now that they have come, after the English fashion, he replies. It is all done, in fine spirit and he makes himself more clear in some of his

statements wherein he was misunderstood in his book. The main interest here is in the question of the subliminal self in which Dr. Sanday seeks light and explanation for the problems of the personality of Jesus and the spiritual experiences of human persons. The main doctrine of personality is distinctly the standard view, but there is added the effort to make use of the deeper subliminal self, about which we know so little and therefore may guess so much.

W. O. CARVER.

The Eternal Riddle. By John Wirt Dunning. Boston, 1911. Sherman, French & Company. 241 pages. \$1.20 net.

"The Eternal Riddle" is, of course, man who is ever seeking to solve himself and failing because he will not see all that is in himself and will not believe that which lies about him speaking of the God in whom he lives and moves and dwells. Truly these are serious problems for man—for his reason the riddles of his soul, the fact and the nature of God, the rationality of prayer, how can sins be forgiven, who was—and is—Jesus Christ; riddles for the heart in suffering, in faith and faith's tasks and achievements. Sixteen of the questions that meet a man in the road of religion are discussed in this work. The discussions are in the best sense—not the recent philosophic sense—pragmatic. They do not undertake to demonstrate the certainty but to rationalize the confidence that God is and is good, that the soul is and is to be, and in spite of all its sins may become pure and happy forever in the realization of goodness and of God. The argument is that of the heart primarily—and the heart does not demand proof but privilege—right—to cherish its hopes and aspirations. When reason says to the soul, "This wish of thine might be true," the soul answers, "It is true then for I have the conviction of experience."

Mr. Dunning gives us concise and luminous English, poetry and illustration. Thus he keeps us in the realm of the deepest feeling and the true exercise of religious imagination. But feeling and emotion do not disagree nor quarrel with thought. Rather

do they, by very worth of their treasures, compel thought to go in the company uncomplaining, howbeit always wisely cautious not to go astray from truth's way.

It is not to be expected that our author, moving in such an atmosphere, will seek to answer in the phrase of dogma such questions as, "What shall I think about the Bible?" "What shall I think about Jesus?" "What is Christian faith?" The answer will rather, in each case, suggest a way of verifying the truth of the matter.

Particularly engaging are such questions as "What is it to be saved?" "How near may I come to heaven and miss it?" "Does the world need a new religion?" The reader will not agree with all the author says; but he will be a better and more confident Christian for the reading.

W. O. CARVER.

Oriental Religions in Roman Paganism. By Franz Cumont; with an Introductory Essay by Grant Showerman. Authorized Translation. Chicago, 1911. The Open Court Publishing Company. xxvii+298 pp.

Professor Cumont is not only recognized as a leading Orientalist, but is just now one of the most original students of religious origins. This work combines lectures in Paris and in Oxford and has passed through two editions in French. The work in French was reviewed in this Quarterly of April, 1911. We are pleased now to record its appearance in English. To the eight lectures is appended an extensive section of notes, references, citations and explanations for the use of scholars. No student of the religion of Rome will neglect this work, and its obvious bearing on Christian origins will commend it to the attention of all students of our own religion.

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