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“HOW OLD IS MAN?”

The antiquity of man is discussed in an article recently contributed by Theodore Roosevelt to the *National Geographic Magazine*.¹⁾ The article purports to give a brief summary of that which has been ascertained by anthropological science in answer to the question, “How old is man?” and by reason of the distinguished name of its author has received wide attention. Mr. Roosevelt intends to trace the prehistory of man, “the history of his development from an apelike creature struggling with his fellow-brutes.” He refers to a past geologic age, when “man was slowly developing from the half-human to the wholly human,” “from a strong and cunning brute into a man having dominion over all brutes, and kinship with worlds lying outside and beyond our own,” and intends to summarize “all that has been discovered and soundly determined” since Darwin wrote his *Descent of Man*. Mr. Roosevelt refers with undisguised disdain to those who once “disbelieved in the antiquity of man,” and his article leaves no doubt in the reader’s mind that in the opinion of Mr. Roosevelt this disbelief in the evolutionistic thesis concerning the origin and ancestry of man has been amply proven unfounded by the facts. His assertions are made with a calm emphasis, which cannot fail to impress the unsophisticated reader. We are invited to consider “man as he was up to the end of paleolithic times.” “*The records show that man has lived in France for at least 100,000 years.*”

The illustrations which accompany the article add to the

1) February, 1916: “How Old Is Man?”

BOOK REVIEW.

Concordia Publishing House, St. Louis:—

1. *BIBLE HISTORY REFERENCES*. Explanatory Notes on the Lessons Embodied in *Bible History for Parochial Schools*. Compiled by *F. Rupprecht*. IX and 294 pages. With sixteen illustrations and two maps. \$1.10.

A generation ago one of the leading schoolmen of the Lutheran Church in America expressed the opinion that the importance of Bible History teaching in the training of children was not recognized as it should be, even in religious schools. He held that of all the branches of instruction in the Christian training of the young Bible History is the most necessary,

1. Because it is the basis of all religious training;

2. Because children grasp it with the greatest ease and speed.

The force of the first assertion will be admitted upon a little reflection. The Christian religion is not an intellectual philosophy or a congeries of moral sentiments. Were it such, it would either have no history, or that history could be treated as a negligible element in the inculcation of Christianity. The logical and ethical mind of man, being religiously sufficient unto itself, would in every generation and individual evolve Christianity out of itself. Men would only have to be directed to their mental inwardness to discover Christianity there.

But Christianity, the Christian faith, approaches the mind of man from without in the form of historical facts. It is a revealed religion. It has happened. There are records of it. Its tenets have been authoritatively stated by God, who has, so to speak, stepped out of His eternal and invisible existence, and has in the arena of time

and space wrought acts, and explained the meaning of acts, which the faith of Christians embraces.

"Christian faith rests on the divine revelation, on historical facts. Only where these facts are known can we admit the existence of the Christian religion and of a sound life of faith. Whoever, in particular, would be known as a true 'Lutheran' must needs know the stories of the creation of the universe and of the human race, of the fall, of the promise of redemption, of the gathering and guidance of the Church of God in Old Testament times, of the coming of the Messiah, of the perfect redemption of the entire world,—in brief, the history which the Holy Spirit has narrated in the Bible. Besides, this history, more than any other, affords a person true culture; for it is not only true in every respect, but it has been told in such a way as to really benefit the reader. Only he who has learned, from his study of Bible History, to understand the doings of God can form a correct judgment of the events in the history of the world and of the Church. Hence it is that a God-fearing peasant not infrequently views historical events with a better understanding than a learned professor who lacks the Biblical foundation in his training." (Lindemann, *Schulpraxis*, p. 22, and *passim*.)

As to the second assertion, that children love Bible History more than any other study, and rapidly become proficient in this study, nothing need be said, because every one who has had to do with the training of children admits this fact.

Necessarily, the importance of the study of Bible History implies, to the teacher, the importance of thorough preparation, in order that he may be able to teach efficiently this fundamental branch of religious instruction. He must have a commanding grasp of the subject of each lesson; he must properly divide each story according to its principal elements, and point the particular lesson to be conveyed by each story. If the lesson contains strange or obsolete terms and phrases, he must be prepared to reproduce their meaning in terms that are understood by his pupils. He must be able to fix the events narrated geographically and chronologically, explain facts of natural history, social customs, etc. He may also have to find illustrations that shall exhibit to the eye of the pupil what he cannot well convey to his mind by words.

The *Bible History References* offered to the Bible-reading public in this volume have grown out of the conviction that the teachers of Bible History need a book that provides, in the readiest form, the information on a thousand points which they must have in order to possess a teacher's knowledge of the story which they are to tell to their pupils. This is especially necessary in the case of Sunday-school teachers who have not had a special course in pedagogy to equip them for independent Bible-study and research work. But even the trained teacher, who has been in the habit of working out his own references and notes with the aid of a more or less reliable Bible Dictionary, will find much material in this volume by means of which he is enabled to verify the results of his own research work. For this volume, small though it may appear, embodies the fruit of the labors of respectable Bible-scholars. The greater part of the contents are from an originally German source, entitled, *Hilfsbuch zur Biblischen Ge-*

schichte, by W. Simon; but through the good rendering which Mr. F. Rupprecht has given the original, and the additions which he has himself made to the original, the book has become a good vernacular product that deserves to be well received by all who employ the English language in the Lutheran Church of America in the teaching of children in schools and Sunday-schools.

2. *TROSTBRUENNLEIN AM KRANKENBETT*. Von Fr. F. Selle, Shawano, Wis. 109 pages. 55 cts.

The visitation of the sick is one of the most important and not the least exacting of the tasks of the pastoral office. It is a wise pastor that understands the rare opportunities for effective ministrations which are opened up to him at the sick-bed. For these visits the minister should, in a general way, be prepared all the time; for in the nature of the case his services will often be demanded on short notice. But not infrequently there may be cases which call for special study. Any hint as to what he ought to say, and how he can best word his message, will be gratefully received, especially by the busy pastor. Rev. Selle's book, which has evidently grown out of the multi-experiences that come to every wide-awake pastor in his ministry, and which reveals discriminating search of the Scriptures and of the vicissitudes of life in the state of mortality, is an admirable help to the pastor in his ministration to the sick and the dying. The author begins his treatise with six meditations on our temporal afflictions. These are followed by fourteen brief talks to adults, each based on a passage of Scripture, and concluding with a prayer. The third division contains five similar addresses for use when the patient has been the victim of an accident, or is to undergo a surgical operation, and desires Communion. The fourth division offers three talks to children, and is arranged after the same plan as those in the two divisions preceding. The fifth division is made up of four prayers and sixteen appropriate Bible readings. The sixth division contains thirty-two poetical selections from the hymn-book and other sources. The next three divisions are designed for use when attending those critically ill and the dying. They contain brief Bible-texts, selections from hymns, and prayers. At the end there is a liturgical formula for sick-communion.

3. *SUNDAY-SCHOOL PRAYERS*. (English and German.) Compiled by C. Abbetmeyer. 24 pages. 10 cts.

The publisher is right in claiming "a distinct need for this booklet." It contains 19 opening, 14 closing prayers, and 13 prayers for special occasions, in English, and the same number, in fact the identical prayers as regards contents, in German.

4. A doctrinal paper (German) on *JESUS CHRIST, OUR SAVIOR, ACCORDING TO JOHN 1*, read before the Oregon and Washington District Synod by Rev. W. J. Janssen. 27 pages. 10 cts.

5. A doctrinal paper on *CHRISTIAN STEWARDSHIP*, read before the English District Synod, by Rev. M. Walker. 30 pp. 13 cts.

Success Printing Co., St. Louis:—

HOMILETISCHES REALLEXIKON nebst Index Rerum. Von
E. Eckhardt. S—T. \$2.10, plus postage.

This is the seventh volume of Rev. Eckhardt's enterprise, which has proved a success far beyond expectations and a most serviceable means for discovering anything of moment that has appeared in the publications of the Missouri and allied synods. The present volume has indexed the literature on such topics as "Sabbat," "Sakramente," "Schrift," "Seligkeit," "Sonntag," "Spiritismus," "Suende," "Synergismus," "Synode," "Taufe," "Temperanz," "Theologie," "Union," etc. From 300 to 400 outlines for funeral addresses are offered under the legend "Tod." References to wedding discourses are published under "Traureden."—Vol. 8 of this publication is completed in manuscript, and will conclude the work.

THE RELIGION OF THE LODGE. A Sermon Delivered in the
Evangelical Lutheran Church of the Redeemer, St. Paul, Minn.,
by *Rev. O. C. Kreinheder.* Published by request. 18 pages.

Broadly basing his remarks on Ps. 1, the author's animated and convincing discourse exhibits the idolatrous worship, the Christless prayer, the faithless salvation, and the loveless charity of the religion of Masonry and Odd-Fellowship.

The Lutheran Publication Society, Philadelphia:—

THE TRUTH OF THE APOSTLES' CREED. An Exposition by
Twelve Theologians of Germany. Edited by *William Laible,*
D. D. Translated by *Charles E. Hay,* D. D. 217 pages. \$1.

Towards the close of the year 1913 and in the early part of the year 1914, there appeared in the *Allgemeine Evangelisch-Lutherische Kirchenzeitung* of Leipsic a remarkable series of articles on the Apostles' Creed. The reason for this publication was stated by the editor as follows: "The attacks upon the Apostles' Creed, the oldest confession of the Church, which still forms a bond of union for us even with Roman Catholic believers, have assumed so general and serious a character that great uneasiness has been occasioned in wide circles. There has been an impression that no scientific theologian could longer be found who would be willing or able to take a serious stand in its defense. These ideas are promulgated in our schools and universities, and earnest efforts are already being made to crowd it out of our church services, and thus out of the life of the Church at large. It is needless to say that a deadly blow would thus be struck at the very heart of our Christian populace." There were thirteen articles: Dr. N. Bonwetsch, Professor of Church History at Goettingen, furnished an introductory article, historical in its main features, on the question, "What is the Creed to Us?" (pp. 11—28.) The text of the Three Articles was distributed for treatment, somewhat after the manner in which the ancient legend says the Creed was composed by the twelve apostles, among the following twelve theologians: Dr. T. Kaftan, General Superintendent of Schleswig ("I Believe in God, the Almighty Father"), pp. 29—40; Dr. K. Dunkmann, Professor of Systematic and Practical Theology at Greifswald ("Maker of Heaven and Earth"), pp. 41—54; Dr. J. Haussleiter,

Professor of New Testament Exegesis at Greifswald ("I Believe in Jesus Christ, the Only-begotten Son of God, Our Lord"), pp. 55—69; Dr. R. Gruetzmacher, Professor of Systematic Theology at Erlangen ("Conceived by the Holy Ghost, Born of the Virgin Mary"), pp. 70—85; Dr. P. Althaus, Professor of Systematic Theology at Leipsic ("Suffered under Pontius Pilate, Crucified, Dead, Buried, Descended into Hell"), pp. 86—96; Dr. L. Ihmels, Professor of Dogmatics and Ethics at Leipsic ("On the Third Day He Rose Again from the Dead"), pp. 97—110; Dr. A. Schlatter, Professor of New Testament Exegesis at Tuebingen ("He Ascended into Heaven, and Sitteth on the Right Hand of God, the Father Almighty"), pp. 111 to 121; Dr. G. Wohlenberg, Professor of New Testament Exegesis at Erlangen ("From thence He Shall Come to Judge the Quick and the Dead"), pp. 122—139; Dr. P. Bachmann, Professor of Systematic Theology and New Testament Exegesis at Erlangen ("I Believe in the Holy Ghost"), pp. 140—162; Dr. Wilhelm Walther, Professor of Church History at Rostock ("A Holy Christian Church, the Communion of Saints"), pp. 163—184; Dr. E. Weber, Professor of Systematic and Historical Theology at Bonn ("The Forgiveness of Sin"), pp. 185—207; Dr. K. Bornhaeuser, Professor of Systematic and Practical Theology at Marburg ("Resurrection of the Flesh and a Life Everlasting"), pp. 208—217.

This series of studies on the doctrinal contents of the first of the Ecumenical Symbols of the Church has now been made accessible to English readers in a very good translation, prepared by Dr. Chas. E. Hay, and published under the title aforesaid. The translator says: "Every assault upon the truth in the history of the Church has hitherto been overruled for its firmer establishment in the minds of men. The recent determined opposition to some portions of the Apostles' Creed in Germany has already furnished a further illustration of this historical phenomenon. The Church does wisely in gathering the results of every conflict, and preserving them among her treasures. We in America have reason to rejoice in our freedom from many perplexities arising from the too intimate connection of Church and State. As the discussion of the Creed, in consequence, does not assume for us a legal aspect, we are in position to consider it simply upon its merits. Our danger is that we may, in the absence of direct opposition, fail to appreciate this form of sound words as we should. The same influences which in other lands give rise to questions of ecclesiastical order are only too actively at work among us in seeking insidiously to undermine the faith of our people in the old doctrines centering in the person and work of Christ as the divine Redeemer." This estimate of the merit which the German publication possesses for the Church in America is correct. We can more calmly and disinterestedly than a member of the German state-church weigh the tenableness and the claims for permanency of the Creed. Even a cursory reading of the pithy articles contributed by leading theologians of Germany suggests the wealth of doctrinal material of a fundamental character that has been embodied in these essays. And the duty of every loyal Lutheran is to measure the findings by these German professors by the *norma normans*, by which the Church has measured the Apostles' Creed itself. These essays

require study, and we reserve the right, after this introductory mention of the publication, to take up some of the articles for special review.

There are some things, however, which deserve to be noted at once, as they indicate the standpoint of the writers. Speaking of the changes in the phraseology of the Creed, Dr. Bonwetsch says: "The changes which have been made in it should teach us to regard it, not as a formula in itself sacred, but as a living entity, and not to cling to each separate part, but apprehend it as a whole. Guided by its history, we will, therefore, place a different valuation upon that which belonged to it from the time of its origin, and that which was added at a comparatively late day." (p. 17; comp. p. 21, last paragraph.) "To bind exclusively to any definite form of confession would be entirely contrary to the spirit of Protestantism. In confirmation and ordination, as well as in the stated services of the Church, another form of confession might fittingly set forth our salvation through Christ." (p. 24.) "We do not recognize the binding obligation to the formula which is characteristic of Catholic Christianity." (p. 25.) When Dr. Kaftan, omitting any mention of the Trinity, says: "This is the stupendous, incomprehensible fact that eternal Power has, in that Jesus who was Christ, revealed itself as our Father" (p. 37), and we remember that he has defined God as "personality" (p. 34 f.), we wonder whether the "revelation" of the Father in Christ comports with the strict Trinitarian view of the three distinct persons in the one divine essence. Nor is the situation relieved of obscurity by Dr. Haussleiter's remarks: "The historical revelation of God through Christ in the Spirit was viewed and recognized as an inner, living unity. Those who call upon the name of Jesus Christ had not surrendered the monotheistic faith of Israel [?], but that faith had received from them a fulness of living power of which the synagog in its frigid conception of God had no suspicion." (p. 63.) Dr. Dunkmann is outspoken in his denunciations of the modern scientific substitutes for creation, that is, the creative act of God, but he thinks that the modern man, thanks to the advance of scientific research, is able to put more meaning into the Creed than the early Christians ("But we — we know all about the heavens and the earth," p. 46), and he has nothing to say on the hexaemeron. Dr. Althaus's representation of the atonement is unsatisfactory, because it locates the redemptive efficacy of the life and death, not in the *satisfactio vicaria*, but in the fact that "the deeds and sufferings of Jesus became a means of atonement only through the fact that they are manifestations of His personal life, acts of this Person, Christ." (p. 91.) The same writer regards the statement concerning the descent as parallel to the statement concerning the burial of Christ. Just to what extent concessions have been made to the modern mind in these efforts to justify to that mind the retention of the oldest confession of Christendom we are not prepared to say. A penetrating study will have to reveal this. In all the articles the reader receives a most favorable impression by the fervor and, in instances, the beauty with which the writers express their thought, by their frequent challenge of modern skepticism, and their apparent determination to cling to the old faith.

Forbes and Company, Chicago:—

1. *FALSE MODESTY THAT PROTECTS VICE BY IGNORANCE.* 110 pages. 50 cts.
2. *TRUTHS.* Talks with a Boy concerning Himself. 95 pages. 50 cts.
3. *CONFIDENCES.* Talks with a Young Girl concerning Herself. 94 pages. 50 cts.
4. *YOUR BABY.* A Guide for Young Mothers. 238 pages and Index. \$1.
5. *HERSELF.* Talks with Women concerning Themselves. 208 pp. and Index. \$1.

All these books are by *Dr. E. B. Lowry.*

6. *HIMSELF.* Talks with Men concerning Themselves. By *Dr. E. B. Lowry* and *Dr. Richard J. Lambert.* 194 pages and Index. \$1.
7. *HAPPY SCHOOL DAYS.* By *Margaret E. Sangster.* 271 pages. \$1.00.
8. *BOY WANTED.* A Book of Cheerful Counsel. By *Nixon Waterman.* 134 pages. \$1.
9. *THE GIRL WANTED.* A Book of Friendly Thoughts. By the same author. 158 pages. \$1.

We frankly confess to a feeling of uneasiness every time a book on sex hygiene and the sex relations is placed on our table with the request: Give us your opinion of it. There was a time when we considered any book of this kind a good book, 1) because it supplied an acknowledged need, 2) because its author had the moral courage to speak plainly on avoided subjects. The vagaries which have in recent years accompanied the eugenics movement,—if the whole movement is not a vagary!—and a few publications that we had to leaf through, have caused us to look critically at all sex publications. Upon the whole, it seems that we have reached a stage in the teaching given to the young in our country in regard to the sex relations where a check is demanded. Under pretense of teaching what is necessary there are things divulged and matters expatiated on that need not be stated at all to a young person, or disposed of in a few words. From criminal indifference we are advancing to a zeal that is no less criminal, because it is overdoing the publicity that is desirable for the subject under consideration. The five books of *Dr. Lowry* and the cooperative volume which he has produced together with *Dr. Lambert*, we are glad to state, are clean, sensible, plain talks, tempered with the chaste reserve of a gentleman. They are primarily dictated by a philanthropic concern for our physical health. They deal with the laws of our natural existence as intelligent and moral beings. The religious aspects of personal purity and its opposites are hardly touched upon. On the same subjects discussed in these books the theologian, the pastor, would have many things to say that would be stated on a different authority and from a different motive and for a different end than those recognized in these books. But we would not depreciate the merits of these on that account: it is desirable that the medical expert talk to us on the subjects of

pubescence, manhood, womanhood, purely from the standpoint of his science. We question, however, whether the remarks in No. 5, p. 146, on the limitation of the privilege to marry, and p. 158 ff., on the limitation of offspring, are medically defensible. Especially the last subject is revolting to a religious mind. And whether the sterilization of the unfit will not work greater evils than the existing is at least open to question. We tremble at the application of any law to this effect when we think of the incapacity of the average officers of the State who would have to apply the law. — The two books by Nixon Waterman are collections of striking sayings by many authors on virtuous and vicious habits. They are woven into discourses, and are presented with great enthusiasm and a fine air of conviction. But they hardly ever rise above the plane of common secular morality. It is natural religion that they preach. — Nearly of the same type, but written in a more genial spirit, is Margaret Sangster's book, which abounds in practical advice, and breathes spirituality, though it makes education to rest "on the alphabet, the multiplication table, and the Ten Commandments."

The John C. Winston Company, Philadelphia: —

STORY OF THE BIBLE. Self-Pronouncing. The Complete Bible Story, Running from Genesis to Revelation, Told in the Simple Language of To-day for Young and Old. One Hundred and Sixty-eight Stories. By Rev. Jesse Lyman Hurlbut, D. D. Profusely illustrated. 757 pages. \$1.50.

This book has been purposely called, not "Stories from the Bible," but the *Story of the Bible*, because it aims "to tell all the principal stories in their connected order, and in such relation with each other as to form a continuous history." "Every story has its title, one that will arrest the attention of the reader, whether old or young." Thus Gen. 1, 1—3, 24 is told in the "Story of a Beautiful Garden"; Cain and Abel are treated in "The First Baby in the World and His Brother"; the story of the Flood, in "The Great Ship that Saved Eight People"; the Lord's sermon at Nazareth, in "A Riot in Nazareth"; the Baptist's death, in "A Dancing Girl, and What was Given Her"; the healing of the blind man at Jerusalem, in "The Man with Clay on His Face"; the story of Calvary, in "The Darkest Day of All the World"; the story of Easter, in "The Brightest Day of All the World," etc. — "Special care has been given to the language of this book, . . . to make it plain without making it childish. . . . Doctrinal and technical terms have been everywhere excluded, and in place of them plain, familiar words have been given." "In my opinion," says the author, "many books containing stories from the Bible are greatly marred by the evident attempt to interject a body of divinity into them, to make them teach doctrines which may be right or may be wrong, but are not stated nor hinted in the Scripture-stories. Some excellent works have occupied much space here and there in trying to connect with Bible stories the deepest and most mysterious doctrines, which theologians find hard to understand. Others contain many moral reflections and applications, which may be useful, but are not contained in the text of the story. I have sought to explain what needs explanation, but to avoid all doctrinal

bias, and not to be wise above what is written. Only in a few instances, where the New Testament warrants a spiritual interpretation of the Old Testament story, has an application been given, and then in the simplest and fewest words. It is my confident hope that all denominations of Christians may feel at home in the pages of this book." This non-committal attitude of the author may account for the hazy way in which he tells parts of the story of creation: "No one knows when the world was made." "God called the dark time Night, and the light time Day. And that was the first day upon earth after a long night." "Then God said, 'Let the sun and moon and stars come into sight from the earth.'" The curse upon "the snake" means this: "Because you have led Adam and Eve to do wrong, you shall no more walk as do other animals; you shall crawl in the dust and the dirt forever. You shall hate the woman, and the woman shall hate you. You shall try to kill her and her children, and her children's children forever, and they shall try to kill you." The rejection of Cain's offering is told thus: "For some reason God was pleased with Abel and his offering, but was not pleased with Cain and his offering. Perhaps God wished Cain to offer something that had life, as Abel offered; perhaps Cain's heart was not right when he came before God." This latter is the Scriptural reason; there is no "perhaps" about it. The solemn conversation of God with Cain before the slaying of Abel is ignored.— We should note also a few extra-Biblical statements of the author in the New Testament. "Jesus was not the only child in Joseph and Mary's house; for other sons and daughters were given to them." "John baptized them in the Jordan, as a sign that their sins were washed away," etc. Still, the author knows excellently to tell a Bible-story in a way that will fascinate any person, and in this respect parents and teachers can really learn a great deal from this book.

Sherman, French, and Company, Boston:—

PARADOXICAL PAIN. By Robert Maxwell Harbin, A. B., M. D.,
F. A. C. S. 212 pages. \$1.25.

Human pain in its beneficent results is exhibited in this study of absorbing interest. That is the paradoxical feature of pain that it becomes a constructive element in our lives, while it seems to spell destruction and ruin only. "For instance, we would say that vaccination is a paradoxical disease set up to harden vitality and prevent the development of the real disease, the one being protective and the other destructive in its effects." However, this observation can be applied, not only to the physical, but also to the mental and spiritual side of our present life. "Defeat has a share in bringing success, certain forms of anxiety bring tranquillity, and fear, fortitude. In the spiritual realms, suffering may increase the capacity for enjoyment; unselfishness becomes a legitimate form of selfishness; the pain of striving to do right, a necessary process of education; self-sacrifice, a means of getting more out of life; giving, a process of getting; temptation, a means of greater strength; abasement, a form of self-exaltation; discontent, necessarily the first step of contentment. Grief is not grief when joy comes in the morn, remorse becomes healthful because of betterment of conduct, and old age a mine

of peace and wisdom, and death; by finally casting off the enemies of spiritual peace, becomes a friend to the hope of immortality — the highest aim ever recorded in the history of human aspiration, for to achieve is human, but to aspire is divine. We are ever unsatisfied, but never dissatisfied." (p. VII.) This excerpt indicates the scope of the author's argument: he wants to show "that pain is not merely an incident in the beneficent order of things, but a profound cause from which the greatest blessings flow." The reader can imagine what a rich field of application the author finds for this truth at every stage of the development of a human being from the pangs of birth to the agonies of death, from infancy to old age, and in every department of human activity. It is a book that takes hold of the reader, not only by its fascinating matter, but also by the exquisite manner which the author possesses for stating aptly, tersely, pithily what he wishes to say. The book fairly teems with life, and abounds in striking reflections, observations, and judgments. Witness the following, which the author quotes from President Butler of Columbia University: "The marvelous last half century of science has made absolutely no impression on the thinking habit. Science has destroyed many prepossessions and not a few beliefs, but it has not yet taught mankind to think. Our age is far less reflective than was the eighteenth or the first half of the nineteenth century; our people are now ever busy hunting for something new." Or: "The freest man who ever lived was Paul, who was in chains and prison." (p. 131.) Or: "Diseased conditions furnish scant opportunity for studying normal psychology; for the mind under such circumstances may show few traces of normality. I do not recall ever seeing but one case of death that gave any data that seemed to be worthy of study." (p. 183.) Or: "Suicide is a moral wrong." (p. 188.) — There are places where the spirit of questioning doubt and open dissent will assert itself in the reader, as, *e. g.*, the author's view of the innate moral strength and liberty of man. (Comp. p. 157.) The deep depravity which has settled upon the intellect and will of natural man, as the Bible exhibits it, is not recognized. The definition of conscience as "the superior spirit, which guides us by and through the intellect" (p. 69), opens up the old question whether the will sways the thought, or *vice versa*. The coordination of the vicarious suffering of Christ with the vicarious suffering of which the world of society is full weakens the redemptive force of the atonement. Nevertheless, the book is worth careful reading, and apt to enrich the reader's knowledge of this life of pain and sorrow.

D.

Revell & Co., New York: —

THE BOOKS OF THE APOCRYPHA. Their Origin, Teaching, and Contents. By the Rev. W. O. E. Oesterley, D. D. 1914. 553 pages, 5½×9. Price, \$3.00 net.

This is a very full discussion of the apocryphal books of the Old Testament, their teaching and contents, and the problems connected with their origin. The scope of the work may be gathered from the following chapter-headings of Part One: The Hellenistic Movement, Hellenistic Influences upon the Jews of Palestine, Hellenistic Influences upon the Jews of the Dispersion, Traces of Greek Influence in the New Testament and in the Apocrypha, The Apocalyptic Move-

ment, The Scribes, The Pharisees and Sadducees, Origin of the Old Testament Canon, Uncanonical Books, Apocalyptic Literature, Wisdom Literature, Doctrinal Teaching of the Apocrypha. Part Two contains introductions to the separate apocryphal books, and discusses their origin and contents. Rev. Oesterley, in the main, accepts the naturalistic view of modern theologians concerning the origin of the Scriptures, and this doctrinal position colors the work throughout. A considerable number of Psalms are referred to the Maccabean era, and are supposed to contain many Hellenistic elements. How doubtful is the evidence for the presence of Greek influences in the Old Testament writings may be understood when we note, on page 72, that the well-known description of the wanton woman in Prov. 2 is given an allegorical meaning: "This 'strange woman' is undoubtedly an allegorical person; she is a personification of the new Hellenistic spirit, which, on its bad side, encouraged unbridled license, and led away from God." An altogether arbitrary assumption, without a scintilla of evidence in the text. Also the personification of Wisdom, in chap. 8 of the Proverbs, is made, on what grounds we know not, an argument for Hellenistic influence. The Book of Job is likewise referred to as proof for Hellenistic influence upon the Hebrew Scriptures,—“we have here, without doubt, a Hebrew imitation of the philosophic dialog of Plato.” Stade, Holtzmann, and Cheyne are quoted in support of similar views concerning Ecclesiastes. On what slender evidence this reasoning rests may be gathered from a statement on page 79, which refers the enumeration of the five senses in Ben Sira, chap. 17, 4, to Stoic influence; as if no one outside the Stoa could be trusted with enough perspicacity to enumerate the five senses! Again, the mention of banquets in Ben Sira is made a proof of Greek influence: “He mentions banquets accompanied by brilliant conversation, at which musical instruments were heard,”—as if the Jews invariably took their meals in silence and solitude! The doctrine of the preexistence of the soul, of immortality, the creation of the world out of formless matter, are likewise made echoes of Platonic philosophy. The influence of Higher Criticism is evident throughout these chapters of Rev. Oesterley's book. “Belief in a future life among the Jews was largely due to Greek thought”; “the Pharisees developed this tenet from the Platonic doctrine of the immortality of the soul to a definite belief in the resurrection of the body”; the expectation of universal sway for the religion of Israel was “inspired by Hellenistic influence.” Such definite assertions of Platonic, Stoic, and Epicurean influence recur throughout this volume, mostly on the authority of Friedländer's *Griechische Philosophie*. The distinction of Apocryphal and Canonical Old Testament writings is, p. 305, declared to be “quite arbitrary.” Throughout there is present the naturalistic conception of the origin of the Scriptures. Mere coincidences of word and phrasing in Paul's letters are adduced as proof for the influence of the Apocrypha upon the New Testament. It is clear that also the better portions of Rev. Oesterley's book, as when he discusses the origin of scribes, Pharisees, Sadducees, of the Wisdom literature, can be read only with constant misgivings when the author so patently is bound up in the tenets of a theory which ignores the element of divine revelation in the canonical Scriptures. The para-

mount question, How did the undeniably historical distinction of apocryphal and canonical books arise in the Jewish Church? receives no answer. Oesterley follows several extreme critics, who place the completion of the canon as late as 100 A. D., while no conservative and sane investigator has assumed a date later than 125 B. C. and every probability points to the time of Ezra as the age when the Jewish canon was accepted substantially in the form in which we have our Old Testament writings now. Proceeding, as it does, from the higher critical theory of Old Testament origins, Rev. Oesterley's book cannot be a safe guide to the study of the Apocrypha. G.

Geo. H. Doran Company, New York:—

The first number of Vol. IV of the *CONSTRUCTIVE QUARTERLY* contains a review of the Orthodox Church of Constantinople, by Prof. Ivan Ivanovitch Sokoloff, of the Ecclesiastical Academy at Petrograd; Some Aspects and Problems of Mission in the Far East, by Dr. R. E. Speer, the Lay Secretary of the Board of Foreign Missions of the Presbyterian Church in America; Prayer and the Answer to Prayer, by Dr. Friedrich Niebergall, of the University of Heidelberg; The Holy Eucharist, by J. T. F. Farquhar, Rector of the Episcopal Church at Fochabers, Scotland; Immortality and the Person of Jesus Christ, by T. R. Glover, of Cambridge; Fundamental Characteristics of New Testament Christology, by Dr. Reinhold Seeberg, of Erlangen; Intellectual Theodicy in France, by Clément Besse, of the Catholic Institute of St. Germain-en-Laye; The Basic Call for the World Conference on Church Unity, by Dr. Junius B. Remensnyder, of New York; Catholicity and Nationality, by Richard Roberts, Presbyterian minister at London; Christianity a Unifying Power in War Time, by Ernest Rochat, of the University of Geneva; Archbishop Theodore: English Church Reunion in the Seventh Century, by Dr. Benj. W. Wells, of the University of the South.

From Dr. J. N. Lenker, Minneapolis, Minn., we have received Vol. II, No. 2, of the *NORTHERN REVIEW*, War and Peace Magazine for Northwest, containing two articles of Prof. Bente: Argument on American Neutrality and My Visit in Washington, and from D. R. Reiser his tract *Down Grade*, a critical review of the signs of the time foreshadowing the Second Coming of the Lord.

A. Deichertsche Verlagsbuchhandlung, Leipzig:—

HEBRAEISCHE SPRACHLEHRE. Grammatik, Vokabular und Übungsstücke. Von Dr. theol. et phil. Wilhelm Lotz, o. Professor an der Universität Erlangen. Zweite, durchgesehene und vermehrte Auflage. IV and 173 pages, with a supplementary vocabulary of 16 pages. M. 3.60.

Thirty years of experience in teaching Hebrew at Vienna and Erlangen have enabled the author to give us in this revised edition of his popular *Sprachlehre* one of the most practical guides now extant for beginning the study of Hebrew, and carrying it forward to that degree of efficiency which will enable the student to read the Codex of the Old Testament intelligently, without laborious references to lexicon and grammar. D.