

religious views and discussions will hesitate for a moment to pronounce these two the crucial religious questions of the hour. Connected with these and growing out of them are several other questions which are discussed by the author, but they are subsidiary and, relatively less important.

The general plan of the author is to set forth the views of the new theology with clearness, state the causes which have produced such opinions and then combat the same from Scripture and reason. Resort is also had to epithet and denunciation. To the author the new theology is a hellish apostasy, dangerous to both morals and religion.

The little volume is evangelical, vigorous, often scathing. It hardly undertakes to meet the new theology on its own ground, but rather sets up a scriptural argument over against the views of the modern theologians. The author is familiar with the letter of the Scriptures, but often uses it with little perspective. He is obviously not at home in the technicalities of Biblical Criticism, and his argument would have little weight with the critics and theologians; but it will strike a popular chord and help to save the faith of many people.

Not infrequently there is a tone of vituperation which one can but regret. The author is indignant and his indignation often burns with a hot and lurid flame. On the whole, one wonders whether such a book will do more good than harm. It has much that is true and good, it means to be faithful with the evangelical position, it seeks to save the sinking ship; but it is so out of sympathy with the culture of our day and its modes of thought that there is danger that cultured people will be driven away. Is there no better way to defend and propagate the evangelical faith? W. J. MCGLOTHLIN.

The Shorter Bible: The New Testament, Translated and Arranged by Charles Foster Kent, Woolsey Professor of Biblical Literature in Yale University, with the collaboration of Charles Cutler Torrey, Professor of Semitic Languages in Yale University; Henry A. Sherman, Head of the Department of Religious Literature of Charles Scribner's Sons; Frederick Harris, Senior Secretary of the Publication Department of the International Committee of Young Men's Christian Associations; Ethel Cutler, Religious Work Secretary of the National Board of the Young Women's Christian Association. New York, 1918, Chas. Scribner's Sons. xix-|-305 pp. \$1.00 net.

"The Shorter Bible does not aim to take the place of the complete text or of the time-honored versions, but simply to single out and set in logical and as far as possible in chronological order those parts of the Bible which are of vital interest and practical value to the present age." Thus far from the preface. Of shorter Bibles there have been many, of various value. This is not one more such as we have already,

designed for children. It represents a new departure. Assuming that about one-third of the New Testament and two-thirds of the Old Testament play no vital part in the history or present practical teaching and function of Christianity, this Bible boldly omits the sections not of "vital interest or practical value to the present age". Again, the order and arrangement as found in the accepted Bible were determined by considerations growing out of ancient conditions. This Bible boldly ignores these and follows an order and effects an arrangement more fitted, in the judgment of the editors, to our own time. The life of Jesus and his teachings are separated, ostensibly, although such separation is rationally impossible and the effort to do so results in a most unsatisfactory presentation of both.

The chief editor is a well-known leader of the radical school of Biblical Criticism and the notions of that school have manifestly played large part in the selections and omissions, as in the arrangement and the paragraph divisions and headings with which the work is supplied. 2 and 3 John, Jude, Titus are wholly omitted. The Epistles of Peter and James, Hebrews, and all John's writings except brief paragraphs are grouped at the end of the volume under the heading, "Later Writings". There is no explanation, but it is, of course, intended to imply that these are not apostolic productions.

There are also numerous omissions which the informed reader will see at once are determined by the theological and critical bias of the editors. The argument of the Epistles is frequently quite destroyed by the omissions.

The upshot of the matter is that we have here what may well be a most useful selection of Bible readings, but one that will prove very detrimental to any full knowledge of the Scriptures in whatever measure it is used to substitute the New Testament in full. (The Old Testament is not yet published.) The new principle on which it is made does not commend itself to this writer. Mrs. Robertson's **Heart of the Bible** is better. Personally, I have never taken much stock in abbreviated Bibles, but have recognized their great value for young readers.

The collaboration of secretaries of the Y. M. C. A. and Y. W. C. A. in the production of this "Shorter Bible" arouses a fear that there will be an effort to make this the Bible for use in the classes of these associations. Such use would be deplorable. The radical critics have been very shrewd in their propaganda and in efforts to introduce their views into the teaching agencies of Christianity. This may well be a move that will hinder knowledge of the Bible rather than help it. All depends upon how it is used.

W. O. CARVER.