

ness are "Children," "Charms and Amulets," "Circumcision," "Communion With the Dead," "Communion With the Deity," "Confessions." "Cannibalism" is explained on the basis of the strictly natural evolution of man. "Church" is treated with fulness but with serious incompleteness and with a measure of space devoted to the "Church of England," utterly beyond reason.

Among the words which one misses are: *Calender, camp-meeting, candle-stick, census, choir*. Some of these may be treated under other headings, but they should appear at least for cross-reference.

W. O. CARVER.

The New Schaff-Herzog Encyclopaedia of Religious Knowledge. Volume IX. Petri to Reuchlin. New York, 1911. Funk and Wagnalls. Pages 518. Price \$5.00 per volume.

Each volume in this great work has attractions of its own. The constituency of the Review and Expositor will be chiefly interested in "The History of Preaching" by Dr. E. C. Dargan. This notable article covers thirty-two pages and is really a splendid hand-book on the subject, full and fresh and helpful. The longest discussion in the volume is that on Presbyterianism. The Puritans, the Popes, the Plymouth Brethren, all receive generous notice. It is not necessary to give a table of contents, but, among the more notable articles, one can mention those on Philo, Pharisees, Platonism, Philosophy of Religion, Polity, Priest, Portugal, Prussia, Prophecy, Psychotherapy, Pseudepigrapha, Resurrection. The titles will give one some conception of the range of topics covered. The bibliographies are full and useful. There are only three more volumes due.

A. T. ROBERTSON.

The Historic Christ in the Faith of Today. By William Alexander Grist. New York, 1911. Fleming H. Revell Company. 517 pages. \$2.00 net.

This work is a distinct contribution to the critical literature, so abundant now, concerning the reliability of the Gospel story and the historicity of Jesus as the Christ. The author comes to

his task with a wide acquaintance with the critical work of modern scholars, both destructive and constructive. But he apprehends that the facts about Jesus are not to be arrived at by mere cold intellectualism working on a strictly scientific basis. There must be some explanation of phenomena and this involves philosophical inquiry. Then the facts, whatever they are, are personal facts with infinite human interest, and so can be apprehended only in sympathetic approach. It is, therefore, the aim of the author to introduce into the study of Christ Jesus the metaphysical and the human elements along with the scientifically critical. The method is worthy the highest commendation. The author's application of the method cannot be said to be wholly successful. He is too much under the spell of the demands of the critical, scientific attitude of the hour to be quite free. The very effort to adjust the facts to "the faith of today" is a snare; a snare into which we are all apt to fall. Jesus Christ is not to be moulded and manipulated to fit into the passing fancies or conceits of the hour. He has something to contribute to the thought of our time, as to all times. All this Mr. Grist recognizes fully enough in principle, but in practice he hesitates to draw his own conclusions and affirm with apologetic hypothesis what his searching analysis and cogent reasoning has justified him in saying with more definite conviction.

The inconsistencies and other difficulties in the narratives of the Gospels and in the presuppositions of the Epistles are to be frankly recognized, but they are too often exaggerated out of deference to a cold rationalism of doubt and denial.

The author, evidently himself accepts the historicity of the birth stories, the supernatural element in the life, the physical resurrection; but he holds these tentatively and seeks to show that a vital faith in the Christ might dispense with these. One does not find fault with him so much for this admission as for the wavering when he comes to a conclusion to which all his arguments have led with clearness.

As to the deity of Jesus it is recognized that here we have a metaphysical problem beyond our comprehension, and stress

is laid on the human ideal realized in Jesus, but it is not overlooked that His supreme value is to be sought in that in Him God became human. Here the author comes close to the Unitarian exaltation of humanity (p. 59), but guards his statement within the paragraph. The conception and interpretation of Jesus moves on a high plane throughout the discussion. The devout spiritual tone is gratifying. The scholarship is of the first order. The style is noble and the work is in all respects a notable one in its field.

W. O. CARVER.

Protestant Thought Before Kant. By Arthur Cushman McGiffert. New York. Scribner's. Pages 261.

This small volume is altogether admirable. It is marked by a clearness of insight, comprehensiveness and firmness of grasp and lucidity of statement that leave little to be desired. The subject is important and the author's acquaintance with the original material as well as with the most notable works in this field is thorough. The introductory chapter deals with the general characteristics of Christianity in the Middle Ages and the eve of the Reformation as preparatory to the body of the work. The remaining chapters are devoted, one each, to Luther, Zwingli, Melancthon, Calvin, the radical parties of the Anabaptists and Socinians, English Reformation, Protestant Scholasticism, the Pietism of Germany, England and New England, and Rationalism in England, France, Germany and America. The author's treatment of Luther and the Radicals is on the whole the best, while the chapter on Rationalism is much the longest and most detailed. The author's sympathy with this school of thought is very apparent, but he is fair, unusually so, to all parties.

The title of the book is much broader than its contents. It is not a history of Protestant thought before Kant, but of the theological thought in that period. Even in this restricted field the author has confined himself for the most part to the great names in the course of theological development. This was obviously the best disposition which could be made of the