

BOOK REVIEWS.**I. NEW TESTAMENT.****St. Paul's Conception of the Last Things.**

By the Rev. H. A. A. Kennedy, M. A., D. S. A. C. Armstrong & Son. New York. Pp. XI, 370. Price \$2.25 net.

In this work, based on his "Cunningham Lectures," Dr. Kennedy gives to the world a thorough discussion of the important topic in Biblical Theology which is named in its title. Its thoroughness is suggested by a statement of its extent. It is more than half as large as Professor Stevens's "Theology of the New Testament," and decidedly larger than the same author's comprehensive discussion of the whole of "The Pauline Theology," in which only twenty-nine pages are given to the topic which here receives three hundred and fifty-one. Another proof of thoroughness in treatment will be found by a mere glance at the various indexes, which together occupy no less than eighteen double-column pages, of which nine are devoted to the Index of the Subjects alone. One hundred and eighty different authors quoted or discussed, frequently with a consideration of an important interpretation or conception, which even though brief is sufficient to set it out, and even to controvert it. Complete and valuable as are the indexes, they suggest the one point relating to theme treated, in which this book is deficient, or which it at least leaves to be supplied. The author would have laid us all under increased obligations, had he added, as doubtless he could have done with comparative ease, a list of all the books quoted, which, if he did not care to go farther, would of itself have constituted a relatively complete bibliography.

This work is an exceedingly valuable contribution to New Testament theology, although it would be manifestly impracticable to treat the whole domain of the science on

this scale. And while Biblical theology is strictly a statement of the theological conceptions found in the Bible, Dr. Kennedy precedes this statement with a development of the processes by which his results are attained, and, further, of the influences which in any way helped Paul to reach and shape his conclusions as to the last things. As the author well says, "The profoundest spiritual genius is, to some extent, the product of his surroundings. This fact in no sense collides with a genuine inspiration; for the divine Spirit never works, so far as his operations are disclosed to us, independently of human thought" (p. 58). Hence the great value of the chapter on "Formative Influences," setting forth the influence (1) of the Old Testament, (2) of Judaism, (3) of St. Paul's Christian experience, and (4) the Christian tradition of the eschatology of Jesus.

The four chief chapters of the book are devoted to a consideration, respectively, of Life and Death, of the Parousia and the Judgment, of the Resurrection, and of the Consummation of the Kingdom of God. In these chapters Paul's conceptions are subjected to a treatment at once minutely exegetical and broadly synthetic. The results are, as has been said, set in their relations to all the influences which are known to have affected him, and are tested in the light of all the scholarship bearing on the subject. And the sum of the whole matter is the confirmation of the views which have been held longest and most widely as to the substance of Paul's teaching. The author does not set out to confirm "the orthodox tradition," as it might be styled, any more than he sets out to find something novel and hitherto unrecognized in Paul's doctrine. But we may sum up his conclusions by saying, in a word, that the old views are, with scarce anywhere an exception, the true views.

To attempt in such a review as this to summarize the conclusions of the author would be difficult, indeed impossible, as also such a bare summary would inevitably be unfair to him. It may, however, be helpful to quote a

few sentences culled here and there as illustrative of the temper of the author and of the spirit in which he approaches his work: "In the strictest sense, indeed, the apostle has no system of psychology. And it is vain to attempt to construct one." (p. 56.) "It would be absurd to deny the contact between Judaism, on the one hand, and Babylonian and Persian influences on the other, . . . but epoch-making conceptions like the one before us [resurrection] cannot be interchanged like counters." (p. 64.) "Paul is often cited in modern books as an authority for views which he would not have understood, as a witness to theories foreign to his entire method of thought." (p. 95.) "Students of New Testament theology during the past decade have grown weary of the endless, and it must be said, somewhat uninspiring discussions which have centered round the idea of the kingdom of God. The teaching of Jesus has had frequently to suffer violence that it might square with the pet theory of theologians." (p. 282.) "Baptism is indeed a vivid picture or illustration of the saving process. On the one hand, it sets forth the unseen experiences which are attained through faith. As the baptized person is plunged out of sight in the water, and then rises out of the cleansing element a member of the Christian community, so does the believer, who by faith appropriates the benefits of Christ's atoning death and resurrection, pass out of contact with the sinful life of the flesh annulled on the cross, and rise in fellowship with the risen Lord to newness of life in the Spirit. But obviously, the picture also symbolizes the relation of the believer to the Spirit. For all that has happened to him in the experience of salvation, his death to sin (immersion beneath the water), and his entrance upon a new life (emergence from the water), is really accomplished for him in response to his faith, accomplished by the divine operation." (pp.151, 152.) "It appears to us that Hebrew thought was more in accord with the sanest scientific speculation than Hellenic, in that it postulated some type

of embodiment of the personality, whether now or in a future life." (pp. 260, 261.)

D. F. ESTES.

The Religion of the New Testament.

By Professor Bernhard Weiss, of the University of Berlin, Translated from the German by Professor George H. Schadde, Ph.D. Funk & Wagnalls Company. New York, 1905. Pp. XI, 440. Price \$2.00 net.

In his preface, Professor Weiss thus sets forth the aim of this book: "Fifty years ago I began my academic career in Königsberg with a lecture on the relation of exegesis to biblical theology. The programme that I then developed in the comparatively new science of biblical theology has been fully elaborated in my text-book on that subject, of which the seventh edition has made its appearance. In the same address the fact was emphasized that the purely historical account of the different types of doctrine furnished by a theology of the New Testament must be supplemented by a work giving the underlying unity of this diversity. This idea I had never lost sight of during my university work of half a century; and I do not wish to close my academic jubilee year without its consummation. This is done in the present volume, which is intended not for the learned alone, but for all thinking Christians."

Quite as much as the author probably was aware, his work on New Testament theology has been keenly criticized as "the purely historical account of the different types of doctrine," and not for thirty-five years has he undertaken to show the unity as well as the diversity, and unfortunately now that it is done it is not combined with his previous work.

In method it might appear on a casual turning of its pages that the author of this book had forgotten the very existence of Biblical Theology, which has succeeded so greatly in vanishing the old "textual" method of theological study. On closer study it will appear that in reality if not in form he uses the method of Biblical Theology, and that the verses cited are never used in