

**The New Schaff-Herzog Encyclopedia of Religious Knowledge.** Edited by Samuel Macaulay Jackson, D.D., LL.D. Funk & Wagnalls, New York. Vol. V. Goar—Innocent. 1909. Vol. VI. Innocents—Lindger. 1910. Price \$5.00 per volume. Twelve volumes in all.

This great cyclopedic moves on rapidly to completion. Each volume adds new interest and shows the wide range of topics treated. In Vol. V one notes such articles as "God" by Beckwith, "Hammurabi and His Code" by Gilmore, "Hellenistic Greek" by Deissmann, "The Hexateuch" by Davis, "Holy Roman Empire" by Newman, etc. Vol. VI is even richer, for we have "Jesus Christ" by Warfield and Bacon, and many of the books of the Bible like Job, Judges, Jeremiah, James, John, Joshua, Isaiah. The American articles show up well beside those taken from the original German edition. Indeed, some of the very best in these volumes come from American pens.

A. T. ROBERTSON.

**The Apocryphal Books of the Old and New Testament.** By Prof. H. T. Andrews, B.A., New College, London. Pages 182. Hodder & Stoughton, New York. 1909.

This is one of the Century Bible Handbooks edited by Principal W. F. Adeney. The writer of this volume, Professor of New Testament Exegesis and Criticism in New College, London, sets forth the grounds upon which the Apocrypha, despite the fact that they have been rejected by Protestant Christendom, can lay claim to our interest, and it is not too much to say he makes good his contention. We need to remember that up to the Reformation the Apocrypha formed "an integral part of the Christian Bible", that some of its books have intrinsic value, that they are of immense importance from the historical point of view, and that a knowledge of Apocryphal literature is absolutely indispensable for the scientific study of the New Testament. The truth is that the publication of the Jewish Apocalyptic writings has within the last decade revolutionized New Testament criticism. It is even claimed now that a knowledge of Apocryphal literature is more essential to the understanding of the New Testament than a knowledge

of the Old Testament itself. We should welcome, therefore, both the books themselves, in good English and good form, and this handbook that attempts to give an account of the literature and to point out the value of each particular book for the student of the New Testament. GEO. B. EAGER.

**The Vulgate the Source of False Doctrines.** By Rev. Prof. G. Henslow, M.A., F.G.S., Author of *Evolution and Religion*, etc. Williams & Norgate, Covent Garden, London, England. 1909. Pages 141. Price 2s. 6d.

The author has justly called attention to a matter of importance. The Vulgate has in it some of the chief Roman errors such as transubstantiation, penitence, etc. Wicliff used the Vulgate as the basis of his translation. Thus some of these errors have crept into the English versions. It is still quite difficult to handle "repentance" intelligently as a result of the Vulgate usage. Prof. Henslow goes too far, however, when he attributes to the Vulgate the substitutionary theory of the atonement. That is in the Greek, for Jesus does use *ἀντί* in connection with his death. His death is indeed voluntary, but it was also in our stead.

But the point of the book is true, though all the details will not hold. What we need is the restoration of the Greek text instead of the Vulgate. This is one of the great merits of the American Revision. A. T. ROBERTSON.

## II. NEW TESTAMENT.

**The Mind of Christ.** An Attempt to Answer the Question, What Did Jesus Believe? By T. Calvin McClelland, D.D., Minister of the Memorial Presbyterian Church of Brooklyn. T. Y. Crowell & Co., New York. 1909. Pages 210. Price \$1.25 net.

The author is a modern preacher with a real message for modern men. He seeks to interpret in plain speech the mind of Jesus and his success is quite distinct. The author has insight, grasp of the subject, felicitous expression. He discusses successively Jesus' idea of God, of himself, of man, of religion, of sin, of salvation, of prayer, of immortality. Then he considers the Proof of Jesus' Idea of God, How a Man May Know God, and the seriousness of believing in the God and Father of Jesus. The concluding chapter presents "The Religion of