

that he is the Creator of all things." (p. 101.) He denies the Universalist view that all men are spiritual children of God and will be members of the family of God in heaven. (p. 101.) Sinners are outcasts from the family of God and hostile towards God. "If such men are still children of God, they are disobedient children, who have rebelled against the Father, who have left home, and who have gone over to the enemy of the Father." (p. 102.) "Hence it is that not all who hear the glad news of salvation will be saved." (p. 103.) The severe arraignment of the Scribes and Pharisees by Jesus, his calling them offspring of vipers and children of the devil leads Dr. Robertson to say: "And yet the fact that Jesus could with justice so characterize these men makes it impossible to think of them as actually belonging to the family of God." (p. 104.) He recognizes also the teaching that men become children of God by faith.

This volume is an excellent illustration of the kind of work which is needed in the realm of Biblical theology. The larger and more technical treatises never reach the masses. There is also a distinct value in holding the attention upon some one great theme as here. This work will prove a very valuable addition to the working library of any pastor. Some of the sentences are most admirable condensations of great ideas. The discussion has not a dull page. It is the work of a mature scholar abreast of current thought and loyal to the teachings of the Master.

E. Y. MULLINS.

What is the Bible?

By J. A. Ruth. Chicago: Open Court Pub. Co.

Pseudo Criticism.

By Sir Robert Anderson. Chicago: F. H. Revell Co.

The Bible in Modern Light.

By Rev. J. W. Conley. Phila.: Griffith & Rowland Press.

These books are in a sense representative and symptomatic of the times and may be considered together.

The first is frankly naturalistic. The author tells of a search diligently and persistently made by him with the result, in spite of orthodox prepossessions, that he found what to his mind was "absolutely satisfactory and conclusive evidence that the Bible is as surely and entirely a human production as any other literature." That "man has acquired all the knowledge he has of God and of his attributes, of morals and of religion, by the same process by which he has acquired other knowledge, viz., by the development of the faculties with which God has endowed him; and that the Bible in its religious features is simply a history of man's discovery of God and His attributes and of man's progress toward religious and moral truth." He boldly disclaims all belief in "inspiration" and in miracles, and avowedly enters upon the examination undertaken in the twelve chapters of this book as an effort relentlessly made on this basis. "This discovery," he says, "has brought to me no loss, but only distinct and decided gain," and he trusts that through this book it will prove to others "a key to the solution of some heretofore intricate and troublesome problems." It is to do that, of course, for others, just as it has done it for him, by reducing life and history, Bible and all, to the simplicity of Naturalism—i. e., by ruthlessly eliminating from them all that savors of "miracle" or the "supernatural."

The second book, by Sir Robert Anderson, goes to the other extreme. It is equally as frank and fearless as the first. The "orthodox" view of the Bible must be maintained at all hazards. Sir Robert's "orthodoxy," however, is so straight-laced that not one in ten Christians of to-day would or could espouse it. His little volume is fairly filled with indiscriminating denunciation of biblical criticism. He berates the critics for prejudice and dogmatism and surpasses the wildest of them in these very vices. From beginning to end he betrays the narrow-

ness and the passion of bigotry and onesidedness. He lacks the judicial sense of fairness so utterly that he is incapacitated to judge of the value of the work of the scholars he abuses. Earnest Christian Scholars who are devoting their lives to honest investigations to throw new light on the Scriptures, or to help men to see them more clearly in their setting of time and place and custom, come in for a large share of his bitter dislike. He nowhere has the fairness to deal in the saner methods of argument and discussion, his one weapon is misrepresentation and abuse. It has been well suggested that the best answer to such a noisy denunciator is silence, and, were it not that his misrepresentations may mislead others, that were the true method to follow here.

The little volume by Dr. Conley is a golden mean between these extremes. He is neither a violent radical, nor a narrow partisan. He is an earnest student, a fair-minded investigator, a lucid, popular teacher. These admirable chapters were originally lectures delivered before the Omaha Woman's Club. They constitute a modest but most commendable effort to "set forth clearly, concisely, and comprehensively matters of great moment to everyone interested in the Bible." The author may well hope that they will prove of value in awakening interest in, and promoting the study of, the Bible and all that relates to it. It would be hard to find a more judicious, up-to-date, and helpful popular discussion of questions "about the Bible." He deals in a thoroughly illuminating way with such questions as the Bible and Modern License, the Influence of the Bible upon Art, Ethics and the Bible, the Bible and the Schools, Modern Progress and the Bible. etc. The chapter on "The Bible and Christ" reminds one of the new point of view of such books as Simpson's "Fact of Christ," and will repay most careful study. The chapter on "The Right Attitude of Mind Toward the Bible" is as another has said, worth its weight in gold. The

requisites as he here sets them forth are: Open-mindedness, which stands over against prejudice and dogmatism; expectancy, in view of the history and influence of the Bible, that it will reward study; the judicial attitude, involving discrimination, impartiality, and thoroughness; responsiveness, which is willing to yield the will to the truth recognized. We heartily commend the spirit and method of the author, and trust that the little volume, so admirable in make-up as well, will have a wide reading and use, not by women's clubs only, but by Christian culture classes and by earnest students of the Bible in general.

GEO. B. EAGER.

Francis Parkman.

By Henry Dwight Sedgwick.

William H. Prescott.

By Rollo Ogden.

American Men of Letters Series. Houghton, Mifflin & Co., Boston and New York. 1904.

These are welcome and delightful additions to what has thus far proved a series of most readable and often inspiring biographies. The first volume consists largely of the "studies afield" that made Parkman the author of those "glorious" and "stirring" pages which even a John Fiske said fill "the most brilliant and fascinating books that have been written since the days of Herodotus"—the accounts of those "studies" being chiefly by Parkman himself. "Journals" of two summer vacations and of a trip to Europe, some "erratic, scrappy notebooks," his own brief narration of his life known as the "Oregon Trail," and an unpublished correspondence covering twenty-eight years, constitute the fresh material for this new life of this brilliant pioneer of American letters. The "Life of Francis Parkman," by Farnham, and other important matter, letters, monographs, etc., were put at Mr. Sedgwick's disposal, and he has shown