

for our Christ-inspired hope of immortality. It leaves unassailed the fair, sweet faith in the Eternal Goodness which nourished the richness of Whittier's autumnal life-song:

“ Parcel and part of all,  
I keep the festival,  
Fore-reach the good to be,  
And share the victory.

“ I feel the earth move sun-ward,  
I join the great march onward,  
And take, by faith, while living,  
My free-hold of thanksgiving.”

GEO. B. EAGER.

### **Jesus und seine Predigt; Vorträge für Gebildete.**

Von Erich von Schrenck. Göttingen, Vandenhoeck und Ruprecht. 1902. M. 2:40.

The homiletical side of our Lord's preaching still awaits adequate study and presentation. No one, so far as I am aware, has yet produced a great book on this subject. Studies by Stalker, Armitage, Broadus and others we have, but thorough monographic treatment of the great theme seems not yet to have come from any competent hand. I hoped when this little book was handed me that I should find the long-sought study, but it is not here. The treatment is from the standpoint of Biblical Theology, not Homiletics. It presents the content rather than the form and manner of Christ's preaching. It is study of the teaching rather than the preaching, properly so called, of Jesus. Yet of course the material or contents of preaching is the main thing in it, and so in a way the book may be regarded as partially at least of homiletical interest.

After an introduction which discusses the spirit and method of interpreting Christ's teachings, and the prob-

lem of the sources, the author takes up his specific theme and discusses it under the following rubrics: The character of the preaching as a whole; the rule of God; God and man; law, and ethical ideal; social and ethical problems; Messiah-consciousness, and Messiah-following (this is, our Lord's consciousness of his Messiahship and his claim on his followers to accept him as such); glance into the consummation; retrospect and prospect.

The author's theological and critical attitude is not very clear. At times he comes very near the position of evangelical orthodoxy, at others he is decidedly Ritschlian. His view of the Gospel of John well illustrates this general attitude. He accepts and emphasizes to the point of discrepancy the marked differences between John and the Synoptics, but still is not willing to let the Johannine view of Jesus go as utterly unhistorical. So he tries to combine the apparently contradictory views that while the Fourth Gospel is not actual history, but a late production, it does present an idealized yet essentially true account of our Lord and his teaching. He compares the pictures of the Synoptics to photographs, and that of John to an idealized portrait. The one is an accurate likeness, the other a work of art. In the matter of exegesis the author is strong, and clear—for a German. The actual meaning of words and phrases is honestly sought, and this gives the book value notwithstanding its Ritschlian character.

As examples of the author's method we may instance his dealing with the two vital questions of the Kingdom and the Atonement. In regard to the first he teaches (pp. 50-63) that our Lord at first accepted the common expectation of the times in regard to the kingdom of God, but essentially modified it as his own thought became more clear and firm. The author rightly holds that we must remember that the conception of the kingdom in the mind and language of the time was not that of a mod-

ern constitutional monarchy, but rather of an oriental despotism: a realm in which the idea of the king is first, that of the subject secondary. Hence our thought is to be rather of the Ruler than of the ruled. The current Jewish idea of the kingdom of God would, so to speak, break into the world with a powerful and unmistakable personal reign which would put down his enemies at once and exalt his people to ruling place in the earth. Jesus in part accepted this view, so far as the immediate and personal reign of God is now at hand; but he meant by it a spiritual force in the life of the individual, and thus a power for righteousness in the earth. As to the future consummation of the kingdom, our Lord's thought more and more detached itself from current conceptions till it became really opposite to them, and postponed the actual personal and unmistakable reign of God in the world to a further coming time of fulfillment. Thus it comes about that we have in our Lord's teaching the double idea of the kingdom both come and coming—a present spiritual force developing toward a perfect consummation.

In regard to the teaching of Jesus concerning the necessity and meaning of his own death, our author's exegesis is excellent, his theology wavering. He treats the matter in the chapter on Messiah-consciousness and Messiah-following (pp. 185ff). The author holds that at first Jesus shares with his contemporaries the way of regarding the prophecies of a suffering Messiah as academic, and of emphasizing the thought of a conquering and ruling one as the real intention of prophecy. But more and more as the inevitableness of his own death at the hands of the authorities became clear to him, his thought recurred to suffering as the way to the Messianic victory. Thus the first impression we get of the coming fuller teaching is that Jesus looked upon his death as inevitable. His task becomes now the heavy one of reconciling

this view with his own consciousness of Messiahship, with his disciples' belief in it, and with the popular expectation of a conquering Messiah. Evidence of a struggle in his own mind is not wanting; for example, in his sharp rebuke of Peter for dissuading him from this view, and in the painful conflict in Gethsemane. But what was to be the value and significance of this inevitable death? To answer this question our author discusses with great caution the passage in Matt. 20:28, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The author declares that we must beware of modernizing this thought, that Jesus was speaking to those who would understand by these words an actual ransom price paid down to deliver from bondage, that the deliverance was from death, and that the idea of substitution was necessarily involved. So far, following sound exegesis, so good. But the author proceeds to say that the ethical interpretation, namely, a death that would by its tragic martyrdom incite to penitence and love, is possible, though not probable. He further goes on to break the force of his exegesis by reminding us that this is the only passage where Christ speaks thus, and that the conception therefore must be a secondary one in his teaching, and we must not press it too far; and further that the ideas of free divine forgiveness without satisfaction are elsewhere prominent in his teaching; and finally that we must not import the Pauline theology into Christ's teachings; and more of the same sort. But if a sound interpretation makes it plain that in even one great passage (and we are not disposed to believe that this is all) Jesus did clearly teach that his death was a propitiatory offering for sin, as Paul and Peter and John did certainly afterwards teach, where is the possible need for entering any qualification of that teaching in deference to modern rejection of the doctrine of substitution?

Thus the book is vigorous but unsatisfactory. It is one more example of the characteristic Ritschlian attempt to run with the conservative hare and hunt with the radical hounds.

E. C. DARGAN.

### **Jeremy Taylor.**

By Edmund Gosse. English Men of Letters Series. Edited by John Morley. The Macmillan Co. New York and London. 75c. net.

It is useless to commend the admirable and well known "English Men of Letters" series of critical biographies. It is a high commendation at the outset to say that the volume on Jeremy Taylor by Mr. Edmund Gosse is nobly worthy of a place with its fellows. Mr. Gosse's eminence as a critic and writer ensures excellent treatment of any theme which he chooses to discuss; and the reader must be indeed hard to please who finds anything but pleasure in this delightful book.

Happily for literary and religious biography Jeremy Taylor has at last come to his rights, and receives in this treatise appreciative and yet discriminating study as a man of letters.

The biography is brief, but marked alike by thoroughness of investigation and felicity of presentation. Jeremy Taylor has heretofore never had adequate biographical notice. The best known life of his—that by Bishop Heber—contains many inaccuracies, and is otherwise distinctly below the merits of either author or subject. Other biographies mentioned by Mr. Gosse have never fallen under the notice of this reviewer; but they too are reported to be inadequate and misleading.

Jeremy Taylor lived in stirring times and his life is by no means devoid of events of touching and vivid interest. The son of a barber at Cambridge, and grandson of a respectable church warden, he could boast of no high ancestry, but had no cause for shame in regard to the respectability and character of his people. He was a singularly precocious child, entering Cambridge at thirteen