

Book Reviews.

Studies in the History of Christian Apologetics, New Testament and Post-Apostolic. By REV. JAMES MACGREGOR, D.D. Sometime Professor of Systematic Theology in the New College, Edinburgh. Imported by Charles Scribner's Sons. Chicago: A. C. McClurg & Co., 1894. Pages 370. \$3.00.

The plan of this work is in many particulars unique. Beginning with the Gospels, its author shows that both Christ and his apostles recognized the necessity of apologetics, and were always ready to give the grounds for their faith. Christ's attitude is to be seen in such passages as Luke 12:1-12, where he promises the Holy Ghost as the prompter for disciples on trial—this first promise of inspiration, having thus, a pointed reference to apology alone. Further, he himself appealed to both prophecy and to his mighty works as evidences of his high claims, reënföring this appeal by his own life of absolute truth. The apostles never failed to appeal to miracles and especially to Christ's resurrection.

After having discussed somewhat fully the possibility and historicity of miracles in general, the author treats exhaustively of the miracles in the apostolic age. His argument here is orderly and convincing. In addition, Paul's practice and allusions as contained in the four generally unquestioned epistles are shown to be models of apologetic method, while Peter's zeal, not to say partisanship, suggests a caution against a "carnal belligerency" in behalf of truth.

In this first half of his work, if we may overlook a certain prolixity and something of this belligerency whenever Professor Huxley's name suggests itself, the author has constructed an admirable scheme of New Testament apologetics. But his second Book on Apologetics in its Two Post-Apostolic Periods is not quite above criticism. Besides being but imperfectly a *history* of apologetics, it reads like a work, the material of which was gathered several years since,—although in making this statement it is possible we run dangerously near the fate accorded by the author to the higher critics. Apart from a few references to magazine literature, almost no recent works are mentioned. The author's struggle is still with the "recent" theories of Renan, Strauss, and Baur. No mention is made of Beyschlag, Keim, Edersheim, Wendt, Pfeiderer, Holtzmann, or Weiss. And what appears somewhat strange in a work on New Testament apologetics, something more than a hundred pages, or nearly a third of the entire work, is devoted to a discussion of Old Testament criticism. Nor within his own limits, can it be said that in this

second book Dr. Macgregor displays a very complete knowledge of the history and method of either New Testament or Old Testament criticism. His attitude is always polemical, and his discussion is marked less by investigation than by rhetorical emphasis.

That a work of this sort, however, has value is beyond question. The man who wishes corroboration of already settled convictions, or who wishes a tonic for his own or another's flagging faith, will find his case here set forth with vigor and, often, wit. Dr. Macgregor is an accomplished disputant, and has so marshaled and disciplined the result of the last generation's apologetics, as to make them very efficient. The following quotation may not be the expression of candid research, but it possesses a certain force that may atone for the lack of a quality evidently judged out of place in dealing with opponents. "If this amateur 'scholar' [the author of *Supernatural Religion*] succumb to such masters as Lightfoot and Sanday, an infidel female novelist will take the field; showing how a Christian minister became an infidel, and set on foot a Christianity denying Christ the Lord, and made a similar infidel of his erst Puritan Christian wife,—all on no apparent ground of reason but what has been described as a farrago of scraps of after-dinner conversation of bookish people, of a loose way of thinking about religion,—certainly with no appearance of answer to the real question, as the matter stands, on your view: What are we to think of *Jesus* claiming to be the Saviour, Son of God?"

In a word, except for those who desire impartial presentation of arguments and conclusions, the work is likely to be of considerable value as a contribution to popular apologetic literature of the polemic sort. But the man who wishes a careful and equally convincing presentation of Christian truth in the light of today's scholarship will find other works more to his taste, and probably, more in accord with the aims and method of apologetic.

S. M.

The Johannine Theology: A study of the doctrinal contents of the Gospel and Epistles of the Apostle John. By GEORGE B. STEVENS, Ph.D., D.D., Professor of New Testament Criticism and Interpretation in Yale University. New York: Chas. Scribner's Sons, 1894. Pp. xii., 387. \$2.00.

The criticisms that are here presented do not concern the spirit of Professor Stevens' book, which is fair and reverent, nor do they refer to the interpretation of particular passages, with which I substantially agree, but they touch (*a*) the author's view of the *sources* of the Johannine theology, (*b*) his conception of the *task* of biblical theology, and (*c*) his *method*.

In regard to the sources, the author excludes the Apocalypse with the remark that "whatever view be held respecting its authorship, it represents a type of teaching so peculiar in its form and matter that it should be treated separately." This position seems untenable. (1) The *form* of the Apocalypse is a purely *literary* question, and therefore does not constitute a reason for