

in contact with the thought of the Gentile world. John's theology "starts from the person of Christ, His death and resurrection, and builds upon the facts of living Christian experience, and combines these two series of data with a new spiritual interpretation of the Old Testament." Essential unity and historical development are the two striking characteristics of New Testament Theology.

BYRON H. DEMENT.

New Testament Theology. New and revised edition. By Henry C. Sheldon. The Macmillan Company. 1911. Pages 360.

A manual of New Testament theology sufficiently full to present the essentials of the subject without undue condensation, and at the same time brief enough for use as a textbook, has been much desired by teachers of New Testament theology as well as by many busy pastors and lay leaders. The German works are usually long and some of them quite objectionable in style. The shorter works written by Americans or Englishmen have been too brief or without sufficient comprehensiveness for the most part. Professor G. B. Stevens' *Theology of the New Testament* is the largest and most ambitious work in English, and it is rather too elaborate for use as a text book manual. The volume before us has 360 pages, and is written in an attractive style. The author discusses in chapter I the sources of New Testament Theology, and in the five chapters which follow he presents in order *The Teachings of the Synoptic Gospels*, then *Acts, James and Revelation* in a single chapter, the *Pauline Theology, Modified Paulinism (Hebrew's and First Peter)* and finally the *Johannine Theology*.

It is impossible to do more here than indicate briefly the point of view of the book. The author agrees with the current view in critical circles that there was in existence when Matthew and Luke wrote a collection of "logia" or sayings of Jesus from which they freely drew. These Gospels, he thinks, are apostolic in character and trustworthy. He holds that the accounts of the virgin birth of Jesus in Matthew and Luke represent actual historical facts. The author denies the Kenosis doctrine which asserts such a self depotentialion on the

part of Christ as involved the laying aside actually of the divine mode of existence for the human, but rather stands for the view that the selfemptying of Christ refers to the form of manifestation and not to essential nature. Inevitably condensed treatises of this kind will seem to neglect unduly some important theme. The writer does not give, in the opinion of the reviewer, sufficient space to the discussion of Paul's conception of sin.

The writer holds that the preponderance of evidence favors the Apostle John as the writer of the fourth Gospel. He thinks personal idiosyncracies account for many of the peculiarities of John, such as the habit of "viewing things according to their absolute type," etc. The period when John wrote and the prior existence of the synoptic Gospels called for a totally new treatment of the life of Christ, reflective and interpretative rather than simply historical. This revised edition of Professor Sheldon's *New Testament Theology* will be welcomed by a very large circle of readers. It is one of the best manuals of New Testament theology and better suited to textbook uses than any of its predecessors.

E. Y. MULLINS.

Divine Transcendence and Its Reflection in Religious Authority. An Essay. By J. R. Illingworth, M.A., D.D. London and New York, 1911. Macmillan and Company. xvi+255 pages. \$1.75 net.

How far we have moved in our customary methods of thought within a generation is well illustrated in this book when one reads it and feels how unlike it is to nearly all that are read today. In material it is modern enough but in method it has the order, the cogency, the poise and the weakness and defects of the *a priori* deductive method one followed with so much admiration and delight a quarter of a century ago. One thinks of *Butler's Analogy* and *McIlwaine's Evidences of Christianity*. The motive of the author is to lay emphasis on the transcendence of God in a day when the dominance of the idea of His immanence tends so strongly to pantheism. A little more than a decade ago the author published a volume on the *Divine Immanence*, but rightly apprehends