

Jesus are to be discerned, but in the pre-gospel writings of Paul; and in the late books of testimony to him, who had been seen and known by the writers, are the consistent accounts of what Jesus was and what was the fullness and the unity of his truth.

The evidence from the Christian experience, Part III, presents a valuable array of testimonies and they are studied in the light of the best modern thought and mental science. A will surrendered to God as interpreted through Christ leads not only to new, but to the best ethical ideals and to spiritual and moral satisfaction. The analysis of Christian experience is brought to the test of facts, both in personal life and in history, which can no more be denied or ignored in the argument, than the sun or the stars can be denied. Incidental to the verification offered in experience and history, a study of other religions and the power of Christian Missions is valuable. Christianity is the total answer to man's religious need, is the conclusion of the whole argument, and the reader lays down the book with the feeling that faith is reasonable, and that the intellectual, as well as the moral and religious nature of man may rest in the Christian truth.

GEORGE E. MERRILL.

### **The Bible, Its Origin and Nature.**

By Marcus Dods, D.D., New College, Edinburgh. Charles Scribner's Sons. New York. 1905.

The seven lectures that here appear in book form were delivered before Lake Forrest College, Illinois, on the foundation of the late William Bross, late Lieutenant Governor of Illinois.

President Patton, of Princeton, delivered the first course on the foundation in 1903, and Professor Dods followed with this course in 1904. The subjects dealt with are *The Bible and Other Learned Books*, *The Canon of Scripture*, *Revelation*, *Inspiration*, *Infallibility*, *The Trustworthiness of the Gospel*, and *The Miraculous Ele-*

*ments in the Gospels.* As a whole the book may be regarded as a worthy effort in the line projected by the founder "to call out the best efforts of the highest talent and the ripest scholarship of the world to illustrate from science or any department of knowledge, and to demonstrate the divine origin and authority of the Christian Scriptures." "Not all God's word is Scripture," God speaks in nature, history, providence, conscience, through good men and good books; but the Bible is distinctively *the* word of God, holding a distinctive, authoritative, normative position of its own, because the books that form it are all in direct connection with God's historical revelation which culminated in Christ. This forms the essential bond, the unifying element, in the books. All that went before prepared for it, all that follows, or may follow, illustrates, unfolds and applies it, and must be judged by it. The difference between Romanist and Protestant lies here: the Romanist accepts Scripture as the word of God because the church tells him so, the Protestant accepts it as the word of God because God tells him so. The one sure foundation stone of Protestantism is the response of the individual conscience to the self-evidencing voice of God in the Scriptures, and this is the sole, absolute test of canonicity—their congruity to the main end of revelation and their historical connection with the revelation of God in history. The human qualification for understanding and recording revelation is inspiration (*θεοπνευστία*). What inspiration *is* must be learned from what it *does*. Only from the Bible, then, can we learn what an inspired book is. But it is primarily the *man* who is inspired, the man himself, so that with all his natural powers and idiosyncrasies he becomes the organ of the Spirit. Inspiration does not lift the inspired person out of all his limitations, but uses him as he is for the fulfilment of a divine purpose. If Scripture is inspired it is for a purpose. When the word "plenary" is used to convey the idea that the inspiration of the writers was sufficient to enable them to

fulfil that purpose, it is legitimate, otherwise not. That the substance of the Bible history and the trustworthiness of the Gospels has been proven in a remarkable and multiform manner, the author stoutly maintains, but criticism, he says, with a virtually unanimous voice declares that literal inerrancy cannot be claimed for the books either of the Old or the New Testament. Nevertheless he avows with Professor Wood, in "A Tenable Theory of Inspiration," that a better book than the Bible cannot be written until a better life than that of Christ has been lived, and affirms that the "discrepancies" found in the Gospels are "trifling." "No one can fail to be struck with the way in which they stand the tests which fresh discoveries are applying to them." Touching miracles he says, "The greatest miracle of all was inseparable from Christ's own person: the perfect manhood, the ideal relation to God and man he constantly manifested." "This is the crowning, or root miracle which lends credibility to all others." "It is the personality of Christ which enables some to dispense with the miracles he wrought; yes, but it his personality also which makes them credible." The spirit and general position of the author in dealing with the origin and nature of the Bible may be gathered from this summary. The book is well printed, well bound and its chapters are well side-headed. The style is crystal clear, the method modern and the reasoning forceful, if not always convincing.

GEO. B. EAGER.