

more acute and no more successful than Paylus and Strauss were in their day.

The fact is that all such attempts to eliminate the miraculous land one in a greater difficulty than the difficulty of accepting the miraculous. For miracle is a natural accompaniment of Jesus, but how to explain the impression Jesus made on men after striking out as much as Schmiedel does is impossibility indeed.

The reader may be interested to know that Schmiedel dates Luke's gospel, I. and II. Timothy, Titus, Jude, the Epistles of John and Peter all in the second century, II. Peter as late as 153. Parts of Revelation he places about 68, but the completion of the book in the time of Domitian.

II. SERMONIC AND PRACTICAL.

SERMONS THAT WON THE MASSES.

By Madison C. Peters. The Griffith & Rowland Press, Philadelphia, 1908.

THURSDAY MORNINGS AT THE CITY TEMPLE.

By the Rev. R. J. Campbell, M.A., Minister of the City Temple, London. The Macmillan Co., New York, 1908.

A. COMFORTABLE FAITH.

By Malcolm James McLeod. Fleming H. Revell Co., New York and Chicago, 1908.

SUNDAY MORNINGS AT NORWOOD. Twenty-two Sermons and Twenty-two Prayers.

By the Rev. S. H. Tipple. Third edition. H. R. Allenson, London.

OLD EVENTS AND MODERN MEANINGS, AND OTHER SERMONS.

By Charles F. Aked, D.D., Minister of the Fifth-Avenue Baptist Church, New York City.

It may be that the sermon is not a popular form of literature to-day, but volumes of sermons continue to pour from the press. Surely their authors must feel that there is a sermon-reading public sufficiently numerous to justify these many publications.

These five volumes all exemplify a high order of homiletical workmanship, but, of course, not equally high.

Dr. Peters' title would indicate that his collection is composed of tested sermons. They *won the masses*. To be sure, we have only his word for that, and it is possible that he is a somewhat prejudiced witness. A reading of the sermons, however, will tend to substantiate the claim implied in the title. They are brief, "breezy" or "snappy", sensible, practical, popular in diction, and not too weighty in matter to hold the attention of "the masses."

These samples of Mr. Campbell's Thursday morning sermons are thoroughly characteristic. They well exemplify his excellencies and faults. In their views of truth and their interpretation of scripture they are conceived from the standpoint of the New Theology; and they deal largely with the social question from the socialist's angle of vision. But it would be a mistake to suppose that they are deficient in moral earnestness, or lacking in applicability to the needs of present-day social life. Mr. Campbell is a sincere and earnest man and feels that he has a living message for men of to-day; and however one-sided or perverted he may be in his views, his sincerity, candor, intellectual vigor and high ideals of life entitle him to a hearing by those who are discriminating. Mr. Campbell does not seem to have a particularly happy homiletical style. It is clear and vigorous, and you feel the throb of his enthusiasm for his convictions—all excellent qualities—and yet it lacks something of being felicitous.

The felicity which is wanting in Mr. Campbell's style is a very prominent feature of that of Mr. McLeod. Fertile in apt illustration, pleasing in style, rich in spiritual thought, he is a delightful preacher, and as helpful as delightful. All of these sermons bear upon the general idea of the comfort our faith affords, and one could hardly read them without being inwardly strengthened, as the word *comfort* signifies.

These sermons of Mr. Tipple appear in the third edition. This itself is a rare testimony to their value. Unlike the sermons of Dr. Peters, they were not preached to "the masses," but to a small congregation. It must, however, have been a

select congregation. The style of the sermons is pure, chaste, Addisonian. The thought is strong and scholarly. The theology may not always be acceptable, but in general these sermons not only gratify a fastidious homiletical taste, but have in them an exceptionally fine spiritual flavor and present important truth in a very edifying way.

Dr. Aked's volume teems with the intellectual and spiritual vitality for which he is notable. He is not so chaste in style as Tipple, nor so felicitous in illustration as McLeod; but as you read he arouses in you the sense of a vigorous personality grappling with your own, as neither of the others does. Whether you agree with him or not, and at times you probably would not, you are kindled and stirred by him.

On the whole these five volumes would be a valuable addition to any library, and particularly to every preacher's library. It is rare, indeed, that there come from the press simultaneously so many excellent specimens of homiletical work.

C. S. GARDNER.

JOHN JASPER. *The Unmatched Negro Philosopher and Preacher.*

By William E. Hatcher, LL.D. Fleming H. Revell Co., New York and Chicago.

Dr. Hatcher has a gift for characterization that amounts to real genius. In John Jasper he has a human phenomenon that is worthy of a gifted pen. The author does not propose to give us a systematically written biography, a consecutive detailing of the events of a life. His aim is rather to place upon canvas for us a most remarkable personality, and his success is so great that one feels, after reading this volume, as if he had been personally acquainted with Jasper and had heard him in those most extraordinary sermons, some of which are reported for us by the author in a negro dialect that recalls "Uncle Remus" or "Marse Chan." One service which the book performs, in behalf of Jasper and in the interest of many readers, is to dispel the notion that the only notable thing that the negro genius ever did was to preach the notorious sermon, "De Sun Do Move."