

As a *Strategist*, Christ adjusted all his plans with a view to the complete conquest of the race in mind, soul and life.

Our Lord's *conservatism* was not inert, but sane and progressive. He was open-minded, never holding to the past merely to be traditional, nor making a change simply to be novel.

Jesus considered Ethics as having a two-fold aim: "Individual worth and peace and a social happiness and fortune." He adopted neither the utilitarian nor intentional theory of ethics, but wedded a true theory of morals with a perfect life of practice.

As an *Innovator*, Jesus was a reformer, a maker of all things new, a champion of wholeness. "No thought system has to-day any repute that is worthy of mention exclusive of the view point of Jesus." He gave a new a permanent conception of the Fatherhood of God, the relation of man to his Maker and to his fellowmen, and the office of the Son of Man as the Spiritual Liberator of the race.

It is argued that Jesus in his spirit, methods and attitude was strictly and thoroughly modern. As a practical idealist he "enforced the value of the moral sentiment, the supremacy of spirit, the dynamism of personality, the homogeneity of humankind." His attitude toward dogmatism, his appreciation of moral wholeness, his subordination of the material and the temporal to the spiritual and eternal make the Son of Man independent of time, place and circumstance and entitle him to the unique distinction of *The World Teacher*.

BYRON H. DEMENT.

What Shall I Believe?

Addresses by the Faculty of the Auburn Theological Seminary, Philadelphia. The Presbyterian Board of Publication. 1908. Price \$1.00 net.

The need of a creed for men of thought and conviction can not be rationally questioned. That the Bible furnishes authoritative teaching concerning the great facts of God and man, duty and destiny is the purpose of this volume, of nine scholarly, well-balanced and untechnical addresses delivered by as many members of the faculty of the Auburn Theological Seminary.

In chapter I, Prof. Dullis discusses what we should believe *Concerning Faith*. He says faith is a persuasion based upon evidence as its cause, which has self-commitment to that which is believed *as its result*; or belief is the mental, emotional, volitional response which man makes to evidence concerning truth and reality." He justly criticises faith as mere *assumption* and its contents as a hypothesis adopted with the expectation of verification. It is not a willingness to venture on unproved grounds, but if rational it advances no further than evidence requires and warrants. "Indifference to evidence is the sin of unbelief." Doubt is the downward current of a river, while faith is the incoming ocean tide. Prof. Beecher in his discourse on *God* shows that the Theistic doctrine includes "the law of the persistence of energy" and that to the idea of infinite force exerting itself in all things we must add the idea that this force is spiritual in its nature, hence the doctrine of *Divine immanence*. "I think that men were never more firmly convinced than now that the manifestation of force which we see every where is not merely mechanical, but is in some real sense intelligent and purposive."

Theism also includes the idea of God as transcendent over all things. So God is an infinite, spiritual, self-revealing power back of all things and above all things. The Energy that operates in natural law has intelligence and purpose and feeling and is therefore not its slave but its Master. God is universal Energy, Spirit, Love, Power—an infinite Person.

Prof. Riggs discourses on *Jesus Christ*. As *The Christ of History* the facts of the gospels are essential to Christianity, the church is in no danger of losing any of these facts by adverse attacks or otherwise, and the Christ of the gospels is now more clearly seen than ever before.

As the Christ of Experience, he is the fullest revelation of the character of God; the only way and vicarious means of God's forgiveness; the motive power of the Christian life and the surety of our final and complete redemption.

Pres. Stewart declines his message on *The Bible*. He says our belief about the Bible is affected by our early education and by our intellectual and religious environment. Intellec-

tual integrity and reverence for the Bible may be maintained in the presence of modern thought. Man's primary obligation is to get right with God, rather than with a book. The unity, variety, religious contents and design, creative force, and spiritual quality of the Bible show it to be the word of life. Christianity is not a religion of a book, but a religion with a book. He has no theory of inspiration but since the Bible finds men it proves itself to be a veritable candle of the Lord. Practically only those parts are inspired which are profitable—which reach the inner life. As a book of light it will stand all critical tests.

Prof. Dullis discusses *Man* as the most exalted part of creation and seems to favor Theistic evolution, and salvation by Christian culture. His style is charming, his thought generally vigorous, but occasionally indefinite.

Prof. Reed discourses in a sane and evangelical manner on what we are to believe concerning *Salvation*. Viewed from the past, salvation is forgiveness; *in the present*, a power and a life; *for the future*, an inheritance. An excellent evangelical sermon.

Prof. Miller treats of the *Church* in a thought-provoking manner, but we are inclined to think that the vast majority of Christian teachers will dissent from at least several of his positions. He lays special emphasis on the three characteristics of the Apostolic church—its democracy in government, variety in external features and unity of spirit. He thinks the apostolic churches differed about as widely from each other as one Protestant denomination differs from another Protestant denomination at the present time.

Prof. Riggs treats of the *Resurrection* in a two-fold aspect: "The Easter Message or the Actual Historic Resurrection of Christ" and "The Easter Faith or the Significance of the Resurrection of Christ to the Church". His doctrine has a clear scriptural ring that satisfies and rejoices the devout mind.

Prof. Hoyt presents the *Future Life* in a scholarly and comprehensive manner: "The Almost Universal Faith in a Future Life", "The Source of This Belief", "The Teaching of

the Bible on the Subject and the Influence of Such a Doctrine on the Present Life”.

Perhaps the author does not claim as much for the doctrine from the Old Testament and from the teaching of Christ as the evidence in the case would warrant, but his discussion is one of the best in this admirable volume of timely, scholarly and conservative discourses.

B. H. DEMENT.

Bible Truths Through Eye and Ear.

By Rev. Gorge V. Reichel, A.M., Ph.D. Thos. Waittaker, New York. Price \$1.00 net.

Education by the use of the concrete is a well-established pedagogical law.

Dr. Reichel has carried out this principle in a timely volume of 50 chapters and 437 pages. While the selection and treatment of the topics are especially applicable to the young, still persons of maturity and culture will find ample reward in a careful perusal of the varied contents. Such topics are discussed as easily lend themselves to concrete treatment. At the beginning of each lecture the illustrative object is named, the best use of the blackboard is indicated and appropriate references to the “New International Encyclopedia” and other standard works are given, followed by a scriptural quotation.

A wide range of information is made tributary to the discussion of each topic and the moral and spiritual application is pointed out. The style is clear and strong and the graphic presentation of the themes suggestive and informing to teachers of Christian truth.

BYRON H. DEMENT.

Huck's Synopsis of the First Three Gospels Arranged for English Readers.

By Ross L. Finney. Jennings & Graham, Cincinnati, 1907. Price \$1.00 net.

If one cannot manage Huck's Greek Synopsis, this volume will be handy. The agreement between the Synoptic Gospels is thus brought out more sharply. But one cannot justly set