

orthodoxy which is charged with 'always facing a graveyard' and 'looking to a dead past.' " He finds no more warrant here, however, for "the dear God" of sentimentalism than for the hard malignant God of railing unbelief—and none whatever for either.

Some of his sentences are full of pith and point. "Christ is God manifest in the flesh; not one side of God come into the world to pacify or placate the other side." "The God of the gospel is no new God or better God or more loving God than the God of the law, but a more fully revealed God." "God's love in Christ did something. What? It provided an atonement sufficient for every sinner of all the world. It was no commercial affair—just so much for just so many." "It took every obstacle to salvation out of the way of every sinner of all the world."

Everywhere he uses this truth as an inspiration to worldwide evangel and conquest, finding in it "the keyword in the movement to make this opening century signal in the historic succession as the century of the coming of the kingdom of God." In the sermon on "The Labor Question in the Kingdom of God," he shows rare power and skill in applying the truth to modern social and industrial problems. "In the long run," he says, "it is always found that putting one end of the chain round the neck of toil puts the other end of the chain round the neck of him who enslaves toil." "Employes and employed have mutual interests." "We cannot escape the labor question. Let us get Christ's view-point."

GEORGE BOARDMAN EAGER.

Things Fundamental.

By Charles Edward Jefferson, Pastor of Broadway Tabernacle, New York City. Thomas Y. Crowell & Co., New York.

This volume, affectionately dedicated "to the congregation whose earnest and steadfast attention kindled the preacher's heart and tongue," is timely and intensely modern. Among the living topics treated are the sup-

posed "Conflict" between Science and Religion, the Reality of Miracles, How the Old Conception of the Scriptures Differs from the New, the Deity of Jesus, and the Immortality of the Soul.

The preacher of these discourses is clearly a man with a message. He has convictions, but he has culture, breadth and spiritual power as well.

These discourses may well take high rank among the pulpit utterances of to-day. The style is clean-cut, direct, business-like. There is a clarity of statement that presupposes a crystal clearness of thought. We may readily believe what the preacher says of himself (p. 36): "I studied pedagogy first, and then law, and then theology. I was first a teacher, and then a lawyer, and then a preacher." "But," he adds, "I never thought any more freely when I was a teacher or a lawyer than I have thought since I was a preacher." This he says in maintaining that a Christian "puts no shackles on his mind." "If a skeptic says, 'I am a free-thinker,' with a fuller meaning I will answer him, 'So am I!'" There is a cogency of reasoning, too, which in the main, is singularly fair and forcible. In the discourse on *The Nature and Place of Reason*, he makes a noble defense of reason, as "one of the constituent faculties of the human mind—one of God's greatest gifts to man" (p. 38). Just because he is so free and independent and forcible a thinker every reader will be likely to find himself taking issue with him at points. We are not all ready to be pulled summarily up out of the ruts of our thinking. Here the preacher tugs at us most vigorously, but most of us will meet him with a counter tug.

For instance, when dealing with the old and the new conceptions of the Scriptures, he says, "The doctrine of inspiration is in our day, as much as in the day of the Westminster divines, fundamental to every other doctrine" we agree with him; but when in summing up he

says broadly and unqualifiedly, "The Bible . . . is not infallible in its facts, for an historian occasionally slips; . . . not infallible in its arguments, for some of its arguments are weak; not infallible in its moral sanctions, for the Hebrews undoubtedly sometimes confounded their own impulses with the voice of God; not infallible in the expectations of even its greatest men, for all of the Apostles expected Jesus to return within their own lifetime," we demur. Here he seems to be generalizing and dogmatizing in an unreasonable way. There is too much implied. We have a right to call for specifications and proofs beyond any he gives.

The book will repay the thoughtful study of pastors and laymen alike.

GEORGE BOARDMAN EAGER.

A Short Introduction to the Literature of the Bible.

By Richard G. Moulton, M.A. (Camb.), Ph.D. (Penna.), Professor of Literature (in English) in the University of Chicago, etc. D. C. Heath & Co., Boston.

This volume is not an abridgement of the author's other work on *The Literary Study of the Bible*. The larger work is intended for formal students, the present is addressed to the general reader. The former is largely technical, the latter avoids technicalities, and treats the matter of the Bible, approaching it from the literary side.

In the opening section the author explains and illustrates in what sense he uses the word "literary," as distinguished from theological and critical, and says: "What I have in mind is the study of the various forms of which a literature is made up." When we speak of "Greek literature" or "English literature," every one thinks of certain dramas, epics, philosophical works, histories, poems, stories, and the like, produced by the Greek or English peoples. If then the Bible is to be dealt with as "literature," we ought to expect to find in