

BOOK REVIEWS

I. THEOLOGY AND RELIGION.

Miscellanies. By A. H. Strong. Two volumes. Griffith & Rowland Press, Philadelphia, 1912. Price, per volume, \$1.00. Postpaid, \$1.20.

Thousands will rejoice in the publication of these two volumes of essays and sermons by Dr. Strong. They contain about five hundred pages each and are remarkably cheap at the price given. Volume I is chiefly historical. Its contents are sermons and addresses on a great variety of occasions through a period of many years. It contains Dr. Strong's address before the American Baptist Missionary Union in 1904, his Baptist World Alliance Sermon in London, England, in 1905, his Confession of Theological Faith at the North American Convention in 1911, and his address of Welcome at the World Alliance the same year. There are twenty-four addresses in the first volume.

In Volume II are chiefly essays and seminary anniversary addresses. Of course, it is impossible to attempt to review any considerable number of these admirable addresses within the limits of this article. A few, however, may be selected for special mention. One of the most recent and valuable is, the essay on The Theology of Schleiermacher. It was given in 1911 at McCormick Theological Seminary. After a sketch of Schleiermacher's early life and the Moravian and other influences which had part in giving direction to his thinking on religious subjects, Dr. Strong gives an unusually succinct and clear outline of Schleiermacher's theology. He is generous in his appreciation of his strong points and emphasizes Schleiermacher's struggle between a pantheistic philosophy and his Christian doctrines. This is really the key to a proper understanding of Schleiermacher. It is vain to attempt to grasp his true significance

apart from it. I know of no brief presentation which sums up in so comprehensive a manner Schleiermacher's theology. The essay should be read by all young ministers in an age in which Schleiermacher's views are so widely adopted. It will serve as a guide to a just appreciation along with a just criticism of the views of the founder of subjectivism in modern theology.

Dr. Strong's essay on the Theology of E. G. Robinson is also interesting and suggestive. One of the essays which will enlist the interest especially of those who are studying the relations of psychology to theology is the last in Volume I, on the subject: *Man a Living Soul: A Confession of Philosophical Faith*. This was given as an address at a theological conference at Rochester Seminary last May. Dr. Strong contends against the conclusion of some psychologists that in consciousness we have only a stream or flow which supplies no ground or warrant for asserting the existence of what we call a soul. On the contrary, Dr. Strong asserts that our total self-consciousness, including will and feelings as well as thought, is without meaning apart from a unifying agency behind it. Without this we have a string of beads without the string. Freedom and personality vanish on any other assumption. We know reality first of all in knowing ourselves, and in consciousness we have most direct and indubitable proof of the nature of being.

Dr. Strong's emphasis of freedom and the direct testimony of consciousness in this essay is most timely and valuable. His monistic philosophy appears at several points. The dualist would question these. For example, Dr. Strong says he repudiates Edwards' doctrine of the will because it plays into the hands of materialism. In this he is doubtless correct. For will and freedom cannot be made synonymous with physical causation, as Edwards virtually declared. Then Dr. Strong proceeds to say we must learn what nature is from freedom, not what apparent freedom is from nature. He says, "If the uniformities of the outer world are only the regularities of freedom, we are delivered from that nightmare of automatism which oppresses so many minds." Of course, Dr. Strong's personal and ethical monism requires such a view of nature. But it may be asked: Where is the con-

sistency of excluding freedom from nature and then finding in nature the highest manifestation of freedom? If man is the true key wherewith we may interpret causation; and man and nature are manifestations of an identical principle of freedom; why may not man be most free when most uniform, most like nature, or rather like the God who manifests himself in nature. It seems inconsistent to hold that causation and freedom are radically unlike, and then turn and hold that they are precisely alike. The monistic passion is very strong in the human mind, and some say the principle may be proved from the facts of experience or discoveries of science. But at its present stage it is fraught with serious difficulty. Dr. Strong's monism, however, is free from the practical objections so often attaching to the view. His whole effort is to apply it to the truths of evangelical Christianity.

These volumes of *Miscellanies* contain a great body of Dr. Strong's most valuable thought and should find place in every minister's library. The author has just completed forty years of service as President of Rochester Theological Seminary. He has retired from the active duties of the office. It is hoped he may be long spared to enrich the thought of the world by his voice and pen.

E. Y. MULLINS.

The Doctrine of the Person of Jesus Christ. By H. R. Mackintosh, D. Phil., D.D., International Theological Library. Charles Scribner's Sons. New York, 1912.

There has been need for a broad and adequate historical and philosophic survey of the doctrine of the Person of Christ for a considerable period. The absorption of the energies of scholars in critical questions has displaced interest in constructive work upon the great central truths of Christianity. The Ritschlian insistence upon denying to faith the privilege of defining the Person of Christ in its ultimate meaning, has deterred many from attempts in this direction. The volume before us is a thoroughly competent and comprehensive presentation of the great theme.