

tiful we have ever read. It is classic in literary expression and appeals to the heart irresistibly. The articles on Trusts is full of good sense, and is forcible and clearly written. The address to the Southern Baptist Theological Seminary is full of good advice to students for the ministry, and one of the wittiest and wisest and from a literary standpoint most successful lectures in the entire volume is that on "Success" delivered before the Louisville College of Pharmacy. This lecture literally bristles with sharp strong points and gleams everywhere with wit and humor. The volume contains articles also on Thanksgiving, Good Friday, Easter, Hope, Love, Prayer, Christmas, Jesus Risen, and various other interesting themes. Apparently Mr. Harris does not know how to write a dull sentence. He believes in Anglo-Saxon words. The sentences are crisp and snappy. His thoughts come in images. There is a spontaneity and flow in his style which is most engaging. This book is packed with wit and wisdom from beginning to end. We commend it most cordially. It is worthy of a most extensive circulation. It can be had from the Baptist World Publishing Company, Louisville, Ky.

E. Y. MULLINS.

Jesus. The World Teacher.

By James E. McGee. Jennings & Graham, Cincinnati. Eaton & Mains, New York. Price \$1.00 net.

In the writing of books about Jesus Christ there is no end but an ever increasing demand. To make a contribution to the able, varied and voluminous works on Jesus of Nazareth is a worthy achievement for the greatest intellect.

Mr. McGee, in an elegant volume of 300 pages has discussed in an able manner some of the fundamental characteristics that made Jesus the ideal, universal teacher. The volume shows comprehensive scholarship and while not suitable to the average Bible reader, it will nevertheless prove interesting and suggestive to a man of philosophical and sociological taste and training. The author has a firm grasp on the essential principles of Christ's teachings as they apply to science, philosophy, theology and life. His style is often terse, graphic

and vigorous, but is marred by an apparent effort to be unique and by the copious use of unusual words of Latin and Greek origin even where Anglo-Saxon terms might be more felicitously employed. Sentences like the following are neither infrequent nor justifiable: "No mental output dealing with thoughthood or thinghood is anything more than a phantasmagoric passage save as it is the iterance of Jesus' doctrine." The discussion appears in ten chapters with the following titles: "Practical Idealism", "Progressiveness", "Symbolism", "Religion", "Strategy", "Conservatism", "Ethics", "Innovation", "Modernness", "Epilogue".

"Idealism is Mental Salvation." It declares the primacy of spirit, the subordination of matter. "Abstract idealism renders itself impotent through its devotion to theory instead of life." Practical idealism is the union of thought and deed and finds its fullest expression in the Incarnation, for Jesus was not only a great thinker, but the supreme doer.

Christ's thinking was not stagnant but progressive; it was connected with the past, but had no prison walls. This may be granted and yet the author's assertion that "many of the prophets make God immoral" may be cordially denied. Christ's teaching was in advance of his age as to the primal facts of life, and the value of man.

"Jesus as a diviner of tendencies, a seer of all thought and action as imitation not finality, an appreciator of the past a utilizer of the present, a forelooker into the future, the world's brother man, the interpreter of the divine mind and heart, was pre-eminently progressive."

Christ as a *Symbolist* penetrated into the inmost heart of things, detecting the mystery of all life discovering an abiding unity in the midst of apparent detachment. By parables Jesus converted all life into a universal language. The author's interpretation of several of the parables is very stimulating and suggestive even though one may not agree with his views. As to *Religion* Jesus opposed the spectacular and the formal and emphasized the vital and the spiritual. He "established no lines of cleavage between the secular and the sacred, but gave to all thought and service a true unity."

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.