

**The Religious Teachings of the Old Testament.** By A. C. Knudson. The Abingdon Press, New York and Cincinnati. 416 pp. \$2.50 net.

There has long been need for a manual of Old Testament theology of convenient size and written in straightforward English. The numerous works in German or their English translations have been useful as tentative discussions of many phases of Old Testament theology. Dr. A. B. Davidson's volume in English was published after his death and was produced in large part from the author's notes by Dr. Salmond. It contains many repetitions and is lacking in the unity and progress so desirable in a work of this kind, especially when used as a text book in a class room. Professor Knudson has in great measure supplied the need for an Old Testament theology in English.

After the introduction there are but two general heads under which the material is arranged: God (and Angels) and Man. In seven chapters he discusses the Personality, Unity, Spirituality, Power, Holiness, Righteousness, and Love of God. Under the head of Man he discusses the Nature of Man, Sin, Suffering, Atonement, Individualism, Messianic Hope, the Future Life.

Professor Knudson's volume is very satisfactory from the point of view of unity of arrangement, simplicity and clarity of style, and comprehensiveness of treatment in a volume of four hundred pages. It will prove exceedingly valuable to any and all who desire a comprehensive general view of the religious teachings of the Old Testament.

In the positions adopted by the author on disputed issues in Old Testament theology, the book is not so satisfactory. Sometimes the discussion is too brief and inconclusive, as in the matter of the authority and inspiration of the Old Testament. Too often the author simply joins the chorus of writers of the day and repeats the prevailing view, and this in cases where there was fine opportunity for originality and a fresh point of view. Take, for example, the question as to whether the idea of substitution is found in the Old Testament sacrifices, Dr. Knudson concludes, with the majority of recent students of the subject, against the idea. "In any case, there is no suggestion that the life of the victim was looked upon as a substitute for that of the sinner" (p. 314). After arguing at some length, the above conclusion is announced. Then as a sort of afterthought, he reminds us of the idea of substitution in the case of the grandsons of Saul who were made victims instead of Saul, of the offering of the ram instead of Isaac, the case of the gift to Jehovah instead of the firstborn, the instance in Deut. 21:1ff, where an animal is slain as substitute for an unknown murderer, and especially of the idea of substitution in the fifty-third chapter of Isaiah. There is thus ample evidence that the

idea was well understood in Israel. Writers on the subject observe that there is no formal and explicit statement to the effect that the idea of substitution was present in the animal sacrifices, and conclude that it must have been absent. To the open-minded reader of the Old Testament, however, the animal sacrifices in many instances are almost self-evidently substitutionary in character. And with the other passages cited in which the idea is undoubtedly present it requires a high degree of credulity to hold to the negative side of the question. The fifty-third chapter of Isaiah alone ought to be conclusive as to the general meaning of sacrifice. In a word, the idea of vicariousness was so generally and self-evidently present in the view of Israelites that there was no need of the explicit statements, the absence of which is regarded by the author as evidence against it. E. Y. MULLLINS.

**The World to Come and Final Destiny.** The Kerr Lectures, Delivered in the United Free Church College, Glasgow, During Session 1917-18. By J. H. Leckie, D.D., Author of "Authority in Religion". Edinburgh: T. & T. Clark, 1918. [New York, Charles Scribner's Sons.] xiv+362 pp.

A timely and worthy volume is this series of lectures. Nothing is more significant in our day than the keen interest in the questions of immortality and our future experiences after "this fleeting life" is done. All the dominant "naturalistic culture" of our generation commands us to leave all such questions alone. Yet men will not, because they cannot, leave alone questions of so much moment. Professor Sellars, in his book reviewed in the current number, is sure there is no personal future for men. Professor Leuba is teaching his students in Bryn Mawr, and his readers everywhere, that there is in the great body of enlightened, scientific people today no belief in the personal God and no prospect of personal existence beyond this life. But many vigorous testimonies to the contrary are ever at hand.

No one has treated the question with more of scholarly and poised consideration than is found in the volume before us.

"Apocalyptic Forms" are first treated in four lectures, on "Jewish Apocalypse", "Kingdom and Second Advent", "Resurrection, Judgment and Intermediate State", "Gehenna".

Jewish beliefs and the Christian teaching in its various stages, especially in the New Testament period, are clearly set out and modestly appraised. Part II deals with the "Problem of Final Destiny" of righteous (believing) and wicked with the caution and care of a judicious scholar. The New Testament Doctrine is first set out with clear discrimination and in terms usually commanding full assent. Then follow in turn the three solutions proposed, namely, "Everlasting