

problem of tracing to their sources ideas and institutions where we are frequently not sufficiently informed, and where the work always demands fullness of knowledge and soundness of judgment.

The authors of this volume have succeeded in making a very interesting book whether one agrees with their theories or not. On the whole, there is no important departure from the usual view of Christian history now found in seminaries and universities of this and other countries.

With regard to Jesus Christ, the founder of the Christian religion, and the earliest period of its history, that of the apostles, the authors take a critical but reverent attitude. They say, for example, that "the real source of his [Jesus'] Messianic consciousness, and therefore what moulded his own distinctive idea of Messiahship and the Messianic Kingdom, was his filial consciousness of the Father during the years of silence at Nazareth, known to us only by one revealing moment. The current Messianic and Apocalyptic conceptions merely afforded forms which he used" (p. 26).

This view is decidedly more conservative than much we are accustomed to see. Other passages are equally striking: "The essence of Christianity is Christ: its method the influence of personality upon personality" (p. 39).

W. J. MCGLOTHLIN.

Christianity and Mormonism. By T. C. Smith, D.D. The Westminster Press, Philadelphia, 1918.

This title at once arrests attention. The plain implication is that Mormonism is not Christianity. The tract is an able study of the subject and one is bound to concede that the thesis is made out.

III. OLD TESTAMENT.

The War and the Bible. By H. G. Enelow, D.D., Temple Emanu-El, New York. The Macmillan Company, New York, 1918. 115 pp. 60 cts.

In nine brief chapters Rabbi Enelow sets forth with rare skill the teachings of the Old Testament concerning war. As a Hebrew, he naturally limits the detailed discussion to the Old Testament, though he has several allusions to the New Testament and always in good taste.

The author's summary of the attitude of the Bible toward war is excellent: "First, it recognizes the necessity of war under certain con-

ditions, though it is dominated by the ideal of peace. Secondly, it differentiates between noble and ignoble wars, commanding the former and condemning the later, and, thirdly, it affirms the value of war as an ethical corrective and a means of spiritual purification."

Dr. Enelow contends that the ethics of peace in the Old Testament are not inferior to the ethics of the New Testament. He frankly recognizes the lower standards in the wars of the Old Testament: "As we read the account of how the Israelites dealt with their enemies, and the laws given them for the conduct of war, we cannot help feeling that they were severe and cruel toward their national foes, and that their attitude was untempered by any sense of the common humanity of man." We do not hesitate to affirm that the ethics of peace in the New Testament are superior to the ethics of peace in the Old Testament, even though the Old Testament is infinitely superior to any ethical teaching prior to the life and teaching of Jesus.

The chapter on the War Poetry of the Bible is a masterly presentation of the subject. In the chapter on Parallels to the War in the Bible, Dr. Enelow speaks a brave word to the conscience of our time: "It may sound harsh to apply the biblical explanation of war to the terrible tragedy of today. Yet, who can deny the world's imperfections before the war? Who can ignore the many ways in which the world fell short of the ethical and spiritual ideal? Those who used to point out the errors and evils of our civilization were ridiculed. We had come to worship money, comfort, and commerce. Nietzsche's teaching about the superman, in its basest form, was adopted not only in Germany, but elsewhere too. The world was full of Nietzscheites, the core of whose creed was egoism. Self-expression had become the universal shibboleth, and what it really stood for was self-indulgence. No war ever produced such an enormous amount of heroism, of service, and of self-sacrifice as the present—none has cost so much. But how much of this nobility of service and sacrifice were we willing to show before the war in order to promote the ideal ends of mankind? As we think of these things, we cannot help realizing that the biblical explanation of war is not effete altogether."

From the closing chapter on the Peace Ideal of the Bible, we add the following quotation: "As we view the situation today, we cannot help realizing that the prophets were right. Only when the conditions envisaged are fulfilled, permanent peace shall come on earth. There must be vindication of the law of righteousness; there must be a deeper feeling of human brotherhood; there must be universal spiritual ennoblement. Those who fight and who labor for the consummation of these things are working for durable peace among men."

JOHN R. SAMPEY.