

This excellent manual is in the Handbook for Bible Classes edited by Dr. Alexander Whyte and Dr. John Kelman. It is evangelical in tone, modern in outlook, scholarly in method, and usually sane in treatment. It is one of the very best of the small commentaries on this much misunderstood book.

**Wonderful Stories from the Wonderful Book.** By C. M. Stevens, Cupples and Leon Co., New York.

A new book of Bible Stories, in large print, beautifully bound. The illustrations are Doré's, and the style is curiously like the pictures. The author is earnest but not always accurate, even confounding the Wise Men with the shepherds of Bethlehem.

**The Old Testament in the Light of Today.** A Study in Moral Development. By William Frederic Badè, Professor on the Frederick Billings Foundation for Old Testament Literature and Semitic Languages, Pacific Theological Seminary, Berkeley, California. Boston and New York, 1915. Houghton Mifflin Company. xxii-|-326 pp. \$1.75 net.

The first paragraph of the Introduction sets before the reader in a few words the author's attitude to the Old Testament:

"Two views of the Old Testament still contend for mastery among the adherents of Christianity. The one regards it as a sort of talisman, miraculously given and divinely authoritative on the subject of God, religion, and morals, in every part. The other regards it as a growth, in which the moral sanctions of each stage of development were succeeded and displaced by the next higher one."

Conservative scholars who accept the doctrine of progress in Revelation will hesitate to follow Professor Badè in his iconoclastic zeal against the inspiration and authority of the Old Testament. The author's attitude is clearly expressed in the following paragraph:

"The real source of disorder in our religious education is this artificial doctrinal co-ordination of different stages of moral development, contained within the Bible. For while in most universities and theological seminaries the substance and spirit of Old Testament scholarship find expression in terms adequate

to the intelligence and needs of our time, the great mass of religious instruction outside exhibits little more than forced accommodation to the new standards. The result is moral confusion, anguish of soul, and ultimate indifference. Granting that distinctions of fact underlie distinctions of worth, it scarcely is necessary to enlarge upon the viciousness of a method that ignores not only stages of religious development within the Old Testament, but loses sight also of essential differences between the Old and the New."

Prof Badè believes heartily in "cancellations of development in matters religious as well as scientific." He states his own general position in the following sentence: "Needless to say, the conception of revelation that underlies this study regards it as an illumination from within, not as a communication from without ; as an educative, not as an instructional, process."

The author holds that the doctrinal co-ordination of the Old Testament and the New should give place to historical subordination in which the principle of development shall receive adequate recognition. The Christian student can readily accept this general principle, if the application is fairly made. God dealt with men in early ages according to their capacity to receive the revelation which He wished to impart; hence He did not at once raise them to a perfect moral and spiritual standard. There are elements of imperfection in the Old Testament on account of the rudimentary stage of development of the people to whom it was given. Even the organs of revelation at that earlier time were not prepared for the perfect moral and spiritual teaching which was given to the world through the Lord Jesus.

With much that Prof Badè writes, the conservative scholar finds himself in hearty agreement. The author's style is clear and vigorous. One finds it difficult to lay the book aside.

We must confess that the author's theory that Deuteronomy teaches Monojahvism instead of strict Monotheism does not seem to be established. His characterization of Jeremiah as the "first great heretic" need not shock the reader who remembers that Jesus was also considered a heretic by the religious authorities of His time. Prof. Badè's book is thought-provoking in all its parts.

JOHN R. SAMPEY.