

critical schools of Biblical scholarship. The work suffers at all stages from an undue fondness for contrasting views, from partial and not sufficiently synthetic views of groups of teachings as, for example, in the case of Paul and of John and especially in the Synoptic representation of Jesus. The assumption that John cannot be historical is more critical and modern than rational and thoughtful. The same is to be said of the rejection *en masse* of the apocalyptic element in the records of the teaching of Jesus.

The same defect lies in the treatment of each group of interpreters of Christianity.

Even so, the work is one of great learning, of wide suggestiveness and of faithful and incisive adherence to "the heart of the Christian Message." The work is at once very modern and very vitally Christian, even if one cannot agree that the author understands Jesus Christ better than Paul did.

A comparison is suggested between this work and that of Prof. Patison (review immediately preceding this). They both cover the same ground and in much the same way. Also their conclusions as to the content of Christian doctrine are not inconsistent. Yet in attitude and method the two are wide apart. Patison wants a creed with an authority. Barton wants a life with an experience. In a way the age wants both. The latter it must have, the former it will have since it has the latter.

W. O. CARVER.

What Does Christianity Mean? By William Herbert Perry Faunce, President of Brown University, New York. 1912. Fleming H. Revell Company. 245 pages. \$1.25 net.

This volume is "The Cole Lectures for 1912" at the Vanderbilt University, and is the ninth volume of these lectures. There are six lectures, each of which treats its topic negatively and constructively. The style is dramatic and forceful with apt and striking illustrations and pungent epigrams.

The thought is brilliant and profound. The religious truth is vital and fundamental. There are, however, serious defects in the work, especially in the sections of each chapter in which the

author, in a negative approach, seeks to obliterate obsolete and erroneous notions by way of preparing the way for his positive message. These negative sections abound in half truths, narrowly misconceived distinctions presented in the subtly delusive form of balanced contrast. The author fell under the fatal fascination of flashing paradox. It seems a great pity that so effective a teacher after thinking so deeply and so clearly should have spoken his message without first taking the time and pains to think more completely and wisely. In the constructive sections of his lectures there come out in clear relief the great positives of life, and reality, and destiny; and they are treated with a fine synthesis that if applied to the negative sections would have found wider harmonies and completer generalizations, and so he would have been saved from many harmful thrusts that shine with their brilliancy while they burn with injustice. For a single illustration of this fault, the author has a fixed aversion for Bunyan and his "Pilgrim's Progress" that expresses itself in a shallow ridicule where it surely had been better to appreciate the truth and worth of this great allegory. The author is led into his worst exhibition of the faults of contrast and paradox in the lecture on "The Aim of Education." Like so many of the modern pedagogues, he thinks that until this generation the principles of pedagogy were absolutely unknown and not even followed blindly. One wonders how such fine specimens of educated manhood as the modern pedagogue ever managed to attain unto their great powers. After all, were Wayland, Hopkins, Dwight, and a thousand others, wholly ignorant of the means and the end of education? The conceit of modern pedagogics is only equaled by its uncertainty of itself.

But let us return to the great positive element in Dr. Faunce's lectures. He finds "The Essence of Christianity" to be "*the revelation through Jesus of Nazareth of the eternal purpose of God, and the developing of that same purpose in the lives and institutions of men.*"

"The meaning of God" is "that a spiritual presence, conscious, purposive, personal, pervades all nature and all history." "The Basis and Test of Character" is to be found in the inten-

tion of man to realize the purpose of God as his own purpose. "The principle of Fellowship" is found in likeminded loyalty to the ends of God in human life. "The aim of Education" is declared to be the training of personal will to make positive response to the demands of life in realizing the Divine ends. "The Goal of Our Effort" is that perfect social order designated by Jesus as the Kingdom of Heaven.

No more stimulating work is likely to be found.

W. O. CARVER.

The New Light on the Old Truth. By Charles Allen Dinsmore, Boston and New York, Houghton Mifflin Company, 1912. xi+224 pages. \$1.25 net.

A course of six lectures, one now divided into two, delivered to a company of thirty business men. In them the positives of religion are set out in the light of modern scientific and historical conclusions and methods in such a way as to give them current validity and power. In some of the lectures there is possibly more of negation than is needed and there is too much of contrast between old and new views at points. This last is a very common fault of us moderns. Where there are two aspects of truth we take one aspect in the thinking of a former generation and the other aspect in our own thinking, and so make an excessively heightened contrast. Our fathers had also in some measure at least, our aspect and we have still need of theirs. One sees this fault of a falsely drawn contrast in all phases of current discussions of "New Knowledge," "Modern learning," etc. It is not found excessively in this work, but it is present. Apart from that for the practical layman this is a very helpful work. The author is right in saying: "I cannot boast that any original light has shone upon the old truths through me," but some of the new light shines quite clearly and is focused quite accurately through him upon some of the old, eternal truth.

W. O. CARVER.