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Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

- *ROGERS, ROBERT W. History of Babylonia and Assyria. New York: Eaton & Mains; Cincinnati: Jennings & Pye. Two volumes. \$5.

ARTICLES.

- DRIVER, S. R. The Old Testament in the Light of Today. *Expositor*, January, 1901, pp. 27-49.

After a résumé of the conclusions of Old Testament scholarship, this admirable address discusses three questions: (1) What bearing have these conclusions upon the inspiration of the Old Testament? (2) How do they affect the estimate which we form of its moral and doctrinal value? (3) What practical conclusions may be derived from them? Among the latter Professor Driver would class the unwisdom of teaching critical processes to young children, though not of a gradual presentation of the results of such processes to children at the age when their powers are maturing. He says: "It does not seem to me to be right or just that young men should be sent into the world with antiquated or untenable ideas about the Bible, which are no part of Christian doctrine, and are no element in any creed."

And why should they?

- HIRSCHT, A. Textkritische Untersuchungen über das Buch Amos. *Zeitschrift für wissenschaftliche Theologie*, IX, 1 (December 31, 1900), pp. 11-73.

- KAMPHAUSEN, A. Isaiah's Prophecy concerning the Major-Domo of King Hezekiah. *American Journal of Theology*, January, 1901, pp. 43-74.

- LAGRANGE, R. P. Études sur les religions sémitiques. I: Les Sémites. *Revue biblique*, January, 1901, pp. 27-54.

- SCHMIDT, N. The Book of Jeremiah. *New World*, December, 1900, pp. 655-73.

- VAN HOONACKER, M. A. Notes sur l'histoire de la Restauration juive après l'exil de Babylone. I. *Revue biblique*, January, 1901, pp. 5-26.

- WINTERBOTHAM, R. Nazareth and Bethlehem in Prophecy. *Expositor*, January, 1901, pp. 14-26.

The special value of this paper lies in its frank avowal of the certainty that "we shall never quite get to the sacred writers' point of view" in their combination of "an occasionally remarkable devotion to mere literal fulfilments with a more frequent and more remarkable freedom in dealing with the letter of prophecy."

NEW TESTAMENT.

BOOKS.

*DRUMMOND, ROBERT J. *The Relation of the Apostolic Teaching to the Teaching of Christ: being the Kerr Lectures for 1900.* Edinburgh: T. & T. Clark; New York: Charles Scribner's Sons, 1900. Pp. viii + 432. \$4.50.

FALCONER, JAMES W. *From Apostle to Priest: A Study of Early Church Organization.* Edinburgh: T. & T. Clark; New York: Imported by Charles Scribner's Sons, 1900. Pp. xi + 292. \$1.75.

FOUARD, ABBÉ CONSTANT. *The Last Years of Saint Paul.* New York: Longmans, Green & Co., 1900. Pp. xiii + 326. \$2.

With this volume Abbé Fouard completes his scholarly series upon Paul. Protestant scholars cannot afford to neglect his work, for it is easy to allow for his natural predilections for Roman Catholic positions, and the volume abounds in stimulating and important information.

MEYER, F. B. *John the Baptist.* Chicago: Fleming H. Revell Co. Pp. 252. \$1.

This latest of his works is written in the author's characteristic style. It can hardly be called expository; it is rather contemplative literature. The author occasionally mistakes imagination for history, but, on the whole, the book will be welcomed by those in search of the sort of helpful devotional reading Dr. Meyer is so well qualified to furnish.

ARTICLES.

COFFIN, C. P. *Two Sources for the Synoptic Account of the Last Supper.* *American Journal of Theology*, January, 1901, pp. 102-116.

The two sources which have been combined in the synoptists are the Pauline, *i. e.*, the material in Paul (and Luke), and the Petrine, the remainder of the synoptists' account. Certain material, however, Mr. Coffin holds, was common to both. Paul declared that his knowledge of the events of the life of Jesus came, not from the apostles, but by revelation, and he was led to regard the Supper as replacing the Passover—an idea not to be found among the Jerusalem Christians. Mr. Coffin prefers the Petrine, in which there is no reference to the sacramental or memorial element given by Paul, as that of the eyewitness.

A paper which has mistaken ingenuity for criticism. It further rests on what we believe to be a demonstrably false interpretation of Paul's words as regards the source whence he obtained his "gospel."

DARLING, T. G. *The Eschatology of Our Lord.* *Bible Student*, February, 1901, pp. 99-106.

DENNEY, JAMES. *The Theology of the Epistle to the Romans. I: Introductory.* *Expositor*, January, 1901, pp. 1-14.

HART, J. H. A. *The Enmity in His Flesh, Eph. 2:14, 15.* *Expositor*, February, 1901, pp. 135-41.

The obvious meaning of the passage is that the enmity was abolished "in the Lord's own flesh, or mortal body." Circumcision was the outward token of the enmity

between Jew and gentile. By fulfilling the law, and by his incarnation and passion, Jesus made law and its symbol, circumcision, no longer necessary.

HERSMAN, C. C. The Parable of the Unjust Steward. III. *Bible Student*, February, 1901, pp. 92-8.

HILGENFELD, A. Das Vorwort des dritten Evangeliums (Lk. 1:1-4). *Zeitschrift für wissenschaftliche Theologie*, IX, 1 (December 31, 1900), pp. 1-10.

The positions of Blass, Zahn, Jülicher, Weiss, and Wernle as to the purpose and origin of Luke's gospel, especially the interpretation of its preface, are taken up and compared with Hilgenfeld's own theory that Luke was written to constitute a gospel confirmation of the Pauline conception of Christianity. By "the things wherein thou wast instructed" is meant this Pauline conception. The earlier gospels were unsatisfactory because they failed to articulate with Paulinism; and to supply this lack Luke wrote. For the popular two-document theory of the origin of the synoptic gospels his preface gives no support.

——— Die synoptische Zweiquellen-Theorie und Papias von Hierapolis. *Ibid.*, pp. 151-6.

The current two-document theory of the origin of the synoptic gospels is based upon an interpretation of the famous quotation from Papias in Eusebius' *Church History*. It has been held that this passage refers to a narrative gospel corresponding to our Mark, and a discourse collection bearing the name of Matthew. A fresh examination of the Papias passage, however, fails to sustain this view. His Mark does not seem to have been even prevalingly narrative, and if he meant to say that his Matthew was simply discourse material, in the complete disappearance of such a work we are confronted with an insoluble difficulty. Further, while his Matthew had undergone numerous translations, *i. e.*, reworkings, in Greek, Papias does not suggest that his Mark had been rewrought into any fuller gospel. He thus, like Luke in his preface, attests, not two, but many partial gospels; and whereas Luke sought to supplement the defects of some by the use of others, Papias resorted to such recollections of apostolic teaching as he could personally glean from men whom he met. In short, for the current two-document theory he is no more a witness than is Luke.

MCSORLEY, J. Saint Paul the Apostle and Our Modern Life. *Catholic World*, January, 1901, pp. 428-40.

RAMSAY, W. M. Historical Commentary on the Epistles to the Corinthians. Relation with Philosophy. The Imperial Policy and the Pagan Clubs. Importance of the Question in the Early Gentile Churches. St. John and St. Paul on Associations and Idolothya. St. Peter, St. John, and St. Paul on Sacrificial Feasts. *Expositor*, February, 1901, pp. 93-110.

STALKER, JAMES. The Social Teaching of Jesus. *Expositor*, February, 1901, pp. 141-56.

WARFIELD, B. B. The Fundamental Significance of the Lord's Supper. *Bible Student*, February, 1901, pp. 77-83.

The Lord's Supper in its fundamental significance is just what the Passover meal was. As a sacrificial feast it is not the sacrifice, that is, the act of offering up Christ's body and blood; it is, however, a sacrifice, that is, the body and blood of

Christ that were offered, which is eaten in it; and therefore it is presuppositive of the sacrifice as an act of offering, and implies that this act has already been performed once for all.

The article, whose conclusion is thus summarized in this quotation, is a good illustration of the theological method of interpreting Scripture, though couched in historical vocabulary.

RELATED SUBJECTS.

BOOKS.

FORBUSH, W. B. *The Boy Problem: A Study in Social Psychology.* Albany, N. Y.: The Sabbath Literature Co., 1901. Pp. 40. \$0.25.

An exceedingly valuable study of boy-life. It contains much material very valuable for ministers who are organizing boys' clubs. Of one sentence we wish heartily to approve: "The dumping of children into Sunday school that the parents may go off Sundays is heathenish and abominable."

JACKSON, BLOOMFIELD. *Twenty-five Agrapha. (Early Church Classics.)* London: S. P. C. K., 1900. Pp. 77.

A very convenient collection of translations of the most important uncanonical sayings of Jesus.

RITSCHL, ALBRECHT. *The Christian Doctrine of Justification and Reconciliation.* English translation, edited by H. R. Mackintosh and A. B. Macaulay. New York: Imported by Charles Scribner's Sons, 1900. Pp. xii + 673.

The importance of Ritschl is better recognized every year, and this translation of his great work is welcome.

ARTICLES.

COBERN, C. M. *The Higher Criticism.* *Methodist Review*, January, 1901, pp. 92-8.

On the whole, a very sensible discussion.

Encyclical Letter of Pope Leo XIII: *Jesus Christ Our Redeemer.* *Catholic World*, January, 1901, pp. 553-60.

RICHARDSON, E. C. *Theological Universities and Theology in the University.* *American Journal of Theology*, January, 1901, pp. 97-101.

The confusion over the function of theological training has two solutions: one, the resolution of the seminary itself into clearly defined departments of ministerial and graduate training; the other, the assumption by the university of its own proper task, and the corresponding abdication of this task by the seminary. In the latter he would include Greek and Hebrew—neither of which he is ready to say should be overlooked by the student for the ministry. Professor Richardson would also favor the university's taking up the work of the first year of the seminary—a procedure, by the way, now possible for those who desire it in the University of Chicago.

MCPHEETERS, W. M. *Historical Method in Bible Study.* *Bible Student*, February, 1901, pp. 66-71.

"Historical interpretation is an effort to ascertain the meaning and force of a writing by setting it in the light of an adequate knowledge of its origin. This will

include a knowledge of its author, of his interests, of his circumstances and surroundings at the time of writing, of the local and general influences to which he was subjected, of the time in which he lived, its usages, ideas, institutions, spirit, interests, and the like. The postulates upon the historical interpreter are: (1) the words of an author do not necessarily reveal to the reader the mind of the author; (2) the author uses the language of his day in a sense intelligible to the people of his day; (3) it assumes that certain influences which we see at work today have always been at work and have always produced the same effects which we see them producing today; (4) the historical interpreter assumes that every age has its limitations, and that these are shared by the individuals of the age, and reflected in their productions; (5) that a part will be best understood when studied in relation to the whole of which it is a part. The historical interpreter endeavors to yield his thought to intellectual currents and to reconstruct by the historical imagination the period from which the writing proceeds. At the same time, one cannot make history by an act of the imagination. No reconstruction of history can do anything more than create a presumption that the thought of a particular writer will move along a particular line and be confined within a particular range. Nor should God be ignored as a factor in history. A wooden historical interpretation that refuses to make room for the free personality of man and the free personality of God is perhaps the worst and most dangerous perversion of hermeneutics."

A good description of the general characteristics of the historical method.

STEVENS, G. B. Some Present-Day Conditions Affecting Theological Education. *New World*, December, 1900, pp. 674-86.

Professor Stevens suggests this test as the one to decide what should go into theological lectures: What is it necessary that an intelligent preacher should know concerning the material of my department? He also believes Hebrew is as essential for a B.D. as Greek for A.B. His main conclusions are: (1) Theological seminaries should develop their standards of scholarship, but with a practical aim in view; (2) training should be both general and specific; (3) terms of admission and graduation should be more exacting.

We differ as regards the necessity of every student's having Hebrew as an indispensable prerequisite of a B.D.