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THE CHURCH, HER COLLEGES AND THE CAR- NEGIE FOUNDATION.

The history of Education in America is inwrought with the history of the Christian Church. The early annals of the Church record the narratives of the state of Religion, the missionary journeys among the Indians, the opening of new preaching stations in the settlements of the West, and, along with these as of equal claim upon the interest of the Church, the progress made in the establishment of academies and colleges. The preacher and the teacher were one in aim and often one also in person. The fear of the Lord was recognized to be the beginning of wisdom. Intelligence, integrity and piety in happy combination were the end that was sought. Perhaps the strongest motive in establishing the earlier academies and colleges was the need of an able and competent ministry. The records show that the ministry led the way to the establishment of what are now our oldest institutions and they were seconded by the most devoted members of the churches. This support was by earnest prayer, by self-denying effort and by gifts which in their day were as notable as the great gifts of to-day.

I.

THE STRUGGLES OF THE COLLEGES

From the beginning, the problems of support pressed upon the fathers of the Church. They were braver men than some of their sons, for they launched their movements with resources which in our day would be wholly inade-

limits frankly stated and duly observed, it is the best book in English on this period that we know.

Princeton.

J. OSCAR BOYD.

BIBLICAL CRITICISM AND MODERN THOUGHT, OR, THE PLACE OF THE OLD TESTAMENT DOCUMENTS IN THE LIFE OF TO-DAY. By W. B. JORDAN, B.A., D.D., Professor of Hebrew and Old Testament Exegesis in Queen's University, Kingston, Canada. Edinburgh: T. & T. Clark, 1909. Imported by Charles Scribner's Sons. Pp. 322, with Index. \$3.00 net.

The most useless sort of book that is being produced to-day in the department of Biblical scholarship. All that is definite, detailed and tangible in it is old, collected from a hundred sources where it can be better estimated. And all that is original in it represents the private judgment of one man upon this mass of facts and their bearing upon the world of religious and philosophical thought. It will be a good day for Old Testament scholarship, when it is no longer deemed necessary for every Old Testament professor to come forward with one of these general pronouncements that prove nothing, contribute nothing and arrive nowhere.

Princeton.

J. OSCAR BOYD.

THE WORD FOR GOD IN CHINESE. By the Rev. C. A. STANLEY, D.D., of the American Board Mission, Tientsin, China. Second edition, revised. Shanghai. 1909.

If, as Dr. Stanley claims, and as we suppose truly claims, the word *shen* is the generic term for god in Chinese, then we think he has made out clearly his contention, that it is the proper word to employ in Chinese as the equivalent of the Hebrew *Elohim* and of the Greek *Theos*. Nor can we see how it can be successfully maintained, that *Shangti*, the name of the deified emperor and of an idol, can be equally good as a term to connote the only, living and true God. Dr. Stanley's argument is fine and should be convincing to all who admit his premisses. We are eager to hear if these can be truthfully denied.

Princeton.

ROBERT DICK WILSON.

DER BABYLONISCHE TALMUD. Textkritische Ausgabe. (Mit einer Realkonkordanz). Vokalisiert, übersetzt und erklärt von Dr. JAKOB FROMER, Charlottenburg 4 Verlag für die Wissenschaft des Judentums 1910. Probeheft, Teil I (Ordnung 4, Traktat 1) Baba Kamma.

The purpose and plan of this proposed work are admirable and commendable. We approve of the author's intention to provide his text with vowels, thus providing his readers with the basis of his translation. The critical notes and readings and the concordance promise to be especially useful. We hope the author will be able to finish his great work.

Princeton.

ROBERT DICK WILSON.