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Some New and Recent Books

The adage, "of the making of many books there is no end," is a thousandfold truer than it was when first uttered. In fact one of the marks of our civilization is the unlimited multiplication of literature of all kinds. In consequence of this condition every minister faces a serious problem when he attempts to make a choice from the bewildering lists of works which he receives from publishers and book-clubs. This number of the Seminary Bulletin is intended to offer some assistance to the alumni in solving this problem by calling their attention to a few of the important works which have appeared during recent months. It should be emphasized, however, that no attempt has been made to be exhaustive, and the omission of a work does not mean that it was considered unworthy of notice. The Seminary Library will lend copies of these books to alumni and other ministers for a period of three weeks, with the privilege of renewing for two additional weeks on condition that the borrower pay the postage both ways. Those who wish to take advantage of this facility should address the Librarian of the Seminary. With the exception of the month of August, the Library is open continuously throughout the year.

Protestantism and Romanism

GAIUS JACKSON SLOSSER

In his Introduction Dr. Schaff states that "the object of this book is to state the causes which led to the division of Western Christendom in the sixteenth century and the distinctive differences of the two parts, to trace these differences back to their historical beginnings, and follow them through their development in the Middle Ages and in modern times, and to test them in the light of Scripture, history, and reason."

A careful study of the book reveals the fact that the author accomplishes this object in a very excellent spirit, and in a language easily followed by both the clergy and laity. There is definite assurance throughout by reference notes, by sources referred to in the text, and by the whole tone of the argument, that the author is not "beating against the air," but is soberly and rightly dealing with the truth. It is an excellent instance of a scholar clearly setting forth the convictions and findings of a lifetime of scientific investigation.

This book should be owned by all who really desire to have accurate information relative to what the two

Our Fathers Faith and Ours. A comparison between Protestantism and Romanism. By David S. Schaff, D.D. New York and London: G. P. Putnam's Sons. 1928. Pp. 680. \$4.50.

Catholicism and Christianity. A Vindication of Progressive Protestantism. By Cecil John Cadoux, M.A., D. D. (Lond.), M. A. (Oxon.). With a Foreword by J. Vernon Bartlet, M.A., D.D. London: George Allen and Unwin, Ltd. 1928. Pp. 708. 21 shillings.

The Christian Faith. By Friedrich Schleiermacher. English Translation from the Second German Edition. Edited by H. R. Mackintosh, D. Phil., D.D., and the Rev. J. S. Stewart, M. A., B. D. Edinburgh: T. and T. Clark. 1928. Pp. 760. 21 shillings.

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major Churches of Christendom teach with respect to many doctrines, including the Sacraments. Protestants are woefully hazy as to what they are supposed to believe, and equally confused as to what the Roman Catholics teach. The Roman Catholics are generally very well informed as to their items of faith, and, at the same time, have a wholly distorted or vitiated view as to the main tenets of Protestantism. For the sake of being accurately informed, all who really desire to be fair and to have the friendliness which true understanding fosters, should read this book carefully.

The author of this review is unable to agree with Dr. Schaff when he states in the Introduction that "for the so-called reunion of Christendom" he "feels no zeal." I would far rather have the lifelong zeal and share in the very effective work of Dr. Philip Schaff, who was both a very great historian and a great apostle for the re-union of Christendom. It is strange that the noted son does not follow the example of his illustrious father, especially in these latter days when Christian unity is making such headway, with such salutary results. The tendency to put Protestantism and the Protestant leaders, especially Luther, on the defensive in Part I is probably due to Dr. Schaff's desire to be generous to Romanism. But the fairest sort of handling of all the factors leading to the Reformation will not result in allotting most of the space to the Romanist diatribes against the persons and principles of the Reformers, as much as these ought to be examined. The title of this book, especially without any apostrophe ('), holds a measure of mystery, but it would not seem to be designed to arrest such attention as the substance of the treatise most certainly deserves. These observations, in the light of the super-abundance of the very excellent qualities of the work as a whole, are trifling in consequence and are made with the hope that they will help to create additional interest.

Protestanism and Romanism

There is probably no better or more interesting, or more trustworthy study of the differences and similarities of Protestantism and Roman Catholicism in print. Dr. Schaff has performed a notable service and we are very greatly indebted to him.

Lack of space prevents an adequate review and appreciation of this truly great work by Dr. Cadoux. With great learning, but in quite simple language, he re-opens the whole question as to the right for Protestantism to exist. Being a resident of England and a Professor in a Congregational College at Bradford, he recognizes the challenge of a seeming spread of Catholicism in England and elsewhere; states that challenge in Part I of his book; and then proceeds to set forth the answers to that challenge as follows:

Part II, The Answer of Christian Philosophy. Here he takes up the problem of authority in religion and discusses "The Ultimacy of the Inner Light," "The Place of Objective Authorities," and the Authority of Scripture, of Jesus Christ, and of the Church.

Part III, The Answer of Historical Evidence. Here on pp. 256-499 he examines historically the general trustworthiness or untrustworthiness (mostly the latter), of the many Roman dogmas, prerogatives, and fictions, most effectively establishing his points.

Part IV, The Answer of Human Justice. Here he examines soberly and critically the persecution perpetrated by the Church through the centuries, and then ably discusses the relation of Catholicism to morals generally.

Part V, The Future of the Christian Church. As a consistent and convinced Congregationalist, the author emphatically declares a "*non-possumus*" as he considers the sacerdotal, apostolic succession and the creedal features laid down by the Catholics as bases for general Christian reunion. He declares that the "Free Churches" (like most English authors, he can only speak of evangelical Churches in terms of English Church history)

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need a "clearer and more reverent vision of the essential and sacred Oneness of the Church." He pleads for the conservation of the fundamental values achieved by the Protestant Reformation. As to the final union of Christendom he states, "However long it may take some Christians to see it, the fact remains that the Congregational basis is the only one on which can be built a reunited Church which shall be at the same time both Christian and comprehensive." Verily for denominational zeal Dr. Cadoux deserves to be placed along side of the great R. W. Dale, whom English Congregationalists regard as their greatest individual leader, not excepting Milton or Cromwell. However, this book as a whole is a modern Magna Charta and a fresh, compelling restatement of the reasons for the existence and dependability of Protestant Evangelical Christianity.

The translation into English of this epochal work of Schleiermacher, long overdue, has at last been accomplished by competent scholars, the expense involved having been shared by a number of Theological Colleges and Seminaries. Western is proud of its share in bearing a part of the cost.

With the exception of "Calvin's Institutes," Schleiermacher's "The Christian Faith" is the most important treatise of the philosophy and theology of Christianity that has ever been produced. The translation into English, involving all the difficulties of finding the correct words or idioms to convey the author's intended meaning, has been excellently done. The editing and most of the translating are the work of Presbyterian scholars. This fact is pointed out as it is especially significant that the modern disciples of Calvin should be the leaders in the movement to place Schleiermacher's classic treatise at the disposal of English readers.

Of course this book can only be appreciated by those who have a fairly good groundwork in philosophical and theological history and thought. The translators have really rendered the treatise into the simplest possible

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language, and the result is a style and vocabulary that the person with an average education can understand and enjoy. Every minister and teacher of religion should possess and read this monumental work which became the basis of a new school of religious thought that has steadily increased in influence and extent through the years.

To those who have been accustomed to a system of theology and philosophy based on the Westminster Confession and upon the main propositions of Calvinism, the main contentions of Schleiermacher will come as an arresting challenge weighted with many compelling suggestions, which will meet for the most part with generous agreement on the part of the Neo-Calvinists not of the Barthian School.

Schleiermacher's discussion of God, of the person and work of Christ, of the Atonement, of the Holy Scripture and its inspiration, of the virgin birth, of the origin of the Church, and of the Sacraments all reads very much like the most recent conclusions of the very best scholarship of Scottish and American Presbyterianism.

Whether you agree or disagree with Schleiermacher, you will thoroughly enjoy having this, his greatest work, in English. If you are at all inclined to a thoughtful consideration of life's greatest problems, you will read and re-read this great book from beginning to end.