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Seeberg believes that this his greatest work will remain for some time the latest attempt at covering the entire field of the history of dogma. He holds that prior to attempting another synthesis it will be necessary to promote many special monographs which either cover the more distant regions, persons, and periods, or follow single concepts down through the entire length of their development. These researches, he believes, will confirm and render more evident the fundamental lines which he and others have already discovered; but they will probably also show hitherto unsuspected eddies in the main currents of thought. As instances of the type of investigation which is desirable he mentions the works of Grabmann (*Die scholastische Methode*, etc.) and those of Clemens Bäumker and of his school in the history of medieval philosophy and theology. Among Protestant studies he specifies Karl Heim's *Das Gewissheitsproblem in der systematischen Theologie bis zu Schleiermacher* (1911) and Hirsch's monograph on Osiander. Let us hope that these suggestions may bear fruit in England and America, in spite of the fact that Seeberg, to judge from his bibliographies and footnotes, is almost entirely unaffected by the many excellent English and American contributions to the history of Christian thought.

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### THE PRINCIPLES OF MISSIONARY ENTERPRISE<sup>1</sup>

Students of the history of Christian missions who have had occasion to peruse earlier volumes by this author, viz., *The History of Missions in India* (English transl., 1908) and *A History of Protestant Missions in the Near East* (English transl., 1910) will not need the added evidence furnished by this informing and stimulating work that in the field of the science and history of missions Dr. Richter occupies a pre-eminent position in present-day German Protestant scholarship. The qualities which have rendered his earlier volumes invaluable to the student of the subject, breadth of learning, lucidity of thought, mastery and organization of material, catholicity of spirit, and balance of judgment are found again in this voluminous work. Intellectual honesty and the spirit of fairness dominate its pages. We of Anglo-Saxon heritage can well forgive this rugged Teuton if at times his soul flames out in protest at the practical embargo placed upon German missionary agencies within

<sup>1</sup> *Evangelische Missionskunde*. By Julius Richter. Leipzig: A. Deichert, 1920. 463 pages.

British dominions, particularly in African territories formerly held by Germany, but now parceled out among the Allies. It *does* seem, as Dr. Richter says, that agents of the heavenly Kingdom ought to have been immune from expropriation and internment. Perhaps they might have been, had all been utterly and patently above political intrigue.

Apart from a brief introduction in which reference is made to the output of missionary literature of the informational sort which is basic for any science and history of missions, the work falls into four main divisions, the biblical basis of missions, the theory of missions, missionary apologetic, and the history of missions, the latter theme, as we might expect, constituting the major part of the work. The missionary idea is traced through the prophetic literature of the Old Testament, assumed (in contradistinction to Harnack) in the universalism implied in the teaching of Jesus, and is found incarnate in the life and work of Paul.

The theory of missions involves a consideration of the task, *viz.*, the enlistment of the non-Christian world, both heathen and Mohammedan, in the Christian movement; the agencies to be employed as regards both organization and material equipment; and the methods to be used, including mastery of the languages of non-Christian peoples and their use in preaching and the production of a Christian literature, the development of Christian education, catechetical instruction, the founding and nurture of the native church, the creation and development of native leadership, and finally the attitude of the Christian constituency to ingrained heathen social institutions, such as ancestor-worship, caste, polygamy, and slavery. The theory of missions further takes into account the fact that the missionary movement is determined by three factors varying in intensity in different communions: New Testament standards, ideas and practices of the church in the homeland, and the specific need of the field itself. It also takes into consideration the pressing question of the relation of the mission to the native church, together with the problem of denominational competition and co-operation. In a word, the theory of missions is ever growing and unfolding out of the practical experience of those engaged in the missionary undertaking.

Missionary apologetic deals with the relation of Christianity to the non-Christian religions. It is imperative both from the standpoint of the church in the homeland, if it would understand the problem and the opportunity of world-evangelization, and also from that of the missionary who seeks to win the non-Christian world. It involves the understanding of the psychology, philosophy, and history of religion. On the one hand it deals with the animistic religions of primitive peoples, and on the other hand with the far more difficult problems involved in the highly developed religions of Eastern Asia—Hinduism, Buddhism, Confucian-

ism, Taoism, Shintoism, and Islam. In both instances the method is essentially the same: the analysis of the religious inheritance, the discovery of basic ideas, and the relating of these, as far as possible, with universal religious needs and aspirations of mankind and the fundamental spirit and teaching of Christianity. This study involves, in the case of the oriental religions, consideration of the literatures of India, China, and Islam, the philosophical, ethical, and religious implications of the same, together with some appreciation of the personalities of their founders. Here our author shows fine discrimination, not alone in his analysis and criticism of these great faiths of the Orient and the contrast they present, but also in his appreciation of the points of contact which they offer to Christianity.

In his outline of the history of missions, Catholic and Protestant, Dr. Richter has compassed a difficult task in the most satisfying manner conceivable in 250 pages packed full of information. The author passes rapidly from the causes of the dearth of missionary interest in the Reformation period to the beginnings of modern Protestant missions as seen in Pietism, Moravianism, and the movement inaugurated by William Carey, ushering in the nineteenth century with its complex of missionary agencies, and the mobilizing of the forces of the church in Europe and America for the conquest of the world. In kaleidoscopic fashion there pass in review before the reader the various political units of Africa, Asia, Australia, Oceania, and America, wherever Christian missions have made impact with the non-Christian world. Account is taken of the land and its people, its languages and religions, its peculiar problems, the history of the Christian movement both Catholic and Protestant, together with the most recent available statistics. The volume is well supplied with footnotes introducing the reader to a comprehensive missionary bibliography, including available literature in various modern tongues. Unfortunately as a result, no doubt, of unavoidable circumstances existing in Germany just now, this very valuable volume is printed on atrociously poor paper.

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### A PLEA FOR BEAUTY IN RELIGION<sup>1</sup>

In these confused times, when searching questions are being raised regarding both art and religion, it may be that at least a part of these inquiries will be answered, not by a study of either subject separately, but by an analysis of their mutual relations. We find points of remark-

<sup>1</sup> *Art and Religion*. By Von Ogden Vogt. New Haven: Yale University Press, 1921. ix+257 pages. \$5.00.