

Surprising as it may seem, Mr. Begbie is at his best here. He has brought us no new "proof of God" but has brought the old proofs in a remarkably, fresh, modern and convincing way. He has sought to take his argument out of the realm of abstract reasoning and humanize it by presenting it in the form of a discussion partly direct and partly by correspondence between himself and a wealthy political friend who is a Member of Parliament, a smart, dogmatic, agnostic and a social aristocrat. The practical and social significance of belief in God are kept forward by a shrewd method of indirect reference as skilful as anything in the work. The sometimes too vigorous imagination of Mr. Begbie is in this work properly restrained and contributes greatly to the vivid reality of the whole discussion. It is much to my liking, as I am the more glad to say, since I am not always able to approve of the author.

W. O. CARVER.

**The Incomparable Christ.** By Calvin Weiss Laufer. The Abingdon Press, New York and Cincinnati, 1914. 228 pp. \$1.00 net.

There is a robustness and vigor of conviction, a constructive and vital grasp of the significance of Jesus, which make this book excellent reading. The author portrays the Christ of history and the Christ of experience. With him there is no faltering note in reference to Christ in either aspect. The author in fourteen chapters, discusses such vital themes as Christ in Man's Religious Life, Christ's Consciousness of Himself, The Incarnation, The Atonement, Christ's Spiritual Supremacy, and other related themes. The discussion is in a clear, flowing style, free from technical theological terms, popular in aim and well calculated to stimulate faith in the great verities of the Christian religion.

E. Y. MULLINS.

**Paul's Doctrine of Redemption.** By Henry Beach Carré. The Macmillan Co., New York, 1914. 175 pp. \$1.85 net.

"Man's salvation is a chapter of cosmical history, as it unfolded itself to the dualism of Paul." This sentence from the

preface indicates broadly the thesis which this volume sets out to prove. Paul held a philosophic theory of the cosmos and his doctrine of salvation arose as a logical and religious outcome of the theory. The philosophical theory itself arose out of the influence of a syncretistic environment upon the alert and thoughtful mind of Paul himself.

The universe is the scene of a struggle between Satan and his hosts on one side and God on the other. Sin and death are entities, persons, in Satan's army. They conquered man in the fall. The cosmic history is divided into two periods, the present wherein sin and death reign, the future wherein God and righteousness shall reign. Paul expected a catastrophic event in the near future when Christ would return and usher in the period of righteousness.

In Paul's thought salvation was chiefly and essentially deliverance from the coming wrath of God. The resurrection of Christ rather than His atoning death was for Paul the most significant aspect of his work as redeemer, because in it He overcame the cosmic powers who were hostile to man.

The radical defect in this attempt to interpret Paul is that the author insists on letting Paul's environment as gathered from contemporary literature, tell us what Paul said rather than permitting Paul to tell us himself. Incidentally it may be remarked that this is the radical defect in much of the current criticism of the Pauline writings. It is well enough to set forth contemporary Jewish and non-Jewish thought as side lights on the New Testament. But after all, if we would ascertain what Paul meant we must let Paul speak out his own mind to us. If this self-evident test be applied to Professor Carré's discussion, its plausibility at once fades away. If anything is clear in the writings of Paul it is that the ethical and spiritual redemption in Christ is not a consideration secondary to an eschatological and cosmic scheme such as Professor Carré presents. In a number of ways the Pauline emphasis is lost and the Pauline values and proportions are inverted. Professor Carré has taken Paul's doctrine of the cross completely out of its own context in Paul's writings. He has attributed to Paul a philosophic dualism as to the cosmic powers of good and evil which goes far beyond anything in Paul.

He has gone to the absurd length of asserting in the interest of his theory that Paul regarded the law as "a being, a sentient existence, an hypostasis, not simply a statute, prescription, command, or formal requirement." (p. 70.) It is easy to spin new theories of the meaning of New Testament writers if the theorist puts on the colored glasses of contemporary thought and employs single aspects or fragments of the apostolic teachings as the foundation of the theoretical edifice.

E. Y. MULLINS.

**Christian Freedom.** By Wm. Malcolm MacGregor. Hodder & Stoughton. New York and London, 1914. \$1.50 net.

The reader of this volume will at once desire to return and make a fresh study of the Epistle to the Galatians. For it is an exposition of the Epistle which has for its theme our liberty in Christ. Luther has left us an immortal discussion of the same theme, which throbs with life at every point. The author conceives his duty to be neither to "imitate nor avoid" Luther in his treatment.

Paul was supremely a Christian individualist, although he was in practical effort "a supreme creator and organizer of churches." Paul makes it abundantly clear that he is not in bondage to the past, nor yet dependent on other apostles, and yet Paul claims in the most vehement manner that he is a true apostle. He fiercely combats the demand of the false teachers that these newly-made Christians must become Jews in order to obtain the Christian blessing.

Chapter three contains much valuable material on the mystical element in Christian experience and the problem of knowledge therein involved. The view is that we obtain real knowledge of God in our redemptive experience of his grace. Thus all believers are priests with the privilege of direct approach to God. In the next chapter the author shows that while Paul and the others traveled separate roads to Christ, and while there is variety in men's spiritual modes of apprehending Christ, there is, nevertheless, a common nucleus of faith which includes the fundamental verities. The chapter on "A Valid Ministry" is a very