

notable service for New Testament learning. Jesus is no less divine because he used the language of his time.

A. T. ROBERTSON.

Modern Mysticism; or the Covenants of the Spirit, their Scope and Limitations.

By Rev. J. B. Shearer, D. D., LL. D., Professor of Biblical Introduction, Davidson College, N. C. Published by Presbyterian Committee of Publication, Richmond, Va. pp 116. Price 75 cents net.

This volume is the third series of "Davidson College Divinity Lectures, Ott's Foundation," 1905. The lectures present an interesting combination—"Modern "Mysticism" discussed after the manner of Mediæval Scholasticism, only wanting the thoroughness of that outgrown method.

We have often heard of "salvation by logic." Here we have an exposition of religion by logic. No one who has given thoughtful attention to the movements of mysticism can question that they are chargeable with many faults and these our lecturer has hit upon with tolerable accuracy and dealt with in a thoroughly unsympathetic spirit and with little recognition of the vital energy of these movements.

The fundamental positions of the lectures are a fairly accurate and profound analysis of Scripture doctrines but if we must compare the author's deductions from his principles with the mystic's divergence from them it will be hard to locate the honors. Whether it is worse to make crude and unwarranted claims of the vital workings of the Holy Spirit or by the forms of logic nullify His manifestation in practical consciousness one need hardly seek to say.

W. O. CARVER.

God's Choice of Men. A Study of Scripture.

By Wm. R. Richards. Charles Scribners's Sons, New York. 1905.

The author of these stirring chapters is an independent thinker—a veritable free lance among Presbyterians. His appeal is not confessional but to Scripture. "It is hardly to be supposed," he says, "that my effort would

receive the unqualified approval of those who profess to speak for the traditional positions." "I myself do not profess to speak for traditional positions, or any other, but *simply to open the Word of God and let that speak for itself.*" He may well announce the result as "a new-fashioned treatment of the old-fashioned doctrine of God's election of men." He regards "election to service," quoting Dr. Henry van Dyke, as "the supreme saving truth." He believes that this old faith in a divine election still offers men the right sort of courage for worthy living and for good hope in dying." He divides the material, for convenience and clearness into two parts. In the first he gives from Scripture various examples of God's choice of men, and some significant examples of human response to the divine call. In the second he vigorously investigates the purpose of the election, raising the inquiry what God chooses men for. The chapters appear substantially in the original form of discourses preached in the Brick Church, New York City. "The provoking occasion" of the book is explained in the opening sentences of the second chapter—a sweeping editorial charge in a leading New York daily that Presbyterian clergymen of to-day are guilty of hypocrisy and need to "vindicate their sincerity"—the question in the popular mind being how a man can be outwardly faithful to a creed which it is thought he has inwardly rejected. The answer given is straightforward and without evasions. Touching the confessional treatment of God's Eternal Decree, he "confesses," with "innumerable loyal Presbyterians," "that our fathers tried to settle too many things about these high mysteries." To believe the confession perfect is forbidden the Presbyterian minister by the very terms of his reception of the confession, in which he is made to say that the Scripture is the only infallible rule. Touching the present Revised Confession, however, he avows, "I am willing to take my stand before the world, and call God to witness that I have no apologies to offer for it, and employ no mental reservations in sub-

scribing to it." The book may be placed in DeQuincy's category of "the literature of power," and will abundantly repay reading.

GEO. B. EAGER.

The Finality of the Christian Religion.

By George Burman Foster, Professor of the Philosophy of Religion. The Decennial Publications, second series, Vol. XVI. The University Press, Chicago. Pp. xv and 518. Price \$4.00 net, \$4.22 postpaid.

Two things make demand here for more extended notice of this work than its attitude and contents could claim on merit; the relation of the publication and the author to the University of Chicago, and the deep note of humanity in the entire work. Its place in the Decennial Publications with the imprint of the University serves to emphasize the institutional character that must in any case belong to a work issuing from the occupant of a University chair. The *preface* touches the vital cord of sympathy that binds men of earnestness however far they may differ. When one knows that "the book is a mirror of the development of the author's own experience," one must take interest in it and the interest grows as one shares or even appreciates, though he may not share, the author's belief "that a greater multitude will travel, with bleeding feet, the same *via dolorosa* . . ."

Yet this work has received more attention than it deserves. Its radical positions, its iconoclastic contentions and the vital issues involved have caused radicals to leap for joy and herald a new gun in their batteries while some of the "traditionals" have been terrified afresh, and the "heresy hunter" has judged from the noise and commotion that he is on the trail of big game.

The author of this work is a deeply pious, scholarly, sincere teacher who wants to believe the truth, if he cannot know it. As we see him in this book he is not so much the teacher as the student, even though of negative dogmatism there is quite a deal. He is thinking and toiling toward some goal. It seems a pity he could not have waited until he were a little farther on the road before