

are new and interesting, while most of the historical illustrations are worn threadbare.

I can not say that these sermons are quite as good as Hugh Black's "Listening to God". Mr. Black never lets you get out of the presence of God. He does not seem to know what is going on in the world—like a man in earnest prayer. Mr. Watkinson is aware of the noise on the streets—often refers to the critics and opposing views. But he is true to the truth. The sermons are good! They stimulate the mind and stir the soul. These subjects will indicate the bill of fare he sets before us: "Emancipation from the Past", 2 Pet. 1:9; "Successful Sin", Job 24:6; "The Supremacy of Character", Matt. 6:33, etc.

Watkinson and Black are both from the other side of the Atlantic. What is the matter with our American preachers? We have great preachers in this country. I wish they would publish some of their sermons!

J. P. GREENE.

New Theology Sermons.

By R. J. Campbell, M. A., Minister of the City Temple, London; Author of "The New Theology". New York. The Macmillan Company. 1907.

The general characteristics of the "New Theology" as formulated by Mr. Campbell have been generally advertised; indeed, the stir created in religious circles by the publication of his opinions was quite surprising, in view of the fact that the New Theology has ceased to be very new and has been pretty thoroughly exploited by other and abler men. Probably it was the fact that he occupies one of the most conspicuous pulpits in the world which gave an exceptional importance to his utterances in the popular mind.

These sermons are the homiletical expression of the views set forth in "The New Theology". Neither these nor any other of his published sermons which have fallen under the eye of this reviewer disclose any remarkable pulpit power, and yet he seems to make a powerful impression upon his hearers. Evidently there is something in the personality and presence

of the man which accounts for the difference. His power does not seem to lie in the matter, the method nor the style of his discourses; but one does feel in the published sermons the force of an earnest and noble personality.

Mr. Campbell gives abundant evidence of two faults which are all too common among the men both of the old and the new schools of theological thought: (1) the tendency to identify his religious philosophy with Christianity and (2) a habit of torturing a passage of scripture into yielding whatever meaning he desires it to yield. This is done in some instances by forced interpretation and in others by a skilful use of the "Higher Criticism". A notable use of both methods to compel a text to adapt itself to one's own opinion is found in his sermon on "The Son of Perdition". By taking the position that the words of the text are not as Jesus uttered them, and construing the real words of Jesus (whatever they were) as a prayer for Judas, who is represented as having committed only a commonplace sin such as is committed by men every day, he manages to draw from the text, "none of them is lost but the son of perdition", the comforting conclusion that Judas was saved. Laying aside all questions of "Higher Criticism", "New Theology", etc., it is the dictate of plain common sense that, if Judas was saved, the assurance of that fact must be derived from some other source than the seventeenth chapter of John's Gospel and this text in particular.

It would be a great gain if men of both schools of theology would cease injecting their own ideas into scripture, as it were by a surgical operation.

C. S. GARDNER.

The Representative Women of the Bible.

By George Matheson, D. D. A. C. Armstrong & Son, New York. Pages 269. Price, \$1.50.

The purpose of the author was to give to us sketches of fifteen women of the Bible who represented types of womanhood, "representative women"; but his sudden death last year left his purpose only partly accomplished. He was at work on the manuscript the day before his life ended. His secretary