

nature and in mind, putting the two on the same level. That is, it reduces the universe to the two great antithetical distinctions of matter and mind, each related to a single, permanent, and unchanging substance so that, according to Pantheism, the universe might with equal propriety be called God or nature. Constructive idealism, however, denies that matter and mind are manifestations of the divine in an equal degree. The rational principle of the universe is the highest revealed therein. So that this principle which constitutes the crown of the process of nature is not to be regarded as a manifestation of the divine on a plane so low as physical nature. The rational principle of course is implicit everywhere in nature, but it finds its highest expression in mind.

The book is a very interesting and suggestive discussion, and for all those who enjoy abstract reasoning it will prove interesting and helpful. One could wish that the author had not been so brief in his exposition of his views in the two closing chapters. Many questions are raised which remain unanswered, and some parts of the discussion are so compressed that it is difficult to grasp fully the principles advocated. We have sought above in the most condensed way to outline merely the general position of the book. The style is clear and the reasoning compact.

This book is a further illustration of how the idealistic philosophy, as stated at the outset, is invading human thinking. Like all thoroughgoing monistic schemes of philosophy, it seems impossible to reconcile all the facts of life with the general principle involved. At the same time, it is very suggestive as a purely philosophic attempt to explain the world.

E. Y. MULLINS.

Die Entwicklung des Christentums.

Von D. Otto Pflleiderer, Professor an der Universität zu Berlin. München. J. F. Lehman's Verlag. 8 vo. Pp. IX+270.

The delivery and the publication of the course of lectures printed in the present volume were occasioned by the expressed desire of some non-theological readers of his lectures on "The

Rise of Christianity'', published some years ago for a similar treatment of later Christian history, with a view to the demonstration of the correctness of his conception of the beginnings of Christianity. In another work, ''Religion and Religions'', he has taken a glance backward. Thus, in the three works, he has sought to show the universal applicability of his development view of religion.

For the history of the post-apostolic period he makes no pretense of possessing first-hand knowledge, but is content to use the materials contained in such well-known works as those of Baur and Hase, with whose interpretation of Christian history he is in substantial agreement.

In an ''Introduction'' of twenty-one pages he expounds somewhat fully his view of Christian history in contrast with a number of opposing views, which he freely criticizes. He adopts as his own Baur's definition of Christianity as ''the religion of theandricity (*Gottmenschheit*), of the exaltation of men to the consciousness of their oneness with God and freedom in God.'' ''This is the new and characteristic feature of Christianity whereby it stands above all other religions. This new religious principle was indeed already germinally present in Jesus, in his pious disposition, his living faith in God, and his pure love of humanity; but yet it was still enveloped in the Jewish forms of the Messianic idea and limited to the Jewish people, which naturally stands in contradiction with the idea of the theandric religion, which alone can embrace the whole of humanity.

He attributes to Paul the work of emancipating the elements of truth in the life and teachings of Jesus from Judaism and thinks Paul's interpretation of Christianity a great improvement upon the original. So he seeks to justify the further modifications that have come to Christianity from its contact with Greek philosophy and all later influences and to show that there has been a progressive development up to the present time and that the end is not yet.

Especially interesting is his criticism of the Ritschl-Harnack conception of Church History, which he regards as the old

Protestant pessimistic conception in a sharpened form. This school of thought regards the Christianity of the New Testament as complete and looks upon all post-apostolic changes as involving a serious lapse. The perfect essence of Christianity is, according to Ritschl, contained exclusively in the first three Gospels. It was his opinion that the man Jesus must be regarded by us as God because he alone was the true revealer of the will of God. Paul introduced corruption and disease into Christianity by mingling with it Pharisaic theology and a doctrine of sacraments: John corrupted it still further by the introduction of his divine Logos who became flesh in Jesus. The further mingling of the teachings of Jesus with Greek philosophy still further corrupted it. Pfeiderer feels that in seeking to stem the Ritschl-Harnack tide he is assuming a tremendous task, and yet his convictions on the subject are so fundamental that he feels bound to do what he can to correct error and to inculcate truth. By "development" he means "the regular and purposeful becoming, in which everything is fruit and everything is seed, every individual phenomenon being conditioned by the foregoing and conditioning those that follow". This definition applies, he thinks, to history, and he regards it as an absurdity to expect to find anything perfect at the beginning of a process of development.

The body of the work consists of two divisions with the Reformation as the dividing point, each sub-divided into eight sections or lectures. The topics of the lectures are: "Paul and John"; "Apologists and Antignostics"; "The Alexandrines, Clement and Origen"; "Dogma and Morals"; "Aurelius Augustinus"; "The Germanic-Roman Church"; "Scholasticism and Mysticism"; "Outgoing of the Middle Ages"; "Renaissance and German Reformation"; "Swiss Reformation and Dissenters"; "Catholic Counter-Reformation"; "Protestant Sects"; "The Illumination"; "German Poets and Thinkers"; "Romanticism, Speculation and Historical Criticism"; Reaction and New Conflicts".

It would be pleasant to quote bright sentences from each of these well-written and purposeful lectures. For seekers after truth, however radical may have been the results reached, he

has nothing but the warmest approval. For reactionaries of the most extreme types he knows how to account without imputing to them evil motives or thinking their influences wholly bad; for the worst forms of intolerance and dogmatism and bigotry provoked reactions that carried still further the principles of freedom and brotherhood. He rejoices greatly in the disposition of younger theologians in Germany and elsewhere to devote themselves magnanimously and enthusiastically to Christian-socialistic efforts for the well-being of the masses in the direction of education, charity, reconciliation of social classes, "in short for the Christianization of the whole life of the people and the secularization of Christianity in the Rothe's sense". He takes great satisfaction in the fact that the younger generation of theologians are not only thus widening their field of labor along these practical lines, but that "it is beginning of late to shake off the shoe-leather of the narrow dogmatism of their school-theology and unabashed to survey the broad province of general comparative science of religion". He looks forward hopefully to the achievements of Christianity in the twentieth century believing that much progress will be made in the direction of "the realization of the unity of God and man, the permeation of the entire ethical life of man with the powers of the divine Spirit of truth, freedom, love".

ALBERT HENRY NEWMAN.

The Axioms of Religion.

By E. Y. Mullins, D.D., LL.D. American Baptist Publication Society, Philadelphia, 1908. \$1.00 net, postpaid. Pages 316.

What is the distinctive message of the Baptists to the world? President Mullins replies that it is "the principle of the competency of the soul under God in religion". He thus restates the Baptist position: "The biblical significance of the Baptists is the right of private interpretation and obedience to the Scriptures. The significance of the Baptists in relation to the individual is soul freedom. The ecclesiastical significance of the Baptists is a regenerated church membership and the equality and priesthood of believers. The political significance of the Baptists is the separation of Church and State. But as