

In these days of "modern" ideas and methods, when all the ideas and arguments of preceding generations are discarded or discounted, there is something refreshing in an author and a publisher ignoring the current conventions and giving us a book after the ancient order. It is like a voice from a century gone by to read these pages. The arguments for the existence of God, and the exposition and refutation of anti-theistic theories are modernized in verbal form but are along the same lines followed a half century ago. And it is illuminating to see how attractive and weighty these arguments are made to appear; for, indeed, these arguments have abiding force and are always worthy of serious consideration. One finds the development of the theses very clear and very logically outlined and notated, but given with such brevity that we really have here only a syllabus outline, very lucid and suggestive.

W. O. CARVER.

The Philosophy of Christian Being. By Walter E. Brandenburg, A.M. Boston, 1917, Sherman, French & Co. 148 pp. \$1.20 net.

The author has a right to claim that he has given us herein a novel volume. And it is one of vigorous thinking and stimulating of thought in the reader. Upon the foundation of personal idealism, specifically that of Josiah Royce, the author has attempted to ground the essential features of orthodox Christianity. Christianity is interpreted in the thought forms—howbeit not in the terminology—of that specific Christian type inaugurated by Alexander Campbell. The result is a remarkable combination of deep philosophy, quotation and interpretation of Scripture, subtle and shrewd adjustment of the principles of the philosophy with the interpretations of Scripture. The great essential facts of Christianity, such as the Incarnation, the Resurrection, the individual Christian experience, the Church, the Holy Spirit, the Kingdom of Heaven, all these are rationalized, in the best sense of that term, with, and within, this "Philosophy of the Fourth Conception".

The author is very fertile of illustration and of analogy, with the result, so natural to men of this type of thinking in symbols, that he often mistakes analogy for equivalence and illustration for evidence, and that he mixes figures in prolific incongruity. No subtler argument for the Campbell theories about the function of the church and the ordinances, the relation of the church to the Kingdom and the use of "the gospel" in salvation was probably ever presented, and yet the subtleties were never more easily discernible for one acquainted with the methods of reasoning.

The book is replete with striking, sometimes startling, insights into the vital depths of our Christianity and is always interesting and helpful to the discerning reader.

W. O. CARVER.