

Protestant theologians since the Reformation ; but progressive evangelical theology, he thinks, makes a restatement of this very important article of Protestant faith desirable from time to time. In the book before us the author has given us a candid and lucid presentation of the nature of saving faith from the point of view of the more liberal German theology of today : justifying faith does not include a belief in an inerrant Scripture, nor, in fact, in any theological system ; it is a faith in a personality, and this faith, in order to have any justifying character, must have become in the believer a strong conviction which impels him to right action. The author is no friend of dogmatic theology, for, while expressing his belief in the supreme necessity of faith in Christ, he holds that evangelical Christianity should be non-dogmatic. He is very severe in his arraignment of the theological dogmatism of Hengstenberg and his disciples of today, whose lament over the growing abandonment of faith on the part of many German Protestants, he holds, is not so much an honest expression for the loss of true faith as it is a desire again to foist upon evangelical Christianity a certain theological doctrine of justification. The book shows wide reading in German theology, is suggestive and, by reason of its style, not so wearisome to read as books on this subject usually are.—ALBERT J. RAMAKER.

*Ist eine religionslose Moral möglich?* Eine Zeitfrage, untersucht von Karl Lühr, Pfarrer in Gotha. (Berlin : C. A. Schwetschke & Sohn, 1899 ; pp. 61 ; M. 1.) Is a religionless morality possible ? Yes, says the author, but it is of an inferior kind. *Either*, it is still undeveloped, in the beginning of its becoming, when formations and feelings similar to morality take shape ; *or*, if, being fully developed, it again detaches itself from religion (whether turning aside from all influence of religion, or accepting the aid of religion only in the *fulfilment* of its moral task, but knowing nothing of religious ideas in the *grounding* of the moral), it must decay in the end. Its *principle*, autonomy, would gradually sink back into a selfish arbitrariness, or into the heteronomy of a foreign commandment, or into lower motives still. Its *aims* would flatten out (*verflachen*). Its *value-judgments* (*Werturteile*) would become pale and faded. " Religionless morality has no deep ground, no high aim, no infinite feeling of worth." An entirely religionless morality veils, finally, the sources of supreme power for the actualization of the moral.

Such is the condensed statement of an argument that is well sustained, and freshly put. He also traces the way in which such a

problem has come to be precipitated upon modern Christendom. The book is to be commended as a fair and helpful discussion of a most timely and difficult subject.—GEORGE B. FOSTER.

*Über die christliche Vollkommenheit.* Von Lic. theol. Ernst Cremer, Professor der Theologie in Marburg. (=“Beiträge zur Förderung christlicher Theologie,” herausgegeben von A. Schlatter und H. Cremer, II, 2a.) (Gütersloh: C. Bertelsmann, 1899; pp. 41; M. 0.80.) This pamphlet proposes to give to the New Testament words “perfect” and “perfection” a meaning which will satisfy contextual requirements, and yet not trench on certain related doctrines of the “reformatorsche Lehre.” It is worthy of a Cremer. Its findings may be presented in a few extracts: “The consciousness of perfection presented in the New Testament is never that of ‘an active moral perfection,’ but that of one who enjoys the ‘gift’ received in Christ. It is, therefore, a consciousness which can be entertained without antagonizing the doctrine of persistent moral imperfection, can be professed without setting up the subject’s righteousness, and can be advocated without presenting an unattainable ideal. This perfection is not an outcome of so-called sanctification processes; nor is it itself a process, or even a goal. It is neither a ‘stand’ nor a ‘step,’ but a ‘possession.’ It comes through faith, because thereby the believer secures the perfect gift of God. It imports nothing of moral quality. But the faith, however, which conveys it is, as James has it, ultimately ‘by works made complete.’”—ROBERT KERR ECCLES.

*University and Other Sermons, Historical and Biographical.* By Henry Montagu Butler, D.D., Hon. LL.D., Glasgow; Master of Trinity College, Cambridge, and Hon. Canon of Ely; formerly Head Master of Harrow School. (Cambridge: Macmillan & Bowes, 1899; pp. xi + 351; 5s.) These twenty-seven sermons were all preached in England; about half of them before the university of Cambridge; the remainder in different places and on special occasions. More than half of them are historical and biographical. Many of these discourses were addressed to students, and were exceedingly appropriate to such auditors. They must have stimulated those that heard them to strive after the things that are noblest and best. The large and wise use of biography to illustrate and enforce great truths merits the warmest commendation.

The style of these sermons is clear and simple. We did not find an obscure sentence in the entire volume; nor is there a single