

forced into, but which they do not actually take. Only an illogical mind can accept Christian Science, and it is not just to charge such a mind with actually advocating all the logical implications of its accepted theories.

It must be borne in mind, too, that it is easy to read into a statement of mystical immaterialism a substantial material content and then draw conclusions quite other than what would follow had we remained on the idealistic plane. This our author quite overlooks. He ridicules the idealistic premise and the materialistic conclusion frequently in the same argument.

It may readily enough be replied that Christian Science is constantly shifting between these two attitudes, idealistic and materialistic; but that can hardly excuse the same sort of inconsistent shifting on the part of the critic.

These works will be useful to any who want to refute Christian Science, but they should be used with discrimination.

W. O. CARVER.

## II. PHILOSOPHY AND RELIGION.

**The Person and Work of Jesus Christ.** An Exposition of Christian Doctrine. By Nathan E. Wood, D.D., Late President of the Newton Theological Institution. American Baptist Publication Society. Price \$1.00 net.

It has become a custom for the teachers in the various departments of theological seminaries to write books on the subjects they have taught for years, and it is a very good custom. Years of earnest teaching emphasize the importance of the subject in the mind of the teacher, and his constant study prepares him to speak with more than ordinary authority. But it cannot be said that all such books are satisfactory, nor what we might reasonably expect. While I have been interested in Dr. Wood's book, I cannot believe that it exactly "fills a long-felt want". He is an earnest man. I admire his spirit, too. But I cannot see that he has made any special contribution to the subject of Systematic Theology. He claims that his "exposition of the doctrine of election" "is a departure from the or-

dinary Calvinistic view without adopting that of Arminianism". He seems to predicate the choice of God on what he is pleased to call "the get-at-ableness" of the sinner, which is his disposition to receive the grace of God. He says, "His moral character is one which his own free choices have brought to pass. It is the element *which he himself furnishes* wherein his responsibility lies, and it is exactly in that area, also, that he forms a habit of candor or non-candor, of accessibility to the Spirit of God, or inaccessibility". Again, "It might be objected that this very get-at-ableness is the work of God in the soul, for it is unquestionably true that the Spirit of God is in men both immanently and transcendently. *Man in his moral constituents is the work of God*" (page 132). The "exposition" does not seem clear to me. After treating this subject in Rom. 9-11, Paul said, "O the depth of the riches both of the wisdom, and of the knowledge of God! How unsearchable are his judgments and his ways past tracing out. For who hath known the mind of the Lord?" I like this. God's choices are as inexplicable as he is.

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**Twice-Born Men.** A Clinic in Regeneration. A Foot-note in Narrative to Prof. William James' "The Varieties of Religious Experience". By Harold Begbie. Fleming H. Revell Co., New York, London. Price \$1.25.

Never did conversion receive so much attention as a psychological phenomenon as is being given to it at the present time. True religion will have much to gain and little to lose from the most rigid search into the profound and persistent struggles of the soul in its efforts at emancipation from the thralldom of sin.

Mr. Begbie has rendered a valuable service to all who wish to consider the "phenomena of conversion from the standpoint of the student of human nature". The book contains ten chapters besides an interesting preface and postscript. The author has proceeded upon the inductive principle. He has studied conditions and examined results. He presents the reader with nearly a dozen of the most striking characters of