

No one has done better service in this way than Mr. Stewart. No one has seen more deeply and reflected more profoundly nor written with more of vigor and suggestiveness. "The endeavor * * is to state * * the unity of the energy and life and understanding and will which are in all Nature and especially in Man *; the convergence, showing and communication of these in the Son of God *; their operation in the Higher Life which He brought * * and corresponding to which S. Paul indicates a marvelous biology *; the consummation of this process in an Ultimate Incarnation of God in Mankind."

This author sees clearly that the slavery to Moral Law against which Paul labored has its counterpart in our time in Natural Law which is "a new bondage oppressing human life." Hence "we need somewhat that is more than natural, and stronger than nature" and we find that "God Himself, who made the laws that threaten men, has come within their circle to meet them there." "We must not fail to see in the Christ Himself, 'the Power of God,' and in His Religion, the Crown of Science." This is a masterful little work. W. O. CARVER.

The Final Preservation of the Saints Versus The Perseverance of the Saints.

By Rev. R. Venting. Published by Alfred Houless, London, and R. L. Allen & Son, Glasgow. 1903. 74 pp. 4 x 3½.

A brief, but comprehensive, scriptural discussion of this doctrine and its implications. There is also an effort to meet the objections so far as they are based in the Scriptures. The work is dogmatic in form and spirit but its interpretations are usually correct and its purpose is deeply earnest. W. O. CARVER.

Christian Belief Interpreted by Christian Experience. The Barrows Lectures 1902-3.

By Charles Cuthbert Hall D. D. The University of Chicago Press 1895.

These world-famous lectures now appear in this au-

thorized edition precisely in the form in which they were delivered in India. The lecturer wisely decided to retain the forms of local delivery so as to set before Western readers the manner and style of the work done in India, for Indians. It is evident, as Dr. Mackican, the Vice-Chancellor of the University of Bombay, says in the Introduction, that, though these lectures mark Dr. Hall's first actual contact with the people of India, his mental contact with them is of much older standing; and we may believe, what he further says, that they are the fruit, not only of a deep spiritual realization and masterful philosophic grasp of the essence of Christianity, but of a careful, sympathetic study of the ancient things of India, and of a very extensive knowledge of the present movements of Indian religious thought. The author appeals to his Western readers to remember that there is a Christian essence, which, like a disembodied spirit, may subsist without the corporal vesture of theological definition sanctioned by Western usage; to transport themselves in imagination into the pantheistic atmosphere of the East, where religion is the chief business of life, while the validity of personal religious experience is discarded by many as illusion; to recall that the religion of Jesus Christ, and its Semitic antecedents and cognates, were primarily Oriental; and that the East to-day, not without reason, prefers the primitive type, with its accentuation of Oriental features, to the widely divergent type of modern Christianity in Europe and America. He believes that at the present stage in the Christianization of the East the most urgent and vital things to be done are these: to give moral content to the Idea of God; to differentiate the Incarnation of the Son of God from the incarnations of Hinduism; to *ethicise* religion in the thought and practice of the individual. This, he well says, requires a preparation of spirit, as well as of mind, a chastened and humbled temper, as well as intellectual research, indeed, and above all, a heart of unflinching faith and all-embracing love. Surely, whatever

the lectures lack, they show remarkable breadth of conception, deftness of touch and eloquence of expression, and a profound and glowing sympathy with the religious strivings of all who in any age or clime have been seekers after God. Indeed, it would be difficult to find a better example of a Christian approach to the non-Christian mind than that here made; and we are not surprised to learn of the impression produced in the various centers where educated Indians gathered to hear the lectures, or of the appreciative response which they awakened. It may be not unreasonably objected that the lecturer shut his eyes to the sadness of the degeneracy and spiritual failure of which the best Indian minds are profoundly conscious, and dealt only with the ideal side of Indian thought and aspiration; but it was better, perhaps, to have addressed himself to the supreme, positive aim of his mission—to exhibit Christ as the Fulfiller, and His religion as the ultimate realization of that Ideal toward which humanity has been feeling its uncertain way through all the ages. At any rate, the secret of the inadequacy of even the highest non-Christian thought to explain God and man, and to lead man up to his truer, fuller life in God, is here expounded by him with philosophic thoroughness, and yet with rare tact and tenderness; while the adequacy and completeness of the revelation of God in Christ are set forth and illustrated in the light that comes from religious experience the world over.

GEO. B. EAGER.

Paul Judson.

By Edward Bagby Pollard, Ph. D. *The Baptist Argus*, Louisville Ky. 1905. Price \$1.00.

This is the best story of Baptist principle and conquest that I know. It is the career of a boy from the Kentucky mountains who fought his way to success and to the Baptist position. Dr. Pollard has written with genuine skill and puts the Baptist case in the modern spirit of conciliation without sacrifice of essential truth. It is a