

destructive critical process as applied to the New Testament, and shows their significance for faith. He writes in a style most lucid and interesting and exhibits a familiarity with his subject which reassures the reader from the outset. There are few of the technicalities which, in the hands of so capable a scholar, it would be natural to expect. We do not know of any book which we would recommend more heartily to the mass of thoughtful men and women, younger as well as older, who in our day have been disturbed in their faith by the claims of criticism.

E. Y. MULLINS.

The Crown of Science, the Incarnation of God in Mankind.

By A. Morris Stewart, M. A. Fourth edition. London. Andrew Melrose. 1904. pp. xvi, 223. Price 3s 6d.

In the enlargement of knowledge and the elaboration of theories in this new day of scientific discovery, research and outreach very divergent attitudes toward religion, especially toward the Christian religion, have been all along evident. That the present temper of thinking men is increasingly reverent and religious is beyond question and cause for fresh hope in the onward and upward advance of man. Our larger learning sought out for itself new forms of interpretation and theories of content. The new wine must need have its new skins. Many there were who cared little for saving either the old or the new and with reckless hands poured the new wine into old skins only to exult in seeing them burst and to revel in the abundance of the new wine little concerned for saving it.

Maturer thought has changed much of this and is changing more. The new skins are good also for the old wine and will themselves grow old. A large school has arisen to make use of the conceptions and theories of the larger learning not only to conserve but to expand and enforce these fundamental facts and truths that are as old as man is old, because they set forth the relations of man and God.

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-