

ception of the good, and the great need is a deepening of unselfishness and devotion to the common good. He holds that the principles needed to purify and exalt modern culture and life are to be found only in Christianity.

An interesting suggestion made in this book is that in which the author connects eschatology with ethics. Having called attention to the objections to Christianity raised by Mill and Mazzini on the ground that Christianity does not supply ethical ideals for the development of the state, he claims that the doctrine of Christ's second coming supplied the place in early Christian thinking of this demand for a social environment in keeping with the nature of the church. That is, as early Christianity could not realize externally the environment and had to struggle in order to live, the hope of the second coming of Christ and the reformation of the world reconciled Christians to the temporary existence of the hostile environment. The book has a number of interesting points of view and will well repay perusal.

E. Y. MULLINS.

**Irenic Theology.** A Study of Some Antitheses of Religious Thought.

By C. M. Mead, Ph. D., D. D. G. P. Putnam's Sons, New York. 1905.

This book was written, as the author says, to promote harmony in religious discussion. The aim of the book is to show how antithetic and apparently irreconcilable religious conceptions are not necessarily mutually exclusive. He holds that in many instances they need only to be combined in order to the full truth. This, of course, is not a new idea in theology, but it is an attempt on an extended scale to work out the various contradictions. The author discusses the antitheses in physical science involved in the ideas of matter and energy, motion and change, idealism and materialism. As to the last named, he holds that materialism is weak because mind is necessary to state its argument. Idealism is weak alone because it necessarily leads to solipsism. Neither of these

can exclude the other. It is in their union that the truth is to be found. The author also discusses the old problem of divine sovereignty and human freedom, the human and the divine agency in regeneration, the problem as to the divine and the human in Christ, and also the problem of the union of the principles of love and justice in the work of redemption. In discussing the deity of Christ the author adheres strongly to the obvious teachings of the New Testament; that is to say, he allows full play to both sides of the antithesis, the human and the divine; but in his discussion of redemption he does not deal so fairly with the Scriptures. Nothing is clearer than that the death of Christ as the external ground of remission is taught in the New Testament. The author, however, seems to deny this view and exclude this element from the atonement. The book will repay perusal on the part of any one who is interested in the contradictory aspects of modern theological and scientific thought.

E. Y. MULLINS.

#### **Pathological Aspects of Religious Experience.**

By Josiah Moses, Ph. D. Clark University Press. 1906. Introduction by G. Stanley Hall. Monograph Supplement to *American Journal of Religious Psychology*.

In this volume we have another contribution to the psychology of religious experience. The aim of the author is to set forth religious experience as a disease. He recognizes fully the normal aspects of religious experience, but has confined his attention to the pathological aspects. There are six chapters. In Chapter I. he sets out to define religious experience. In Chapter II. he discusses the emotional element in religious experience. In Chapter III. he discusses mysticism, in Chapter IV., symbolism and fetichism, Chapter V., the intellectual elements in religion, and Chapter VI., the volitional elements in religion.

The author has read widely and gathered much interesting material from many sources. He holds that it is impossible to define religion adequately. He cites numer-