

of that fact it looks a trifle inconsistent to call them Baptists without explanation. This is even more true of Wycliffe who was, he says, "in all essentials a Baptist." Wycliffe never left the Catholic church and was in attendance on a mass at the parish church of Gutterworth when he was stricken. It is true that he had adopted evangelical doctrines, but he was a good way from Baptist views and practices, as I understand them.

W. J. MCGLOTHLIN.

III. THEOLOGY, APOLOGETICS AND MISSIONS.

Evolution and Spiritual Life. By Stewart A. McDonald, M.A., Trinity College, Cambridge, Chaplain and Assistant Master at Winchester College. Author of *Evolution and the Need of Atonement*. Cambridge: at the University Press, 1915; New York, G. P. Putnam's Sons, xxvi+303 pp. \$2.50.

The author of this work is a spiritual evolutionist and a thinker of originality and independence. He belongs to the Bergson type, but is not in any dependent way a pupil of the French philosopher. He applies what is essentially the principle of the *Creative Evolution* to the problems of religion, as Bergson has not as yet himself done; and in so applying the principle he of necessity presses it further in its interpretation of being. It is a fundamental fault in philosophy first to work out a principle of being independently of religion and then later to seek to apply the principle in the realm of religion, for religion is a prime factor among the facts which philosophy is supposed to explain. It cannot properly be left for corollary dealing. That is what Bergson has done, what Eucken did and Royce. McDowell does not aspire yet to the dignity of originator of a system but his method takes for its starting point the essential issues of the problem.

And in dealing with religion our author goes to the very basal difficulties. He undertakes to account for the antinomies of thought out of which have grown conflicting philosophies. He faces the difficulties of finite being existing in the comprehensive infinite; of the many existing in the One. His real contribution

—and it is a genuine contribution—lies in his suggestive treatment of transcendence and immanence both in God and in men. Along this line he deals with the matters of freedom and immortality and seeks a secure basis for perfect personality at once sharing the infinite life and maintaining self-identity.

Having dealt with the scientific and philosophical aspects of his subject the author proceeds to what he calls "Application," wherein he deals with "Prayer," "Sacraments," "Faith, Providence and Revelation," and "The Christian Community." It is in this second Part that the work grows relatively weak and for the same reason that Von Hügel is weak in similar topics in his very able "Eternal Life," which is close akin to this work of McDowell and which is quoted frequently by the latter. Both are bound by the dogmas of the creeds. In their philosophy both are free because working in a field uncharted and unfenced by the councils of the Church. In the sphere of the Church's definition both grow timid and constrained.

McDowell's discussions of prayer are brief but illuminating and helpful. So on other topics in this field save in the matter of "sacraments." Here he is slavishly cautious to support the claims of the creeds while he largely ignores the teaching of the Scriptures. In the matter of baptism especially he seems to have only the remotest idea of Apostolic teaching of its purpose.

The work is one of great ability and suggestiveness to such as care for metaphysical reading that is remarkably lucid and frank.

W. O. CARVER.

William Newton Clarke. *A Biography with Additional Sketches by his Friends and Colleagues.* Chas. Scribner's Sons, New York, 1916.

We find nowhere a definite announcement of the name of the writer of this biography of Dr. Clarke. But there is abundant evidence that it has been prepared by his wife. The outward events of Dr. Clarke's life possess little of historical or dramatic interest from the ordinary point of view. It was a stream which flowed with singular smoothness from its source to its mouth