

man of to-day acquainted with, and influenced definitely by, current scientific knowledge and theories. The fundamental appeal is to conscience and reason. Beyond that there is no authority. The Bible is approved as far the most valuable secondary authority for guiding reason and conscience. The positions suggested are defended on the pragmatic grounds of the value of such beliefs in the development of character. The conception is rather ethical than religious and the continuous impression is intellectualistic rather than vital. There is unnecessary effort to bring out negative aspects of the faith of modern men, denying some of the doctrines and experiences, conversion for example, that have been regarded as of the essence of Christian experience.

When the author insists that in order to believe in human freedom one must believe that God is ignorant of the decisions man will make in the realm of that freedom, his thinking is revealed as superficial.

The entire work is built on the assumption that the end of religion is to be sought wholly in the personal and social self-realization of man. The glory and honor of God are of no consequence. God is thus made an asset for humanity. This is one of the most insistent of modern attitudes. Those who accept it will find in this book an eminently satisfying elementary statement of the desirable faith for men of to-day.

There are at least two ways of determining what is Christian faith; one seeks to determine what the Christ was and taught; the other seeks to know what a man whose religion is historically connected with Christianity and so calls himself a Christian can believe about life, Jesus Christ, and the future. The latter is the method of this book, which pursues this method with real ability and marked clearness. It is arranged so as to be especially adapted for study by young men. W. O. CARVER.

Religionspsychologie und Apologetik. Von Lic. E. Pfennigsdorf, Pfarrer in Düsseldorf. Leipzig, A. Deichert'sche Verlagsbuchhandlung, 1912. Ss. 96. M. 2. Gb. 2.50.

This work is well reasoned and well arranged and lays especial stress on the practical, evangelical ends of apologetics.

Part I. deals with the value of the psychology of religion in theoretical apologetics. An historical and bibliographical study of the methods of the psychology of religion in relation to modern problems is followed by a summary presentation of the way this psychology can be employed in the various aspects of apologetic theory.

Part II. gives a good analysis of the personal religious psychology in dealing with individuals, dealing with the psychology of faith, of conversion, etc. Types are dealt with in detail on the basis of their psychological distinctiveness.

A second section of Part II. is devoted to the value of social psychology in dealing with classes, e.g., young people, agricultural, industrial and other classes.

W. O. CARVER.

Modern Light on Immortality: Being an Original Excursion Into Historical Research and Scientific Discovery Pointing to a New Solution of the Problem. By Henry Frank, Author of "The Triumph of Truth," etc., etc. Boston: Sherman, French & Company, 1909, 1911. 467 pages. \$1.85 net.

This truly original, independent and suggestive work in its second edition is enlarged and elaborated; but still intends to be followed up by the author's later "Psychic Phenomena, Science and Immortality." The work is ingenious in the use it makes of biology, evolution and physical science generally to construct a theory of the soul which provides for its possible independence of what is usually called matter, even though the soul is affirmed first of all to have a physical basis. The way is prepared for falling back on the author's theory by first showing, as he thinks, the utter futility of all philosophical and historical arguments and merely religious and ethical aspirations as bases for grounding the hope of immortality. Still it is not easy to see that even his own argument has anything more than probability, to say the most. It ought to be accepted, not as a substitute for, but as a complement to, other lines of approach to