

tion of God and we can never see all of anything in a manifestation of it. By the same token we have not known the Christ, and so, fully known, He might still equal the Father. We do not mean now to argue, but only to show the fault of an argument.

"God in Humanity" deals trenchantly with the immanence of God in history and with deity. The changes brought about by scientific studies and by critical study of the Bible are urged effectively. Here again we meet a fault, however, for the author assumes usually that the understanding of the mediæval expositors was the original intent of the scriptural writers and so he builds up a false argument that needlessly seems to discredit the biblical accounts of creation and of God's relation to nature and human conduct.

The last two chapters discuss, rather briefly but with keen spiritual insight, God saving from sin in Jesus Christ. The work is vital and appeals to the heart. It is a merit of the viewpoint of the whole work that it seeks to make no argument for the man who does not want to see God; "for religion consists in seeking to find our true relation to God, the center of life, and so to our fellow-men". The book seeks to help those who are "consciously or unconsciously seeking for this center and for their own true orbit and place, and so for peace. . . ."

W. O. CARVER.

IV. MISSIONS AND RELIGIONS.

The Final Faith. A Statement of the Nature and Authority of Christianity as the Religion of the World. By W. Douglas Mackenzie, M.A. (Edin.), D.D. (Yale and Edin.), LL.D. (Princeton), President of Hartford Theological Seminary, author of "John Mackenzie: South African Missionary and Statesman", "The Ethics of Gambling", etc. New York. 1910. The Macmillan Company. xvi+243 pages. \$1.75 net.

A discussion of this subject to be at all adequate must take into consideration the content and the history, the ideals and the achievements of Christianity; the nature, growth and tendencies of religion; the nature, claims and history of other

religions. All this Dr. Mackenzie perceives and with remarkable clearness of analysis and completeness of view he has dealt with his subject. Of other religions he considers at any length only the two that have in them any missionary spirit and activity.

The rise of "the Final Religion" is treated historically and against the background of man's needs as met by divine grace. The Christian revelation of God is treated in contrast with agnosticism and pantheism, and view of the true elements of monotheism as it has arisen in the religious thought of the world.

The Christian view of Christ, of sin and evil, of salvation are set forth in clearness and with attention to the questionings of modern thinking. The faith principle in our religion is treated with great fullness on a biblical basis. The place of the church and of the Bible are discussed. Finally there is a presentation of the missionary impulse. He does not waste time over the subjectively critical attack on the commission holding very accurately that no one who believes in the resurrection will long seriously question that the risen Lord gave such a command as is embodied in the several accounts of it presented in the Gospels and the Acts. We are glad, indeed, to have this volume.

W. O. CARVER.

China As I Saw It. A Woman's Letters from the Celestial Empire. By A. S. Roe. With 39 illustrations. New York. The Macmillan Company. 1910. ix+331 pages. \$3.00 net.

In form this volume is a series of familiar letters from a lady travelling among the missions, mainly of the China Inland Mission, in China, and writing from each city to a member of the family at home a chatty, descriptive letter of views and impressions. The danger that besets such an undertaking is well avoided for we find no duplication and repetition in the various chapters. Some characteristic Chinese custom or trait finds place in each chapter along with many personal items of interest and side-glances on Chinese habits of mind and behavior. In one letter a wedding, in another