

Christ. He has selected ten works of capital importance of different countries, and given us a delightful study of the religious standpoint and significance of each. Among those selected are Sudermann's "John," Rostand's "The Samaritan Woman," Andreyea's "Judas Iscariot and the Others," and Kennedy's "The Servant in the House." A more delightful and useful book has not come into my hands recently.

W. J. McGLATHLIN.

The Rule of Faith. Being The Baird Lecture for 1905. By the Rev. W. P. Patison, D.D., Professor of Divinity in the University of Edinburgh. Hodder and Stoughton (George H. Doran Company) New York and London. MCMXII. x+439 pages. \$1.50 net.

The Baird Lecture—five originally—is here expanded, after seven years, into fifteen chapters, besides an introductory chapter. The author conceives that the worst embarrassment of Christian Apologetics is the lack of agreement in what is to be offered as the "Rule of Faith," the content of Christian teaching. Hence the first and most urgent need of Apologetics is "to reach a satisfactory definition of the essential content of the Christian religion." But in order to do that it is required first to decide what is the authoritative source for such a norm. A little reflection reaches a conclusion, confirmed by investigation, that no body of Christians has used a single source consistently and thoroughly; that, for example, we all largely use the Bible to confirm and support a religious system on sufficient grounds accepted, and these grounds largely other than Scripture.

Professor Patison sets before himself two tasks. In the first he will seek "The Seat of Doctrine," and in the second locate "The Substance of Doctrine." The method of study is partly dogmatic, apriori; in part historical. He traces with great clearness and suggestiveness the positions of "The Roman Catholic Theory," "The Protestant Theory," "The School of the Spirit," "The Rationalistic Principle," "The Criterion of Feeling," and the methods of "Biblical Eclecticism." Criticism, at once keen and kind, is made of each of these groups.

When he comes to deal with "The Substance of Doctrine,"

the author first of all defines the nature of the Christian religion, and summarizes, in a thoroughly orthodox way, its essential doctrines. He then presents the positions of each of the historical theologies and appraises sympathetically their contribution to the apprehension and vitality of Christian faith.

He concludes that the older Protestant theology was derived from a variety of sources, included too much and with no proper distinction between what was essential and normative and what was secondary and tentative, and therefore there is now concerning it "a widespread feeling of discomfort, and the felt need of a fresh manipulation of the material."

As an effort to define exactly the nature of Christian doctrine apologetically to be presented to the age not only is the work not a success, but it is virtually a repudiation of both the possibility and the necessity for doing any such thing. As an historical study of the theology of Christianity, vindicating and illustrating the vital character of our religion and its versatile adaptability, the work is one of fascination and is thereby an effective apologetic. The trouble seems to be that the effort is made to treat Apologetics as a task in dogmatics, which is far from the practical avenue of approach.

W. O. CARVER.

The Heart of the Christian Message. By George Aaron Barton, M.A., Ph.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. New Edition, Revised and Enlarged. New York. 1912. The Macmillan Company. 218 pages. \$1.25 net.

This course of lectures is rightly named. It presents "the heart of the Christian Message" in an historical and practical study. That message is studied in the teachings of Christ, of Paul, of the Johannine writings, of the Eastern Church, of the Western Church, of the Reformers, of the Early Friends, and of the Christianity of the twentieth century. One feels the thrill of a true sympathy and a genuine experience running through the entire work and so keeps up the sense of appreciation even where he is unable to accept the author as truly interpreting the facts. He frankly locates himself critically among the modern