

is laid on the human ideal realized in Jesus, but it is not overlooked that His supreme value is to be sought in that in Him God became human. Here the author comes close to the Unitarian exaltation of humanity (p. 59), but guards his statement within the paragraph. The conception and interpretation of Jesus moves on a high plane throughout the discussion. The devout spiritual tone is gratifying. The scholarship is of the first order. The style is noble and the work is in all respects a notable one in its field.

W. O. CARVER.

**Protestant Thought Before Kant.** By Arthur Cushman McGiffert. New York. Scribner's. Pages 261.

This small volume is altogether admirable. It is marked by a clearness of insight, comprehensiveness and firmness of grasp and lucidity of statement that leave little to be desired. The subject is important and the author's acquaintance with the original material as well as with the most notable works in this field is thorough. The introductory chapter deals with the general characteristics of Christianity in the Middle Ages and the eve of the Reformation as preparatory to the body of the work. The remaining chapters are devoted, one each, to Luther, Zwingli, Melancthon, Calvin, the radical parties of the Anabaptists and Socinians, English Reformation, Protestant Scholasticism, the Pietism of Germany, England and New England, and Rationalism in England, France, Germany and America. The author's treatment of Luther and the Radicals is on the whole the best, while the chapter on Rationalism is much the longest and most detailed. The author's sympathy with this school of thought is very apparent, but he is fair, unusually so, to all parties.

The title of the book is much broader than its contents. It is not a history of Protestant thought before Kant, but of the theological thought in that period. Even in this restricted field the author has confined himself for the most part to the great names in the course of theological development. This was obviously the best disposition which could be made of the

limited space at the author's disposal, but the title should have been brought into harmony with the contents.

W. J. MCGLOTHLIN.

**The Divine Reason of the Cross.** A study of the Atonement as the Rationale of our Universe. By Henry C. Mable, D.D. New York. Fleming H. Revell Co.

In ten chapters, and 184 pages, Dr. Mable presents an illuminating and vigorous treatment of a very mysterious yet fundamental doctrine. The cross is the exhibition of the purest love and the highest reason. The vicarious and redemptive principles are the ground work of the universe. The Cosmos is pervaded with the life which reaches its sacrificial climax in Calvary. The titles of the chapters will indicate the scope of the work. The Cross and Highest Reason, the Universe Redempto-Centric, the Reconciled Antinomy in God, The Father's Sharing Calvary, the Divine Mediation Unique, the "Cross" as Watchword, Superabundance of Grace, the Moral and Forensic One, the Evangelical Principle, Faith and Philosophy Congruous.

Dr. Mable has a strong grasp on the deep things of God, and gives us an insight into the profound and vital depths of the atonement of Christ which are often either overlooked or rejected. Many will be grateful to the author for a treatise so sane and strong, so spiritual and Scriptural.

BYRON H. DEMENT.

**The Theology of the New Testament.** By Walter F. Adeney, M.A., Professor of New Testament Introduction, History and Exegesis, New College, London. London. Hodder and Stoughton.

The Theology of the New Testament receives at the hands of Prof. Adeney a brief, able and comprehensive treatment. The teaching of Jesus Christ is considered in its bearing on the Kingdom of God, the Person of Christ, the Revelation of God, the Gospel, Redemption, Conditions of Membership in the Kingdom, the New Ethics, and The Future.

The Kingdom is not territorial and temporal but spiritual and eternal, and destined to become universal. Regeneration is the vital condition of membership. Christ carried out in pre-