

The closing chapter deals with the effects of Christ's death in the redeemed life, and is entitled "Reconciliation Realized in Human Life". Here Dr. Denney traces the stages of experience through which the sinner passes from the moment of repentance and faith, through which he is justified, over into the life of sanctification and the final life of immortality and glorification. The author insists strongly that assurance of salvation is one of the immediate fruits of justification and is a fundamental need in the Christian life. He inveighs strongly against the alleged conflict between the so-called "fornic" and "vital" elements in Paul's doctrine of justification. He says that saving faith implies a living union between the sinner and Christ, and that there can be no such thing as a mere artificial justification, apart from the life which grows out of the union with Christ.

The book is to be commended most heartily. It is an exceedingly able exposition of a central doctrine of Christianity, and will be found stimulating and helpful to every thoughtful reader.

E. Y. MULLINS.

IV. WAR LITERATURE AND MISCELLANEOUS.

Philosophy and the War. By Ralph Tyler Flewelling. The Abingdon Press, New York and Cincinnati, 1918. 74 pp. 60 cts net.

Contrary to the popular opinion, philosophy and theology are among the most practical of all forces which shape civilization. In the 74 pages of this booklet the author makes very clear the sharp clash of two philosophies in the present war. On the side of the Allies Personalism, and on the side of the Central Powers Imperialism are in deadly combat. The author holds that no philosophy and no civilization which fails to recognize the central place of personality can satisfy. Germany disregards personality in every phase of her civilization. Against her are arrayed those nations which put men above things; human welfare above institutional forms. The system which disregards personality develops the superman with his excessive selfishness and "frightfulness" in war and peace. An individualism which is thus self-centered produces a Hohenzollern dynasty and a system of Kultur which compromises every high interest. A regard for personality on the other hand works for democracy for human rights and for true progress. The discussion is clear, convincing, timely, and valuable.

E. Y. MULLINS.