

The Mystery Religions and the New Testament. By Henry C. Sheldon. 1918, The Abingdon Press, Cincinnati and New York. 153 pp. 50 cts.

A good handbook on this subject was needed, and Professor Sheldon has provided it. The larger work of Kennedy, *St. Paul and the Mystery-Religions*, is beyond the reach of many who will welcome the clear and forceful discussion in this volume. The author shows that it is overstraining the language of the New Testament to read sacramentalism in it.

A. T. ROBERTSON.

Christ's Coming Again. By Thomas Voaden, Author of "Christianity and Socialism". McClelland, Goodchild and Stewart, Toronto, 1918. 279 pp.

In this book there is much to commend. The objections to modern pre-millenarianism are forcefully and, on the whole, fairly stated, and the whole book is infused with a moral earnestness and a zeal for individual and social betterment which is tonic. Its effectiveness will be marred for many by the author's contention that we have no promise of any coming of Christ other than His spiritual comings. To reach this end, much of Christ's teaching is reinterpreted, the parables of the "Marriage Feast" and the "Ten Virgins", for example, are understood as wholly fulfilled in the history of times like our own, and the teaching of Jesus as to the Judgment (Matt. 25) is also applied to every generation of men, having no application to a general judgment. But while the attempt is made by such reinterpretation to maintain the continued trustworthiness of the words of Jesus, no similar attempt is made to save Paul's face: on the contrary, his teaching is frankly set aside as an error which he shared with other men of his time. This leads the author to a discussion as to the authority of Scripture and of what it is left to Christians if such a view of its errors is accepted, a discussion which, of course, lies wholly outside the natural course of thought of the book. It may not be surprising that the over-literalizing now so prevalent on the part of present-day pre-millennialists and the nature of some of the ideas which are so positively attributed to some of the writers of the Bible should lead in turn to an over-spiritualizing in interpretation and to a reaction toward a different view of the trustworthiness of Scripture, of both of which this book is an example. But however natural, not to say inevitable, this situation, it is none the less sad: two errors never make even one truth, but always remain two errors.

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