

low our authority. Particularly would one think he should have been more discriminating in the handling of the processes of apotheosis and incarnation. At some points he seems to regard the two processes as almost indistinguishable, while in other connections he is clear enough. The reviewer thinks that the incarnation idea of the Orient met and supplemented an apothesizing development in Rome. This helps to explain the earlier and more extensive adoration of the Emperors in the provinces. The proofreader was not always alert and there is an occasional slip by the author, as when he makes 27 B. C. two years earlier than 29 (p. 69); and when the use of the term emperor (p. 88) is an anachronism, if, as presumably, it is used in the political and not the strictly military sense.

The fine scholarship and the poise of the book commend it as a great help to all who would get the bearing of this *cultus* on the rise of Christianity. Of course one must know the general religious condition of the Graeco-Roman world or one may get an exaggerated view of the hold of emperor-worship on the people.

W. O. CARVER.

Progressive Religious Thought in America. By J. W. Buckham. Houghton, Mifflin Co., New York and Boston, 1919. \$2.00.

Dr. Buckham has given us here an exceedingly interesting account of the leaders of what is known in America as the liberal theology. He begins with Horace Bushnell, whom he calls the leader of the emancipators. Then he deals with T. T. Munger, who defined and related the new theology. This is followed by an exceedingly interesting chapter on George A. Gordon of Boston, whose service to the cause was that he universalized the new theology. This is followed by an outline account of President W. J. Duker, of Dartmouth College, who presented the new theology in action; and this by a discussion of E. G. Smyth, who was a leader in the Andover theology, and then a sketch of the late Dr. Washington Gladden, who presented the social side

of the new theology. Then follows an account of Newman Smyth, a later representative of the school.

These sketches are followed by a forecast of the future of theology in America. The style is very interesting, and the entire discussion is filled with interest for every alert theological student and preacher. Of course, the conservative type of theological thinker will not accept all the positions set forth in this volume, but Dr. Buckham himself does not give an indiscriminating endorsement of all the positions which he presents. He finds fault with the new theology in that it is too optimistic. It has underestimated sin, and has failed to adequately grasp the idea of the atonement. He insists properly that religious experience must be studied. It must also be studied psychologically, and he maintains that there must be an enlarged recognition of personality in the whole theological realm.

For one who desires a very interesting account of the liberal theology this book will prove interesting and helpful.

E. Y. MULLINS.

An Outline of New Testament Theology. By D. F. Estes. Philadelphia, Judson Press.

The volume before us was originally lectures delivered by Dr. Estes to his classes in Colgate Theological Seminary. It is an outline study of the Biblical Theology of the New Testament, as the title indicates. The book is a very clear and scholarly and satisfactory setting forth of the teachings of various writers of the New Testament on the cardinal doctrines of the Christian Faith. The present volume is a new edition.

The general theological standpoint of the author may be ascertained from the eighth chapter, in which he discusses the basis of salvation. He holds that the death of Christ was an essential part in the original purpose of Jesus. It was in no sense an afterthought forced upon him by circumstances.