

objective is posited mainly on such objective personality's being essential to reality in experience. Similarly the great religious ideals of immortality and redemption stand within misty shadows.

This work, as others of great thought power in recent years, misses the road to religious security by reason of a confusion growing out of the comparative study of religions. This study is most important, is essential for any adequate grasp of religion. But until one has come to terms with one's own reason amid all the various experiences, doctrines and forms which this vast field affords, one cannot but hesitate and vacillate at crucial points in the growth of experience and knowledge.

Christianity and its Christ are apt to be held in a common grouping of religious ideals wherein they must be put as parts in an evolutionary process. One thus fails to grasp the essential content of the Christ and of his religion. Paul and John, in less measure the author of Hebrews, grasped in a wonderful way the modern thought problems of the spiritual life, and they interpret the Christ in universal terms which more than meet all the needs of the modern awakened spirit while at the same time they hold firm grip on the concrete personal Christ.

It is here that some of the foremost writers fail to understand the New Testament interpretations and fail to reach any stable solutions of their problems. The present book is of this class. Yet it is a book of great depth and sweep and one that will render fine service even to such as have in a way gone beyond it. It is good to follow, feelingly, not to say gropingly, along the way of the search for satisfaction for the soul. It is a broad way earnestly investigated in this work. The "narrow way" into the full reach of satisfaction the author does not find.

W. O. CARVER.

God in Christ Jesus: A Study of St. Paul's Epistle to the Ephesians.
By J. Scott Lidgett, M.A., D.D., Warden of Bermondsey Settlement, Author of "The Spiritual Principle of the Atonement," "The Fatherhood of God in Christian Faith and Life," "The Christian Religion: Its Meaning and Proof," etc. London, 1915. Charles H. Kelley, xi-388 pp. 5s. net.

Let me say at once that for a comprehensive and profound view of this Epistle no other work equals this. It is not a work of detailed exegesis but one that seeks to grasp the subject and Paul's method of expounding and applying it.

Dr. Lidgett feels bound to note Romans as "the sole exception" when he says that the scope of Ephesians is "wider than that of any other apostolic writing," but he treats it as wider with no exception. And in this he is eminently correct. It has long been the custom to say that Romans is most comprehensive and most profound and our author gives verbal adherence to this ancient error, but in his discussion he sees quite clearly that Ephesians is not only "the final statement of Pauline theology" but is even "the crown and climax * * * of the New Testament as a whole."

The subject which Dr. Lidgett finds for the Epistle—"God in Christ Jesus"—is essentially correct, especially in its elaborate form as given in the body of the book, although the form in which Paul himself conceived it seems to me to be given in 4:1, where he turns from the exposition to the application of his theme and by a play on words and by his connections reveals his theme. We can preserve this play on words by translating: "I therefore, * * call you on to live worthily of the *calling* where-with ye were *called*." So that the subject is "God's calling of a new humanity in Christ Jesus."

There are details of interpretation in which it seems to me the author has not come to Paul's standpoint. There is no epistle in which the traditional interpretations have been relatively so superficial as in this one, and our author has not at all points freed himself from the traditional way of looking at certain great sentences. For example the context makes quite clear that "each several building," which at the end of ch. 2 is said to be built into the one "holy temple," is conceived on a racial basis and does not signify separate church organizations as nearly all seem to think. The effort to interpret Paul's illustration of the marriage relation between Christ and the Church by bringing together similar illustrations is a faulty method and in this case misses the point widely. Again the author holds to the idea

of "our inheritance from God" in 1:13f, although seeing that elsewhere Paul in this Epistle thinks of what God inherits in the redeemed through Christ.

In particular does Dr. Lidgett fail to appreciate the form of Paul's conception of "the fullness," so prominent in the Epistle, because he takes no account of the philosophical use of the term which influenced Paul in its choice. Going quite beyond the usual views, our author still does not grasp fully the idea of the limitless Messianic love presented in the second part of ch. 3.

But while one may differ in details, one still cannot but be profoundly appreciative of the insight and range of this most noble discussion of the great masterpiece of Paul's interpretation of Christianity.

The primary emphasis on the spiritual aspects of the Church and the rejection of all formal and ecclesiastical ideals of "the ministry" are as true and as gratifying as they are unusual and surprising in an Anglican clergyman. This part of the work is worthy of careful study by all. The "high church" element is found in all denominations and needs such incisive teaching as this to reveal to spiritual minds the true spiritual nature of our religion. Again, I would emphasize my appreciation and commendation of this valuable volume.

W. O. CARVER.

The Problem of Knowledge. By Douglas Clyde Macintosh, Ph. D., Assistant Professor of Systematic Theology in Yale University. New York, 1915, The Macmillan Co., xviii+503 pp. \$2.50 net.

It is long since so daring an undertaking has come from a philosophical writer. Epistemology necessarily involves a philosophy. This our author clearly apprehends and boldly assumes. In the end he comes out on a clearly defined philosophical principle, although it is very properly stated with brevity in this volume.

The work for any proper criticism demands a wider acquaintance with the details of the history of philosophy and more time