

and intelligent affirmation and appreciation of the unique grandeur of the Biblical doctrine of Jehovah. This is a tonic and refreshing.

J. H. FARMER.

The Christian Message and Other Lectures. By Principal James Iverach, D. D., United Free Church College, Aberdeen, Scotland. The George H. Doran Company, New York, 1921. 318 pp. \$2.50 net.

Principal Iverach, one of Scotland's ablest theologians, has presented here a very strong and timely series of addresses to his students at the close of each session, and other sermons of note. Dr. Iverach is a profound student with a powerful grasp and puts things clearly and convincingly. It was a fortunate lot of students who had the privilege of hearing these addresses. They would make a splendid gift to any young minister, especially those just finishing their training. And older ministers will find here much to stimulate their interest and strengthen their faith.

A. T. ROBERTSON.

III. MORAL PHILOSOPHY.

Moral Values and the Idea of God: The Gifford Lectures Delivered at the University of Aberdeen in 1914 and 1915. By W. R. Sorley, Litt. D., LL. D., Fellow of the British Academy, Knightbridge Professor of Moral Philosophy, Fellow of King's College, Cambridge. Second Edition, 1921, Cambridge, at the University Press; New York, The Macmillan Company. XIX and 527 pp.

In several ways here is a notable book. In the first place it is good to see a second edition so quickly called for of so serious a work in philosophy. This is all the more notable when we discover that we are dealing with a course of thought calling for unusually sustained attention to appreciate its cogency and systematic unity. In this matter, however, we have to thank the author for a style of expression that makes reading about as

easy as such writing can be. And, in truth, ought we not to get over the feeling that philosophy must be hard reading? If it be so either reader or writer is to blame, usually both.

But to me the most striking thing about the present lecture, in view of its eager reception, is that it represents, measurably but markedly, a return to deductive reasoning. All too long and all too widely has it been accepted as a dogma of finality that we were done with the day of *a priori* thinking. That there has been much self deception in this matter is clear enough to any who have given serious thought to the processes of modern thinking, real thinking, that is. Nor am I overlooking that there will be those to question my statement that this book is a deductive work. In form it is only partially so, but it does not seek to evade the fact, as one often finds books doing in this "inductive age."

There is an element of inspiring novelty in the whole discussion in this—that it proceeds on the declaration that Science deals with the general and is concerned with "the individual existent" or "individual case" only for illustration or proof of the general principle; that history is concerned with the individual, requiring, to be sure, general concepts and universal principles, but only in aid of its purpose, viz., to understand the individual. Now this thing of understanding brings us into the realm of philosophy, and when we understand we are interpreting reality. Here, then, do we come upon the startling position, as true as startling, that all reality is individual, and that all individuality is real, can be complete individually only on the assumption of reality.

Now the very function of philosophy is to get us in touch with reality, with ultimate existence. This existence, to be existence at all, is individual, "ultimate reality is an (sic!) individual." This last statement will provoke and abundantly repay reflection. All this means that so far from seeking a mere ultimate "Ground of Being," it is our business to find being and that we shall find it individual. This is again to declare that personality is the ultimate, both causal and final.

Now suppose we analyze this concept of personality. All reality is made up of natural order, with its principle of causation; and of values. But values speak always and inevitably of moral order and ends. All the personal possessions, in the real sense of personal possession, are such by reason of valuations. Valuation is bound to be interpreted, to be intelligibly spoken of, in terms of moral personality. This involves, of course, a moral universe, and this, in turn, God.

All of which is just the approach to Theism through the moral evaluation of self-hood. Religion thus becomes the attitude of limited and localized self-hood toward a universe that is a personal realism. The problem of evil arises, and its explanation, or, to be more exact, suggestions toward its explanation, move from the standpoint of growing self-hood in relation to a perfect real. That the suggestions here reach only partial completeness is clearly apprehended by the lecturer. He faces quite frankly the further problems that arise, and as modestly accepts the difficulties, offering such suggestions as should lead to measurable satisfaction.

The work is a most worthy attempt to construe the whole order of existence rationally on the basis of Moral Realism. Ward's *Realm of Ends* was the first great attempt in this line. Bowne helped in the way of pregnant suggestion. Sorley has not wholly met the need. That is asking more than we can hope for. It must ever remain that "here we see through a glass darkly," and "know in part." Sorley leads through a careful consideration of the whole field of ethics and ethical systems, and through the principles of philosophy. He considers the historic arguments for "the existence of God," and he deals frankly with the modern conception of "a growing God," to reject it on necessary grounds. Pluralism is likewise laid to rest.

All in all we have here a work of the first order in thinking, and a noble effort to re-establish philosophy in the midst of our modern thought life.

W. O. CARVER.