

tion, the need of redemption. His theory is beautifully simple. It leaves no difficulties. The view is not novel. Scores of books are issuing from the press advocating it in substantially the same form. Meantime humanity and those scholars who are interested in religion for its own sake are solving the problem in a far deeper and more successful way, and without any clash with anything legitimate in modern thought.

E. Y. MULLINS.

**Die Prinzipien der deutschen reformierten Dogmatik im Zeitalter der aristotelischen Scholastik.** Von Lic. Paul Althaus. Leipsic, 1914. A. Deichertsche Verlagsbuchhandlung, Werner Scholl. M. 7.50.

The writer gives us here a valuable review of the fundamental principles of the reformed dogmatics under the influence of the Aristotelian logic. Out of the simple emotional and unphilosophic theology of the reformation era itself there inevitably arose the tendency to rationalize all doctrines into elaborate systems. We have in this volume a very suggestive and valuable historical survey of the movement. The first section discusses the relation between philosophy and theology; the second the relation between reason and revelation; the third the doctrine of religious certainty. Perhaps for the modern reader the third section will have the greatest vital interest. It deals with questions which in their modified forms are burning questions of today. Certainty regarding salvation, and certainty regarding the Scriptures are the two branches of the general teaching. The author concludes that there was a decline in the vital elements of theology when the rationalizing tendency became dominant, but recognizes the inevitableness of the movement, which was simply thought grappling with the deeper problems of religion.

E. Y. MULLINS.

**The Son of Man; Studies in the Gospel of Mark.** By A. C. Zenos. Charles Scribner's Sons. New York, 1914. 137 pp. 60c net.

Jesus as the Son of Man was foreshadowed in the Old Testament as the King of goodwill, with the higher human qualities, as contrasted with the brute force of ancient kingdoms.