not in sympathy with the "reduced Gospel" which leaves out the characteristic Christian teaching. Sometimes one is impressed that the author is struggling between an evangelical and a sacramentarian interpretation, as in his essay on the Real Presence. But as previously remarked he is in the main spiritual and illuminating in his statements of Christian truth. It is a strong and edifying series of studies.

E. Y. MULLINS.

Basic Ideas in Religion, or Apologetic Theism. By Richard W. Micou. Edited by Paul Micou. Association Press, New York, 1916. 496 pp.

Professor Micou suggests his fundamental point of view in the following statement in the Preface: "The writer trusts his own position will be made plain, that Christianity is essentially the response of the spirit in faith and self-surrender to the revelation of God in Christ, and not the conclusion of any process of intellectual analysis and reasoning, though such work of the intellect is indispensable to the religious leader who would sympathize with the sad questionings of honest doubt and meet the assault of philosophical and scientific unbelief."

The aim of the author is to state the fundamental grounds of the Christian belief in God and immortality. There is no attempt to cover fully the ground of Christian evidences. The problems connected with the New Testament revelation of God in Christ are not formally discussed. There is however a very thorough presentation of the main arguments for the belief in God. The author reviews opposing theories and denials. He discusses many phases of modern scientific and philosophic theory, exhibiting an easy mastery of the material. Part I deals with the idea of God. He devotes considerable space to the various forms of the older arguments for God's existence and gives an illuminating section to Organic Evolution in relation to Theism. The writer has evidently been a very careful and thorough student of evolution. This is evident in the multitude of details which he sets forth in his main argument and in the footnotes.

Part II deals with the Spiritual Idea of Man. He devotes an interesting chapter to the universal belief in immortality, another to the philosophic analysis of the sources of the belief; another to the witness of conscience, and yet another to the witness of the heart as seen in the facts. In the chapter on the witness of the heart a great many quotations are given from many of the great poets. Indeed this entire chapter is one of the best in the book and makes a powerful appeal to the consciousness of believer and unbeliever alike.

The latter part of the volume is made up of notes which discuss a great number of related topics. Among these are a criticism of Darwinism; Instinct; The Ontological Argument Analyzed; Christian Science; The *a priori* Argument for Miracles; Brain and Personality, etc. A copious Index follows at the end.

Dr. Micou was a clear thinker, a scholar of wide attainments, and a forcible writer. The volume before us covers as completely and as satisfactorily as any recent volume the main topics discussed. It is true that in our day the emphasis has gradually been transferred from the purely intellectual to the more experiential side of apologetics. But it will always remain necessary to restate the fundamental grounds of Christian belief from the point of view of scientific and philosophic unbelief. Volumes of this kind therefore have a permanent place in our apologetic literature. No doubt this work of Professor Micou will prove an exceedingly useful guide to many who seek light on the greatest of all themes of human thought.

E. Y. MULLINS.

What Jesus Christ Thought of Himself. By A. P. Stokes. New York. Macmillan Co., 1916. 114 pp.

An effort is here made to ascertain by a study of the consciousness of Jesus what Jesus thought regarding Himself. The book is an exception to a multitude of books on the same general theme in one important particular. It permits the Gospels to tell their own story, to bear their own witness. The author is sympathetic with modern critical methods. He exhibits nothing of the ''hide