of his conclusions in Part II. In his chapter on the Holy Spirit and Divine Immanence he insists upon the transcendence of God and shows that the New Testament teaching as to the Spirit involves more than the modern pantheistic doctrine of immanence which would confine the Divine action to the order of nature. In the chapter on the Holy Spirit and Development he recognizes the principle of development but repudiates Newman's theory and holds that development must be in harmony with original Christianity under the Spirit's guidance. In his discussion of Modernism he shows how inconsistent the modernists are in the Roman Catholic church, when they adopt the premises of modern rationalism. In the chapter on the Holy Spirit and Intellectualism he maintains that the spiritual life is a donation to us, something brought to us by the Spirit, not an unfolding of our independent consciousness in our quest for truth.

There is a section devoted to notes following the main text, a rather too brief bibliography, and a good index of subjects and authors. This book will be welcomed by a wide circle of earnest and devout students as a genuine aid in their effort to grasp the Biblical teaching as to the Holy Spirit in its modern application.

E. Y. MULLINS.

The Biology of the Cross. By J. Benjamin Lawrence, M.A. Fleming H. Revell Company. 128 pages. 75 cts.

The volume consists of six lectures delivered at the Southwestern Baptist Theological Seminary. The titles show the general line of thought: The Biology of the Cross; Christ the Head of a New Humanity; The Embryology of the New Life; The Psychology of Faith; Spiritual Growth; The Cross of Christ the Mission Imperative. The author is evidently largely indebted to Drummond's "Natural Law in the Spiritual World," and his little book is a worthy sequel to Drummond's, written in the light of the later psychology. It can be very heartily commended to all thoughtful people who are desirous of understanding Scripture and the vital facts and processes of Christian experience. It would be a capital thing for Young People's Unions to make this the subject of a six weeks' course of lessons or to

have it as side-reading for their study of Dr. O. C. S. Wallace's excellent book on "What Baptists Believe." It is a book of unusual freshness and merit, especially in its discussions of faith, the new birth, and the relation of the Cross to these and to forgiveness of sin.

J. H. FARMER.

Die Theologie der Gegenwart. VIII Yahrgang, Heft 1. Systematische Theologie, von Professor D. R. H. Grützmacher in Erlangen. Leipzig. A Deichert'sche Verlagsbuchhandlung. 1914. Preis des Yahrgangs (6 Hefte), M. 3.50.

This issue contains a general survey of systematic theology in Germany, with a supplement giving a similar survey of recent theological literature in countries north of Germany, issued chiefly from Stockholm. There is a great variety of writers brought under review, and nearly all phases of theology: The problem of the Person of Christ, Science and Religion, Roman Catholic Morality, etc., etc. It will prove very valuable to the reader who desires a brief, suggestive and comprehensive survey.

E. Y. MULLINS.

Nature and Cognition of Space and Time. By Rev. Johnston Estep Walter, author of "The Perception of Space and Matter" and "The Principles of Knowledge." Johnston & Perry, West Newton, Pa. 1914. 186 pages. $1.35 postpaid.

The author deplores the displacement of *realism* in philosophy by *idealism,* in this country. He recognizes the all but complete change in learned circles but regards it as superficial and unoriginal. It is not the result of a thought revolution, but is an unthinking "flop." He hopes to see realism restored, howbeit recognizing that at present realism has scant courtesy at the hand of philosophers. In his "Principles of Knowledge," reviewed by us on its appearance, he seeks to recover us from the Kantian errors. In the present work he assails one of the most striking features of present-day idealism. It hardly seems to me that he assails it in its citadels of strength, however, as in the