

His interpretation of rationalism is splendid and will set some to thinking on correcter lines about this factor in the development of Christian thought; but Dr. Cross errs in praising rationalism too highly as a sane interpretation of Christianity. Our modern psychology teaches us that understanding is not to be gained by intellectualism working apart from emotion and volition. So while appreciating the worth of Christian rationalism we must also keep in mind the defects of its procedure in setting its work over against the feelings and the will. Elsewhere in his work Dr. Cross partially recognizes this but fails to attend to it in his chapter on Rationalism.

One might expect to find socialism as one interpretation of Christianity. This is made a feature of Evangelicalism which is taken to include the various items of "Modernized Protestant Christianity".

While lacking at some important points, the work is singularly well balanced and is a notable contribution to current Christian interpretation.

W. O. CARVER.

Religion—Its Prophets and False Prophets. By James Bishop Thomas, Ph.D., Professor of Systematic Theology in the University of the South, Sewanee, Tenn. New York, 1918. The Macmillan Company. xvii+—256 pp. \$1.50.

Here is a volume of very mixed value. The clear discernment of the spirituality of essential Christianity, the vigorous, consistent argument and appeal for recognizing Jesus Christ as representing God truly in insisting on a universal gospel because God is the God of all men and not an autocratic despot playing favoritism among races, nations or tribes is very fine.

When the author comes to Paul he shows himself incapable of appreciating him. He sets him down as a narrow devotee of a cult idea of Christianity and praises Royce as over against Paul. The author largely but not completely understands Royce but is very far from understanding Paul.

Right sharply and well does Dr. Thomas draw the distinction between the evolutionary system in religion and the evangelical ideal of Heaven to be made triumphant on earth. He says that the Christian doctrine of the Kingdom of Heaven must prevail or "the evolutionary doctrine will see to it that the past and present Hell on earth shall be perpetuated". "There is no middle ground * * * The neutral is already an agent of Hell—a subject of the Empire of Evil."

With Luther and the other Reformers "so-called", he has scant patience thinking them slaves of Paul and so sectional and narrow.

In the matter of interpretation of Jesus and his teachings, the author presents us a singular mixture of radical higher critical views and

evangelical insight. He is a free lance when it comes to views of the New Testament. He adopts a general theory of the Gospels in harmony with current free criticism but has no canon for testing his views and no restraints. He is subjective and so wholly free.

It is a book, therefore, to stimulate, to evoke. For men who know how to use such a book this will prove very modern and very useful. Such as swallow books in capsule style or reject them *en bloc*, who must approve every sentence or reject the whole discussion, will do well to leave this one alone. But why should such men have books at all?

W. O. CARVER.

The Experience of God in Modern Life. By Eugene William Lyman, Professor of Philosophy of Religion and Christian Ethics, Oberlin Graduate School of Theology; Author of "Theology and Human Problems" and "God in the New Age". New York, 1918, Charles Scribner's Sons. ix-|-154 pp. \$1.00 net.

Personality, social progress in a democratic world, cosmic evolution; these are the three outstanding topics of the hour. Individual experience and human life in cosmic relations, these make up the curriculum of the school of present day humanity. Back of all and round about all is the thought of God, to be apprehended and appropriated, or to be rejected. The rejection takes on various forms the more important of which Professor Lyman deals with very frankly and fearlessly.

In accepting God, modern man thinks he must disconnect himself from the older interpretations of God. The modern apprehension of God has several forms, some, not all, of which our volume deals with. His own adherence is given enthusiastically to the idea of God as "Eternal, Creative, Purposive Good Will". The norm for interpreting our world is social development. Social development is achieved by conscious co-working with this Creative Good Will. How this applies in the understanding and the development of personality is the subject of the first lecture. The second shows the necessity for this conception if we are to have effective development of social democracy. The last lecture gives us this idea as necessary to any complete, consistent understanding of the cosmic evolutionary order. In each chapter rival views are dealt with in outline with frank and convincing vigor. In each chapter the vital reality of this Creative Will is shown to be essential to the full and satisfactory working of the idea. Thus the work is saved from any taint of pure subjectivity.

It would have been easy and pertinent to have emphasized more distinctly the personality of God, but this is fully implied. The recognition of the regenerative contact of the Creative Will within us making of us morally creative agents would have helped.