

Evil", which is a "Dualistic Solution"; the idea of "Conditional Immortality" which the author calls a "Mediating Solution"; and "Universal Restoration", the "Optimist Solution". The concluding chapter of "Review and Construction" is not so definite and positive as many will desire; but is clear as to the personal destiny of blessedness in God for all who appreciate God and eternal life.

Some extremely valuable material is found in the Appendices. "A General View of Eschatological Doctrine in Twelve Jewish Books" will enable any reader to get and consult these Apocalypses readily if they are at hand, or even lacking them to form a good notion of their teaching. The "Short Comparative Statement of Jewish Doctrine and New Testament Eschatology" on the various topics connected with the general subject is most valuable. Leading authorities representing all views as to "The Meaning of the New Testament Term Eternal" and citations showing the actual usage of New Testament writers, classical teachers and the Jewish books take us back to the sources. "Future Punishment in the Creeds" might have been extended but is an instructive survey. To the Indices of Subjects and Authors (non-Biblical) a third of Scripture Passages should by all means have been added.

The work should be most gratefully received by many who are profoundly interested in the subjects here so ably dealt with.

W. O. CARVER.

The Next Step in Religion: An Essay Toward the Coming Renaissance. By Roy Wood Sellars, Ph.D., Author of "Critical Realism", "The Next Step in Democracy", etc. New York, 1918, The Macmillan Company. 228 pp. \$1.50.

This is a book with which a Christian might well quarrel and with which a theologian might well be sarcastic. And yet it is a time to deal calmly and reasonably with all earnest workers for a better order in our human life. Dr. Sellars is a socialist, is frankly antagonistic to all supernaturalism, toward which he assumes an attitude of supercilious condescension toward the poor dupes of a slowly dissipating mist of superstition. He is in philosophy a realist of a certain type and is very cock-sure of his own positions in philosophy, economics, sociology and now religion. With all his erudition and oracular wisdom, he is still under forty.

Without being at all, even remotely, aware of it, the author rests directly on a materialistic foundation. When he writes with fine appeal of the opportunity of men generally to cultivate the spiritual values he seems all unaware that he has assiduously taught us that there are no spiritual values, for he has even denied the spirit. He

calls himself a humanist, but his philosophy and psychology alike have dehumanized our being. He has approached man on his spiritual side from the standpoint of historical ideas against which the author followed the rationalists in denial. From this standpoint "humanism" means anti-theism, and is mainly a negative conception. From the standpoint of sociology and general physical welfare the author's approach is human, constructive and positive and here his "humanism" is a genuine interest in men as such. He is an apostle of the rights and interests of men considered as equal in potentiality and to be brought to full privilege and full response to privilege of complete humanity. But always humanity is to be completed in time and in a this world order.

All this means that Dr. Sellars has learned nothing at all of the futility and failure of the materialistic conception of life from the great demonstrations of the war. And one cannot help thinking how desirable that a guide to young thought in university studies should have capacity for interpreting the inner meaning of current history, especially such history as the war. The German ideal is at the heart of this book.

Once more, the author is of that class which for two thousand years, now, have seen the power of Christianity in the life of men as a fact but have not been able to understand the reason for its influence and have set themselves with confident enthusiasm to demolish its claims. His method is very interesting. With constant claims of the critical shrewdness of our own times, asserted on almost every page, as over against the uncritical credulity of former times, we are treated to a series of as uncritical assertions as we could well imagine. In the chapter entitled "Do Miracles Happen?" for example, all sorts of prejudicial presuppositions and "a priori" reasons are given us. The actual testimony and details of no single Christian miracle are never touched. Then the author has the naïveté to remark: "The theological miracle is more deductive than inductive. I mean that it is a consequence of a dogma rather than an independently given fact. * * * Just the opposite is the case of science." That, after several pages of theory and dogma which render miracles impossible!

With "the Prophet of Nazareth" our author deals kindly (?) in twelve pages. "* * * Research has shown that practically all (sic) the most charming anecdotes which have come down to us will not stand critical examination." "Nothing has come out more clearly than just this fact", that "the views of Jesus" were "like those of his age". The sources are wholly unreliable for "Our modern Critical method had not arisen" in the days when they became current. Concerning Luke, for example, "Scholars are now agreed (!) from internal evi-

dence that it could not have been written until long after the fall of Jerusalem in 70 A. D." A statement which will greatly surprise all but a very few very radical scholars. The role of Jesus in early Christianity is explained by the "obvious" fact (?) that "His kinsmen were the leaders of the Christian community for several generations". As a matter of fact, "He was simply one of the dissatisfied few who are always to be found". "There are many such in our land today, sincere and passionate men who eat their heart out witnessing the course of events." Let us not forget that "We must always remember how late and biased our sources are". "Mankind will never know the details of his inner life; his doubts, hopes, decisions, indecisions are hidden from us in an obscurity that will never be completely lifted". Might we not hope for more lifting power from such acute and discerning modern critics?

When Jesus came into the midst of unforeseen tides of enthusiasm and hate he finally decided to try conclusions with the Jerusalem hierarchy ("probably" this is the explanation). "The people received him enthusiastically, but his opponents were too strong and clever for him". "It was only on the cross that he finally gave up hope. The heavens were dumb as they always have been and always will be." We would especially direct our readers' attention to the modest and scientific nature of these assertions. Concerning the burial and resurrection, "the traditional narrative is unquestionably mythical". Note the final force of argument in that scientific and critical word "unquestionably". The author closes his discussion of Jesus with a half-apologetic paragraph for the "relatively conservative" position he has taken in admitting that "such a person as Jesus ever lived". The book is full of such fine scholarship and "reasoning".

W. O. CARVER.

Christianity in Doctrine and Experience. By P. M. Buck. Methodist Book Concern, New York. 402 pp.

Dr. Buck has been for years a missionary in India, and this book was prepared in the midst of trying labors on the field to meet the need for instruction of native converts. It has proved very useful there and in other fields where Methodists are doing lasting work. As a systematic presentation of doctrine it follows the traditional method as to subjects. In plan, it is a series of questions and answers on the great Christian doctrines. Most of these receive a lucid and adequate treatment. One is impressed with the freshness of presentation from a man so busy and so far removed from library facilities. The subjects are handled largely from the Methodist point of view, but seemingly with a better grasp of truth than many of his brethren on