

grave, I will face it, when it comes.' ” The author seeks to introduce to the thinking of such a man considerations that he has left out of the account. That there is such a class and a large one is well known. That this work will appeal to them is easy to see. There are three divisions: the significance, the possibility, and the assurance of immortality.

The work is dignified and forceful. The reader will never feel that the author is dealing with him on any but the most rational, sober lines and he will feel a genuine sympathy all the way. It is a book well worth while.

W. O. CARVER.

The Ministry of Evil and a Study of the Future Life. By Chas. W. Millen. Sherman, French & Co. Boston, 1913. Pp. 149. \$1.00 net.

God is not responsible for evil, but He overrules and uses it. Neither in its active nor in its passive forms will it permanently exist in the universe. All sinners will finally be saved and even Satan will cease his opposition to God. This is told in verse. Then follow “Replies to Critics” in which many relevant points are discussed.

In the “Study of the Future Life” it is held that there will be many resurrections in the next life, each raising us to a higher plane of spiritual experience and power. There is no Biblical warrant for either of the views expressed, except by means of a very partial and fragmentary use of the pertinent texts.

E. Y. MULLINS.

The Evolution of a Theologian. By Stephen K. Szymanowski. Sherman, French & Co. Boston, 1913. Pp. 350. \$2.00 net.

An Anglican rector in his mental struggles encounters Tolstoy's statement that “there is nothing absolute.” He gradually renounces belief in God, adopts the theory of the relativity of all knowledge, and becomes an agnostic. He gives up the ministry and starts a new organization which pursues “goodness for goodness' sake.” Evidently this rector had no real knowledge of religion, else he would have found in it a point of contact and