

out the essential characteristics of the mystical type of Christianity under such chapter headings as "The Inner Way," "The Kingdom within the Soul," "Some Prophets of the Inner Way," "The Way of Experience," "A Fundamental Spiritual Outlook," "What Does Religious Experience Tell Us About God?" In large part the book consists of comments upon the character and words of Jesus, showing profound insight into the inner life of the Master.

It is good in these days of social struggle—between hostile nations and conflicting economic classes—these days when outward action and economic efficiency and material or intellectual achievement are emphasized so strongly, to turn aside from the clash and noise and, under the leadership of a man like this, take an inventory of the Inner Life. One feels that the clangor of the world is shut out while he listens to the "still small voice" that may be heard in the secret chambers of the spirit.

But Dr. Jones recognizes fully that there can be no inner life without an outer; that mystical religion implies a social religion. But he feels, and surely he feels rightly, that just now it is well to direct attention for a time to the reality that is central and eternal, and which we come face to face with in the inmost depths of the soul. I wonder if many people will read this book in these strenuous days? It would be good for them, if they would.

C. S. GARDNER.

The Christian Ethic of War. By P. T. Forsyth, M.A., D.D. Longmans, Green and Co., New York, 1916. 196 pp. Cloth, \$2.00.

This work is thoroughly characteristic of Dr. Forsyth. There is rugged thinking, moral passion, and striking expression. It is not easy reading—there is over-lapping and repetition, and the course of thought seems often to fold back on itself; yet there is progress from chapter to chapter, and the sentences scintillate all along the way.

It is a most timely book, and is highly calculated to promote right thinking on the war, the world situation and the Christian attitude and duty in relation thereto. The moral worth and grandeur of the Atonement, its centrality in the Christian re-

ligion and its might as creative of the Kingdom of God and the New Humanity are impressively set forth. "It is the greatest moral Act of Time or Eternity, it is the greatest Act of a holy God's creation; and the very source and norm of all ethic universal and eternal."

Here is the author's own summary of the discussion in the opening paragraph of the closing chapter:

"The drift of our plea has been this, Christianity on its ethical side is regeneration. Regeneration is by a way of Justification. Justification is righteousness by Grace. Grace is the merciful act of the holy love facing defiant sin and not responsive love. Being the great Act of the holy love, it and its justification is the action of the absolute righteousness of the eternal and immutable morality. And it deals with actual man at his moral centre. It is God's historic treatment of the sinful conscience, of the race as it historically is. It is the greatest moral Act of Time or Eternity, the most real and creative. The second creation is much more creative than the first because it meets not a material chaos but a moral crisis. Being so ethical and so historic it has in it, therefore, the last moral principle of history and human affairs. And its revelation and principle in the historic Cross is the focus of Christian ethic, especially on the public scale, which the Sermon does not touch."

Intensely interesting and illuminating are his references to Pharisaism, the dream of Israel, passive resistance, pacifists, idealism, Germany, etc. How one wishes that the great truth here expounded could be thrown in simpler form that the multitudes might read it! For it richly deserves wide reading and would richly reward the reader. It points the way to the better day. May it be heeded.

J. H. FARMER.

In View of the End. A Retrospect and a Prospect. By W. Sanday, D.D., Lady Margaret Professor of Divinity, Oxford. The Oxford University Press, New York and London, 1916. 1s.

Dr. Sanday's fairness of mind is shown in the restraint with which he handles the war. He states both sides clearly and calm-