

tion, the need of redemption. His theory is beautifully simple. It leaves no difficulties. The view is not novel. Scores of books are issuing from the press advocating it in substantially the same form. Meantime humanity and those scholars who are interested in religion for its own sake are solving the problem in a far deeper and more successful way, and without any clash with anything legitimate in modern thought.

E. Y. MULLINS.

Die Prinzipien der deutschen reformierten Dogmatik im Zeitalter der aristotelischen Scholastik. Von Lic. Paul Althaus. Leipzig, 1914. A. Deichert'sche Verlagsbuchhandlung, Werner Scholl. M. 7.50.

The writer gives us here a valuable review of the fundamental principles of the reformed dogmatics under the influence of the Aristotelian logic. Out of the simple emotional and unphilosophic theology of the reformation era itself there inevitably arose the tendency to rationalize all doctrines into elaborate systems. We have in this volume a very suggestive and valuable historical survey of the movement. The first section discusses the relation between philosophy and theology; the second the relation between reason and revelation; the third the doctrine of religious certainty. Perhaps for the modern reader the third section will have the greatest vital interest. It deals with questions which in their modified forms are burning questions of today. Certainty regarding salvation, and certainty regarding the Scriptures are the two branches of the general teaching. The author concludes that there was a decline in the vital elements of theology when the rationalizing tendency became dominant, but recognizes the inevitableness of the movement, which was simply thought grappling with the deeper problems of religion.

E. Y. MULLINS.

The Son of Man; Studies in the Gospel of Mark. By A. C. Zenos. Charles Scribner's Sons. New York, 1914. 137 pp. 60c net.

Jesus as the Son of Man was foreshadowed in the Old Testament as the King of goodwill, with the higher human qualities, as contrasted with the brute force of ancient kingdoms.

Jesus as Son of Man recognized and condemned sin, and by his death removed it as a barrier between God and man. He taught that institutions are for the service of man and that their value is to be appraised on this principle. He did not need redemption, hence His redemptive ministry could take the form of a ransom for others. This was the culmination of His redemptive activity.

As Son of Man it was necessary that He suffer death. This was the expression of His will of complete dedication to the redemptive end of His mission. He triumphed in the resurrection. His second coming may be conceived in various forms. But it means the increasing nearness, reality, and power of Christ. The discussion is brief but illuminating and helpful in a practical way to the earnest reader. It necessarily raises questions which cannot be answered within the given limits. We commend it as a devout and scholarly epitome of its great theme.

E. Y. MULLINS.

Christianity and Ethics: A Handbook of Christian Ethics. By Archibald B. D. Alexander, M.A., D.D., Author of "A Short History of Philosophy," "The Ethics of St. Paul," etc. New York: Charles Scribner's Sons, 1914. xii+257 pp. 75c. net.

Postulates, Personality, Character, Conduct: these four general topics under which Dr. Alexander's discussion is arranged show at once a comprehensive and correct grasp of his subject and invite to the splendidly organized details of discussion. The complete analysis is the chief merit of the work. His view of the subject is so exhaustive that under the space limits of the "Studies in Theology" series for which he was writing he was able only to give suggestive or very condensed expression to his views. Yet the work is one of the best possible as a basis for a thorough study of "the Christian conception of the moral life" in all its departments and applications. The author has employed in good balance logical and psychological method, historical and exegetical. Its condensation is its greatest fault, and that may be regarded a virtue—certainly for many it is.

W. O. CARVER.