

"His Spirit"; "His Faith", etc.; the others are called "Practical Fruits", such as "His Gratitude"; "His Sacrifice", "His Charity", etc. This treatment is unique.

H. C. WAYMAN.

**Our Only Safeguard.** By John A. Hutton, D.D. Hodder and Stoughton, London and New York, 1918. 293 pp.

Dr. Hutton has a style all his own and it is a most engaging way of putting spiritual truth. He is fresh and independent and loyal to the eternal verities in Christ. In particular, Dr. Hutton understands human nature and the way of approaching it and making men see themselves. His sermons illustrate in a striking way the contention of Dr. Gardner's "Psychology and Preaching". There are thirty of these sermons. They are equal to his best manner. Some are very forcible, like "The Sin of Panic", "The Legacy of Hate", "An Old Testament Scrap of Paper", "The Two Perils of Difficult Time". But Dr. Hatton does not simply preach for the times. He preaches for eternity and puts the conscience to the rack of reality in a marvelous manner. He grapples with great problems after thorough preparation for handling them. And it is a joy to follow him.

A. T. ROBERTSON.

**Our Bounden Duty.** By Charles H. Robinson, D.D., Home Canon of Ripon and Editorial Secretary of the S. P. G. Longmans, Green & Co., New York, 1918. 171 pp. 25 cts.

As secretary of the S. P. G., the author has traveled extensively, and this volume contains addresses delivered in England, Canada, India and Australia. They are informing and sensible rather than brilliant or striking, and ethical rather than evangelical. The opening address on "The Duty of Praise" is most likely to leave a new germinal thought with the reader—the duty of praising God from sheer appreciation of Him without asking for anything. The one on prayer is its practical and helpful complement. Dr. Robinson, though he does not discuss the matter fully, suggests rather than states a fair answer to the question so much discussed recently—the future of the hero who dies in battle. He would apparently draw the line at faith, faith in a vital though not necessarily very intelligent form.

J. H. FARMER.

**The Delayed Decision.** By E. A. Burroughs, Canon of Peterborough, and Hon. Chaplain to H. M. the King. Longmans, Green & Co. 10 cts.

This is the enlargement of an address delivered on New Year's Day, 1918, in Queen's Hall, London, and published ten days later. It

is a brave, strong plea for a fuller recognition of God in national affairs. This quotation is the pith of it: "Real reconstruction in the present state of the moral atmosphere will be impossible. Regeneration must go before it. What we need now and shall need even more acutely hereafter, is not new methods, but a renewed mankind. And that God Himself alone can give us. That we may at least be driven to seek it of Him—to let Him remake us—is, I believe, the deep purpose of this fourth and darkest winter of the war." J. H. FARMER.

**The Second Coming of Christ.** By James M. Campbell. Methodist Book Concern, Cincinnati. 138 pp. 60 cts.

The author recognizes that upon this subject there is "great need for dogmatic modesty" and for "tolerance" toward those who do not see with us eye to eye. However, his method of procedure is not different from other "dogmatists". He writes like he is sure of his position and no one would want to read the book if he did not thus speak.

First, the New Testament teaching regarding the second advent is sketched. Jesus is the Christ, "who was and who is and who is to come" (Rev. 4:8). That is, He is the Christ of **history**, of **experience**, of **hope**. The author thinks that though "history is nothing but a succession of His comings", Christ is not yet through with us and that His possibilities are far from being exhausted. The **first** coming of Christ (or his coming in the flesh) is a clearly attested fact. So His **second** coming has already taken place, that is, the "Great Visitation", but at the same time it is continuous. In 2 Cor. 5:16, the author finds Paul referring to the "change from the physical to the spiritual Christ". Many he thinks have not even today advanced with Paul but are still looking for a literal, physical return and reappearing [and we add, there are many thus watching—Reviewer].

The author finds no difficulty in the statements of Jesus predicting the end of the world as near at hand. What Jesus means is the "speedy and dramatic ending of the Jewish age". This the author thinks is clear from the use of the Greek word *aion* and not *kosmos*. But to many the statements of Jesus about this return cannot be thus easily explained away. The author thinks that Christ's **second** coming was at Pentecost, yet that was not identical with the coming of the Holy Spirit who is the agent by whom Christ is made real. His judgment work has already commenced. The author finds in the Synoptic Gospels, the Apostolic writings, the Book of Revelation and the Fourth Gospel complete verification of this view.

Now where has the author missed the mark Just here, we think. After the resurrection and ascension there was "a coming". Since