

The Greek text is that of Wesacott and Hort with critical annotations omitted. The expository and grammatical notes are mainly edited from Plummer. The splendid and useful marginal analysis with references to the other Gospels is from Wright's Luke. The good summary "Introduction" touches briefly but with firmness the main questions, taking the conservative view of modern research. An outline of the period "between the Testaments" is included.

In paper, type and binding nothing has been neglected to make this one of the most convenient and every way desirable editions of Luke imaginable.

**The Child's Bible; A Selection of Bible Stories in the Words of the Authorized Version;** with four full-page color plates. Funk & Wagnalls Company. New York and London. vii+247 pp.

As indicated in the sub-title this selection includes only stories. With varying fullness it has the chief stories from both Testaments, eighty-one from the Old and fifty-nine from the New. Where abridgement is employed there is usually no indication of it in the text. Connecting material supplied by the editor is bracketed. The selection and editing have been as well done as the limits of the work would well permit. It is a convenient volume well adapted to its purpose.

#### IV. THEOLOGICAL AND PHILOSOPHICAL.

**The Message of New Thought.** By Abel Leighton Allen. New York, 1914, Thomas Y. Crowell Company. 290 pp. \$1.25 net.

This work professes to answer the three questions: What is New Thought? How does New Thought differ from Orthodox Christianity? "What is the line of divergence between New Thought and Christian Science?" That were a good service. It is rendered with enthusiasm by the author and in very readable style. It is not possible to credit him with great success in answering any one of the questions, however. "New Thought" is cultivated in an esoteric cult and Mr. Allen is far less satis-

factory in expounding it than Trine or Patterson. His eagerness to antagonize "orthodox Christian creeds," about which his information is far from accurate and his attitude far from judicial, unites with his enthusiasm for his own creed, which he conceives with characteristic vagueness, to make him an advocate who impresses you with his self-sufficient faith and polemical disdain rather than with any helpful spirit of instruction. He touches but slightly on Christian Science but touches exactly at the point of divergence between the two cults, his own idealistic realism and the idealistic nihilism of Christian Science.

The work is engaging and on many accounts interesting reading. Its optimism, resting wholly on human individualism, is not well founded and ignores the terrible facts of human tragedy and denies sin outright. It is frankly pantheistic. "Some one has said," so we read, "'God sleeps in the rock, smiles in the flower, and comes to consciousness in man.' This unity of life, this divine intelligence, pervading all nature and rising to its highest expression in man, is the basic fact in the philosophy of New Thought." In ethics the author makes personal happiness the goal and so the motive of all morals. One can hardly escape the impression all along that the author's New Thought is constructed of certain aspects of Christianity so separated from their logical and practical connections as to render them unchristian. There is all the way a dependence on Christianity, manifesting its consciousness by opposing what the author calls Christian beliefs but which are usually perversions of Christian teaching. The system does not seem to be sufficiently comprehensive and coherent to stand alone and so must lean upon Christianity. And this is true of the system quite apart from its rather inadequate presentation in Mr. Allen's interesting volume.

W. O. CARVER.

**Christianity Old and New; Lectures Given at Berkeley, Cal., on the E. T. Earl Foundation.** By Benjamin W. Bacon, Professor of New Testament Criticism and Interpretation in Yale University. New Haven: Yale University Press, 1914. xiv+169 pp. \$1.00 net.