

usually sound but sometimes not profound. Especially in the idea of sin has the author allowed a natural reaction against gruesome dogmatism to lead him into shallow inferences as to the seriousness of it.

Those who know the fertile, versatile and suggestive mind of the lamented author will be prepared to find that the essays are not so related as to constitute an ordered system of theology, apologetics or practical theology. They are essays in interpretation, application and adjustment, and will be helpful to any who are seeking to think their experience into working relations with the present day. The practical element is large.

W. O. CARVER.

**A Vision and a Voice: The Awakening of To-Day.** By the Rev. Robert G. Philip, M.A. London: Robert Scott, 1913. vii+287 pp. 3/6 net.

This is one more effort to read and interpret our wonderful age. It is an incisive, stirring and eloquent effort. The work was a growth in the author's mind and plan and never quite reached unity, symmetry and completeness. But therein it resembles the age it would interpret. It is optimistic, prophetic, pedagogic. It is especially concerned with the question of the growth of the sense of freedom, in thought, social relations, religion, and with the call of God to that freedom. The training of freedom in the way of right ideals and attainment involving correct views of sin, life, society, destiny, is most important. The methods for this training are reviewed suggestively. The style is delightful in dramatic conception and in figurative and rhetorical construction. It is a worthy book for young and for mature men who would put meaning into life.

W. O. CARVER.

**The Facts of Life in Relation to Faith.** By P. Carnegie Simpson, D.D., author of "The Fact of Christ." Hodder & Stoughton, New York, George H. Doran Company, 1913. x+294 pages. \$1.25 net.

The impression of "The Fact of Christ" is still vivid after thirteen years. The author's name has always, since reading

that, stood for the best in brave, thoughtful religion, unafraid of doubt's worst debates. As the title signifies, this book is meant as a sort of sequel to the former. It deals with the wider and, in the author's view, the deeper and more deterring problems of life. It is the problems that experience presents to a man of experience in the world's life that are here dealt with. The topic is "Christian faith, not as considered by itself, but as standing amid and apparently against the facts of life and of the world." The first "introductory" chapter gives the "creed of experience" in a glowing, tragic sort of coloring that looks indeed difficult for faith. But when one comes to look a little deeper into "the Indifferent World," "the Problem of Pain" and the other five troublous questions that haunt a spiritual faith, as seen here, we cannot escape the feeling that Mr. Simpson has at first led us to take a little too seriously the threatening facts of life and of the world we live in. To be sure he leads us safely along. His reasoning is good, his illustrations are most delightful, his conclusions are sound and secure, but all the while we keep feeling that somehow we needn't be groaning under the load. For it isn't so terrible after all. Nor are we able to see that the author is taking us out of the woods by any new roads. What he is doing is speaking most effectively and eloquently, if a bit tragically, in a woods that has many wanderers. We find him a good guide, but we would like our guide a little more cheerful, and we greatly like his book. It is needed.

W. O. CARVER.

**Shall We Do Without Jesus?** By Arthur C. Hill, Minister of New Court Congregational Church. London and New York, 1913: Hodder & Stoughton [George H. Doran Company]. xii+304 pages. \$1.50 net.

"There is no need to prove that Jesus has had a vast share in the making of history." Has the race by His influence or by other forces come to a point where it must part company with Him? The world is now in a moral crisis. Perhaps never before in all time was the world so brought to judgment. Whatever way we look we are goaded by conscience, the while we are drawn by the lust of the flesh, the pride of the eyes, and the vain-