

wherein, along with numerous engaging personal references, are contained the main features of a philosophy of "objective idealism" such as is found in the writings of Bowne, Eucken, Blewitt, Buckland, A. H. Strong and others. The fundamental errors of naturalism are indicated. The whole is very summary, but is basal and easily comprehensible.

Adventures in Faith. By C. K. Ober, Author of "Out of the Fog." Association Press, New York, 1915. 39 pp. Boards, 25 cts.; paper, 10 cents.

Here are five experiences in personal work by the author, so told as to indicate well how effective such work may be with various classes of men in doubt and in unbelief. It is a fine stimulant and guide for personal work.

II.—CHURCH HISTORY.

The Rise of Modern Religious Ideas. By Arthur Cushman McGiffert, New York. The Macmillan Company, 1915. X-|315 pp. \$1.50 net.

No man who follows the course of development in religious ideas from the Middle Ages through the Reformation and the age of the Enlightenment into the nineteenth and twentieth centuries can fail to note tremendous changes. The fundamental religious convictions remain substantially unchanged, but the emphasis, the religious motive and the whole outlook on the religious life have undergone great modifications. The volume under review takes up the study in the midst of the Protestant scholasticism of the seventeenth century and shows when, in whom and how the religious ideas now regnant arose.

The work is divided into two books, the first dealing with the disintegration of seventeenth century ideas, chiefly during the eighteenth, and the second treating of the reconstruction during the nineteenth. It is an able and suggestive book. It will help every intelligent reader to understand historically the religious thought of our day, its sources and how it came to be.

The treatment of the work of "Disintegration" through "Pietism," "The Enlightenment," "Natural Science" and "The Critical Philosophy" is particularly good. Here the author's sympathies and studies make him a master. The treatment of the work of "Reconstruction" is not so good. The method employed involves much repetition, though some chapters, as those on "The Rehabilitation of Faith" and "Agnosticism," are particularly good.

The author has put almost exclusive emphasis on the modifications of systems of thought in philosophical speculation. It seems to the reviewer at least that insufficient consideration has been given to social changes and missions. These have exercised profound influence upon religious thinking. This is especially true of popular religious thinking. The masses of Christian men and women and the preachers in the average pulpits have been influenced by such movements as these far more than by all the philosophical systems of the eighteenth and nineteenth centuries. It seems to me that President King has estimated the significance of these and similar movements much more satisfactorily than Dr. McGiffert. The latter has dealt almost exclusively with the influence of general thought movements upon Christian ideas. In this field the work is admirable.

W. J. MCGLOTHLIN.

Nestorius and His Place in the History of Christian Doctrine. By Friedrich Loofs, D.D., Phil. D. Cambridge; at the University Press, 1914. 132 pp. 3s. 6d.

Nestorius was one of the leading figures in the controversy over the person of Christ, which disturbed and rent the Church for centuries. In the process of formulating a statement of belief which would be acceptable at least to a majority of Christians the name of Nestorius became attached to a party which was for a time large and influential but which is now represented by only a small and suffering remnant in Turkey and Persia. Nestorius was condemned as a heretic and he and his staunchest followers were banished from the empire. His works were destroyed by the orthodox authorities as far as possible with the result that most of them have been known in modern times only by frag-