

The Missionary Obligation in the Light of the Changes of Modern Thought. By Alfred E. Garvie, M. A. (Oxon), D.D. (Glas.), Principal of New College, London. Hodder & Stoughton [George H. Doran Company], New York, 1914. 141 pp. 2d. net.

In these lectures Dr. Garvie has done some good work in the way of indicating adjustments and justification of the growing missionary task in the light of the enlarged and modified world-views of recent years. He has dealt mainly with the more obvious features and the work is limited in extent. It is more radical in theology and criticism than the reviewer would approve. For such as have difficulty about the legitimacy or urgency of Christian missions in the light of some modern teaching concerning religious and social evolution this work will be a guide to better thinking.

VI. THEOLOGY AND APOLOGETICS.

The Philosophy of Spirit. By John Snaith. Hodder & Stoughton [George H. Doran Company], New York and London, 1915. VII-|-405 pp., \$3.00 net.

Mr. Snaith is introduced to us as a minister of the Primitive Methodist Church, where he rendered active service for more than forty years. Although he had sometimes written "articles," "this book brings him for the first time conspicuously before the public." It is a pretentious introduction. It covers a wide range of thoughtful discussion. If you are an Hegelian you will understand this work—if any Hegelian ever understood himself. Whether you are an Hegelian or not you will understand that our author is definitely set against "the new theology," "the Darwinian evolution," the radical criticism of the Old Testament; while he stands for the orthodox theology. This theology he seeks to express in terms at least in conformity with, if not directly in terms of, Hegel's philosophy. "Logical Philosophy is the wisdom of God" which Paul preached and through which salvation comes. Personality is essentially infinite and so man can grasp God and become one with Him in Christ, the God-man, and in "theoretical experience" may have conscious

witness to this divine unity. Such are the basal positions of the work. That "the wisdom of God" in the Gospel is logical in the true sense and philosophical in the true sense all who know God will be ready to admit, glad to claim. But that "logical philosophy" in the metaphysical, Hegelian sense is to be identified with God's wisdom in the Gospel is a bold statement. That the philosophy of spirit is alone the philosophy in harmony with Christianity is increasingly evident in the renewal of philosophy in our day; but the philosophy of spirit cannot be limited to Hegelian theories. The book has in it much of suggestive and interpretative value for all who are seeking to think the Christian Gospel into philosophical terminology.

W. O. CARVER.

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

The survey presented in this volume of 275 pages covers the period, which preceded the development of the Reformation Theology in brief outline. It then traces the characteristics of the Lutheran and Calvinistic systems. This is followed by an account of the development which followed, especially during the period which is best represented by the beginning of the seventeenth century. The plan of the book does not include the discussion of all the problems of theology but only the more fundamental and insignificant phases of the development. These include the problems of reason and revelation; religious certainty; law and Gospel; the doctrine of the Scriptures, and kindred themes. Representative writers of the various periods are examined and criticized. The movement towards a certainty based on rational grounds is traced, and the contrast between the earlier vital and spontaneous theology of the reformation era and the later scholastic development is pointed out. The book presents a valuable historical study of a period of profound significance in the development of Protestant Theology and sheds light on a number of vital problems in current theological discussion.

E. Y. MULLINS.