

very worthy production and one that will awaken an interest in Browning on the part of many who need to cultivate that interest.

W. O. CARVER.

The Return to Faith, and Other Addresses. By William North Rice, Professor of Geology, Wesleyan University. The Abingdon Press, New York and Cincinnati, 1916. 154 pp. 75 cts. net.

Professor Rice has long been well known as a scientist who was also a devout Christian and able to give to those asking it of him a reason for the faith that was in him with courtesy and respect, and with convincing clearness withal. He has written well and helpfully.

In this little volume of addresses made upon various occasions in his career he has gathered together such work of his as sums up his philosophy and his apologetic principles.

The title essay is a study of George John Romanes who, as is well known, illustrated all the stages of belief, skepticism, atheism and return to faith. The other four addresses deal with religion in relation to science in one or another aspect of it. In brief compass many of the modern issues come into review and are presented with simple, clear outlines of the conclusions and convictions of a man whose vocation led him to a very large knowledge of nature and whose experience afforded a strong conviction of God. Such a book is needed by many today.

W. O. CARVER.

Christianity and Nationalism in the Later Roman Empire. By E. L. Woodward, M.A., Senior Scholar of St. John's College, Oxford. Longmans, Green and Co., New York, 1916. 103 pp. \$1.25.

This essay is part of the result of a year spent in research work in Paris. The author chose Paris because he thought "that in spite of the English tradition to the contrary—French scholarship was wider, deeper, and more balanced than German." He tells us: "A closer acquaintance with the work of French scholars more than justifies this choice. I found—in the sphere of Roman history—little or nothing of the political bias that has

distorted nearly every word written by Germans about the first six centuries of the Christian era."

The essay is brief and somewhat scrappy. Research was interfered with by the war and the author has used a sick leave from active service in France for this publication. He hopes in the future to deal with the theme more adequately.

"The problem under discussion is: How far was the struggle between Orthodoxy and Heresy, in the later Roman Empire, really a political struggle between the central authorities of the Empire and the different nations of which the Empire was composed?"

The author believes that Monophysitism in the East and Arianism in the West got their main strength from nationalists and in his hands the Catholic Church exhibits great prestige. He is evidently a pronounced churchman and betrays no sense of the calamity that the union of church and state involved.

J. H. FARMER.

Have You Understood Christianity? By W. J. Carey, M.A., R.N., Pusey House, Oxford, and Chaplain H. M. S., "Warspite." Fourth Impression. Longmans, Green and Co. New York, 1916. 111 pp. 65 cents.

This little book is a bright, breezy, frank and winsome presentation of the High Church view of Christianity. It is summarized in Chapter VII. Here it is:

"(1) Christianity is a life of loving union with Christ. It is not a theory, nor is it merely a creed.

(2) The result of a life of union with Christ is union with God the Blessed Trinity.

Christ is the bridge between God and man. We get into union with Christ at the Manhood end of the Bridge, viz., by incorporation into His incarnate, risen glorified Manhood.

Once united to Christ, we pass out at the Godward end of the Bridge into the Life of the Blessed Trinity.

(3) This union with Christ is attained by (a) Faith in Christ as God the Son made man; and by trust in his reliability and power. (b) Prayer, which is ourselves seeking and finding