

hampered by no theory of definite inspiration or of final authority. He can even reject a passage entire on grounds confessed wholly subjective and against all textual evidence. He feels no sort of obligation to seek unity in scriptural representations on his subject, but rather in the variety, contrariety and conflict of Biblical views does he find the way toward assured conclusions of his own. But in it all there is profound reverence and fervent enthusiasm for the spiritual.

He aims at securing on sufficient ground the hope of immortality, but at the same time so defining that immortality and its conditions as to leave no room for the eternal suffering of a personal being.

It is, as its title clearly suggests, an argument for conditional immortality—for immortality and for its conditionateness.

There are eight chapters. Three trace the doctrine through its development—or supposed development—in the Bible; one discusses “The Philosophic Grounds for the Belief in Immortality”, in which are included the scientific grounds; three chapters treat of the doctrine in the history of Christianity in a way to contribute to the author’s contention of conditionality; the final chapter undertakes to confute objections to “Immortality as an Acquisition”. It must be said that the author deals very freely with the Bible and that his interpretations are often far from the original meaning. The work is very suggestive.

W. O. CARVER.

Conscience and Criticism. By Geoffrey Hughes. London. 1909. Duckworth & Co. Pages xiv+296. Price 5 shillings net.

This is a timely work, reverently conceived, carefully elaborated, splendidly written. It may be characterized as a search after a firm basis for sufficient authority in religion: “It has been the first desire of the author in writing this book to lessen the unnecessary opposition which commonly manifests itself between those who radically are agreed in the Christian faith.” So we read in the preface, but one must believe that the author has a truer purpose, namely: To discover and define the true

attitude toward the Bible in the midst of the insecurity awakened by the Higher Criticism. Several chapters outline with keen analysis the psychology of religious experience as concerns the intellect and the emotions. The finality of conscience as against mere reason is thus established. Then several chapters set forth a fresh, vigorous and original view of the authority of conscience in religion. The application of conscience to questions of criticism and scientific doubt concerning Christ and the Scriptures occupies several more chapters and completes the discussion.

One cannot always follow the writer in all his steps, but one finds stimulation and help all the way. Far more concession is made to scientific objection to miracle than is demanded by the argument or is wise, in fact. But it is good to find so strong a case for holding religious faith to be our deepest certainty, whereas, all else is only probability. "The sight of God, which is reason's last and highest effort, is of faith the first and most secure. Without hesitation let life go forward with its greater power." It would have been well if the author had seen the function of faith in all knowledge and so have avoided any basal breach between faith and reason.

One may not accept all the views of the author concerning the Bible, but will be helped by the searching analysis of the subject of Inspiration, and will feel that the author is right in concluding that "We may be outgrowing some knowledge of the past; but when man can truly affirm that he has outgrown the Bible, he will mean that he has found a better God than Perfect Love; that he knows a stronger remedy for the world, and that he has surpassed the character of Jesus Christ."

W. O. CARVER.

Studies in Religion and Theology. The Church: in Idea and in History. By A. M. Fairbairn, M. A. Late Principal of Mansfield College. New York. 1910. The Macmillan Company. Pages xxxii+635. Price \$3.50 net.

When a book comes with the name of Principal—alas! that the flowing years now compel us to say ex-Principal—Fair-