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θεόν. In the whole narrative of Josephus a distinction is drawn between building the shrine and building the temple. Thus, *e.g.*, chap. 7: ἤνυετο κατὰ πολλὴν σπουδὴν ἢ κατασκευῇ τοῦ ναοῦ . . . ὑποκοδομήκεσαν οἱ Ἰουδαῖοι καὶ τὰς ἐκ κύκλω τοῦ ναοῦ στοὰς τοῦ ἔνδοθεν ἱεροῦ.

FRED. H. CHASE.

**Recent Books.**—Cardinal Newman defined Liberalism in religion as the anti-dogmatic principle and its developments, and maintained that the spirit of liberalism is “the characteristic of destined antichrist.” Mr. Roberts<sup>1</sup> denies that liberal Protestantism is anti-dogmatic, and that there is any anti-dogmatic party in the Church of England. “I am positively for dogma, and so, I am sure, is every Liberal Christian, because a man cannot be a Christian at all without explicitly or implicitly holding Christian dogma.” “The supreme aim of Liberalism in religion is to get more certain hold of positive truth, and that will be the foundation of dogmas which can fear no examination. . . . Authority has resulted in dead submission or in open rebellion. Free and capable investigation will result in a unity which cannot be broken.” Had these utterances been published thirty years ago as the manifesto of the Broad Church party, they would have prevented much misunderstanding. The leaders of the Liberal party in religion have too frequently conveyed the impression that they aimed at a comprehensive unity by enlarging and disguising the meaning of theological terms. Even in this volume there are evidences that Mr. Roberts has not stepped clear of this snare. The sermons on Revelation are unsatisfactory and will bring light to no mind. But if in one or two of the sermons there is apparent something like a shrinking from “the offence of the Cross,” the character of the volume as a whole is certainly outspoken and truthloving; and while there is less ascertainment of objective truth than the professed aim of the writer’s party would lead us to expect, there is much done to clear away subjective difficulties. The subjects dealt with are important; they are dealt with sincerely, seriously, and intelligently; and the bright and crisp style will commend the sermons to all readers.

MARCUS DODS.

<sup>1</sup> *Liberalism in Religion, and other Sermons.* By W. Page Roberts, M.A. (Smith, Elder & Co., 1886.)