

The outline of Christian ethics begins with a sound view of sin. Then follows grace and its function leading on to the origin and content of the new moral life in its various relations, to Christ, the Church, society, the State. The influence of Christian ethics in international relations and in general culture are not overlooked. This book is of high value.

W. O. CARVER.

**Zweifel und Glaube:** Erlebnisse und Erfahrungen, den Suchenden gewidmet, von Lic. theol. H. Martensen-Larsen, Pfarrer in Kopenhagen, Autorisierte Übersetzung von Frieda Bush. Leipzig, A. Deichert'sche Verlagsbuchhandlung Nachf., 1911. Ss. vi+326. Paper, M. 4.50; cloth, M. 5.50.

This is a work of great interest for three reasons. To begin with it is an intensely personal work. The author passed through twenty years of violent skepticism during which he was brought "to the verge of insanity." Then he found peace in assured faith. He tells frankly the heart story of the warfare of doubt and faith in his own soul. He tells it with unction and enthusiasm for the sake of others passing through a similar experience. It is interesting to see that it was the Ritschlian theology that afforded him passage from darkness to light, as it has for many another soul.

Then the work brings forward the central questions of the hour in historical, critical and scientific disharmony with traditional theology and supernatural faith and discusses them in a frank, clear way. Lastly the work is in a fine literary style with all the eloquence of sincere earnestness and clear thinking by a popular preacher.

W. O. CARVER.

**Modern Thought and Traditional Faith.** By George Preston Mains. New York, Eaton & Mains, 1911. Pages, 279.

The purpose of the author in this volume is to show that modern thought is not destructive of real and essential Christian faith. The author is thoroughly optimistic concerning the present and future of Christianity. He seeks to prepare Christians,

who have not done so, to accept what he regards as the inevitable conclusions of modern thought which must sooner or later be generally accepted, without losing their faith. He believes in the sincerity and equipment of the age in which we live, its love of truth and its ability to discover it. With regard to biblical criticism, whose danger to Christian faith is great in appearance at least, he says, "There is really no reason, not one, why the faith of the humblest Christian should be in the slightest sense disturbed, no reason why the ardor and devotion of the most simple worshiper should be in any measure cooled or lessened, by the legitimate findings of biblical criticism." p. ix. The complete effect of criticism he regards as most wholesome. He disclaims the right to speak on this as on the other phases of the subject as an expert scholar. He treats it as an intelligent and interested layman, who has read and thought as he could, and who is chiefly interested in the practical question of preserving the faith and religious life of the people in the midst of the circumstances in which we find ourselves thrust by the intellectual revolution of the nineteenth century. The book is not intended for scholars, but for intelligent laymen interested in the subject and for these it will be helpful.

W. J. MCGLOTHLIN.

**The Church Universal.** A Restatement of Christianity in Terms of Modern Thought. By Rev. J. J. Lanier, B.D., Author of "Kinship of God and Man." The Reinicker Lectures, Delivered at the Virginia Theological Seminary, November 7, 8 and 9, 1910. New York, 1911. The Macmillan Company. xix+264 pages. \$1.25, net.

This is an unusual and very entertaining discussion. It is not rightly described in the sub-titles. Only in part is it a restatement of Christianity. It is not the Reinicker Lectures, for, as a prefatory note explains, one of those lectures appears in another volume, while the other two are expanded, and much other matter is certainly introduced. There is some new thought and it is of the most interesting and suggestive nature. The author has developed a mystical and analogical theory of Incarnation, Virgin-birth, Baptism and Sacramentalism generally that is elab-