

against this is the plea for a new, up-to-date structure for housing religious ideas, capable of extension and remodelling as need may require and subject to demolition and replacement as the thought city grows and changes.

Since God, man and religion are always the same, and since God, man and nature are the three constant factors in man's conceptual activity, there is no danger of the loss of religion. But it needs to be properly housed. The long "Introduction" promises to provide a plan for the new structure. One reads the volume through, charmed with the skill, the profusion of symbolic presentation and argument; studying "What is Science?" how it is begun, built up, and tested, learns that "Religion of Science" is "Implied in the Everlasting Search for God," that "Christ [is] the Reason of the Universe" and "Christianity the Religion of Science," and then comes to the "Conclusion." Then one gets his breath and says: "Well, where is the plan for the new theological house? It isn't there at all." Then he asks: "Well, what have I learned?" and answers: "Nothing at all that I didn't know before. But I have had a new and engaging review of a course of thought. I have seen the argument from mind so cogently urged by Fairbairn presented with all the coloring of the finest moving picture. I have seen the author shift with startling swiftness from the ground of the orthodox Theist, whereon he usually moves, to the standpoint of the pragmatist, trip lightly over on the platform of the absolute idealist and run quickly back to his own base.

I have read an argument that is not convincing only because I have not had a chance in its swift movement to ask the questions that arose."

W. O. CARVER.

**The Winds of God.** Five Lectures on the Intercourse of Thought with Faith During the Nineteenth Century. By the Rev. John A. Hutton, M.A. Hodder & Stoughton, London and New York (George H. Doran Company.) 104 pages. 75 cents, net.

In this volume, Mr. Hutton has presented in lucid language a reassuring study of the ways in which thought development

in the last century along lines of evolution has tended to lose the faith of men in their relation to God, and how then God has reasserted himself in the consciousness of man, and how the messages of the great poets have been prophet-calls to a larger faith. It was by understanding more deeply and fully the thought movement that seemed to lead away from faith that we came again to faith's position, but with fuller, larger meaning, wider outlook. The work is good as a reassuring apologetic and fine as an illustration of the religious use of the poets.

W. O. CARVER.

**Miracles and Christianity.** By Johannes Wendland, D. Theol., Professor of Theology in Basel. English Translation by H. R. MacIntosh, D.D., Professor of Theology, New College, Edinburgh. Hodder & Stoughton (George H. Doran Company), New York and London, 1911. xv+300 pages. \$1.50 net.

This book was needed. There is no subject more imperfectly understood, more inadequately explained, more troublesomely intrusive in the thought of Christian men in modern times. Science and philosophy have sought to drive the miracle wholly out of the atmosphere of modern life. And since theology has become critical and scientific it has sought by various devices to explain the miracles of religion so as to give them a place in a scientific age. But success has not been satisfactory. The garments of God could not be cut in the fashion of an age that prides itself on knowing enough not to need an over-active God.

Professor Wendland has come to this subject with a vigorous freshness and has handled it with remarkable clearness. He starts out with the conception that "miracles are the acts of a living God," and that the religious conception of the miracle cannot be surrendered so long as God is known as active in experience. There is a frank and full recognition of the attitudes of science and philosophy. All the fundamental questions concerning miracles are dealt with in suggestive outline and with full recognition and sympathetic criticism of the views of other scholars. The translator has done his work so perfectly as to leave it as clear and idiomatic as if composed in English.