

The particular merit of this book is that it is outspoken and clear in its advocacy of the unity of truth, in its demand that science avoid making unwarranted assertions regarding religion, and that religion observe the same rules of propriety regarding science.

The book may be commended as a very interesting study of many of the important points involved in the relations of science and religion.

E. Y. MULLINS.

### **Christianity in the Modern World.**

By Rev. D. S. Cairns, M. A. A. C. Armstrong & Son, New York.

This book is intended to perform the service undertaken by so many current books, viz., to reconcile Christianity with science. At the outset he calls attention to the attack which has been made on Christianity by the new science, the new criticism, and the new philosophy, and claims that while to many this attack tends to lead to pessimism, properly understood there is no ground for pessimism in the outlook. The author says that the outlook for Christianity is grander than it has ever been, and that the movement of negative criticism, science and philosophy has been unavoidable.

Then follows a discussion of various aspects of the teaching of Jesus, especially on the divine Fatherhood, Christ as mediator, man's freedom, and the Kingdom of God. The general conclusion reached by the author is that Christianity of today is gradually taking a form better adapted to meet the conditions of the world than at any time in the history of Christianity. He regards the following as the task of modern Christianity: (1) The evangelization of the world; (2) Training and discipline of the lower races in Christian civilization; (3) The duty of the Christian state to pursue a policy in harmony with the Christian ideal. He holds that within Christian nations the competitive system in the industrial world has failed, and that man is not yet sufficiently moral to adopt socialism. The chief defect lies in the materialistic con-

ception of the good, and the great need is a deepening of unselfishness and devotion to the common good. He holds that the principles needed to purify and exalt modern culture and life are to be found only in Christianity.

An interesting suggestion made in this book is that in which the author connects eschatology with ethics. Having called attention to the objections to Christianity raised by Mill and Mazzini on the ground that Christianity does not supply ethical ideals for the development of the state, he claims that the doctrine of Christ's second coming supplied the place in early Christian thinking of this demand for a social environment in keeping with the nature of the church. That is, as early Christianity could not realize externally the environment and had to struggle in order to live, the hope of the second coming of Christ and the reformation of the world reconciled Christians to the temporary existence of the hostile environment. The book has a number of interesting points of view and will well repay perusal.

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**Irenic Theology.** A Study of Some Antitheses of Religious Thought.

By C. M. Mead, Ph. D., D. D. G. P. Putnam's Sons, New York. 1905.

This book was written, as the author says, to promote harmony in religious discussion. The aim of the book is to show how antithetic and apparently irreconcilable religious conceptions are not necessarily mutually exclusive. He holds that in many instances they need only to be combined in order to the full truth. This, of course, is not a new idea in theology, but it is an attempt on an extended scale to work out the various contradictions. The author discusses the antitheses in physical science involved in the ideas of matter and energy, motion and change, idealism and materialism. As to the last named, he holds that materialism is weak because mind is necessary to state its argument. Idealism is weak alone because it necessarily leads to solipsism. Neither of these