

the essential [N. B.] *impedimenta* of the Catholic Church," he has lost sight of the historical purpose and historical failure of this *Declaration* and passes over from the standpoint of the *Apologist* to that of the *polemic*. Nor is he much more fortunate in his dealing with the historical facts connected with the adoption of the Nicene Creed which he presents, in a very valuable chapter on "The Ethics of Creed Conformity," "as 'the form of sound words,' which can from many doctrinal distresses free us, and afford the basis for building all subsequent theological opinions into a scientific theology." Valuable and true as that great Creed is one takes a very superficial view of the facts when he affirms for it: "All the historical conditions of its formation—an undivided Christendom, special philosophical culture * * * * * make it to be the one symbol, etc."

The discussion of *The Ground of Certitude in Religion* is analytical and informing, though not always convincing, while the closing chapter, *The Ultimate Ground of Authority*, is too metaphysical and vague to be clearly apprehended and especially is it difficult to see how one can pass over from the contentions of the preceding chapters to the position of this without dropping most of his holdings in the passage.

The work is strong and timely and will afford much help to the inquiring student. Some defects in style are recognized in the *preface* to be excused, by the author, when it might have been better to have corrected them. That is a question of taste.

W. O. CARVER.

The Scientific Creed of a Theologian.

By Rudolf Schmid, D. D. Translated from the Second German Edition by J. W. Stoughton. A. C. Armstrong & Son, New York. 1906.

This is another one of the many books which set out to establish harmony between science and religion. The author takes the position at the outset that science should be perfectly free in its investigations, and yet he holds

to the truths of Christianity, as he expresses it, in their full extent. He says that his standpoint is that of the maintenance of absolute peace between science and Christianity. They cannot contradict one another. All truth is one. In the course of his discussion he gives considerable attention to the accounts of creation in the Book of Genesis. He claims that there is nothing in these accounts which hinders the acceptance of the scientific view of the world. He makes a strong plea for the right of hypothesis in the prosecution of science. In the third chapter he gives an extended account of the variations of Darwinism in recent years. He concludes that as to the cause of each new advance in nature, and on the question whether entirely new species arise or whether these are brought into existence only through old organs employed by the forces of nature, there is yet no solution. The author thinks it probable that man on his physical side was developed from the lower animals, though he does not consider that this is settled absolutely. The author holds to the view that God is transcendent above the world and immanent in the world, and he maintains that while this Christian view of the world has its difficulties to explain, just as all other general views of the world have, the Christian view can maintain itself with greater success than any of the others. He combats vigorously the idea that science and philosophy are opposed to faith. He holds to divine providence, to God's answer to prayer in the real Christian sense of the word, to the reality of miracles. He holds strongly to the resurrection of Jesus Christ, and says that science has no right to claim that a belief in the virgin birth is unscientific. As to the virgin birth of Jesus, this lies beyond the range of science, just as all other problems of the origin of life lie beyond that range. Therefore he maintains that it is erroneous to charge the Christian who holds to the virgin birth with being unscientific. Miracles in the general sense of the word are clearly recognized.

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-