

which psychology leads us *Christ declares to be actual.*" His work has this shining merit, that he has presented the fundamental facts of psychology, together with the practical counsels which they impose for a life in rational accord with our nature, more comprehensively and completely than any other writer, and yet in such a way as to show their essential harmony with true Christianity.

GEO. B. EAGER.

III. APOLOGETICS AND POLEMICS.

The Reconstruction of Religious Belief.

By W. H. Mallock. Harper & Bros. 1905. New York and London. pp. 303.

The title of this book does not accurately suggest the contents. The author does not discuss the reconstruction of religious belief, but only a reconstruction of the defenses of that belief. By "religious belief" he does not mean Christianity, although the implications at several points are that he is a Christian. He deals with the three fundamental beliefs which lie at the basis of religion. These are, first, the existence and goodness of God; second, human freedom; and third, immortality.

The author undertakes to meet the teachings of materialistic science in the interest of religion in a new way. He thinks that both the "clerical" and the philosophic attempts to reply to materialism are at fault. The clerical method is at fault in its effort to show that science is incorrect in some of its details when science insists upon nature as a closed system of causes and effects. The philosophers, likewise, fail of the point when they reduce the universe of science to a system of idealism. Both classes of apologists, according to the author aim at the same thing, that is, to establish God's existence and to rescue freedom from the perils of a system which cannot brook its presence in any form. The clerical method fails to disprove the detailed claims of science and subjective idealism, as urged by the philosophers is simply absorbed

by science, which then presents us with a universe with mind in the foreground instead of matter, but equally closed and fixed and exclusive of any real freedom. Accepting all that science teaches as to the universe the author thinks it is possible to show that theism is a necessary implication of all science. Purpose, as it appears in chemical and biological processes, and personality in man, are facts of existence which were provided for in the beginning of things and which can only be accounted for by a reference to intelligence and purpose as the explanation of the world in the first place.

The most satisfactory way to approach the matter, however, Mr. Mallock thinks, is to consider the relation of theistic belief to a progressive civilization. This he does by pointing out that the three ideals of our civilization, the True, the Beautiful and the Good, have their necessary roots in theism. Theism thus appears so fertile as a practical and social principle that its rejection would be to lapse into barbarism.

A glance at one or two of his arguments in detail will indicate his method of proof. The ideals implicit in our modern civilization are, as agreed by all parties, the True, the Beautiful and the Good. Science pursues Truth as its ideal. A psychic fact which governs all human effort is the value of the object sought to the man who seeks. Nature answers this psychic demand of man's nature in two ways. She may yield results of practical value for man's comfort and enjoyment. The discovery of scientific truth promotes human welfare practically. Now, if this be not the implicit desire in man's search for truth, there can be but one other, viz., the discovery in or behind nature of an intelligent Principle or Being, who answers man's need as a companion, who can respond to his intellectual cravings and satisfy him. The investigation of nature as a whole cannot yield any practical result of the first kind. Therefore all scientific search for ultimate truth is an implicit acknowledgment or search for an intellectual Companion. So reasons the

author, and correctly. The materialist might, however, carry out the analysis of the first alternative and claim that implicit in the search of nature in its totality is the practical interest, the hope that somehow the result of the discovery of ultimate truth will merely promote the ends of ordinary human welfare.

In like manner the author claims that our ideal of goodness must be traced ultimately to an absolute standard and that such a standard is to be found only in God.

The discussion of the problems of evil and of freedom is one of the most interesting in the book. That both problems are for man in his present circumstances insoluble is freely admitted. Both contain an irreconcilable contradiction. Moral evil as we know it introduces a factor into the theistic problem which cannot be fully overcome in our attempts to prove God's goodness. The existence of goodness, however, must also be accounted for and its presence in the world is at least an offset to that of evil, and must be referred to some source essentially good.

The idea of freedom contains a contradiction also. Indeterminate freedom, capacity for choice independently of the prevailing motive, robs the idea of freedom of its moral content. So also freedom as determined by the prevailing motive, which itself is determined by pre-existing circumstances, robs it of its moral content. The consciousness of freedom, however, as self-determination and its universal value in the social life of man, abundantly established by the author, warrants our acceptance of the fact of freedom regardless of the general facts of science in the physical sphere.

Mr. Mallock sets aside these contradictions arising out of the problems of evil and of freedom as follows: All our ultimate conceptions, scientific, religious, and philosophical contain contradictions. Mansel is cited to show this in the religious and Herbert Spencer in the scientific realm. The presence of contradiction, therefore in an ultimate conception is not to be taken as a badge of its

falsity but rather of its truth. Or more accurately expressed we are warranted in asserting that in order for a thing to be true in itself it must for us appear to contain a contradiction. The existence of evil therefore and of contradictory notions of freedom is no barrier to belief in God's goodness and in the reality of freedom.

From a literary standpoint the book is very attractive. It abounds in telling illustration and the style generally is most excellent. Much of the argument is quite convincing, although more is conceded at times than seems necessary, to unbelieving science. The book will prove valuable to many doubting minds and ought to have a very wide reading.

E. Y. MULLINS.

The Universal Elements of the Christian Religion.

By Charles Cuthbert Hall, D. D., LL. D. F. H. Revell Co., New York, Chicago, Toronto.

This volume consists of the Cole lectures for 1905 delivered before Vanderbilt University, at Nashville, Tenn. The lectures are announced as "an attempt to interpret contemporary religious conditions." Dr. Hall brings to his task breadth of view, sympathy with the best elements in the older as well as the newer types of thought, and a profound conviction of the importance and urgency of the missionary task of Western Christianity. Indeed the predominant note of these lectures is missionary. They are in very large part a discussion of the relations of the western forms of Christianity to the missionary problem in Asia. Dr. Hall has had exceptional opportunities for informing himself upon the missionary movement in the East, and for reaching matured conclusions as to conditions and difficulties there. He was a few years ago Barrows' lecturer in India and has published a volume of inspiring lectures on religious experience, as expounded to his Oriental audiences.

Dr. Barrows holds in general in the volume before us that the general theory of Western Christendom as to the missionary task in Asia is in part inadequate and at fault