

sciences of life to the physical sciences. For a principle for philosophy we cannot follow him here, but his error grows out of starting point and emphasis—out of assuming that because one begins knowing in the real of physics he begins being there also. The relation is real and abiding. It is for philosophy to explain and interpret. The volume is encyclopedic in scope and in range.

W. O. CARVER.

Foundations of Christian Belief: Studies in the Philosophy of Religion. By Francis L. Strickland, Professor of Philosophy in the University of West Virginia, formerly President of Simpson College, Iowa. The Abingdon Press, New York and Cincinnati, 1915. 319 pp. \$1.50 net.

This work is a splendid introduction to Christian Apologetics, or to the philosophy of Theism. Its range is broad, its positions sound and clearly stated. It is not profoundly metaphysical and by no means a complete defense of the Christian faith. It pretends only to discuss the "foundations" and from the standpoint of philosophy; and this it does in a way readily comprehensible. The style is direct, concrete, popular. It would be hard to imagine a book on this subject more easily readable. Besides the clarity of expression, splendid type and paper, bold-faced headings and subheadings and an analytical table of contents, help the reader.

Without unduly emphasizing that feature the book really rests on the idea of personality and unfolds that as basal not only for Theism as a system but as a process in the growth of religion. The views are strongly conservative but the method is thoroughly modern.

W. O. CARVER.

The Gospel Miracles: An Essay with two appendices. By J. R. Illingworth, M.A., D.D., The Macmillan Company, New York and London, 1915. XVII+213 pp. \$1.50.

Buy this book and put it on the shelf with Wendland's "The Miracles of Christianity" and "Miracles" by seven Oxford men and in the three you will have the modern view of miracles splen-

didly presented and an adequate source for meeting the objections which materialism has been interposing with no little assurance in recent years. It must be said that the miracle is coming again into its own. And like all true things it comes in with all the more power and value for having been held up for a time with questions of its reality and right. Dr. Illingworth deals with something more than the strictly defined miracle, and sets the miracle in its true relation to the moral purpose of God and to the system of redemptive agencies by which God is in Christ Jesus carrying forward the redemptive process. Moreover he places it upon the foundation of a reasoned discussion of the nature of the world, of man and of God in His relation to nature and man. It is not elaborate nor is there any detailed defense of miracles. The work deals mainly with the principles involved, principles of philosophy, of religion, of evidence, of confirmation. He recognizes also the value of a right attitude in this, as in all questions of fact. Including the two appendices there are eleven chapters and they are all pertinent and strong. The real miracle in the world order is *sin* and all the objection to miracle rests fundamentally on a view of the world influenced by *sin*'s disorder. The chapters dealing specifically with miracles treat in order of "The Resurrection," "The Signs and Wonders," "The Virgin Birth," "The Miracle of Prayer."

Of course I would not approve of every detail of content or expression in the book but I most heartily approve of it as being, after "Miracles" referred to above, the best single volume on the subject for the man of today.

W. O. CARVER.

What May I Hope? By George Trumbull Ladd, LL.D., Longmans, Green and Co. New York, 1915. XVI+310 pp. \$1.50.

With this volume Dr. Ladd completes the series of four wherein he has faced man's basal needs and problems and sought to indicate practical, reasoned answers to the four fundamental questions: "What Can I Know?"; "What Ought I to Do?"; "What Should I Believe?"; "What May I Hope?" The meth-