

There are several chapters discussing each article so that the whole covers the entire range of fundamental doctrine. For example, the chapters under Article I are on "I believe"; "I believe in God"; "I believe in God the Father"; "Maker of heaven and earth."

The modern situation is recognized and frankly met. A final chapter sums up the content, constructive value and wider application of the terms of the Creed.

W. O. CARVER.

Some Christian Convictions. By Henry S. Coffin. Yale University Press. New Haven, Conn. New York City. 222 pp. \$1.00 net.

There are many books devoted to the task of restating Christian truth in the light of modern learning. Of these there are at least three types: First, those which betray the conviction that modern learning has destroyed Christianity; second, those which fear to surrender Christian truth and yet compromise up to a point which is fatal to Christian interests; third, those which exhibit a real appreciation of modern learning and a genuine appreciation of the essential elements of the Gospel and which seek in an intelligent manner to exhibit the relations between the two. The volume before us belongs to the last type.

This writer does not agree with a good many things said by the author. Indeed there are places where the writing seems to indicate superficiality or carelessness in statement. For example, on page 114, in referring to the difficulty of conceiving two natures in one person in Christ, and the self-emptying asserted by the Kenotic theories the author says: "But we know of no personality which can lay aside memory, knowledge, etc. Surely this is exactly the kind of personality we do know in ourselves. The author certainly did not carry in consciousness all his mathematical knowledge as he penned those words. He consciously limited his mind to the idea he was expressing and the memory of his mathematics dropped out of consciousness for the time. There are other places where the thought seems to contradict statements made elsewhere, especially in dealing with the subject of the Person of Christ.

In the main, however, the book holds to the great Christian verities. It maintains that Christ was God manifest in the flesh, who was raised from the dead and sits at God's right hand. An author who goes this far has conquered the most insidious temptation created by modern thought which is to reduce the whole Gospel story to the level of a barren naturalism. Yet the author claims to be a modern in spirit and aim. All of which goes to show that the very elastic expression "modern thought" is gradually acquiring a wider significance. Modern thought is becoming truly Christian and yet remaining truly modern. The book will help many who are perplexed by the jangling views of the day.

E. Y. MULLINS.

Science and Prayer and Other Papers. By Galusha Anderson. The Pilgrim Press, Boston. 275 pp. \$1.00 net.

Dr. Anderson has given us a very readable, very thoughtful and very helpful discussion of a number of vital themes in this volume. The first essay gives title to the volume. In it the contention is made that the term "law" is used in a variety of ways by men generally, and that the assumption that the presence of law in nature prevents God from answering prayer is based on a misuse of the term. It is also wrong to assert that prayer for spiritual blessings may be answered while prayer involving the action of physical forces, like prayer for rain, cannot be answered. This is because law is just as fixed in the spiritual realm as in the physical. The truth is that man makes use of immutable laws of nature in various ways by combining, adapting and adjusting them to his ends, as in the steam engine. So God may employ the laws of nature in his answers to prayer, since he is immanent in his world. The laws of nature thus become instruments of and not the obstacles to prayer.

The second essay on "The Atonement through Sympathy" is a penetrating study of Christ's sufferings for men. Dr. Anderson reads the atonement from within, from the point of view of Christ's conscious self-identification with men in sympathy, and not as an external commercial transaction. The substitu-