

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.

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