

immortality could have been given if its fulfillment was not to take place. Here also the proof rests on confidence in divine omnipotence, which orders all things with wise and benevolent design for the good of the creature." But whatever our faith may be, we should do good because it is good, and avoid evil because it is evil, and not imagine that merit can be earned, or that claims of rewards can be substantiated. "Whoever has a firm faith in an all-wise, gracious and omnipotent Creator, will not be affected by any doubts respecting his immortality, but knows how to conquer them and lives by faith." The book closes with the conviction that all religions will eventually harmonize in faith in a gracious God and the immortality of the soul.

*The Knowability of God (Die Erkennbarkeit Gottes)*, by Dr. O. Bertling. The cosmological proof of the divine existence, including elements of the teleological and moral arguments is adopted. There must be a First Cause; the existence of intelligent beings in the world is proof that it is intelligent; conscience, with its disinterested motives is proof that its motive is love, which love is to be realized especially in man. It is on the basis of the ethical that we rise to monotheism. We must recognize the qualitative difference between nature and spirit. As the ethical view first of all gives us a full idea of the divine being, so the end of all things is moral.

In ethics we have the border land of philosophy and religion, or rather the land which they have in common. Under the impulse of the doctrine of evolution, efforts are not wanting to account for morality as purely a natural product. By endowing beings with some kind of hunger, with an impulse to preserve life or to enlarge its advantages, or by getting them to move along the line of least resistance or least pain, it is imagined that ethics can be evolved. That materialistic ethics (which is really a misnomer) must be utilitarian, is self-evident. Morality has no objective standard; the subjective state of the individual, however produced, must be the ultimate appeal. I have just laid aside

a book which attempts to account for the origin of conscience on purely naturalistic principles; the outcome of the whole is, that morality is based on opinions and whims and inclinations, and of course must change with these. It is a pity that after robbing it of all that constitutes it *morality*, by making it a part of biology or natural history, the name should still be retained.

But numerous writers on philosophical ethics recognize the fact that its very existence presupposes God, immortality, reason in the universe, and a spirit in man that is not subject to the mechanism of nature. Some are led to the admission that reason has its limits, and that faith must supply the basis of ethics. So in *Prolegomena*, by Professor W. Windelband. Speculation leaves a gap which faith fills. "Whoever has a living religious conviction, possesses in it a conception of the mission which the divine command gives to the social life of man. In the divine order of the universe he sees the superior object, the design, to which society is to be made subject, and the religious mission in which he believes is the ultimate rule of conduct. From Plato to the present all forms of religious ethics have been based on this view." And he affirms that, in spite of all modern prejudices, this view is far more consistent and clear than the hedonistic theory of morals.

Professor A. Schoel, in a book on *Herbart's Philosophical Doctrine of Religion*, emphasizes the teleological view of nature, claiming that the unprejudiced, healthy mind cannot fail to discover the finger of God in the order of the universe. Superior to all real vital forces in the elements is the ideal unity of living beings, namely their beauty and design. These exist only for the beholder; they point to the highest artist. "The investigation of nature may, indeed, begin without religious contemplation, but cannot be completed without it, and this investigation will always be the support of religion." He regards the doctrine of descent as developed by Darwin and Haeckel as mere fiction, being nothing but a modern refinement of the old Indian doctrine of emanation.

## A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHERWOOD.

UNITED STATES.

### Books.

*Punk & Wagnalls*. "The Oldest Church Manual, called the Teaching of the Twelve Apostles," by Philip Schaff, D.D. Since the discovery of the Codex Sinaiticus in 1859 by Prof. Tischendorf, no book has created such a sensation as the Teaching of the Twelve Apostles, discovered and published in 1883 by the Nicomedian Metropolitan Bryennios, who may justly be styled the Tischendorf of the Eastern Church. German, English and American scholars have run

a race of honorable rivalry in editions, translations and comments on this remarkable book. Even the popular press, secular and religious, has manifested an unusual interest in it, and every sect and theological party has been anxious to find in it aid and comfort for its peculiar creed, worship, polity and discipline. For that long lost book promised to give a summary of combined teaching of the inspired Apostles in the shape of a complete Manual of catechetical instruction and church members, and to answer a number of questions which were asked and