

ments are practical and full of unction, and the book is got up in exceedingly comfortable form. (Fleming H. Revell Co.)

A RECENT WRITER has pointed out with much forcefulness that there are three ways by which men have sought to save themselves—ritualism, culture and law. Ritualism from time immemorial has been the method adopted by heathendom, and the results need no comment; if law could have served the purpose, imperial Rome would have been the most righteous nation of history; and the Greeks gave culture a trial more thorough than it is ever likely to obtain in our complex conditions of modern life. This sums up our criticism of the theories of Mr. Bernard Bosanquet in his volume on "The Civilization of Christendom, and Other Studies," in the Ethical Library. His gospel of secularism has been tried for ages, and has failed. The book contains, however, some clever and original reflections on the survival of the ancient culture of Greece and Rome in modern Christendom. His attempt to reconstruct the civilization of Christendom, so as to retain its blessings while doing away with its religion, is very like Frankenstein's attempt to build a man. The papers on social subjects partake of the same defect. The writer clearly finds himself uncertain as to what will be the result of his social plans should they ever be realized. The future of the secular program he sees to be beset with dangers, and he declares that we are now entering upon a new period of "Dark Ages." His effort to introduce conscience into the theory of culture, by asserting that there are right and wrong in feeling, is worthy of attention, though he does not go to the bottom of the matter; and his treatment of Individualism and Socialism is ingenious. Other questions of social science are discussed in a suggestive manner. (Macmillan & Co.)

THE LATEST VOLUME of the Expositor's Bible expounds the books "Ezra, Nehemiah, Esther." Prof. Walter F. Adeney is the author, and his exposition is along the lines of modern criticism. The book Ezra-Nehemiah, which modern scholars agree in treating as one, is assigned to a date later than B.C. 331, but it is regarded by Prof. Adeney as strictly historical and composed in the greater part of genuine records contemporary with the events chronicled. Esther, however, though revered by the Jews next to Thorah, is pronounced an historical romance with some possible foundation in fact. Consequently, the book of Esther receives no extensive consideration from the author. The character of the exposition is mainly historical, though Prof. Adeney pauses from time to time to point out the moral aspects of the situations. On the whole we believe this volume to be a valuable contribution to exegetical literature. (A. C. Armstrong & Son.)—"THOUGHTS ON God and Man" is the title given by Dr. J. B. Burroughs to a small volume of selections from the sermons of F. W. Robertson. They are brief paragraphs, arranged for daily reading, with Bible texts prefixed. The editor has probably made the best possible use of his material, yet one finds little here indicative of the brilliancy and eloquence with which the famous Brighton preacher is accredited. The thoughts are good and helpful, but without any special originality, though they may fit into certain moods of certain minds, and thus justify the labor of the compiler. (Hunt & Eaton.)

DR. GEORGE D. HERRON'S latest volume of sermons is entitled "The New Redemption; a Call to the Church to Reconstruct Society According to the Gospel of Christ." Dr. Herron is to our mind one of those children of Issachar, who have an understanding of the times, and know what Israel ought to do. It is certain that these times are making new demands of the Church, not that she should abandon or alter her faith, but that she should adjust her language and methods to the requirements of the modern world, and this she will be forced to do, if she is to fulfil her functions in relation to modern society. Her methods must be specifically applied to the solution of the problems of our day. We hail Dr. Herron as a prophet of the brighter future, a prophet who in the Church is preparing the way of the Lord, and we wish that his inspiring words may be heard by clergy and laity alike. These sermons deal with the Social Revolution, the Christian Doctrine of Property, the Coming Crucifixion, the Common Atonement and the Reality of Salvation. Dr. Herron has received grace to hate humbug, and he is a Christian teacher that the world needs. (T. Y. Crowell & Co.)—THE REV. DR. GEORGE F. PENTECOST furnishes for the Sunday-school teacher of the year 1894 a handy volume of "Bible Studies." These illustrate the International Sunday-school Lessons, those of the first six months being on the Pentateuch, and those of the second half of the year on the life of Christ. The well-known characteristics, literary and theological, of this preacher, lawyer and socialistic agitator are manifest on every page. His manner of interpreting the Bible is that of the preacher who accepts the theology of the seventeenth century as that which is orthodox for all time to come. There are but slight traces of Hebrew scholarship in his comments on the Old Testament lessons, nor do those in the second part show profound acquaintance with the Greek Testament. Still, the book is exactly what those of the author's manner of thinking will want. The com-

"THE LIFE OF CHRIST IN THE WORLD" is the exactly descriptive title of a sheaf of sermons, twenty-five in number, gathered together by the Rev. Arthur Brooks, Rector of the Church of the Incarnation, New York. Almost every discourse deals with some phase of Christ's words, teaching or actions while he was upon the earth, the central idea being especially illustrated in the tenth sermon, which treats of "Jesus's Limitations, His Power and Glory." Some of the discourses, however, discuss very practically those commandments of the Lord in which he commends the study of the Scripture and of prayer. Other themes treat of his suffering, resurrection and ascension, the volume concluding very fitly with a discussion of the "Knowledge of a Triune God." These sermons are good illustrations of Gospel preaching; they are very simple, couched in the choicest language, and do not transgress the limits of correct taste, while every one of them is instinct with the author's deep sympathy with suffering and aspiring humanity. (Thomas Whitaker.)—"THE OLD TESTAMENT AND ITS CONTENTS," one of the handy booklets in the Guild and Bible Class Series, is from the pen of Prof. James Robertson, D.D., of the University of Glasgow. His ability to provide such a book is manifest from the fact that he is the author of the well-known work on "The Early Religion of Israel." Cautiously, but fairly and honestly, he has given the results of modern criticism in very condensed form. He has also reproduced the order of contents, not of the English Bible, but of the Old Testament in its Hebrew form. The language, though exceedingly compressed, is clear, and the little book suggests the well-known literary formula, "infinite riches in a little room." (A. D. F. Randolph & Co.)

MR. HERBERT WOLCOTT BOWEN sets forth, in an essay entitled "De Genere Humano," that there was a First Cause of the world, which, for want of a better name, we may as well call God, and that, after this Cause caused the world, he left it to go by itself. Therefore the progress and improvement of man, individual and collective, have been entirely unaided and by his own strength. This Mr. Bowen calls the doctrine of strength, and sets it over against the doctrine of weakness, which he considers mischievous. We presume that he is girding at that somewhat vague and never clearly explained theological theory of "grace." He is in part right, but it has also occurred to thoughtful minds that, in consideration of heredity, the cumulative effects of evil, and the universal tendency to degeneration, there may be in the world some force, other than human strength, which has kept it thus far from being sunken in a morass of moral and physical degradation. "That sweet soul, Pelagius," taught a theory of human strength which science as well as theology has discredited. The facts of human nature cannot always be stated with mathematical precision, and we come to learn that truth lies not always in the extremes of a syllogism, but often in some unsatisfying mean. (J. G. Cupples Co.)—A WHOLESOME reaction from the baldness of services in those churches which do not make use of the Book of Common Prayer is now in progress. The Rev. Reuben Thomas, D.D., of Brookline, Mass., is one of the many Congregational clergymen who are in

favor of enriching the devotional services of the churches, and of inviting the people to participate more freely in the public worship. To this end he has issued a neatly printed hand-book of "Devotional Services in Public Worship," in which are many prayers and forms of service. Like the store-house of the scribe instructed in the Kingdom of Heaven, and commended of Jesus, this book is full of things new and old. The introductory sentences, the Collects, the Beatitudes, the Commandments, Communion Service, Offertory, Baptism and other offices of Church order are set in language devotionally rhythmical. The book seems to provide a happy mean between a stereotyped liturgical service and purely extemporaneous utterance. (D. Lothrop Co.)

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"JESUS AND MODERN LIFE" is the title affixed to a volume of sermons that were to have been named "The Teachings of Jesus," by the Pastor of the Church of the Unity in Boston. The Rev. Minot J. Savage has made a special study of what may be called the destructive criticism of the New Testament, and sets forth his conclusions with a dogmatic certainty not usually professed by scholars. For example, on page 19 we read that "John was written, nobody knows by whom, probably between the years 140 and 150 A.D.," and this after the recent discovery of "the Gospel of Peter," which practically reduced to rubbish whole libraries written to prove the very assertion so positively made here. The preacher is also absolutely certain that Jesus was born at Nazareth, although nearly every one of the reasons he gives to sustain his dogmatic assertion seems to the reviewer a tremendous *non sequitur*, despite his remark that this conception is "a commonplace of critical scholarship." Besides the author's preface, there is a commendatory introduction by Prof. C. H. Toy of Harvard Divinity School. When the author ceases to be the dogmatist and becomes the preacher, endeavoring to help his fellow-men in the problems of their daily life, he displays a warm sympathy and a notable power, and rises to eloquence. He sets forth clearly, grandly and with instant helpfulness, those teachings of Jesus which criticism can never disturb. He shows in what sense Jesus is a present leader and inspiration. To the folk called "orthodox," the volume will be of excellent service in showing how sadly mediæval and modern Christianity have departed from the simple and sublime teachings of Jesus. (George H. Ellis.)