

ress among Non-Christian Peoples." Christianity nominally touches but a small part of the world; but Christian influence reaches to points where its name is not known. We are too likely to forget that the spiritual forces emanating from the personal Christ are too great and too powerful to be enclosed by what is called Christendom.

In the continuity of Divine revelation Mr. Brace gives a very proper place to the Hindoo, Chinese, and Arabian philosophers, as men who were illumined by the light that came into the world — though they comprehended it not. He acknowledges their enlightenment, but clearly shows how they "are not fitted for all phases of human development."

In the preface Mr. Brace sets for himself no easy task — that of extricating from the great mass of human history those "certain practices, principles, and ideals — now the richest inheritance of the race — that have been implanted or stimulated or supported by Christianity." As one reads on, the thought grows emphatic that, "in loving the highest excellence as personified in Christ, the man unconsciously loves the happiness of all created beings, and is planted in the highest morality." In the grand summing up at the end of the volume, Mr. Brace thus touches the highest argument in the realm of Christian apologetics: "Nothing better has been or can be conceived by the man, to make man better or happier."

GESTA OHRISTI.*

HUMANITY stands with a perpetual *Cui bono?* upon its lips. It insists that all ethical systems shall be tested by results. It insists upon feeling, seeing, and knowing about the fruit of anything that claims its attention in the broad world-garden of apologetics. By the test of fruits many a system of ethics is doomed to die; by the test of fruits Christianity shines perennially with new luster and life.

Never in the history of Christian apologetics has this fact been more clearly set forth than in *Gesta Christi*, "A History of Humane Progress under Christianity," by Charles Loring Brace. As calmly as a man can write of the great moving force of civilization, he sits down before the world's record, and gathers the data of Christian influence. He records a series of triumphs for humanity. It is a book that says *Voila!* to Voltaire.

In his preface Mr. Brace draws a line that saves him from all confusion in statement. He makes the important distinction between the subtle, all-pervading spirit of Christian influence and the humanly developed organization of the church. The church makes blunders, retraces its steps, falters, and fails; while Christianity marches steadily forward, combating and vanquishing oppression, impurity, war, and the kindred evils growing out of the passions of humanity. And the end is not yet. We need not despair; this holy force that has done so much still continues its work.

One of the most important chapters in the book is that one headed "Humane Prog-

* *Gesta Christi*. A History of Humane Progress under Christianity. By Charles Loring Brace. A. C. Armstrong & Son, \$2.50.