

—*A History of the Congregational Churches in the United States.* By Williston Walker, Professor in Hartford Theological Seminary. New York: The Christian Literature Co. pp. 450. \$2.50. This is the history, and not the mere story of Congregationalism. Dr. Williston Walker, though still in his early prime, has earned high distinction as a master in the art of historic investigation. He has the historic sense in eminent degree. There is a quality of inevitableness about his search after the facts in a case, however recondite they may be. And then, which is a matter of equal importance, he has along with a penetrating perception an unflinching judicial temper. The result is that his statements carry weight and convincing force. As to his style, this is perfectly clear and simple and straightforward, but lacks somewhat in animation, and is not remarkable for skill in the due accentuation of the more decisive events. Nor does he exhibit special felicity in the characterization of historic personages. Now human history, especially any Congregational history, has a right to be made not only luminous but interesting. Moreover, in tracing the beginnings of Congregationalism, Dr. Walker makes too little account of its New Testament and apostolic beginnings. His references to the restoration of Congregational ideas and principles as dating back to the Reformation are of particular interest. The chapter on Early English Congregationalism is admirable. Following this are chapters on the Puritan Settlement in New England and Puritanism Congregationalized; the Development of Fellowship; the Half Way Covenant, Witchcraft, etc.; Early Theories and Usages; the Great Awakening and the Rise of Theological Parties; the Denominational Awakening and Modern Congregationalism; and Congregational Facts and Traits. As to "modern" and present day Congregationalism, this part of the work is far from satisfactory; almost inexcusably so. This defect comes near to giving the work a provincial quality, such as would have been impossible had the singularly scholarly author ever spent a little more time west of "Byrom River" and Lake Champlain. In this case he would have apprehended more adequately not only the factors and forces—some of which are here wholly unnoticed—which have entered vitally and controllingly into the making of "the Congregational Churches in the United States," but which have at the same time had so much to do in the making of the United States itself. And yet, as to the earlier part of our Congregational history, one doubtless finds here on the whole the best account that we have. In respect to all the ground covered by it, it will remain a work of standard and permanent authority. And the judicial quality of it cannot be too much admired. Professor Walker has already made all the churches greatly his debtor. This is a book that should be in every important library.

—*Congregationalists in America, A Popular History of their Origin, Polity, Growth and Work.* By Rev. Albert E. Dunning, D. D. New York: J. A. Hill & Co. pp. 550, \$2.75. Another history of Congregationalism, and traversing the same ground as that by Prof. Williston Walker. Both will be received with earnest welcome. This one is the more popular in style and manner of treatment; makes more account of Congregationalism as dating, not from the Reformation, but directly from Christ and the Apostles themselves; is less adequate in the presentation of the beginnings of our Congregationalism in England and in New England, but is considerably more adequate in its treatment of the larger and more developed Congregationalism of the last fifty years. The Introductory Notes by Dr. Richard S. Storrs and General O. O. Howard, though brief, are useful in their balanced definition as to what Congregationalism is, and what its peculiar advantages and claims are. Dr. Dunning tells the story of its origin and growth with intelligence, an alert sense of proportion, skill, and an excellent sense of the interesting; with an eye not so much to completeness in details as to a right understanding of the general run of causes and events, and the people of more or less distinction concerned in them. Dr. Joseph E. Roy contributes a chapter of peculiar significance and interest on Congregationalism in the Northwest, which puts vividly an immense history in comparatively few pages; Dr. Francis E. Clark tells, as modestly as instructively, the Story of the Young People. Rev. Howard A. Bridgman, in a chapter on Congregational Literature, shows how true was the remark of Prof. Walker, that Congregationalism has always inclined to publication, and that the works really germane to the history of the denomination are enormous and constantly increasing; and also how this literature has not only been created by Congregationalism, but has in turn had a great deal to do in the shaping and developing of Congregationalism itself. And he might have gone still farther and pointed out how it is that its literature, so

apt to be anyrate timely, especially its periodical literature, has been one of the most important of all means and agencies under the stirring and guiding influence of which, as the denomination began to outgrow New England provincialism and reach out toward continental expansion and world-wide enterprise, was held together, actually unified; and that, too, in a way which opened to the denomination a perpetual council, conference, association, of all the churches, however near or remote, and which has made it impossible for any intelligent Congregational home, no matter where located, to feel itself outside the one vast, intensive fellowship of the body, or outside the stream of its divinest movements. This is a fact of history of which Mr. Bridgman has scarcely made enough account, and of which Prof. Walker appears to have made none at all. The concluding chapter in the volume is by Dr. A. H. Quint, who doubtless knows as much about the life and history of Congregationalism as anyone living, on Visible Unity, as related to creeds, councils, conferences, associations, and other forms of organized thought and action. Some thorough and suitably popular history of Congregationalism, down to date, had long been a distinct want; such as our Congregational Publishing Society might have been expected to meet. The History of no Church in America could possibly be of greater or more general interest than the appropriately told story of Congregationalism. On the well-known principle that "books are sold, not bought", this one, we understand, is to be sold by subscription.

—In Vol. XII. *American Church History* we have *A History of the Disciples of Christ; The Society of Friends; The United Brethren in Christ; and The Evangelical Association.* Each of these histories is of peculiar and marked interest. They have been appropriately grouped together. As distinct bodies or denominations of believers they all had their origin in great spiritual revivals, accompanied by such an overshadowing sense of the supreme importance of the Truth, not as it is in men's notions, but as it is in Christ, and of religion not as a matter of forms, but as a life hid with Christ in God, that the various divisive tests of sectarianism seemed to them simply abhorrent to the New Testament teaching. But, it is a curious fact that, in each instance, this intensive abhorrence of what they denounced as "denominationalism," led them in fact to the origination of another denomination of their own. If the ordinary human element of opinionativeness was not wholly exorcised, they did at any rate enter strong, sometimes vehement, protest against the essentially un-Christian spirit of sectarianism. The Disciples of Christ, as they desire to be known, are in fact Congregationalists, only that for one thing they put more stress of emphasis on baptism, and insist on baptism by immersion, and in respect to the organized fellowship of the churches are somewhat less developed than are the churches of our own Congregational order. The historian of his denomination, Dr. B. B. Tyler, speaking of the points of doctrine by which they are differentiated, as he says, from their evangelical brethren, quotes the statement of their doctrinal peculiarities made by Dr. Errett, and which he says is universally acceptable to the Disciples of Christ. It is an altogether admirable statement. In effect it is simply identical with those in common use among Congregational churches; in the manner of it, is in certain respects decidedly better. It is less dry and technical, has more warmth about it, and is more discriminating in the placing of the emphasis on the points that are vital. "It will thus be seen," says Dr. Errett, "that our differential character is not found in the advocacy of new doctrines or practices, but in the rejection of that which has been added to the original simple faith and practice of the Church of God. Could all return to this, it would not only end many unhappy strifes and unite forces now scattered and wasted, but would revive the spirituality and enthusiasm of the early church. Zion could again put on her beautiful garments and shine in the light of God, and go out in resistless strength to the conquest of the world." To this Dr. Tyler adds: "While they make to their brethren of every name a distinct and definite proposition, which they believe to be thoroughly Scriptural also, looking to the reunion of believers, they rejoice in every utterance that tends to break down sectarian barriers, and hail with gladness every step which condemns the folly and wickedness of denominationalism. They have, however, no faith in the practicability of uniting denominations, as such, on any merely human basis, however liberal. The Union cannot be Christian unless it is union in Christ, in those things which Christ enjoins, neither less or more."

—*Footprints of the Jesuits*, by R. W. Thompson, formerly Secretary of the Navy, is a volume of five hundred pages, in which the venerable statesman and author shows from unquestioned history what the order of Jesuits has been always and everywhere, the deadly foe alike of all freedom, civil and religious;

a society having nothing in common with American ideas or principles, representing monarchism in its most despotic and absolute form. The animating spirit of the book is that of a lofty and intense patriotism. And its presentation of the facts is as candid as it is earnest. It is a statement of the case which American Catholics as well as Protestants would do well to read. As the author justly says, "We have multitudes of Roman Catholics among us, both native and foreign born, whose Christian integrity and conduct commend them to our confidence and fellowship, and many of these are intelligent enough to see that if Jesuitism were eliminated from the faith they are required to accept, there would be no cause of disturbing strife left between them and their Protestant fellow-citizens." (Cincinnati: Cranston & Curtis. \$1.75.)

—The second volume of Taine's *Modern Regime* relates to the Church and Public Instruction. This is the last gift we get from this singularly sagacious thinker. While these penetrating studies relate directly to the various social forces in France, and to the modern period, they abound in flashes of illuminating wisdom from all places and times, with much that is specially appropriate to our own time and to existing conditions. We make room for a single quotation. In a noble passage of the relations of the kingdoms of this world to the Kingdom of God he says:

At the present day, after eighteen centuries on both continents, from the Ural to the Rocky Mountains, amongst Russian moujiks and American settlers, it works as formerly with the fishermen of Galilee and in the same way, in such a way as to substitute for the love of self the love of others; neither in substance nor in use has any change taken place; under its Greek, Catholic or Protestant envelope, it is still, for four hundred millions of human beings, the spiritual means, the great, indispensable pair of wings by which man rises upward above himself, above his grovelling existence and his limited horizons, leading him on through patience, hope and resignation to serenity, and beyond to temperance, purity, goodness, self-devotion, and self-sacrifice. Always and everywhere, for the past eighteen hundred years, as soon as these wings grow feeble or give way, public and private morals degenerate. In Italy, during the Renaissance, in England under the Restoration, in France under the Convention and Directory, man becomes as pagan as in the first century.

After contemplating this spectacle near by, we can value the contribution to modern societies of Christianity, how much modesty, gentleness and humanity it has introduced into them, how it maintains integrity, good faith and justice. In this service no philosophic reasoning, no artistic and literary culture, no feudal, military and chivalric honor, no code, no administration, no government is a substitute for it. There is nothing else to restrain our natal bent, nothing to arrest the insensible, steady, down-hill course of our race with the whole of its original burden, ever retrograding towards the abyss. Whatever its present envelope may be, the old Gospel still serves as the best auxiliary of the social instinct.

(New York: Henry Holt & Co.; Chicago: A. C. McClurg & Co. \$2.50.)

—*Christianity Practically Applied* is the general title given to the full report of the Evangelical Alliance Congress, held last year in connection with the World's Congress. It embraces two large volumes of over five hundred pages each. The one volume contains the discussions in the General Conference; the other those in the Section Conferences. These two noble volumes are the appropriate and permanent record of one of the most significant Conferences of that wonderful parliament of man. It is published by the Baker & Taylor Co., New York. It is enough to say that the report is verbatim and complete. These two volumes may be said to constitute a text-book of great interest and value on a wide variety of matters of vital concernment to the true applications of Christianity to the conditions of modern life. It would not be worth while to characterize the addresses contained in these rich volumes as "masterpieces of eloquence"; but that was no occasion for dry or slumberous speeches, and there were few such. From first to last the literature of the World's Congress was of a remarkably high order. Dr. S. J. McPherson, in his admirable address of welcome to the Evangelical Alliance, said, "We pray that the Father of mercies may gird your hearts with filial love and touch your lips with holy fire, that the grace of the Crucified may inspire the thought and work of all your sessions, and that the Spirit of power may quicken the influence of your conference with enduring benediction." And remarkably do these pages attest the realization of that fervent anticipation. And almost all denominations and all countries were represented.

—*The Theology of the New Testament*, by Prof. Walter F. Adney of New College, London, is a concise, clear, and well-reasoned statement of the doctrines taught in the new Testament. This is done from the point of view of the unhesitating acceptance of the main truths of the evangelical belief. The subject is treated in part historically, begin-

ning with the teaching of Christ himself. The form is positive rather than controversial, and the pervading spirit and manner are excellent. (New York: Thomas Whittaker. Chicago: A. C. McClurg & Co. 75 cents.)

—*Studies in Oriental Social Life; and Gleams from the East on the Sacred Page.* By H. Clay Trumbull. Price, \$2.50. Philadelphia: John D. Wattles & Company. The first thing to be said about this book is, that it is too big for the amount of matter contained in it. There is too much waste paper in absurdly wide margins. And the next thing to be said is, that the price is in excess of what is reasonable. The impression that it has been made so bulky in order to carry the price, is not a pleasant one. As for the subject matter, there is nothing to be said but in the way of commendation. Dr. Trumbull, editor of the *Sunday-school Times*, has long been a diligent and independent student of Oriental places, traditions, customs ancient and modern, and of the light which all these things have to throw on our understanding of the Scriptures. It is because of the need of fuller general information in regard to such matters as are so altogether admirably well treated in this book, that we enter the protest against the unreasonable price and the unhandy bulkiness of the volume. It is doubtless the best popular treatment of its subject that we have.

—*Political Reform by the Representation of Minorities*, is a volume of two hundred pages in which Mr. Matthias N. Forney earnestly discusses his theme. But we suspect that until the popular evolution of mathematics has gone on much further than at present, this scheme of proportional voting will seem too ingenious to be of use. (Published by the author, 47 Cedar St., New York.)

—*The Proceedings of the National Conference of Charities and Corrections*, held in Chicago June, 1893, edited by Mrs. Isabel C. Barrows, who has for ten years reported and edited these volumes, contains in its five hundred pages a great mass of most carefully authenticated information, gathered by a large number of devoted and enlightened specialists from all parts of the country. It is by the diligent study of such facts, such experiments and results, as are here brought together, that the public common-sense is to be gradually instructed and developed. (Boston: G. H. Ellis.)

—While Dr. Sylvanus Stall, now editor of the *Lutheran Observer*, was pastor of the Second English Lutheran Church at Baltimore, he was in the habit of preaching a short sermon to the children before the regular morning sermon. The subjects are taken from the things of every-day life, and are varied in treatment, but each one has a point and conveys a much-needed lesson. They are animated in style, bright, interesting and practical, and we are not surprised at the large increase of children and young people in the audience while Dr. Stall was pastor of the church. (New York: Funk & Wagnalls. \$1.)

—In a little book entitled *Business*, Amos R. Wells has a plain talk with men and women who work, the key-note of which is, "I must be about my Father's business." The talks are fresh, plain, practical, searching, and are a plea for the Christian to bring Christian principle to bear upon the minutest item of his daily work. The author says: "Ten years of thorough-going devotion to the Father's business would bring in the millennium, would cover the earth with the knowledge of the Lord as the waters cover the sea." It is a good book to put into the hands of a young man or woman. (Chicago: F. H. Revell. 35 cents.)

—*The Diseases of the Will*, by Th. Ribot, Professor of Experimental and Comparative Psychology in the College De France, and translated by Merwin-Marie Snell, is a small volume full of learned, acute, and deeply interesting observations. (Chicago: The Open Court Publishing Co. 75 cents.)

—A volume entitled *The Unknown Life of Jesus Christ* by Nicolas Notovitch, which purports to be taken from an old Pali manuscript found in the convent of Hemis in Thibet, and pretending to account for the years of our Lord's life which the gospels leave in obscurity, is undoubtedly a forgery. Rev. F. B. Shaw, a Moravian missionary in Thibet, and living not far from the convent where the manuscript is said to have been found, took pains to investigate the subject and declares that no such man as Nicolas Notovitch was ever at the convent, and that the library contains no Pali manuscripts. (New York: G. W. Dillingham. Chicago: A. C. McClurg. \$1.)

—*Rambles in the Old World*, by Prof. Milton S. Terry of the Garrett Biblical Institute, is a right pleasant book of its kind, the author frankly declaring that he went abroad "to see old things," not to study human nature, or the problems of capital and labor or even the manners and customs of the present day people. (New York: Hunt & Eaton. Chicago: Cranston & Curtis. pp. 342. \$1.)—*The Jungle Book*, by Rudyard Kipling, contains a lively

of sufficiently racy stories, told for effect. (New York: The Century Co. Chicago: McClurg.)—*The History of the English Bible*, by Prof. T. H. Pattison, has besides its collection of early manuscripts, Wyclif, Tyndal, the Authorized Version, and the Revised Version, chapters on the Bible in English Literature, the Bible and the Nation, the Bible in Spiritual Life. (Philadelphia: H. Banes. \$1.25.)—*Discipleship: The Way of Christianity*, contains a number of discourses by one who has not cared for his name, but who is deeply convinced the next step forward must be taken by men of action, who are prepared to put into effect the precepts of Him who said: "If ye love my word, then are ye truly my disciples." (New York: G. P. Putnam's Sons.)—*The Young Man Foursquare*, by Rev. L. Vance, is a neatly issued little book, containing four sermons, on the young man, in the family; in society; in politics; and in religion. (Chicago: F. H. Revell. 60 cents.)—*Did the Apostle Peter ever at Rome?* By Rev. J. Gallagher, D.D., discusses the question of abundant learning and in a spirit of fine candor, and in a way, as Dr. John F. Kennedy suggests, fitted to strengthen intelligent conviction, and give encouragement to us all to speak to our Roman Catholic citizen the truth in love. (New York: G. P. Putnam's Sons. \$1).

One of the most important work to kindergartners and primary teachers of all kinds, is that entitled *Symbolic Education*, by Susan E. Blow. It is mainly a commentary on Froebel's "Play," that work in which the great educator embodied the fruitage of his long study and experimenting and which is the book of the kindergartners. The author endeavored to enter into the child-mind, to observe and comprehend its processes, and to apply her educational methods to these processes, to draw out the child in the line of its instincts, and to cultivate in him the best qualities of his nature. The book is very valuable for any one who has the care or charge of young children. It is one of D. Appleton's Education Series, edited by W. T. H. L. D., who also contributes an introduction. (New York: D. Appleton & Co.

His *Crumbling Idols*, a little volume of essays, dealing chiefly with literature, poetry and the drama, Hamlin Garland makes a strong plea for individuality as against provincialism or imitation in art of all kinds, but especially in literary art; and he says the time, not far distant, when the American literature must come from the soil and the open air, and be likewise freed from tradition." He says many just and true things about the present and prospective art of literature in America; and says it all in an interesting and convincing manner. The book is beautifully printed and bound, as are all issued from this house. (Chicago: Stone & Kimball.

The *Flower of Forgiveness* is the title of the collection of stories which gives its name to the collection of stories by Flora Annie Steel. It describes the search made for this flower, which is an anemone species, by an enthusiastic British officer in India, and weaves in the story of a young man of a lower rank who was passing under the guise of a beggar, was discovered, but found the much-sought flower which reinstated him in his lost position. All the other stories are of Indian origin and are interesting as revealing to us the customs and customs of that land. (New York: Macmillan & Co. Chicago: A. C. McClurg & Co. \$1).

The *Little Lady of Lavendar*, by Theodora S. Leslie (Baynton Foster), is a charming story of a dear little girl who was a member in her grandfather's house, the good friend of the whole village, who transformed a ogre into a Christian man, and was the precious means of reuniting her long separated father and mother, all by her sweet, sunny spirit, and the love which overflowed from everybody and everything around. (Philadelphia: American Sunday-school Union.

The first story, *Carlotta's Intended*, gives the key to the volume of short stories by Ruth Ryland Stuart. They are all of Southern background, poor white and aristocrat, and all show some curious phase of that life with which Northern readers are so unfamiliar. The sketches are graphic, entertaining, and no less realistic; and one can while away an hour or two very pleasantly in reading them. (New York: Harpers. Chicago: A.C. McClurg.)

A pretty little book which is intended to acquaint the children with plants and animals and lead to a deeper interest in and knowledge of them, is entitled *A Bunch of Wild Flowers*, by Ida Prentice Whitcomb. It is a small little book and admirably carries out its purpose. (New York: A. D. F. Randolph. Chicago: A. C. McClurg. 50 cents.)—*Practical Lessons in Fractions*, on the Inductive method, accompanied by Fraction Cards, is a new and ingenious method of teaching fractions to little children. (Boston: D. C. Heath & Co. 40 cts.)