

positive and spontaneous morality which springs from an internal principle. It insists on essentials, such as justice, truth, kindness and love against the ceremonial requirements of the Pharisees, and it aims to substitute a humane, non-resistant, cosmopolitan, and unselfish ideal for the aggressive selfishness of the Greeks and Romans. The morality of Christ was for the poor and the rich, for the many and the few, for the weak and humble, the proud and strong. The author employs the antithetic method throughout his book; many of his contrasts are vivid and striking. He is somewhat disposed to magnify differences and overlook points of agreement, but he has given, on the whole, a fair outline of Christian morality, which is brought into more distinct relief by the background of current morality, in relation to which Christ's teachings were so novel and revolutionary.

**THE MORALS OF CHRIST.** By **AUSTIN BIERBOWER.** Colegrove Book Co.  
Chicago: 1885.

It is refreshing to come across a volume showing so little of the art of the professional bookmaker, but written in such simple, nervous, and straightforward English as Bierbower's *Morals of Christ*. Christ's moral teachings are considered from a threefold standpoint, as a departure from the Mosaic morality, the morality of the Pharisees and the Græco-Roman morality. Christ's morality departs from that of the Old Testament in substituting for the negative restraints of an external law, the free,