

gether with the enforced patience of continuity. It is true of study as of other occupations, that "the rolling stone gathers no moss." If you can find a topic of which to make a life study you will do well. Let it be one great enough to warrant thorough investigation, and sufficiently in the line of your tastes to attract you. You will be surprised at the attainment you will make, if you have a work of that kind always on hand, waiting to fill your spare hours. A writer of one of the most useful books recently published was asked how many years he occupied in

its preparation. He replied, "The leisure hours of the past year, during which I have done more preaching and pastoral work than ever before." "But how many such hours could you find?" asked his neighbor. "One thousand hours," was the response, "hours which I used to spend in skimming I spent in diving. Dr. Storrs is a master of history. Dr. Scudder an expert in natural history. Dr. Duryea thoroughly conversant with mental science. Dr. Adams was at home in polite literature, and absorbed the graces of the best into his own style.

A BIRD'S-EYE VIEW OF CURRENT RELIGIOUS THOUGHT.

GERMANY.

The Fundamental Principles of a Universal Symbolism as an Evidence of Faith (Grundzüge einer allgemeinen Symbolik als Glaubensbeweis), by J. Cl. in the *Beveis des Glaubens* (Oct.) The author's guiding principle is, that all transitory things are but symbols of an eternal reality, and he applies it in presenting a system of striking analogies between the worlds of matter and of spirit. The symbolism of creation is actualized in the realities of redemption. The method of procedure is both genetic and analogic. The elemental principles are four: Nature, history, doctrine, and invention. All proceed from and return to the One, who is head and heart of all things, and whose praise they proclaim—and that is Christ.

In a painting of Christian antiquity is represented a tree growing out of the summit of a mountain. It is a palm-tree, the tree of life. At its roots there is a living fountain, from which proceed four streams that spread over the earth. It is a picture of the paradise that *was* and of that which *is to be*—nature redeemed; a union of the earthly and the heavenly. The ideal is realized through the Redeemer of all nature, the restorer of the Paradise lost—Jesus Christ, the Son of God and the Son of man. Thus the symbol of the picture becomes the type of history. Christ is the Mount of Deliverance and the Rock of Salvation, from whose heart streams of blessing course through all the world, imparting new life. He is in Himself the fountain of salvation, as well as the tree of life; and though elevated above all nature, yet nature points to Him as its ground and source of being.

The New in Christianity Das Neue im Christenthume, by Prof. E. Hühne, D.D., of Meissen, in the *Beveis des Glaubens*, Oct.—Special reference is had in this article to the teachings of classic antiquity. Heathen morality is found to be deficient in a controlling, positive, and vital principle. The system of Christian ethics supplies this deficiency, in the infinite and universal love of the Divine Being exhibited to and realized

among His creatures. The Christian system is more profound and comprehensive; more profound in its estimate of the aim and object of the whole universe; more comprehensive in reference to the worth of the individual, the gifts which he has received, and the moral and religious duties which devolve upon him.

Evangelical Missions in the Holy Land (Die Evangelische Mission im Heiligen Lande), by Pastor Baarts, in the *Allgemeine Missions Zeitschrift*, (Oct.) This paper sketches the beginning of the missionary activity of the late Bishop Samuel Gobat, of Jerusalem, dating back to the year 1846. Light is thrown upon many of the complicated questions that have agitated the religious world of the East, and have led to such far-reaching political results during the last generation. The self-sacrificing and evangelical mission work of Bishop Gobat among Jews and Mohammedans, Greeks and Armenians, and his fatherly care of Protestant Christians, is ably sketched by the hand of one who participated in his labors.

The Island of Nias and its Mission (Die Insel Nias und die Mission daselbst), by Missionary H. Sundermann, in the *Allgemeine Missions Zeitschrift*, (Oct.) The religion of Nias consists chiefly in a worship of demons and of their ancestors. They entertain a nominal belief in a supreme being, called *Lowlangi*, whose meaning is unknown. He is their creator and preserver, yet receives but little of their worship and reverence. Their minor gods, demons and spirits, claim the largest share of their adoration. Their belief in the human soul and in its future existence is mingled with fantastic notions and curious superstitions. There is a priesthood among them, whose special duty it is to dispose of the offerings presented to their numerous idols.

Customs and Usages of Christian Converts among the Heathen) Sitten und Gebräuche der Christen unter den Heiden, by Rev. E. Faber, missionary in China, in the *Allgemeine Missions Zeitschrift*, (Oct.)—One of the most important missionary problems of the day is the social relation of the converts to their former companions, with reference