

tain and storm. Better than the confused medley of their creeds were the oblations down by the shores of the crested sea ; better than warrior worship their songs of praise to the stars that sweep around the midnight throne. Better than the idol temples of to-day were the sacred groves on the foothills of the Himalayas, where the golden eagle circled above the highest crags, and the goddess of the morning, with tinted robe and crown of pearl, smiled down upon her worshipper."

In contrast with both these she places our glorious Christianity : "Far over and above the worship of the Hindu stands the ever-living Son of God. From His stainless life and cruel cross has been born the hope of the world, One glory-lit sentence from His divine lips, if lived out in the lives of men, banishes forever the pages of wrong and cruelty from blood-stained earth. One touch of His hand has broken the cold seal of the death angel and brought immortality to light through the Gospel. One mark of His footstep left in earth's tomb illumines its portals with the golden promise of life. One word from His lips will lead His risen host to the fountain of living waters, where the waves of the beautiful river flow from the foot of the throne. He is the Captain of our Salvation, leading on to victory. He is the Morning Star, shining in brightness beyond the night. He is the Sun of Righteousness, flooding with golden light the coming ages."

This is a very remarkable book to be the production of a lady, and is another indication of the advanced position which women will occupy in the higher literature of the future. Women, too, have, like most French writers, graces of style which adorn everything they touch. It would seem as if the literary centre, like the centre of population of the United States, were shifting from the sea-board to the mid-continent. The catalogue of books issued by the enterprising publishers of this book would be a credit to any publisher in Oxford or Leipzig.

*John Wesley.* By J. H. OVERTON, M.A. Pp. vi. 216. Boston and New York: Houghton, Mifflin & Co. Toronto: William Briggs.

Of the many lives of Wesley that have been written, this appears to us, from its compendious size, succinct treatment, breadth of view, and insight into his character, one of the best we have seen. It is specially interesting from this fact: Canon Overton is a native of the same county, a member of the same University, and a fellow of the same College; a clergyman of the same Church, a dweller in the same house, and a worker in the same parish as was John Wesley. He is at present incumbent of the parish at Epworth, and occupies the old parish rectory. He has a genuine admiration for his distinguished predecessor. He speaks of Wesley's life as "the busiest and, in some respects, the most important life in the eighteenth century." His purpose, he says, is to select the salient points in Wesley's life, and to draw as vivid a picture of the man and his work as space will permit. In this he has admirably succeeded. Canon Overton is a liberal, broad-minded churchman. He quotes, of course without indorsing, John Wesley's historic saying, "I firmly believe I am as much an *Episcopus* as any man in England, for the uninterrupted succession I know to be a fable which no man can prove." In a series of interesting chapters he describes the different stages in Wesley's career and phases of his character, as the Moravian influence, Wesley's teachings, Wesley as an itinerant, as an organizer, his literary work, personal traits, etc. The chapter on the controversies of the times gives a painful view of the vituperation in which such good men as Sir Richard and Rowland Hill, Toplady, Berridge, Oliver and others indulged. We would like to have seen a somewhat fuller account of the last days and happy death of John Wesley, but we presume that limits of space enforced extreme condensation. To many persons this life by an evan-