

progress is also shown. A valuable chapter is given to the objections to Christianity, so often urged against it, based on social and scientific grounds. The relation of Christianity to Art in the Middle Ages is also discussed. The book is of special use to pastors and religious teachers of every name and class in meeting the skepticism and infidelity of the times.

Houghton, Mifflin & Co. "Some Heretics of Yesterday," by S. E. Herrick, D.D. The author of this strangely named book is pastor of Mt. Vernon Church, Boston, and a preacher of no mean repute. The "Heretics" discussed by him are Tauler and the Mystics, Wiclif, Huss, Savonarola, Latimer, Cranmer, Melancthon, Knox, Calvin, Coligny, William Brewster and Wesley, embracing a period of 500 years (1290-1791), which "are unified by a visible progress of religious thought and of spiritual life. Suggested by the Lutheran celebration, it is, in fact, a popular and graphic history of the Protestant Reformation, tracing it in its geographical and national expansion, and at the same time exhibiting it concretely in the lives of its leaders, so as to bring the reader into personal sympathy with them. The task is admirably executed. It is a grand book to put into the hands of the young particularly. There is not a dull page in it, and the style is charming.—"The Continuity of Christian Thought: A Study of Modern Theology in the Light of its History," by Alex. V. G. Allen. Same publishers. The author is professor in the Episcopal Theological School, Cambridge. The book was written as a course of lectures and delivered in Philadelphia on the John Bohlen foundation. Its "object is to present the outlines of that early Christian theology which was formulated by thinkers in whose minds the divine immanence was the underlying thought in their consciousness of God." It shows research and an intelligent appreciation of the subject. The author criticises very freely many of the phases of religious belief in their historical development. He aims to show "that a purpose runs through the whole history of Christian thought, despite the apparent confusion which is to many its predominant characteristic—to trace "the record of a development moving onward in accordance with a divine law, to some remoter consummation." The contribution is a valuable one.—"The Destiny of Man Viewed in the Light of His Origin," by John Fiske. Same publishers. The substance of this little volume was given as an address before the Concord School Philosophy last Summer, when the subject of immortality was under consideration. An earnest advocate of evolution, Prof. Fiske's idea of the "origin" of man is that taught by Darwin. He claims that the doctrine of evolution does not allow us to take the atheistic view of the position of man; that it shows us distinctly for the first time, how the creation and perfection of man is the goal towards which nature's work has been tending from the first. He has strong faith in immortality — is almost irresistibly

driven to the conclusion that the soul's career is not completed here. "Theology has had much to say about original sin. This original sin is neither more nor less than the brute-inheritance" (the ape and the tiger in human nature) "which every man carries with him and the process of evolution is an advance toward true salvation"!!

Periodicals.

The American Church Review has returned to the Quarterly form. The January number makes a formidable appearance (310 pp.), printed on heavy paper. Its typographical execution is also superior. There are several readable papers in the present number, but by far the most spicy one of all is Dr. John Henry Hopkins' reply to the Rejoinder of Monsignor Capel (see *HOM. REVIEW*, Jan., p. 94). If the former article convicted the wily priest and unscrupulous representative of Rome of intolerable arrogance, "shallowness," and the wilful "perversion of history," the present long paper (59 pp.) absolutely drives him to the wall and strips him of all claim to be considered a man of truth or honor. He accepts a challenge, and then breaks his word. He claims to quote his antagonist (Dr. Hopkins) again and again, when not one word of his quotations was correct, and resorts to all sorts of artifices and false issues to cover his ignominious retreat. We recall no case of such extreme humiliation on the part of a literary boaster and pretender. And still he seems to be utterly oblivious of the fact, and goes about boasting of his "prowess."

Southern Presbyterian Review (Jan.) The leading, and by far the most interesting paper in the number, is "Professor Woodrow's Speech before the Synod of South Carolina." It fills 65 pp. It is a calm, able, masterly defence. The occasion, our readers will remember, was his arraignment before the Synod on the charge of teaching the doctrine of Evolution from his chair in the Theological Seminary at Columbia, under the care of the Synod. The Southern Presbyterian Church has been for months greatly excited over this case. While holding to Evolution, he holds it not in the Darwinian sense. He insists that his view does not exclude God from the creation. He claims to believe in the Scriptures, in the fullest orthodox sense. We do not see that his views differ essentially from those of Dr. McCosh and other Christian scientists who adopt the evolution theory. But such a view, it appears, will not be tolerated in the Presbyterian Church South. It is the first case we know of in which this theory has been made the ground of severe ecclesiastical censure.

The Bibliotheca Sacra (Jan.) presents several papers of decided merit; among which are "The Moral Condition of Germany," by Prof. Hugh M. Scott, Chicago Theological Seminary; "The Present State of Logical Science," by Prof. Henry N. Day, New Haven; "The Attitude of the His-