

Arnold than this? "When at length Arnold died, the novelist Stevenson exclaimed: 'Poor Matt! He is in heaven, but he won't like God.'" A sarcasm biting indeed, and fitted to consume away all our supercilious doubts." The fool who says there is no God is thus met: "Emerson tells of an Abolition meeting in Boston, when a politician railed at Sojourner Truth. When the man sat down the tall black woman arose, and, tapping her head very significantly, said to him, 'Honey, I would tell you something, but I see you ain't got nothin' to carry it home in.'" There can be no music for him whose hearing vanishes in deafness, and the universe holds no God for him whose wisdom has vanished away in folly." A comparison of James and John suggests the following: "Reading the vision of John, and thinking of the widow and orphan, he seems to anticipate General Booth's words, 'One pot of hot gruel, two petticoats and a wool blanket, are worth a lake full of tears.'" Yet no thoughtful man will be disturbed by these dissimilarities." Referring to the Reformation theologians, Dr. Hillis says, "In those days the sympathetic element had not been developed. There was no sense of brotherhood in suffering. Theology had no sensitiveness. John Calvin was scarcely more than an animated syllogism. If the theologian's heart had been as keen as his mind, he would have lost his reason and earth became one vast madhouse."

"The Influence of Christ in Modern Life" is an optimistic book, not only showing that the Christ ideal has come safely over the period of destructive criticism, but that it exists with a truthfulness and energy never felt before. Its author traces the influence of Christ in civilization and in the realms of intellect and ideal character, and sets forth His relation to the poet, the philosopher, the scientist and the seer. He has chapters on the new problems of the pulpit and its place in American Life and Thought; on the simplicity and breadth of Christ as a religious teacher; on God's silence and His voices; on the higher nature of man as a revelation of God; and on the Church. Two other subjects engage his attention: one being what Drummond called The New Evangelism, the other Evolution and Christianity. These, however, he hardly