

the book "the seeds of thought," unique topics for sermons of unusual interest, and suggestions and illustrations that will prove most helpful. Literary men will read it for its high literary merit. Christians of deep experience and thoughtful minds will read it with keen relish, and often with wonder and delight, as new light and beauty shine from its pages and suffuse them as with a heavenly glow. Confident we are that no man or woman of thought and Christian sensibility can read the book and fail to transfer many of its rare gems to their scrap-book. Those who remember his former book, "Here and Beyond," will not forego the pleasure of reading this new one from his pen. "Apples of Gold in Pictures of Silver," is a fitting description of it.—"Parker's Apostolic Life." Vol. III. Same publishers. This volume, in form and character, is similar to the previous volumes of this series. The characteristics of Dr. Parker's writings are too well known to the readers of this REVIEW, and their merits are too highly appreciated, to call for any commendation or explanation from us.

#### Periodicals.

*North American Review* (Oct.) "America and the Vatican," by William W. Astor, is a bit of diplomatic history that will deeply interest American readers, briefly sketching the means by which, in his capacity of United States Minister, the writer secured exemption from confiscation the American College at Rome, which had been given to the Propaganda by Pope Pius IX. before the national occupation of Rome, and upon which considerable sums had been expended by American Catholics.

*Andover Review* (Oct.) Prof. Torrey has an able and learned paper on "The 'Theodicté' of Leibnitz." Dr. W. Barrows makes a highly interesting contribution on "Commerce, Civilization and Christianity in their Relations to each other." He answers the following questions: "Has civilization an ethical code? Are the principles of national morality distinct from those of personal morality? Is civilization the elevating and saving of a nation in its separateness, or does it necessitate subjugation and absorption? Is nominal Christianity anything more than a civil polity? Do the scenes of a great civil violence originate mainly in nominal Christendom? How do the violent aggressions of nominal and commercial Christianity stand related to the spiritual extension of real Christianity? How is the claim for Christianity, as of divine origin, affected by its slow conquest of other religions?" He rapidly sketches the history of the great conquests of modern times. After giving the chief facts of France's outrage upon Madagascar, he says: "It is difficult to speak justly and mildly of this French movement in Madagascar and on the Continent. From the outset the presence of France, claiming local rights as against the natives and their governments, was an intrusion; and any movement in

force was an invasion. The assumption to take lands and offices and cities against the protests of hereditary owners and traditional and acknowledged authorities was national robbery. On the highway of nations imperial France challenged the weaker power to stand and deliver. To plead a treaty right is the plea of a burglar, on a contract signed by his victim under a revolver. She has lapsed a hundred and fifty years into some of the Indian barbarities of the old French War, and by her greed for territory and power and glory, and by her gross injustice and brute force in subjugating the weak and defenseless, she has thrown the moral sympathy of Christendom in favor of the heathen." He concludes: "Christianity has been burdened with the objection that its tardy growth weakens the claim to its divine origin. The objection is not superficial, nor necessarily captious, but its force lies in the perversion of Christianity. Too many have accepted Vattel's assumption, in his 'Right of Nations,' that our religion is merely a political system. Kings and cabinets have used it as such for national aggrandizement and secular ambitions, and so the system of Christ, so pure in itself and so full of equity and love and mercy as the expansion of the Golden Rule, has been compelled to be responsible for the invasions and oppressions and national robberies which have been achieved by a nominal and political and mercenary Christianity. A sense of equity and fairness and honor, in even a heathen mind, repels such a system, and so makes the growth of our holy religion very tardy and laborious in pagan lands, and exposes its divine origin to impeachment."

*Bibliotheca Sacra* (July). Among the noticeable papers in this number we name "The Old Testament Covenant," by Prof. Schodde, Capital University; "The Study of the Hebrew Language Among Jews and Christians," by Prof. Pick, Allegheny; "Mill's Use of Buddhism," by Rev. M. L. Gordon, Japan, and "The Descriptive Names Applied to the New Testament Books by the Earliest Christian Writers," by Prof. Warfield, Western Theological Seminary. As is well known, Mr. Mill used Buddhism to prove that mankind can perfectly well do without belief in a heaven or a future life. His essay on the Utility of Religion closes thus: "The Buddhist religion counts probably at this day a greater number of votaries than either the Christian or the Mahomedan. The Buddhist creed recognizes many modes of punishment in a future life, or rather lives, by the transmigration of the soul into new bodies of men or animals. But the blessing of Heaven which it proposes as a reward, to be earned by perseverance in the highest order of virtuous life, is annihilation; the cessation, at least, of all conscious or separate existence. It is impossible to mistake, in this religion, the work of legislators and moralists endeavoring to supply supernatural motives for the conduct which they were anxious to encourage; and they could find nothing more