

done to any great extent? If it were, more would be needed. But there are Sunday schools. We wonder if people who talk in this fashion have read some recent utterances of the president of the University of Chicago on the work of Sunday schools. But even if Sunday schools did their work in the best possible manner, they would be insufficient. An hour or two for a whole week is not enough, even if we could get all the children of our Public Schools into the Sunday schools, and we believe that half of them are not there.

One very curious remark we must notice. Mr. Bain says: "If one day in the week be deemed sufficient on which to open our churches and teach religious truths to the parents, surely it ought to be enough for their children." This is a tremendous assumption. Because adults who are presumably well instructed in religion need only one or two sermons a week, therefore the same will suffice for children who are ignorant of the very elements of religion! We want to treat Mr. Bain with the respect to which we believe he is entitled personally and otherwise, and we take him as an earnest, religious citizen who favourably represents the side which he espouses. But we are totally unable to understand how his own arguments can satisfy him, and we beg him and others seriously to reconsider their position.

One thing we would urge in conclusion. Nearly all the different religious bodies have schools of their own—denominational schools—in which their own children are educated in their own views. Schools for boys, schools for girls, and even colleges and universities. Roman Catholics have them, so have Anglicans, Presbyterians, Methodists, Baptists, and others. Where is the necessity for these schools, if our Public school system is sufficient? Or shall we say that our national schools are good enough for the poor, but not good enough for the rich? It will require some hardihood for any man to say such a thing in public. And yet this would seem to be the meaning of what we are doing. A minimum of religious instruction in the Public schools, and a great deal more in our denominational schools. There should be more difficulties in our way before we acquiesce in such a system as that.

REVIEWS.

The Theology of an Evolutionist. By Lyman Abbott. Price \$1.25. Boston: Houghton, Mifflin & Co., 1897. Toronto: Wm. Tyrrell & Co.

Dr. Lyman Abbot is well known as the distinguished successor of one who may be called the most distinguished pulpit orator of the United States, Henry Ward Beecher. In this case there is a true "succession," although there may be a difference of opinion as to whether it is "apostolical." We cannot profess to be of the school of theology of Dr. Abbot, yet we think that few will read this volume without gaining something from it. The essays are well written in good, clear, fluent, and even eloquent English; they are also thoughtful and suggestive, and we must add that to a large extent they commend themselves to our judgment. On one point we cannot go with the writer. Speaking of the place of Christ in history, he asks whether the difference between Him and other men was one of degree or of kind, and he decides

for the former view. We are quite aware of the ambiguity of language, and of what may be said to justify such a mode of speech; but, for our part, we cannot abandon the proper Godhead of the Lord Jesus Christ, and, if that is to be maintained, then the difference between Him and us is a difference of kind.

Quo Vadis. A narrative of the Time of Nero. By Henry K. Sien-Kiewiez. Price 75 cents. Toronto: George N. Morang, 1897.

It seems late in the day to recommend a novel which has, for months, held the highest place for popularity among the works of fiction for the year. But we have great pleasure in recommending a Canadian edition of this very remarkable book. It may be commended from different points of view. In the first place, it gives a very accurate view of the state of Rome and of the life and circumstances of Christians in Rome during the reign of Nero. We are not forgetting Dr. Farrar's striking book, when we say that "Quo Vadis" will set the Rome of Nero before men's eyes as it has never been set before. Those who care little about Rome or Nero or early Christianity may be better pleased to be told that we have, in this book, a first-rate story, with deeply interesting characters, in which there are many thrilling incidents, which yet never pass the bounds of credibility and probability. With regard to the title of the book, to those who do not remember the story, we may mention that they will find the explanation of it towards the end of the book.

A Man of Honour. By H. C. Irwin. Price \$1.25. Macmillan's Colonial Library, 1897. Toronto: The Copp, Clark Co., Limited.

This is a very well-written story, a good deal out of the common. The hero is the last representative of an impoverished Irish family, who has been educated at Oxford, and goes out as a soldier to India, soon after the time of the mutiny. In all his relations he fulfils the idea denoted by the title of the book—some might say, ultimately, in a manner almost Quixotic. The story is comparatively slight, yet it holds the attention of the reader from beginning to end, and (what is not quite universally the case in regard to works of fiction) the reader will lay down the book the better for its perusal. We shall be glad to meet the author again.

The Growth of the Kingdom of God. By Sidney L. Gulick, M.A., missionary in Japan. Price \$1.50. Toronto and New York: Revell Co., 1897.

Mr. Gulick prepared this book with an apologetic purpose, and more particularly with regard to Japan. But it is a book of real value, inasmuch as it collects a quantity of information which is scattered over many volumes, and which it is most useful to have at command. By the Kingdom of God Mr. Gulick means, not so much the Christian Church, as Christianity, although he does by no means ignore the Church; and his book is a very good answer to the people who tell us that Christianity is losing its power over the human race, and those who assert that Romanism is the dominant form of Christianity. The author shows that not only has the Christian Church made immense progress in the world, but that Christian principles are penetrating all modern civilizations. Mr. Gulick is an American, and he does not belong to the Anglican communion, so that we must take note of his lights and shadows; but, on the whole, he does his best to be accurate and impartial, and, as we have said, his book is a most useful one.

A very useful feature of the volume is a series of diagrams setting forth the proportions of the various religious communities in the world. Thus, in chart iii. we see that

whilst in 1700 the populations governed by the different religions ran as follows: Roman Catholic, 90 millions; Greek, 20 millions; Protestant, 32 millions, they had become in 1880, respectively, 192, 110, and 445; whilst in 1891, those under Roman Catholic rule were 242 millions, under Greek, 128 millions; and under Protestant, 800 millions. According to statistics, it appears that the Roman Catholic countries of Europe are doubling in population once in 138 years, whilst the Protestant countries double once in 60 years.

This is only the beginning of what is done in this volume. The writer points out the enormous increase in population—that of England has about doubled in this century. Then he shows how remarkably the Church has met the need created by this increase, building places of worship, setting up Sunday and day schools, and the like. The increase of children in Sunday schools is estimated; and, that which is still more gratifying, it is shown that the increase of Christian agencies is accompanied by the diminution of crime. On the whole, the readers of this volume will thank God and take courage.

The Expository Times, Vol. 8. Price \$2.50. No. for November, price 6d. Edinburgh: T. & T. Clark; Toronto: Revell & Co., 1897.

We have before us the latest yearly volume and the latest monthly number of this most useful publication. It is hardly necessary for us to repeat the emphatic recommendation so frequently given, except that a new volume began in October, and this would make a favourable opportunity for new subscribers making a beginning. With regard to the volume, we have noticed the several parts of which it is composed, as they have appeared, and we turn over the leaves with a kind of surprise at finding so much which will be useful to all classes and conditions. The publication is learned without being "caviare to the general." There is hardly a paper which could not be intelligible and interesting to the ordinary English scholar. On the other hand it is popular without being commonplace. Everywhere we have work that is fresh, suggestive, and stimulating. With regard to the November number, we find its notes and comments quite up to date. An excellent summary is given of the debate at the Nottingham Church Congress on different schools in the Church of England. Dr. Hugh MacMillan writes in his usual interesting manner on "Achan's Wedge of Gold;" and Dr. Sanday's paper, on the Historical Method in Theology, read at the Church Congress, is, by itself, worth a great deal more than the price of the number. The article deals chiefly with Old Testament study, but, at its close, it points out the bearing of the subject upon the New Testament. This is a question of the greatest possible importance, especially to our younger theologians. Among other articles we might note Dr. Sayce on Oriental Archaeology; Dr. Nestle on Biblical Quotations in "the Apostolic Constitutions," and continuations of the different series—the Greek Text Commentary (St. John xiv. 12); Sermonettes on the Golden Texts, etc.

Magazines.—The Critical Review for October is well up to its average level, which is very high. Perhaps we might say that the books reviewed are of unusual interest. The number starts with a notice of the Apostolic Letter of Pope Leo and the Reply of the English Archbishops, by Dr. Briggs, who naturally surveys the question from a point of view not Anglican. A good notice of Harnack's valuable History of Ancient Christian Literature comes from Professor Salmon. Professor McCurdy's History, Prophecy, and the Monuments, is favourably noticed, as it ought to be, by the very competent hand of Professor A. B. Davidson. Somerville, on St. Paul's Conception of Christ, and