

these, it scatters its blows freely upon friend and foe alike. While approving some of its sayings, and sympathizing with its aim to defend the Scriptures from unjust criticism, few ministers and fewer intelligent laymen will allow themselves to be bulldozed by its editorial club. I don't know who "the competent Christian authority" is that deplores the decadence, nor is it a matter of any importance. What is his spiritual life like? How many people of The Truth's stamp do you find in the mission field at home and abroad; how many engaged in pastoral visitation and earnest Christian work? How many go to conventions and talk? The stench of something else beside the higher criticism reaches to heaven.

Homilies of Science is a handsomely printed and bound volume of 300 pages, written by Dr. Paul Carus, and issued by the Open Court Publishing Co., of Chicago. Their address is 169-175 LaSalle street, and the price of the book is a dollar and a half. This is by no means the first time I have noticed, it is hardly fair to say, reviewed, the writings of Dr. Carus. His aim is to reconcile science and all religions in his pantheistic Monism, the universe being the evolution of deity. Dr. Carus writes very good English, is always interesting and comprehensible; he is also a man with high moral ideas, and a genuine religious instinct. Sometimes, he gets out of patience with us, believers in Israelitish and Christian myths, and says a harsh thing, as do some very orthodox folk; but, as a rule, he is courteous and conciliatory, and very solicitous for the union of all religious people, as once was Baruch Spinoza. Infidels, Nihilists, and all that class of unlovely characters, he has no sympathy with. I never met him, but should imagine him to be a very likeable man. His homilies are short and numerous, fifty-nine being compressed into the volume, under the eight heads, Religion and Religious Growth, Progress and Religious Life, God and World, The Soul and the Laws of Soul Life, Death and Immortality, Freethought, Doubt, and Faith, Ethics and Practical Life, and Society and Politics. These homilies contain much that is true, novel, and suggestive, and all breathe a reverent spirit, and one of love for humanity. The crucial homily, from a Christian standpoint, is that on Revelation. The Bible is no more God's revelation than any other sacred book, or even Goethe's Faust, which, had Goethe been an Israelite of old, would have been included in the Canon. The revelation that Kant saw in man's moral nature is a mere empirical development of ethical instinct. The only true revelation is Nature, governed by invisible law. All that he has