

be Anathema Maranatha.' He dismissed his congregation without the benediction, after holding up his hands to give it. 'How can I bless those,' he said, 'whom God may have cursed?' This is horrible! Even at the last judgment, the righteous are called "blessed of my Father," but the wicked are simply called "cursed." If this be not wounding God in the house of His friends, it is hard to give it a name. And this is the dear old orthodox theology that some people lament the decay of. To them I recommend Mr. Morgan's tastefully got up volume. Let them, however, remember, the precept, "Bless and curse not." Do you think God claims exemption from His own laws, like a despot? Are they not the rescript of His holy nature, unlike that of men, concerning whom it is said, "Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be." Yet Flavel and Morgan would have men in this respect better than God. It is sin that curses! I confess that I lose all confidence in the ability of a man to guide me in spiritual things who has a low conception of the nature of God. How can such an one lead another to a Being whom he does not only not know, but whom he ignorantly misrepresents? God and His Church are wonderfully longsuffering to these creatures, to whom God shews Himself froward, as a necessary result of their frowardness or inability to understand Him.

Finally, the Fleming H. Revell Company send a publication of their own, entitled "Christianity and the Progress of Man." It is a neat small octavo of 250 pages, the price of which is a dollar and a quarter, and its author is W. Douglas Mackenzie, Professor in the Chicago Theological Seminary. The volume is dedicated to John and Ellen Mackenzie, missionaries in South Africa for the past forty years, and parents of the writer. This is a missionary book, but of a distinctive character, its object being to shew what great things are being wrought through missions. The introductory chapter disposes of the anti-theological bias in the philosophy of sociology, and reveals the mighty force of living Christianity. Next,