

council to the third plenary council of Baltimore." Such a *resumé* of 'the progress of the Church in the United States' for half a century and down to the present year, is of interest to the Protestant portion of our people, as well as to the Romanist. It is interesting to read this history from the latter's point of vision. An extreme sectarian spirit, rather than the judicial, colors and vitiates much of the record. The School question is not fairly stated. The Government is denounced in no measured terms. For instance: "The United States Government has, however, persistently placed over this Catholic people [New Mexico] as governors, secretaries, and judges, Protestants, some of whom have been selected apparently from their coarse and brutal hostility to everything Catholic. It has, too, placed the Catholic Indians under Protestant control, and, degrading itself to the work of petty proselytizing, has used every means of coercion and bribery to alienate from the Catholic faith, in which they had been brought up for three hundred years, the simple-minded Pueblo Indians." This from the representative of a Church which, by sectarian zeal and political chicanery, has succeeded in drawing millions of dollars from the public treasury to support sectarian schools, protectories, and other church institutions! The writer claims that the colleges of the Romanists "will soon stand alone in recognizing Christianity, revelation, the Scriptures, as well as in the cultivation of the ancient classics, in the study of the literature of Greece and Rome, and in a sound school of philosophy and ethics." He also claims that there are "more than 8,000,000 of souls" connected with the Catholic Church in this country, and "at least 7,000 regular and secular priests," in addition to the dignitaries.

**FRENCH REPUBLICANISM THE LEGACY OF THE HUGUENOTS.** By Rev. J. O. Johnson, *Reformed Quarterly Review* (July), 23 pp. President Grevy, in an address to the delegates of the Reformed Congregations in 1879, asserted that the Huguenot Church is "the mother of modern democracy." The object of this paper is to establish as a fact of history, that the present republic owes its existence largely to the heroic efforts and noble example of the Huguenots, who established the first republican government on French soil in the sixteenth century. America, too, owes a lasting debt of gratitude to the Huguenots, whose descendants furnished our country many of her best citizens and most ardent patriots. John Jay, Henry Laurens, Elias Boudinot, and General Marion of revolutionary fame, will readily occur to the mind of the reader, as leaders in the cause of liberty in the New World. The sketch here given is full of interest and tends to inspire confidence in the permanence of the French republic.

**THE EMOTIONAL ELEMENT IN PREACHING.** By F. H. Kerfoot, D.D. *Baptist Quarterly Review*

(April, 13 pp. A carefully-written discussion of a very important theme connected with homiletics. The drift of it is to show that the emotions occupy so important a place in human nature, that no preaching can be really successful which does not properly appeal to them; and that a due regard for the emotions will go very far in determining the matter of sermons and the mode of their delivery. There are sound sense and many excellent points in the paper, which may be read to profit by all who preach. It is time to call attention anew to this matter. We are drifting into a non-emotional, philosophical, essay, merely intellectual type of preaching, in which the head plays a more important part than the heart; high culture, aesthetics, dispassionate disquisition, take the place of plainness of speech, intense earnestness of conviction, and soul-moving pleadings to flee the wrath to come.

**THE RELIGIOUS BELIEF OF SHAKESPEARE.** By J. O. Murray, D.D., *Presbyterian Review* (July), 25 pp. It is a wonderful tribute to the genius of Shakespeare, that after the lapse of three centuries, scholars in all lands are interested in whatever promises to elucidate his personal history, or throw light on the reading of any of his plays. A multitude of theories prevail as to his views in relation to religion, some claiming him as a Roman Catholic, others as a member of the Reformed Church of England; others still asserting that he was a free-thinker, and some even that he was an agnostic; and others that he designedly concealed his sentiments. Prof. Murray goes pretty fully into the subject in his highly interesting article, and presents a great mass of evidence to support his conclusion, that the greatest of English poets - the greatest, indeed, of all poets, and one who has combined so much of the Christian faith regarding God and man, in his immortal dramas - was a full believer in Christianity, was in sympathy with the Reformed Church of England, and that he was a worshipper in the church at Stratford-on-Avon, joining in the venerable forms of the Book of Common Prayer.

**COUNTER-CURRENTS IN THE THOUGHT AND SPECULATION OF THE TIME.** By J. H. Rylance, D.D. *Christian Thought* (July and Aug.), 50 pp. A fair and discriminating discussion of this theme, although his strictures on the tactics of apologists are unnecessarily severe. "The net result of the struggle at this hour is a very marked advance in liberty, both of thought and action, upon lines once prescribed by authority." The attitude to be maintained by the friends of the old faith, in the face of the hostile array of the day, is freely discussed. The conclusion of the writer is self-assuring. A reaction will come; of which there are indications already. "For the eternal questions are with us still, and the old eager longings, and can not be answered by a philosophy which resolves the secrets of the universe into protoplasm."