

phazise not only the fact that "The spiritual world is the background of almost all modern poetry," but also the fact that the highest source of beautiful truth is to be found not in heathen conceptions and thought, but in God's revelation and Christian thought quickened by it. This spiritual element is the glory of our best American poetry. The helpful poets of all ages are the Christian, not the Neo-pagan, least of all the Mephistophelian.

THE LITERARY STUDY OF THE BIBLE. By Richard G. Moulton, M.A. (Cambr.), Ph.D. (Penna.), Professor of Literature in English, University of Chicago. D. C. Heath & Co., Boston. Cloth, pp. xii., 533. Price \$1.50.

This work renders a very valuable and important service in making the leading forms of the literature of the Bible, as they appear in modified English dress, intelligible to English readers. How important the service the author renders us no one can judge until he has studied and mastered the book. We can commend it heartily not only to ministers, but to intelligent laymen also. Our readers will find it an aid in the "School of Bible Study" that is being carried on in the REVIEW.

READINGS FROM THE BIBLE. Selected for Schools and to be read in Unison, under Supervision of the Chicago Woman's Educational Union. Chicago: Scott, Foresman & Co., 1896. Price for schools, 25 cents. Mailing price, 30 cents.

This is a Chicago product. Its compilation was first suggested by the late Prof. David Swing. It is commended by Messrs. W. J. Onahan, John Henry Barrows and C. C. Bonney, and indorsed by infidels and believers, Jews and Gentiles, Roman Catholics and Protestants. This means, of course, that the selection is confined to the ethical teachings of the Bible, and that mainly from the Old Testament; that the supernatural and miraculous facts and features are excluded, as is also the doctrine of salvation by the cross of Christ. It thus gives strangely mutilated fragments of Bible truth—in short, the Bible with its essence, *i. e.* salvation,

left out. It is almost enough to make the Pilgrim Fathers turn in their graves. However, it seems to be the best that can be done; and since it had to be so done, we can commend it as being in its way very well done. It would be well—since the Bible itself, the greatest literary treasure of the world, is excluded from our schools—if these selections from it which, tho so fragmentary, contain infinitely more than all the ethical teachings of the philosophers and sages, could be introduced and used in them all.

THROUGH THE ETERNAL SPIRIT. A Biblical Study on the Holy Ghost. By James Elder Cumming, D.D. Fleming H. Revell Company: Chicago, New York, Toronto. Price \$1.50.

In the preface to this volume of more than three hundred pages, Dr. F. B. Meyer, the successor of Newman Hall in London, says of Cumming "that in the early history of the Keswick convention he came as a critic, but became deeply convinced by the truth specially taught from that platform, and after a period of strong spiritual conflict, passed into an abiding realization of the rest and power of a life hidden with Christ in God." American Christians had a taste of the Keswick teachings at Northfield last summer from Prebendary H. W. Webb-Peploe, in the lectures on "The Victorious Life," recently published, and commended in the July number of THE HOMILETIC REVIEW. This is a book of richer quality and more permanent value than that, it being a careful and systematic study of the Bible doctrine of the Holy Ghost. The author, having brought forward all the passages on this subject in the Old Testament, and then all those in the New Testament, "proceeds, by the inductive process, to the enunciation of the laws and methods of the spiritual work." We think Dr. Meyer does not overstate the matter when he says:

"There is no book on this sublime subject more deeply saturated with the letter and spirit of the Bible than this. It is profound enough for the most thoughtful, yet it is so lucid and interesting as to be understood and enjoyed by the youngest disciple."

HELPFUL DATA IN CURRENT LITERATURE.

THE PRESBYTERIAN AND REFORMED REVIEW for July contains several articles that should command attention. In theology Prof. Henry Collin Minton, of San Francisco, writes of the "Theological Implications of the Synthetic Philosophy," showing the unwarranted assumption running all through Mr. Spencer's thinking and system, while bringing out the theological conclusions that they inevitably carry with them. The writer of the article, like many others, doubtless overestimates both the profundity and the greatness of Mr. Spencer. The late Dr. McCosh was right when he said: "My friend, Hugh Miller, said of an author, that in his argument there was an immense number of *fa'en steels* (fallen stitches): the language might be applied to Mr. Spencer's philosophy." A careful study of Mr. Spencer's definitions and logical processes can not fail to convince any one competent to make such an examination that he is a practical illustration of logical bankruptcy. Malcolm Guthrie is also right when he declares that the main element of Mr. Spencer's greatness is the imposing bigness of his work. Dr. B. B. Warfield, the successor of the Hodges in Princeton, discusses "The Right of Systematic Theology," vindicating

its right to be and its supreme importance and essential glory. Our well-known friend, Prof. Theodore W. Hunt, has "A Study of Mrs. Browning," in which he triumphantly justifies her claim to a "character such that English womanhood was consecrated by her life," and to an order of ability that we must hold her writings "in high regard as marking the farthest limit yet attained by any British poetess." We are glad to commend this vindication of a most remarkable woman and poet against the aspersions of a horde of infidel or semi-infidel critics who appreciate nothing beyond this-worldliness.

IN THE HARTFORD SEMINARY RECORD, for June and August, Rev. S. A. Barrett answers, with the aid of new facts and figures, the question: "Is the Congregational Ministry Overcrowded?" The article will help to answer the same question in its application to other bodies of Christians. "The Carey Lectures," by Dr. George Leon Walker, of which an outline is given in *The Record*, ought to be published in full. Even the outline wonderfully illumines his general theme of "Phases of Religious Life in New England." Dr. Walker is just the man for the subject.