

to think of such a vast amount of money being devoted to no more substantial purpose than display and pleasure when there are millions of our brethren throughout the world actually suffering, starving, dying from the lack of food, clothing, shelter, and medical attention. I beg of you, then, if your desire is to arrange an observance of Inauguration Day that will be well pleasing to me, and give impressiveness to the event, that you abandon your pretentious plans for the ball, and, with the approval of the citizens who have subscribed the money, devote \$25,000 to the organized alleviation of wretchedness in the great cities of the United States, \$10,000 to provide food and shelter for the persecuted Armenians of Turkey, and \$15,000 to relieve the horrors of plague and famine in India. Hoping that you will share my views of the manner in which the funds can be applied with the most gratifying results to our people and with the greatest credit to our impulses as a Christian nation, I seriously and earnestly solicit your participation in this act of sacrifice and self-forgetfulness. I am, gentlemen, yours very cordially,

WILLIAM MCKINLEY.

That letter does honor to the man who wrote it. It is greatly to be regretted that the Committee did not see fit to comply with his request. The whole thing—with its extravagance and its attendant revelry—is undemocratic and unchristian. This is a Christian nation, and the great majority are opposed to such things on such occasions. It is to be hoped that the people—and not a few self-constituted leaders of so-called society—will at no distant day take in hand the management of these occasions that belong preeminently to the people.

The Christian people of this nation were delighted with the sincere recog-

nition by the President, in his Inaugural Address, of dependence not only upon "God," but upon "the Lord of Hosts." We have seemed to be in danger of drifting away from Christianity into deism.

Swami Vivekananda.

AMERICAN Christians will be amused to learn that *The Indian Mirror*, Calcutta, January 21, 1897, gives a glowing account of a wonderful movement started in America by the wandering fakir Swami Vivekananda, that promises to replace Christianity by Hinduism! It says: "The tide of conversion seemed to have rolled back from the East to the West—the tables were completely turned—and the Hindu mission in the West was crowned with a greater and more glorious success than what has ever been vouchsafed to Christian mission in the East." And on the strength of this report the Hindus are called upon to fête this man in the cities of India! There never was a greater fraud and imposture since the world began. This Swami made use of a little prominence given him by the unfortunate Parliament of Religions to get into connection with a few theosophical cranks, chiefly women, to exploit himself and his notions in some of our cities, in the presence of a handful of non-Christian people! And our missionaries are obliged to suffer from the utterly lying report carried back to India and industriously disseminated!

NOTICES OF BOOKS OF HOMILETIC VALUE.

GOD THE CREATOR AND LORD OF ALL. By Samuel Harris, D.D., LL.D., Professor of Systematic Theology in Yale University. In Two Volumes. New York: Charles Scribner's Sons, 1896. Price, \$5 net.

Professor Harris is easily the ablest, freshest, and most stimulating of the writers of the present generation who have attempted to cover systematically the field of theology and the related philosophy. It must now be nearly twenty years since he published "The Philosophic Basis of Theism"—"an examination of the personality of man, to ascertain his capacity to know and serve God, and the validity of the principle underlying the de-

fense of Theism." That book is absolutely indispensable as a part of the equipment of the student who would have a solid basis for his theology. Several years later Professor Harris published "The Self-Revelation of God," a worthy successor to the former work; and now we have the completion of his task in the present work of two volumes. There has been no falling off in freshness and vigor with the increase of the weight of years, but rather an increase of breadth and catholicity and ripeness. Up-to-dateness is a marked feature of the present work, as it is of the others mentioned. While he is at home with Athanasius and Augustine and Calvin and Turretini and Edwards and Hodge, he is