

tianity is really hospitable to every sincere and honest thought, and is capable of enhancing every truth, and is antagonistic to nothing that is true. Let the Christian minister reconcile these seemingly opposite truths. Let the Christian minister mediate between the Church and those earnest, thoughtful, benevolent people accomplishing real, practical Christian work, and who are yet, through prejudice or ignorance, opposed to the Church. Let the Christian minister endeavor, by mediation, to bring these into organic relation to Christ's Church. Then the Christian minister should mediate between the various denominations, so as to bring about unity of action against common enemies. But the most important feature of the mediative function that belongs to the Christian ministry to-day, is that which concerns the relation to each other of the social classes. Here Christian ministers are called upon to mediate between conflicting interests, and to render the most effective aid in solving the social problem. He must endeavor to know the facts of the economic condition of society, and have the courage to apply the principles of Christian ethics to the marketplace, as well as the saloon. Thus will he help to bring about that kingdom of heaven on earth, of which the Hebrew prophets prophesied, and the Grecian sages dreamt. This article is, perhaps, the most stimulating and suggestive of all the articles published in the January monthlies. The contents of the February number are: "Ethic Religion in its Relation to Christianity," by Professor Gerhart; "Our Ethical Resources," by President Hyde; "The Duty of Scientific Theology to the Church of To-day," (Translated by permission) by Professor Pfeiderer; "The Figures of Homer," by Miss Fulia H. Caverno; "Rembrandt as Educator," by H. C. Bierwith, Ph.D.; "'Life in Himself,' A Meditation on the Consciousness of Jesus Christ," by Professor Tucker; and of the March number: "The Christ and the Creation," by Rev. John Coleman Adams; "The Dualeian Lecture for the Year 1891," by Professor Emerton; "Views of Dr. A. Baer on Drunkenness," by Dr. Arthur MacDonald; "Reflections of a Prisoner," "Pessimism's Practical Suggestions to the Ministry," by Mr. Gerald H. Beard; "Missions Within and Without Christendom," by Rev. Charles C. Starbuck; "Eudæmonistic Ethics; A Reply," by Rev. Chauncey B. Brewster.

*The Monist*, January, 1892.—Contents: "Mental Evolution; An Old Speculation in a New Light," by Professor C. Lloyd Morgan; "The New Civilization Depends on Mechanical Invention," by Dr. Wm. T. Harris; "Religion and Progress; Interpreted by the Life and Last Work of Watkin Wilks Call," by Moncure D. Conway; "Facts and Mental Symbols," by Professor Ernest Mach; "Professor Clifford on the Soul in Nature," by F. C. Conybeare; "Are There Things in Themselves?" by the Editor; "Literary Correspondence;" "Diverse Topics;" "Book Reviews." A varied table of contents on living themes, ably handled, and making, like all the preceding issues, a very able and readable Quarterly.

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The Fleming H. Revell Company, New York and Chicago, are issuing a series of popular brochures in neat vellum cover, of which the following are excellent samples:—

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