

sufficient motive; and that a study of the prevailing tendencies and currents of public thinking will reveal grounds for hope that no thoroughly honest, earnest, and wise leading in this direction will from this time forward lack an effective support and a resolute following.

Christian Thought (May and June). "Genesis—Scriptural and Extra-Scriptural;" by Jesse B. Thomas, D.D. An article of unusual interest and great power. The writer handles the "New Criticism" theory and methods in reference to the Pentateuchal question, and especially of the book of Genesis, with decided vigor and ability. He claims and shows that four dominant ideas are apparent in the book of Genesis, viz.: 1. That of "beginning," making it a book of *origins*. 2. That of "begetting," making it a book of *continuous genealogy*. 3. That of "bringing forth," making it a book of *generations, or epochal life histories*. 4. That of "going forth," making it a book of *progress by emergency*.

Southern Presbyterian Review (April). "Modern Homiletics;" by Rev. Samuel M. Smith. There are many things in this long paper well and effectively said. Many of the writer's objections to the modern mode of sermonizing and preaching are sound, and his criticisms worthy of consideration, though often unnecessarily severe. His reasons in favor of written sermons *vs.* extempore, are cogent and very strongly put. He shows familiarity with the literature of the subject; and, read with discrimination, the paper will be helpful.

Methodist Review (May). "The Doctrine of the Atonement," by R. Crook, LL. D. "Methodist Church Polity," by W. S. Edwards, D.D. Dr. Crook's article is a strong one from his denominational standpoint. He claims that Evangelical Arminianism, as embodied in modern Methodism, leaving philosophical theories aside, leaves the Bible to speak for itself, and "so by the blessing of God it has restored to the Church catholic the theology of the New Testament." The drift and main purpose of the paper is to examine the broad contrast between Augustinianism and Evangelical Arminianism.

GREAT BRITAIN.

British Quarterly (April). "The Alexandrian Type of Christianity" and "Religion in London" are noteworthy articles. Mr. Maurice, in a recent letter, urged the desirability of a fuller study of the early Christian writers of Alexandria. For centuries the Church of the West has been so effectually moulded by the one master-mind of Augustine that it requires an effort to perceive that any other type of Christianity is possible, and whether it would have been better if some other type had been followed. The subject is one of more than historic interest, and the main aim of this article is to show that there is a tendency at present to drift from the position of Augustine to that of Origen, or rather—since the older thought has no perceptible influence on the movement—that there are many points

in which the early Alexandrian Christian writers have anticipated the idea and spirit, though not the scientific method of our age. The paper on "Religion in London" is exceedingly valuable. The statistics it presents as to the moral and religious condition of London, collected with painstaking care and believed to be accurate, are of vital interest to the Church at large. We cannot go into particulars here, save to say, that the broad result of the analysis of the figures given is, that for a population estimated last midsummer at 4,019,361, the aggregate means of public worship in London was for 1,388,792 persons, being at the rate of 34.55 per cent. This shows gratifying progress since 1851, as the following will show:

Proportion per cent. of the 1851. 1865. 1884
population accommodated...29.6 31.8 34.55

The discouraging element in the case is the increasing disparity between the means of divine worship and the growing population. Estimating that provision should be made for 58 per cent., the deficiency in 1851—678,372—had risen to 940,437 in 1884. That is, if all able to attend public worship in London were simultaneously to flock to her churches and chapels, not far short of a million persons would be excluded. And even this is a far better showing than New York and other of our chief cities could make.

The Edinburgh Review (April). "Prince Bismarck Sketched by his Secretary," is a highly readable article, based on Busch "Sketches of Our Chancellor," the effect of which will tend to alleviate the severity of former judgments concerning the Chancellor and his public career, and in domestic and social life it presents him in an amiable light. Neither the book nor this review of it is a complete history or biography of Bismarck, but rather a collection of studies and sketches to supply materials for a characteristic portrait to be executed hereafter by some more skillful hand. "India: What can it Teach us?" A paper of considerable interest based on several works recently published in London and Paris, all bearing on the Religions of India. While each of the four books reviewed occupies a distinctive standpoint, they all relate to "Hinduism," chiefly in its religious aspect, viewing not only its growth, character and outcome, and tracing it to its root in Vedism, but seeking to fix its place in the general history of religions by a comparison of its primitive form with that of other religions. On this point two of these authors are at opposite poles. The article is long, but will repay a careful reading.

Contemporary Review (June). "Socialism and Atheism." The object of this paper is to place Christian and anti-Christian Socialism into juxtaposition in order to see, by way of comparison and contrast, their mutual relations as social forces in the present day affecting, sometimes conjointly, and at other times in contrary directions, the general course of social evolu-