

a hundred thousand. The missionaries are laymen. Street preaching is not found to be effective, but the masses are reached by means of printed sermons, which are sold at a quarter of a cent each, or are given away. Every week 120,000 of these sermons are printed, of which 18,000 are distributed in Berlin, and the rest sent to all parts of the globe. The distribution is by voluntary effort, and the sermons are gladly received. The result has been an immense boon to the German capital, and has done much to save the masses from total moral corruption.

In the May number the articles are, "Hugh Latimer, the Homilist;" "Church Talent," by Dr. Pierson, setting forth the characteristics of an ideal people; "The Relation of Doctrine and Duty;" "The Relation Between the Nervous System and Sin;" "Symposium on Preaching," in which Dr. John Hall discusses "What is the Ministry? What is its Work?" and "The Preachers of the Old Testament."

In the June number the "Symposium on Preaching" is continued by Dr. Wortman, who takes up "The Kind of Preaching for Our Times." The other articles are "Luther's Table Talk;" "Body and Mind in Christian Life;" "Personal Sacrifice, True and False;" "Unrecognized elements of Power in the Preacher," by Prof. Thwing; "The History of Pre-Raphaelism, a Prophecy of Realism in Literature," and another "Cluster of Curiosities" by Dr. Pierson.

In all the numbers there is the usual selection of sermons and exegetical and expository work. The ably-conducted European department is full of information, chiefly on the declension of the papal power, and on phases of rationalism.

The *Presbyterian Review* for July commences with a long, well-written article on Dr. Shedd's "System of Theology," speaking very highly of it as "the matured product of a lifetime devoted assiduously to the study of the great themes of religion," and directing special attention to its appeals to the early Christian Fathers, and to its strong upholding of the earlier and more pronounced Calvinism. The writer, however, deems the later Calvinism more likely than the older to spread abroad the great doctrines of grace, and to permeate other systems. He says, "Had the Calvinism of the seventeenth century been as moderate and genial as the Calvinism of this age, it is doubtful whether there would have been any Arminianism." Canon Knox-Little gives us "a churchman's views of Church and State in England," in which he protests against