

should be printed after he has attained years of discretion seems incredible. Yet here it is in all its horribleness:

If woman's virtue cost so much to keep,
Good friend, is woman's virtue worth the price?

Despite this devil's doctrine, there are some clever things in the book. It is a pity that all of them have not more of the spirit of the song to the three French Republics:

1789—1848—1870

The song of nations. Sing and clap your hands;
Burst into blossom, all ye barren lands:
She comes, to break the linked chains asunder,
And snap in twain the adamant bands.

She came before. Her cruel face and fair
Smote all our breasts with infinite despair:
She passed. The brightness of her lurid beauty
Was fiercer than our dazzled eyes could bear.

She came again. In milder mien she came,
With fruits and flowers crowned, but still the same.
One lurid day crushed down her risen splendor;
She passed in murky clouds of smoke and flame.

Once more she comes. Surely our hearts are tried,
And every lesser passion cast aside:
Shall she not dwell among us now for ever,
Our one and only love, our deathless bride?

The titles "A Ballade of Evolution," "In Coral Land," "Only an Insect," "Animalcular Theology," and "To Herbert Spencer" indicate the trend of Mr. Grant Allen's verse. It is often better than his prose, but that is not very exalted praise. (Stone & Kimball, Chicago.)

The Psychic Factors of Civilization, by Lester F. Ward, is a close and thoughtful criticism of Spencer's "Principles of Sociology," and of the author's own former book, "Dynamic Sociology." First of all, then, we say that it is a book for the student of sociology, and perhaps also of history. It will be necessary to come to its perusal with an unbiased mind. The questions discussed are, What are the forces of society? and, What is the way of controlling these forces? Sociology, Mr. Ward perceives, rests finally upon psychology. This is a great and important truth that many well-meaning sociologists have failed to discern. If one studies the Gospels carefully, he will find there a wonderful correspondence with the best results of modern psychology. The best preaching is done by those who have studied psychology. The school-teacher is not prepared for his work without a course in psychology. In other ways it is plain how Mr. Ward's position is true. All this takes for granted that the soul is a factor in the evolution of humanity. Our author thinks it is a powerful factor. Matter or external force has also its place, but when we come to reflect how large a part of what we commonly call the outer world is, after all, a part of our subjective sensation, then the inner man assumes a larger part in the evolution of the race than Mr. Spencer has allowed. Mr. J. S. Mill did greater justice to this matter. Mr. Ward has some illuminative things to say on the subject of social consciousness, social will, and social intellect, that we commend to the attention of all students of what is now being called "applied Christianity," for he goes down to the bottom of the great sociological problem. (Ginn & Co., Boston.)

The Asmonæan period is the heroic age of the history of Israel. Major Claude Conder has republished among the Palestine Exploration Fund books his account of *Judas Maccabæus and the Jewish War of Independence*. The history opens with chapters on the life, literature, politics, and religion of Jewry during what has been called "the night of Hebrew history." There are many inaccuracies in this part of the book, to some of which the author has alluded in the preface to this new edition, while some of them he passes over. His narrative of the Maccabæan struggle is the better and the trustworthy portion of the book. It is told in good and straightforward style, without any heed to controverted points. When Major Conder says that the Messianic spirit came into Jewry upon the fall of the Asmonæan house, we do not believe him. The scope of this history of the Asmonæans is from Mattathias to the fall of the sons of Alexander Jannæus. (Macmillan & Co., New York.)

We experience pleasure and edification in taking up a commentary like that of Professor W. H. Bennett on *The Books of Chronicles* (The Expositor's Bible, A. C. Armstrong & Son, New York), for the commentary is on a plan so fresh and strong. The writer undertakes to examine into the characters and into the social life of the times comprised by the narrative of the books discussed. The result yielded by this method is most suggestive and illuminating. Professor Bennett studies his material in an unbiased spirit, ready to learn whatever the narrative has to teach. When once we come to recognize in Biblical criticism what we do not know, we are on the road to a real and novel knowledge of the subject. This volume of the famous

series now reaching its consummation will not disappoint the candid student.

Dr. Otto Pfeiderer's "Gifford Lectures" filled with dismay some of the less radical Scotch theologians, and in particular the Rev. Drs. Rainy, Charteris, Orr, and Dods, who are convinced that the German rationalist left out of Christianity its very heart and vital principle. They delivered some counter-blasts at the conclusion of the Gifford course by Dr. Pfeiderer, and these lectures are printed together in a book under the title *The Supernatural in Christianity*. Our own opinion will be more suitably expressed in the review of Pfeiderer's Gifford Lectures, "The Philosophy and Development of Religion," which has recently been published. Meanwhile the Scotch professors are able to get a large hearing, and deserve serious attention. (Charles Scribner's Sons, New York.)

The Dawn of Christianity; or, Studies of the Apostolic Church, by Henry C. Vedder, is a text-book for young people's and Bible classes among the Baptists. Dr. Vedder's ability in this line will need no assistance to make the book known to those who read the "Examiner." Those interested in the purpose for which the book was prepared, and those who may wish to discover what the Baptists think about the matter of the early history of the Church, will avail themselves of the author's clear and orderly account. It is elementary in character, and denominational in its general tone. (American Baptist Publication Society, Philadelphia.)

Emily Huntington Miller's *Home Talks About the Word* are too well known to our readers to need many words from us. They first appeared in these columns during a series of years. We believe them to be spiritualized common sense brought to bear upon the problem of teaching Jesus to the little ones at home. This many a mother has brought to practical proof, and no doubt many will welcome these "home talks" as a strong help in a work than which none can be more important. The book is furnished with pictures to impress its lesson upon the child mind. (Hunt & Eaton, New York.)



Literary Notes

—The fourth volume of Schiller's letters, containing many never before printed, has just been issued at Stuttgart.

—"Current Literature" states that in Portugal if a married woman publishes literary works without her husband's consent the law frees him from her at once.

—A volume of "Tales of the Punjab, Told by the People," and written by Mrs. Steel, will be published by Macmillan & Co. It will be illustrated by Mr. J. L. Kipling, the father of Mr. Rudyard Kipling.

—A letter of Robert Browning was recently sold in London, in which he speaks enthusiastically of the liberal treatment his wife received from American publishers. They paid her \$100 apiece for her poems, and offered \$2,600 a year for an amount of labor which would cost his wife and himself but a single morning a week. The letter was written from Florence in 1860.

—Archdeacon Farrar has long been at work on a book to be called "The Life of Christ as Represented in Art," which will, it is hoped, be ready before Christmas. One object of the book will be to show how widely the theological and religious views of later times differ from that simplicity of which we possess the disappearing records in the many paintings of the Catacombs during the first three centuries. The book will be profusely illustrated.

—Under the title "The Mania for the Inedited" the New York "Nation" makes these sound observations:

Next to the Napoleonic literary revival, nothing has been more striking in the publishing annals of the past year or two than the flood of material of all sorts bearing the proud device, "Never before published." In this class, of course, must be included much that is of the highest value. Memoirs such as those of Marbot improve with age like wine, and emerge from their dusty pigeonholes with a fresher interest than one in a thousand of the books which are heralded as "the very latest." Even in the more dubious field of private letters, some of the "finds" seized upon to float a new magazine into notice have been worthy to rank with the Thackeray *trouvailles* in "Scribner's" and elsewhere, and the Feuillet correspondence of the "Revue de Paris." But of a great deal of this matter it must frankly be said that the fact that it never before had been published does not at all reconcile us to its publishing now. Too much of it is the mere sweepings of portfolios, the rejected trivialities of the wiser biographer or editor of other days. The complaint which Carlyle made of the Dryasdust Publishing Societies of his day may with justice be urged against those who threaten to whelm us moderns in deep waters of the inedited: "Alas, they have not the slightest talent for knowing, first of all, what *not* to print; what, as a thing dead and incapable of ever interesting or profiting a human creature more, ought not to be printed again to steal away the valuable cash and the valuable time and patience of any man again!"

[For list of Books Received see page 519]

The Religious World

As another year of its existence draws to a close, the friends of the oldest missionary society in the United States are called once more to face serious financial difficulties. The condition is no more critical than that of other missionary societies in this and other lands. The year has been one of great progress in many ways. United and harmonious, if it had not been for the financial depression which has affected the whole country, the past year would probably have been one of the most prosperous in the history of the Board. The income from all sources during the year is in excess of that of the previous year, and yet the Board faces a debt of over \$100,000. All who love foreign mission work, and who believe that the American Congregational churches are called to a peculiar leadership in this service, should rally to the support of this grand old society. Its anniversary will be held early next month, in Madison, Wis. So far as we know, it has now an absolutely united constituency. The debt ought to be removed before the meeting of the Board. Gifts should not be limited to church contributions, but individuals should unite in a common effort for the aid of the society, and to make it possible that the new year may open with a financial outlook adequate to the work which the society has in hand. The Treasurer is Langdon S. Ward, No. 1 Somerset Street, Boston. The financial report of the year is a matter of sufficient importance for us to give it somewhat in detail; the figures are as follows:

YEAR ENDING AUGUST 31, 1894	
Debt, September 1, 1894.....	\$88,318 73
Disbursements, 12 months to August 31, 1894.....	733,051 53
	\$821,370 26
	1893. 1894.
Donations as acknowledged in "Missionary Herald".....	\$483,187 78 483,107 21
Legacies as acknowledged in "Missionary Herald".....	146,759 00 183,768 51
Receipts from all sources—including the Asa Otis Legacy and interest.....	679,285 94 705,132 70
Expenses in 1894 \$35,282.13 less than in 1893, of which \$5,894.40 were saved in agencies and administration.	
Total disbursements.....	\$821,370 26
" receipts.....	705,132 70
Debt, August 31, 1894.....	\$116,237 56

The New Tremont Temple The corner-stone of the new edifice to be known as the Tremont Temple in Boston was laid with impressive ceremonies at noon September 17. It will be remembered that this great Baptist temple was burned about a year ago. The stone was laid by the pastor, the Rev. George C. Lorimer, D.D., and the chief address was also delivered by him. A number of ministers of various denominations in Boston were present and took part in the service. Among other things, Dr. Lorimer said: "The church whose corner-stone is laid to-day was originally dedicated to the welfare of the people, without distinction of race or color or degree or social standing. Here the cause of the slave has been pleaded by the immortal lips of Phillips and of Garrison; here the varied interests of industry have found advocates, the cause of degraded childhood and depressed and abused womanhood a champion; and it may be said, with the old Latin, that no human interest has ever failed to find a sympathetic response upon this spot. As it has been in the past, so in the future, and yet, we trust, far more abundantly." The old Tremont Temple cost over \$230,000, and was built by the Evangelical Baptist Benevolent and Missionary Society. The church was conducted on a free-seat basis. The building was the Baptist headquarters for New England. In its large hall most of the lectures of Joseph Cook were delivered, and many of the most important religious gatherings of various denominations in New England were held. The seventy-fifth anniversary of the American Board was celebrated there. What the old building was in the past we presume the new building will be in the future. Dr. Lorimer is one of the most vigorous and popular ministers in his denomination. The Tremont Temple is pre-eminently Boston's People's Church.

The New York "World" has recently devoted a long article to a discriminating and sympathetic review of the life and work of the great Archbishop of St. Paul. The place which this man occupies in the religious and social life of the United States justifies the attention which has been given to him. He is one of the strongest religious forces in the United States. The article to which we have referred speaks of him as a "man of his own age," possessed of a "masterful mind," "a champion of the poor," "a stalwart advocate of social purity," "one who occupies the same place in relation to the labor problems here that Cardinal Manning occupied in England," "a strenuous opponent of Cahenslyism," "one irrevocably opposed to the color line," "one who is playing a large part in the problem of education," himself taking a liberal view, and one whose noblest and most far-reaching work is in behalf of "the reconciliation of the Church and the age." All interested in the advancement of religion in this country, however strenuously they may be opposed to the Roman Church as an institution, cannot help acknowledging that Archbishop Ireland is in the true Apostolic succession. If he had done nothing but give the force of his mighty influence in behalf of the temperance cause, he would deserve to be held in loving remembrance by all who seek the highest welfare of the American people. While we may not be able to understand how a man with such a spirit can remain in the Roman Catholic communion, we do not for a moment question his honesty, or fail to recognize the magnificent influence for good which he is exerting in his own Church and throughout the country. We believe that he himself spoke prophetic words at a banquet of the Loyal Legion in New York when he said: "Storms are passing over the land, rising from sectarian hatred and nativist or foreign prejudices. These are scarcely to be heeded; they cannot last. Day by day the spirit of Americanism waxes strong; narrowness of thought and unreasoning strife cannot resist its influence."

Christian Lectures in Japan The Rev. M. L. Gordon, D.D., writing, we believe, in the "Missionary Herald," gives an account of a course of lectures recently delivered before the students of the theological department of the Doshisha at Kioto. The lectures were on practical topics of interest to those engaged in preaching and pastoral work, and were delivered by Japanese pastors. They show that, however far some may have drifted from the faith of the churches, the great body of Christian leaders in Japan are still devoted and faithful evangelical Christians. The first lecture was by the Rev. T. Harada, whom many of our readers will remember to have heard with pleasure both in this country and in England. He spoke concerning "The Pastor in His Study." The second lecture was by the Rev. T. Osada, and contained some sentences which show how much progress Christianity has made in Japan. He said: "Consult freely with the women of the church; make them your allies. You cannot succeed without them. Consult with the children. They are the future church members. Encourage infant baptism. Make much of the children's prayer-meeting." He said that he had recently made an analysis of one hundred conversions, and had found that the largest number of converts were made through the personal love and kindness of Christians; the next through home influence; the third through Christian hymns. "And so," he said, "be above all things *men of love*." Five lectures were delivered by the Rev. S. T. Miyagawa, who spoke on "The Preacher," "Preaching," "The Pastor," "Pastoral Work," "The Evangelist and Evangelistic Work." One extract from Dr. Gordon's letter is worth quoting: "The first requisite of the preacher, said the lecturer, is spiritual power. Nothing can take the place of this. This power is to be acquired (1) through a firm grasp of vital Christian truths—'God is our Father;' 'we are, through Christ, God's beloved children;' 'we are redeemed by the sufferings of Christ in Gethsemane and on Calvary;' (2) by prayer. In speaking of methods of persuading men, he said the preacher should use (1) spiritual means; (2) he should appeal to the sense of responsibility; (3) he should seek to make every man feel that he had a divine mission." We are much interested in these lectures, as well as in an article, the substance of which