

very valuable to English readers who have had nothing very satisfactory on the history of the Swiss church since the Reformation.

W. J. MCGLOTHLIN.

Proof of the Pudding. Autobiography of John Harmon Nichols, author of "Grub-Ax," "Pump," "Shipwreck," "Currycomb," "My Father's House," etc. Publishing House of the M. E. Church, South, 1913. 129 pages. \$1.00.

Two generations ago preachers of vigorous, original personality who took pride in their eccentricities and made spiritual assets of their peculiarities were found in many places. The author of this auto-biography is such an one come over into this generation. He has had a highly interesting and greatly useful career, marked by many dramatic features and experiences for which he has had a keen eye. He emphasizes "special providence," visions, angelic ministries and messages from and spiritual communications with departed friends. Many of these are recorded and all in a way to magnify the grace of God. Here is a work for the children of faith and one to interest the modern students of religious psychology.

The story is one of romantic interest and is well told under the form of a talk between the old preacher and a friend of his boy-hood days who, meeting him after many years, asks after his experiences.

W. O. CARVER.

The Heidelberg Catechism: Historical and Doctrinal Studies. By George W. Richards. Publication & Sunday School Board, Philadelphia. 1913. 363 pages.

This volume is published in celebration of the three hundred and fiftieth anniversary of the publication of the Heidelberg Catechism by the Reformed Church in the United States, the only body in America that holds to this symbol as both its authoritative statement of doctrine and its means of religious instruction. It has been one of the most important and useful of

all the catechisms, having served in the religious instruction of millions in Europe and America, and it is fitting that this anniversary should be so celebrated.

The work consists of a sketch of the rise and development of the catechumenate and catechetical instruction in the Church, the introduction of the Reformation into the Palatinate, and the composition, publication and the reception of the catechism itself. This part is purely historical. The following chapters contain the constructive portions of the book. First, the various doctrines of the catechism are differentiated from similar teachings among the Catholics, the Anabaptists, the Lutherans and the Calvinists. The next chapter undertakes to point out in some detail the relation of the catechism to the theological thought of the time. The following chapter deals with the principles of religious education as applied in the past and in the present. These two chapters constitute the most important contribution of the book and are very well done. The concluding section is a reproduction of the original edition of the Catechism along with the tercentenary English translation of the same. It is provided with notes by the author indicating points at which the translation could be improved, and they are all justified. A selected bibliography at the close is valuable.

W. J. MCGLOTHLIN.

The Beginnings of Quakerism. By William C. Braithwaite, B.A., LL.D. 542 pages. Macmillan, N. Y., 1912. \$3.50.

Quakerism constitutes one of the most interesting movements in the history of Christianity. Its emphasis on spiritual religion and absolute equality and sincerity in all social relations is almost without a parallel. In recent years there seems to be a distinct revival of interest in the movement in its essential features far beyond the borders of the Quaker community. In like manner the Quakers themselves are taking greater interest in their own history. As evidence of this, one needs but to take up the admirable series of studies now being published by the Macmillan Company under the editorial leadership of Dr. Rufus M. Jones. The volume under review belongs to this series. It will