

tion of the individual, whether Israelite or Gentile, is ever the main thing. He finds the germ of regeneration in the Old Testament. Many doctrines of grace must wait for the coming of the Messiah for their final and perfect statement. Conviction for sin, confession accompanied by penitence and followed by reformation and restitution—these find full expression in the experience of the saved man in Old Testament times. The saved man's attitude toward Jehovah was one of habitual trust.

In discussing the inward change corresponding to regeneration and conversion, Dr. Kerswill goes too far when he says: "Salvation is wider than conversion. Many are saved who have not been converted." It is but fair to add that our author is speaking of a conscious change from a wicked life to one of purity and uprightness; and he means to say that such a radical change ought to be made unnecessary by careful home training in believing households, so that children cannot tell when they began to love God and trust Christ as a Saviour. Conversion as a conscious change, the exact hour of which is known, is not universal among the saved; but every descendant of Adam must be renewed by the Spirit of God, or else he is unsaved.

Pastors and teachers will find the book quite helpful.

JOHN R. SAMPEY.

**Social Progress**, a Year Book and Encyclopaedia of Economic, Industrial, Social and Religious Statistics.

By Josiah Strong. The Baker & Taylor Co., New York.

This volume is somewhat in line with the previous volumes of Dr. Strong. It is filled with statistics of all kinds, bearing upon the social progress of the race. The data seem to have been obtained from authoritative sources in most cases, and the volume will be very useful to all students of the world's progress who are in search of figures. The range of inquiry covers the world. Of

course social progress cannot be set forth statistically in any adequate way, and yet the statistical side of the matter is very important. The book will prove a valuable work of reference to all those interested in its subject.

E. Y. MULLINS.

**Islam and the Oriental Churches; Their Historical Relations.** Students' Lectures on Missions, Princeton Theological Seminary, 1902-3.

By William Ambrose Shedd, M.A., Missionary of the American Presbyterian Church to Persia. Published by the Presbyterian Board of Publication and Sabbath School Work. Philadelphia. 1904. 250 pp. \$1.25 net.

Besides a general Introduction, with the purpose of showing the importance of the subject, there are lectures on The Influence of Christianity on Muhammad, and on the Beginnings of Islam; The Relation of Christianity to the Development of Muslim Theology; The Relation of Muhammadan Government to the Oriental Churches; The Expansion of the Faiths; The Downfall of Christianity in the Common Ruin; The Light of the Past on the Future of Missionary Conflict.

Mr. Shedd has sought to give us a scientific, a just and fair, account of the relations of Christianity and Islam. He has avoided the missionary's attitude in the earlier chapters and thus made all the more effective his brief and incisive statement of the message for missions set forth in the concluding chapter.

Full credit for all good and a fair statement of all evil in Mohammedanism is given. Possibly he goes too far in acquitting Islam of barbarity in its propagandism. The Oriental Churches also get sympathetic treatment.

The title of the book suggests a scope which we find the author does not really mean to cover. For the Introduction informs us that he "will discuss the historical relation of the faiths, not their philosophic and moral effects, except incidentally." Geographically, also, he now proposes to limit himself to a portion, merely, of Western