

defects and limitations were as great as Luther's, but of a totally different kind, and it is well that his life and work are coming to be more generally known. Prof. Faulkner has produced a life admirably suited to popularize the knowledge of Erasmus.

W. J. MCGLOTHLIN.

A History of the Christian Church Since the Reformation.

By S. Cheetham, D. D. Macmillan Co., New York. 1907. Pp. 474.

The distinguished author intends this to be the completing volume in a series of four of which he wrote the first on the history of the church in the first six centuries, and Arch-deacon Hardwick wrote two, one on the middle ages, the other on the Reformation. The character and value of the earlier volumes are well known. This volume is, according to the statement of the author, the result of long study and much labor, and its character indicates as much. It preserves the general characteristics of the former volumes. It is comprehensive, but brief and pointed in statement, giving chief attention to the drift and course of events rather than to detailed statements of facts. The author is an Anglican and naturally his sympathy is with the "churches," the great ecclesiastical bodies of Christendom. These he follows with sympathy through the various phases of their development, palliating, explaining or excusing their oppressions, lamenting their hardships, lauding their work.

For the great dissenting bodies which have meant and do mean so much for religious freedom and the progress of the kingdom of God, he has little space. To the entire history of the Baptists of the world he can devote less than one page, while their missionaries he calls "emissaries" (p. 298); to the great Congregational body no more space is given. But among dissenters he does not apportion space with any reference to the importance of the subject, for he gives to the Quakers four pages. To the Episcopalians in America the author devotes more than four pages, while to the four great denominations—Congregationalists, Presbyterians, Baptists and Methodists—less than one, while the Mormons are honored

with five pages. The subject matter also betrays the standpoint of the author. He is not much interested in missions, benevolence, reform and the other features of practical Christianity, but in bishops, successions, ecclesiasticism, worship, etc., and in odd and unusual forms of Christianity. With these limitations understood the work is admirable. What the author does is well done. It is a fine example of Anglican historical work.

W. J. MCGLOTHLIN.

II. NEW TESTAMENT.

Jesus Christ and the Civilization of To-day.

By Joseph Alexander Leighton, Ph. D., Professor of Philosophy and Psychology in Hobart College, New York. The Macmillan Company, 1907. Cloth. Pp. 248.

This book is one of many signs of the new time in which we live. The East and the West are coming together and Christianity is face to face with one of the most serious situations she has ever encountered. This forces the study of Comparative Religion and that drives the thoughtful Christian back to Christ himself as our Defence and our Victory.

"The aim of the present work is twofold. It seeks to discover the fundamental ethical needs of contemporary life, to determine by what principles of conduct the spiritual character of man and of civilization may be best preserved and developed. And it seeks to determine the bearings of Jesus' ethical teaching on this spiritual life of to-day."

After unfolding his purpose and indicating the bearing of the criticism of the Gospels on his problem, the author prepares the way for his main discussion by two preliminary chapters on "Nature and Human Nature" and "The Heart of Man." In the former he maintains as against asceticism on the one hand and license on the other that man's true attitude to nature as revealed in the conduct of Jesus, is "that of intelligent control in the service of his own life" (p. 33).

"The heart of man" on the lips of Jesus he regards as the equivalent of "the self" or "the individual life or personality." Its unity, integrity and uniqueness is a primary and basal fact unexplicable by heredity or environment and making possible