

The work is written too much from the standpoint of the Episcopalian—or even the Catholic—the standpoint of final ecclesiastical authority in the definition of doctrines in these great creeds. While rejecting this standpoint one must feel gratitude for the learning and patience which are manifest throughout the work. Its conservative position will contribute to a more satisfactory understanding of the creeds.

W. J. MCGLOTHLIN.

History of the Swiss Reformed Church Since the Reformation. By Prof. James I. Good, D.D., LL.D. Philadelphia: Publication & Sunday School Board. 1913. 504 pages.

Although Switzerland is a very small country, its religious and political history has been very complex, even among the Reformed cantons. Zurich, Basel, Berne and the others have each a religious history which has differed more or less from that of all the other cantons. This want of unity in the history is necessarily reflected in the volume before us. A section on the general features of a period is followed by a detailed treatment of the events in the individual cantons. Nevertheless the general progress of events is kept fairly clear before the reader. Such a comprehensive volume on the history of Protestantism in Switzerland has been very much needed. Along with the broader outlines of the history there is much interesting detail concerning pivotal men and important ecclesiastical customs in the various cantons. Prof. Good has written extensively on various branches of the Reformed Church, but has probably not done a better piece of work than the volume under review. It is provided with a number of valuable cuts of men and places important in Swiss history. There are, however, a number of minor mistakes and infelicities of speech that mar the value of the book. On page 153 "sixteenth" should be "seventeenth" century; on page 114 and elsewhere there are mistakes in dates, usually but not always obvious. Such expressions as "hanging over precipices," "brought almost to the verge of war," "most fartherst," etc., are inelegant to say the least. The proof-reader also neglected his duty at many places. But the book is valuable,

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