

eral view and still desires to hold fast to the millenium can do even this, provided he modifies the extraordinary glories usually connected with the postmillennial conception of Christ's reign. It seems to the reviewer that the author would have done more wisely if he had omitted the millenium entirely, from consideration, after having proposed to do so at the outset. The return to it, even in a modified way, is somewhat confusing. His view of the literal resurrection of the martyrs at the beginning of the thousand years, along with his view that some sort of a millenium is still possible under his general conception, would compel him to hold the view that the martyrs were raised from the dead and went to Christ in glory, and that something corresponding to a millenium took place on the earth during the thousand years. Thus the twentieth chapter of Revelation would refer to a reign of Christ in heaven, with the martyrs raised from the dead, over His Kingdom on earth, which was in the enjoyment of millennial blessings. This is not necessarily an impossible view. The author does not advocate it, nor even suggest it, but his general position would seem to require him logically to hold to some such position as to the millenium. However, he has little to say about the millenium, and only admits it in a tentative way. On the whole, this is an excellent discussion of the subject, and one that ought to exercise a wide influence in the direction of sanity and wisdom in interpreting the great doctrine of the second coming of Christ. E. Y. MULLINS.

Life's Tomorrows.

By Junius W. Millard, D.D., Philadelphia. American Baptist Publication Society. 1908.

This is a little volume of seven sermons on the ever-interesting theme, the future life. They indicate a good acquaintance not only with the Bible teaching but with the general literature of the subject. Dr. Millard has organized his thought well and presented it in a clear and attractive style. The sermons were not, it seems, originally written for publication but were published at the request of those who heard them and

felt the inspiration and comfort which they gave. Doubtless they will clarify and strengthen the faith of many who read them in the great and solemn realities of the after-life.

C. S. GARDNER.

Positive Preaching and Modern Mind.

By P. T. Forsyth, M.A., D.D. The Lyman Beecher Lectures. A. C. Armstrong & Son. 1907.

We are accustomed to look to the Lyman Beecher lectureship for something fresh and strong, and in this instance certainly there is no disappointment. Dr. Forsyth seeks in these lectures to set forth the substance of a positive gospel which can be consistently preached by men who accept squarely the main contentions of modern science and Biblical criticism.

He comes early in his discussion to the question of authority in religion which is one of the strategic points in the religious life and thinking of the age. Our authority, he declares, must be both inward and objective. We come face to face with this objective authority in the depth of our spirit. "The more we retire to our inner castle the more we feel the pressure of the not-ourselves and the presence of our Overlord." "The adjudicating faculty which chooses our authority" is not the natural conscience, but the natural conscience redeemed, regenerated. "In the region of mere truth there is no authority. Mere truth is intellectual, and authority is a moral idea bearing not upon belief but upon will and faith, decision and committal." Christ, therefore, the redeemer, the crucified Savior, the atoner, dwelling within the man is the seat and source of authority. The cross is the throne of authority. "The last authority is God in His supreme, saving act of grace to mankind in Christ's cross."

As to the Bible, he does not believe in verbal inspiration. He concedes much to the critics. But he declares that "the true minister ought to find the words and phrases of the Bible to full of spiritual food and felicity that he has some difficulty in not believing in verbal inspiration." He believes that criticism has done much to give us the conception of the Bible as a real book with a real history and development; but