

of anything approaching democracy in church government. An overmastering conviction that he had been raised up by God to be an authoritative leader was as manifest in him as it was in Hildebrand, Peter Waldo, Luther, and Calvin, and as it is in General Booth of the Salvation Army.

An interesting introduction to the present work would have been an exposition of the historical connection of Methodism with the Waldenses, the Bohemian Brethren, the Anabaptists, and the Moravian Brethren. Far more than the Baptists the Methodists have perpetuated the doctrines, the church polity, and the methods of work of the mediæval evangelicals and of their sixteenth century continuators. The book is well written, well printed, and is a marvel of cheapness.

Baylor University.

ALBERT HENRY NEWMAN.

**From Epicurus to Christ.** A Study in the Principles of Personality.

By William DeWitt Hyde, President of Bowdoin College. The Macmillan Company. New York. 1904. Pages 285.

Dr. Hyde is one of the ablest and most distinguished educators in the country. He is President of one of the smaller colleges and is a standing witness to the virility of the men who teach in such institutions. He is the author of *Practical Idealism*, *Outlines of Social Theology*, etc. The title of this volume is quite significant. In the principles of personality we go to the past for the masters. Dr. Hyde mentions five, viz., Epicurus, Zeno, Plato, Aristotle, Christ. He sees good in Epicurianism and insists that there is a needed lesson for modern life in the ease and composure of Epicurus as opposed to worry and fear. But the teachings of Epicurus led to unselfishness, to lack of self-control, and to dominance of sense over spirit. Zeno puts the emphasis on self-control and checked many of the evils of Epicurus, but it was self-control by law rather than an inner principle of rectitude

that hardened into fatalism and was devoid of the love, sympathy and spirituality. Plato taught the subordination of the lower to the higher and in this he was right. But he made the antithesis too sharp. Platonism was partly impractical idealism that is reproduced in much of the "New Thought" of the present day, a revival of Neo-Platonism. Aristotle sought to combine the previous systems into a harmonious whole. He endeavored to strike a balance between the higher and the lower in proper proportion. Dr. Hyde finds only one flaw in the teachings of Aristotle concerning personality and that is its lack of universality. He did not see that all men as men had rights in his city—state. This defect is removed in the teachings of Jesus who made love the dominating principle of life, love without limit of any kind. The great principle of Jesus conserves the good that Epicurus, Zeno, Plato, and Aristotle had without their limitations and their errors. The ultimate principles of personality are reached in the teaching of Christ. Modern teachers like John Stuart Mill and Spencer follow in the steps of Christ here, however loudly they call themselves Epicureans or what not.

It is a fresh and striking book. There are many ringing sentences that snap with fire and energy. It is a book with verve and power and it is a timely utterance.

A. T. ROBERTSON.

### **A History of American Revivals.**

By Frank G. Beardsley, Ph.D. American Tract Society. New York. \$1.50.

The two most obvious criticisms upon this useful work are forestalled by the author in his preface, when he says: "The present volume makes no pretensions to literary excellence, nor does it lay claim to being an exhaustive or critical treatment of the subject." A thoroughgoing and satisfactory history of the great revival movements in American Christianity is still wanting; and it is much