

teachings than it does in current Christian teachings. Much in these chapters will tend to correct this deficiency. There are numerous details worthy of mention which we must pass over. Dr. Frost has placed us all under lasting obligations to him. He has broken ground in a new field on a very old subject in a most edifying way. Every pastor should have a copy of this book, and I know of no volume better suited to the young Christian. It is such a book as every convert sorely needs. It interprets for him all those vital and fundamental truths and experiences which enter into the earlier stages of the new life. He will find his heart burning within him as he reads these pages and follows the author in his exposition of the beautiful ordinance appointed by Christ in all its deep doctrinal significance and in its manifold relations. This volume will take its place in the library of our denominational literature as one of its most treasured volumes.

E. Y. MULLINS.

Stones in the Rough, or Contributions Towards a Study of Theology Approached from the Heathen Side of the Fence.

By William Ashmore. Published by A. M. Skinner & Co., Boston.

Dr. William Ashmore is known by name among all who are informed concerning the last half century of Baptist foreign missions. In that time he came, through his distinguished labors in China, to hold front rank among the forces of Christian conquest. The vigor of his intellect, the stalwart orthodoxy of his faith, the successful skill of his labors gave him the reverent attention of any audience of hearers or readers. In his quiet years he is taking in hand to set forth, as the quotation on the cover tells us, "The gospel which I preach among the Gentiles," dedicating it "to the Executive Committee and Administrative Officers of the American Baptist Missionary Union, as illustrative of the Gospel they send out their missionaries to preach — — —"

The work is in four parts, appearing separately, but to

be bound in a single volume of nearly 300 pages. Three parts are now in hand and one may speak confidently of the whole. The work is a combination of natural, systematic and Biblical theology. The style is clear and vigorous, the manner emphatic and frequently polemical, the spirit reverent and earnest. It affects to be "not for critical scholars, who like to discuss every philological feature of the text and every vicissitude which has attended its transmission from the earliest ages, but for common people whose complaint is soul hunger—who are tired of the everlasting doubts of the 'expert,' who want something to feed upon while crossing the desert, who continue to accept the old book just as it is—just as they had it from their fathers, who in turn had it from the apostles and the holy men of old—therefore the shaping of the discussion will be regulated accordingly." At least such is his attitude in Part III. and elsewhere it is similar. Yet he is unable to leave the "expert" and his vagaries alone, frequently attending to him in no uncertain, but in rather uncritical, style. Part I., about forty pages, deals with "the Method of Study and the Reason therefor." The fundamental religious questions are brought forward with a summary of the answers to them in the ethnic faiths, philosophy, science, etc. Part II., some seventy pages, deals with "the Theology of Nature" along lines largely familiar but with individuality and strength. His presentation of the "Gospel in Nature" is in the nature of a discovery and constitutes an original contribution to the subject. Some will find fault with the idea as being unorthodox, but they will do well to study it.

Part III. presents "the Theology of Revelation." Apparently this is to be "in sixteen lines of suggestion" of which only the first appears so far, viz.: "The Doctrine of These Scriptures concerning themselves," a discussion leaving somewhat to be desired. The other fifteen "lines of suggestion" cover all the topics of Biblical Theology.

Part IV. is to discuss "Related Subjects and Issues."

The interest of the work will be found chiefly in the personality of the author, the presentation of the heathen temper and method of approach in the first parts and in the vigorous contention for the simple faith of the times when men prided themselves not on "critical scholarship," even though they were not wanting it. The orthodox faith is the proper furnishing for the missionary.

W. O. CARVER.

History Unveiling Prophecy or Time as an Interpreter.

By H. Grattan Guinness, D. D., Fellow of the Astronomical Society. Fleming H. Revell Company. Pp. XXI, 494. Cloth. \$2.00 net.

Dr. Grattan Guinness has long been prominent as a student of prophecy and a leader in missions. Harley College, London, and the Region Beyond Mission are the monuments of his missionary activity; the result of his prophetic studies have been given to the world in a series of eight works of which this is the latest. He tells us (p. 393ff) how his interest on the subject began. It was on a visit to Spain in 1870. A new road, which was being cut through a small hill near Madrid, revealed a broad bank of ashes which had been covered for over a century. It proved to be the famous Tuemadero one of twelve places where martyrs were annually burned in Spain under the Inquisition. It was that day when standing breast deep in the ashes of Spanish martyrs that his attention was specially directed to the fulfillment of prophecy in papal history; and the fall of the Pope's temporal power a few months later led him to study and write on the subject. To Dr. Guinness Daniel and the Apocalypse are the very word of God. His principle of interpretation is "*God is His own Interpreter*" in two ways—by written words and acted deeds. So that Scripture is the key to Scripture and Providence to Prophecy. "The historic interpretation of the Apocalypse which rests on this two-fold foundation has been slowly developed under the influence of the divine action in