

The Water Street Mission—the McAuley Mission—famous wherever men take intelligent interest in the redeeming power of the Gospel—has a new, larger, better adapted home. Mr. Roberts uses the occasion to give a fresh statement of the principles and methods of this mission and, chiefly, to bring forward a group of testimonies of men now living in New York who were redeemed from wretched drunkenness and all sorts of sin through the agency of this mission. The work is splendidly done. In the main the men are allowed to give their experiences in their own words. This work is a continuation of the story so well told by Mr. Hadley in "Down in Water Street." Every few years provide a bulk of new material for the story of redemption in such work and there is a never-failing interest in the story.

W. O. CARVER.

Chel: A Story of the Swiss Mountains. By Johanna Spyri. Eaton & Mains. New York. 75 cents.

A very charming story of life in a rude, uncultured Swiss village which was transformed in a remarkable way by a minister's daughter who took charge of the school when no one else could be found to do so. In a very tactful manner, and all unwittingly apparently, she applies the principles of Pedagogy to both pupils and parents with marked success. The story centers in Chel, an orphan boy, outcast and abused, who gives the teacher the key to the situation which she uses wisely and well.

B. H. DEMENT.

Zur Theologischen Religionspsychologie. Von G. Vorbrodt. M. 1.20. A. Deichert, Leipzig.

This brochure endeavors to bring the psychology of religion into the service of the theologian. The first essay shows the relation of general and religious psychology to each other and also their relation to apologetics and pastoral duties. The second essay attempts to establish right relations between apologetics and religious psychology. The empirical thinking of our day

is penetrating theology and the Church, and to it we look for the establishment of harmony between doctrine and life. The study of religious psychology will aid in the proper understanding of the development of the soul and help in determining the best methods of moral and religious instruction which should be vital and genetic rather than formal and catechetical.

B. H. DEMENT.

II.—CHURCH HISTORY.

The Struggle for Christian Truth in Italy. By Giovanni Luzzi, D.D., Professor in the Waldensian Seminary, Florence, Italy. Revell Co., New York. 1913. 338 pages. Price, \$1.50.

To five lectures recently delivered at various seminaries in America, Prof. Luzzi has added two additional chapters and thus made a very readable and instructive book of seven chapters. In the first two he sketches the history of Christianity in Italy to the close of the Reformation, with special reference to all forms of opposition to the growing hierarchy and the later dominant Catholic Church. This work is not particularly well done and there are some mistakes as to dates, etc. On page 33, note 41, the rise of Montanism is placed in the middle of the third instead of the second century; in note 46, page 35, it is said that Constantine declared Christianity to be the religion of the Empire in 324, while as a matter of fact Constantine expressly gave equal freedom to all religions. On page 59 things are badly jumbled, as will appear from the two following quotations: "In this classic year, 1400, three Councils were held * * * the Councils of Pisa, Constance, and Bâle." As a matter of fact the Council of Pisa convened in 1409, that of Constance in 1415 and that of Bâle in 1431. Again: "The Babylonian captivity, which lasted seventy years, and presented the spectacle of two Popes: one at Avignon, and the other at Rome." The facts are that during the Babylonian Captivity there was only one Pope, and he was at Avignon. The two Popes reigned during the great Schism that followed the so-called Captivity.