



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

given in seven pages of the Protestant missions of 250 years before the organization of the English Baptist Missionary Society, from which the modern missionary era is commonly dated. The next four chapters give succinct sketches of all the leading missionary societies in the world, their formation, and their chief fields of labor. This part of the book furnishes the most convenient conspectus of Protestant missions to be had. It ought to be at the hand of every student of missions. The mission fields of the world are then reviewed in a single chapter, analyzed by religions. There are three concluding chapters, on the progress of the movement, the outlook, and the statistics.

The book is unnecessarily marred by frequent use of the phrase "our own society," meaning the Methodist Episcopal of the northern United States. But the treatment throughout is catholic, giving but little more space to Methodist missions than their relative importance deserves. Dr. Baldwin has given us a useful handbook, which accomplishes all that it sets out to accomplish.

PITTSBURG, PA.

LEMUEL C. BARNES.

The Religion of a Gentleman. By Charles F. Dole. (New York: Crowell, 1900; pp. xvi + 219; \$1.) In a spirit of sympathy with the prevalent protest against "theological" preaching, the author has given a wholesome, positive presentation of "natural" religion. "The religious man ought to be the real man at his best" (p. 26). The absence of technical phraseology and of polemical spirit, and the enthusiasm of the author for the inherent beauty of right living, make the book especially adapted to young people. It is a worthy companion volume to *The Theology of Civilization*. — *Christus Auctor*, a Manual of Christian Evidences. By Warren A. Candler. (Nashville: Publishing House of the M. E. Church, South, 1900, pp. 250; \$1.25.) Dr. Candler has attempted to make the "firm stand" which he believes must be taken against the "mistaken movement of theological compromise" which he sees in modern biblical criticism (p. 5). The existence of God, the deity of Christ, and the authority of Scripture are thus defended. The author's favorite method of reasoning is to confront the reader with a dilemma. One who does not admit that the dilemma is an exhaustive analysis of the subject will hardly be convinced. Many of the familiar "evidences" are presented with admirable clearness and force; but as a whole the book is an example of special pleading to sustain dogmatic theories. — *The Old Faith and the New Philosophy.* By G. J. Low. (Toronto: Briggs, 1900; pp. 160; \$0.50.) "The old faith is summed

up in the words of the 'Nicene creed,' neither less nor more. The new philosophy is summed up in the word 'evolution,' and is expounded by Herbert Spencer. . . . The great question before the Christian world today, transcending all other questions and demanding immediate settlement, is this: Is the old faith compatible with the new philosophy?" (p. 23). Dr. Low attempts to show the analogies between modern scientific theories and the Nicene doctrines. Heat, light, and electricity are three *personæ* of one universal "energy." The disproof of the theory of abiogenesis suggests "the Holy Spirit the giver of life." The suffering demanded by the law of the survival of the fittest suggests the cosmic significance of the sacrifice of Christ. Modern sociology throws light on the function of the church. This discussion will doubtless be helpful to those who are compelled by an established church to retain the Nicene creed as the absolute and all-inclusive statement of Christian faith. Such a presupposition, however, compels the author to adopt a scholastic type of reasoning. Instead of searching for the truth he attempts to harmonize two formally expressed definitions of presumptive truth. The candor of Dr. Low in frankly facing the problem of theology in the light of the theory of evolution is admirable. We wish his discussion had dealt with principles rather than with formulas.—GERALD BIRNEY SMITH.

Schleiermachers Religionsbegriff und religiöse Stellung zur Zeit der ersten Ausgabe der Reden (1799-1806). Von Emil Fuchs. (Giessen: Ricker; pp. 103; M. 2.) The author of this pamphlet endeavors to clear up the obscurity which he feels the defective treatment by Dilthey, Bender, O. Ritschl, and others has thrown around Schleiermacher's conception of religion and his personal religious attitude at the time referred to. By copious extracts from the discourses, monologues, letters, and sermons of Schleiermacher, he endeavors to show (1) that Schleiermacher's conception of religion and his personal attitude is in all these unitary and consistent. Though later in life he described religion as consisting in *Gefühl* (feeling), at this time he united *Anschauung* (intuition) with *Gefühl*, and made it the dominant factor. From self-intuition and intuition of others, which prompts to self-communication to others, the soul rises to an intuition of the universe, and therein is discovered, as inner self-revealing principle, the Infinite and Eternal, who is one with the principle of the self and of other men—in other words, the apprehension and reception of the self-communicating principle of the universe as *Love* is religion. (2) Fuchs justifies