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I.

THE INCARNATION AND OTHER WORLDS.

IT has been objected to the Biblical doctrine of the Incarnation, that it is suggestive of conceit on the part of us men. Large as the earth seems to us, it is small when compared with even our own sun. But there are stars, themselves suns, in comparison with which our sun itself is small; so that astronomy shows how insignificant this little earth of ours is amid the multitudinous items that make up the universe. Whether or no the starry worlds or the planets of our own system are now or ever have been or ever will be inhabited, has long been an open question. The latest word on the subject has been uttered by Mr. Alfred Russell Wallace, who, in his recent discussion of *Man's Place in the Universe*, has urged with great zeal the thesis that our earth is the only one of the millions of globes throughout the universe that has or can become the seat of intelligent life. Both his reasonings and his conclusions have been combated by competent critics, so that the question remains an open one as far as the scientists are concerned.

But granting for the moment Mr. Wallace's contention, our humanity would then be but as a speck of intelligence in the universe; and the objector to the Incarnation asks, "Why should the Son of God ally Himself—and so irrevocably—with such an insignificant part of his wide creation?" The very question, in the judgment of the objector, shows how absurd is the conceit. Possibly it is enough to say, in reply to the objection as thus stated, that, with astronomy in mind, the Bible itself comes to the exactly opposite conclusion. The objection is predicated upon the insig-

is "the courageous persistence with which Oriental Christians have held the faith" (p. 210); as well as "the failures of Christianity in times past to hold and to gain its supremacy. Nothing can be gained by attempting to conceal the failures of Christianity in Western Asia. And much is to be gained by learning the causes of its failure." But Islam, too, has failed. "Nothing reveals character more surely than success, and no failure is so fundamental as failure in success. Islam has so failed" (p. 211). "The Turk remains a menace to the world. The failure of Islam calls for the Gospel" (p. 212), and in its very best forms. "The Christianity to meet Islam must be the best and strongest possible" (p. 219). But "the real conqueror of the world is Christ, and the real force of conquest is His Spirit. The truth that Islam lacks is found in Him. Muhammad stands on no level with Christ. We cannot but agree with Joseph Parker in saying: 'There are comparative religions, but Christianity is not one of them'" (p. 226).

To reap, however, the benefit of the study of this subject the book must be read. We consider it a timely as well as a valuable contribution to mission literature.

Princeton, N. J.

J. HENDRIK DE VRIES.

THE STORY OF THE SCOTTISH COVENANTS IN OUTLINE. By D. HAY FLEMING, LL.D. Edinburgh and London: Oliphant, Anderson & Ferrier, 1904. 4to; pp. xii. 84,

When the publishers were preparing the recent edition of the late Rev. J. H. Thomson's *Martyr Graves of Scotland*, they went to the best informed man in Scotland to get an introduction for it. Naturally this introduction proved to have a value of its own: and it can surprise no one that it has been found well to issue it also independently—revised and considerably enlarged, as befits a separate publication. It is presented to us in this beautifully printed and manufactured volume.

Of course, Dr. Hay Fleming has given us a lucid and sympathetic account of the Covenant life of Scotland. Few realize the part played, not only in the history of Scotland, but in the lives of Scottish men and women—yes, and even of children—by what we may call the Covenant habit. It is all illustrated here: and it is not easy to rise from the perusal of these quiet but intense pages without a deepened sense of the seriousness of the life with God which those old-time people lived, or without a deepened sense of what by this life with God they have purchased for us all, in tears and fire and blood. Times change: and with the changing times methods also change. Perhaps, the exact methods of the Scottish Covenanters may not be revived. Is it too much to hope that the world may again see the revival of somewhat of their spirit? The day seems fast making down on us when, if there is no revival of their spirit, we shall apparently have to suffer the loss of most that they gained for us by their toil and suffering.

Princeton.

BENJ. B. WARFIELD.

HANDBOOKS FOR SENIOR CLASSES: THE SCOTTISH REFORMATION. By D. HAY FLEMING, LL.D. Edinburgh: Scottish Reformation Society, 1903. 32mo, pp. viii, 103.

It is not often that "handbooks for senior classes" are prepared by the chief authorities in the topics treated. Nor is it often that such authorities prove themselves able to deal with their special subjects in a fashion that adapts them to the instruction of "senior classes." In Dr. Hay Fleming's little handbook on *The Scottish Reformation*, however, the thing is accomplished to admiration. No living man has a more detailed or profounder acquaintance with the Scottish Reformation. Even this little handbook has been written directly out of the sources. And it is written so as to attract, entertain and meet the needs of the