

divided into six parts with an introduction. The introduction insists on the duty of inquiry and criticises the attitude of orthodox Christians. The first part is an elaborate discussion of miracles. The second part is historical, being devoted to an examination of the Synoptic Gospels and a discussion of all the testimony contained in the several Church Fathers. The third part discusses the problem of the fourth gospel, its authorship and character. The fourth part treats the historical value of the Acts and the mission of John the Apostle. The fifth part treats of the epistles and the Apocalypsé, especially Paul's evidence and statements as to miracles. The three chapters of part six are concentrated on the most significant of all Christian problems, the resurrection and ascension of Christ, presenting first, the relation of the evidence to the subject, second the evidence of the gospel and third the evidence of Paul.

THE DOOM OF DOGMA AND THE DAWN OF TRUTH. By *Henry Frank*. G. P. Putnam's Sons. New York and London. 1901. Pp. xxi, 399.

Mr. Henry Frank of New York, the lecturer of a congregation in line with the New Thought movement, expresses in this book his religious views. He says: "We have passed the age of ignorance and entered a period of a reconstruction. The theology of mediævalism is dead beyond recovery." Accordingly he proposes to do without the "fragile fables and 'old women's tales' of antiquity," and substitute for them, "a new interpretation for vagaries and ignorant assumptions." He concludes the preface with the sentence: "If the Ideal Theology portrayed herein shall prove to be a purified Anthropology, substituting Exalted Man for Demonized Deity, the author will not have occasion to exclaim *Peccavi*."

The contents of the book are devoted to a new interpretation of atonement; a new definition of inspiration; a rehabilitation of belief; a new conception of the trinity,—the trinity of man being reflected in the trinity of God; the myth of hell; the myth of human deification; the defeat of death or the strange story of the resurrection. The second part of the book is devoted to the creeds of Christianity, much space being devoted to Calvin and Calvinism, especially chapter 14, the Defamation of Deity, or the Scandal of Theology. The third and last part, entitled "The Dawn of Truth," discusses such topics as the conflict between religion and theology, the twilight of the past, and finally, the marriage of reason and religion.

THE NATIONAL HYMN OF RUSSIA.

We have been so fortunate as to procure an article on Russia, written by a Frenchman who went to the land of the Czar to study the conditions of the revolution on the spot, and make observations with his own eyes. M. Joseph Reinach, a well-known litterateur, a prominent politician of good name, and highly esteemed in his country by men of all parties, is a sympathizer with the Russian people, and a competent judge of the present intricate situation. The crisis is not yet over, and all civilized mankind watches with eagerness the result of this great fermentation. The old order will soon be a matter of the past. It was filled with romance, the glory of sanguinary wars, patriarchal paternalism and also cruel tyranny. The new order is likely to

be an imitation of other European constitutions, those of Germany, England, or perhaps France.

Our frontispiece represents that grand complex of buildings which is the most representative monument of Czardom, the Kremlin, the imperial citadel of Moscow; and we add here the Russian national hymn, the text of which may perhaps be altered in future days and be adapted to the new order of things.

The tune of the Russian hymn is most beautiful, but the rhythm of the words is not easily understood by those who are not accustomed to Russian notions of euphony. We here reproduce the music together with the text in the original and an English translation in the same measure as the Russian.

God save our no - ble Czar! Puissant and might - y, Reign thou for
Bo - jé tsa - ra khra-ni; Sil - ni der - jav - ni, Tstarstvou na

glo - ry, our glo - ry, Czar! O'er - awe the en - e - my,
sla - vou, Na sla - vou nam. Tstarstvou na strakh vragam,

Czar of righteous faith! God save our no - ble Czar!
Tsar pra - vo-slav - ni, Bo - jé tsa - ra khra-ni.