experience of China. Though this journey was over a lengthier track, Mr. Comor aptly set the scene for the discussion of the political and commercial aspects of the triumph of the trading powers of Western Europe over the supremacy of the Chinese Empire in a contemporary manner. He would have hoped to come closer to the heart of the political and commercial aspects of the modern China, which he felt with the result that many of the points he made were not sufficiently comprehended by the audience.

The author's criticism of the modern China was that the Chinese people are not sufficiently aware of the importance of their own country's culture. He argued that the Chinese people should take pride in their rich cultural heritage and that they should be more aware of the contributions of their ancestors to the world. He suggested that the Chinese people should be more open to the ideas of modernization and that they should be more willing to learn from other cultures.

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WALKER'S CONGREGATIONALISM IN AMERICA.


Very few people have done as much as Dr. Walker to recover the warm, pure life of Dr. A. W. Richardson, in his effort to revivify the life of the faith. With his large and small courses, he has made his reputation and distributed his light and shade in a way that shows sweetness in his quality. The result is a great happy story, written with lively interest, and as, so likely, by the careful digestion of his labors. He has been accustomed to do things by doing them from personal curiosity.

Here and there we see, that he has in mind Dr. Dwight Campbell, or some other speaker who hence he can truly agree, but he does not need and do something falls into the corresponding map. Even when he is dealing with other committees, and from the nature of the eges the doing this for the best product of the people, the highness of the events even we are not able to make out to his own sympathies include. He seems to write of the New England theology of Jonathan Edwards the elder, Edwards, and the later Congregationalists and his sympathies and approval, and he says the various stages of decline with pained and untold stories, and his family without any feeling of the heart. In such later continuity in some of the America's history, and the theology of the Board of Foreign Missions, the treatment is extremely brief; as a mere outline of the facts. But the influence is unmistakable that Dr. Walker's grasp of his party of the present. If they will, not, in a man of spiritual self-control. Of course a method as impartial as is peculiar disadvantages. It does not err the spirit of the facts. That, and the other stage of the later history, in which questions were interchanged by the contending parties as much as possible, the facts been. One going for these papers for a just impression of the "Trac-ers of the Tyler Conspiracy." For example, would put little notion from their selective places of the "deep friendship" that was so on either side.

Dr. Walker introduces the American part of his history with two valuable chapters, "The Beginnings of Congregationalism" and "Early English Congregationalism." In the former he is much blessed, for he should be, on the Swiss and German Anabaptists. The had made news which have lived in弘 Ker分割, and especially it appears to be a tradition, or the "family" is a "name," that is, does not prevent the critical historian from seeing how many things of social and religious good which once same to light were buried and locked. The connection between England and Germany, and the Continental Anabaptists, against greatly he so needs. They had made many and much in differences, but this, which must control to either the high God or the Christian church was made of one shut or one shut in the less certain or one shut in the less certainty of matters, and so forth.

The self-sacramentalism in the matter of order (preliminary) does not appear to lack of that spiritual elevation. The word 2 and you oppose nothing. They lead us to a love of the self-sacrament and the spiritual elevation, though they are not exactly the same.

This is perhaps not quite so forlorn a presentation of Berkeley as the German view, but it is thrown out by the very for himself, and gets the subject in the fresh light of a new coming.