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Notices of Books.

RELIGION AND ENGLISH SOCIETY. By J. N. Figgis, Litt.D. *Longmans*.
Paper 1s.; cloth 2s.

Dr. Figgis has been persuaded to publish two lectures which he delivered to a Conference in London in November of last year. Here and there we find a sentence we would have expressed otherwise, but most of what the writer says is well and truly put. He sees the need for ceasing to pretend that Christians are in a majority. In face of the secularization and indifference of modern life, the Church must take up the old Evangelical motto of separation from the world. It must reject the seen for the unseen, and appeal to the still existent spirit of chivalry to suffer, if need be, for the cause of Christ.

EARLY LETTERS OF MARCUS DODS, D.D., 1850-1864. Selected and edited by his son, Marcus Dods, M.A. Pp. 390. *Hodder and Stoughton*. Price 6s.

Admirers of Dr. Marcus Dods will be glad to have this volume of letters, although they cover a period when his name was still comparatively unknown. There is an interesting sketch of his early life by one of his sisters, and a number of letters written during his eight years at the University of Edinburgh and at New College. But the bulk of the somewhat voluminous correspondence dates from the six years 1858 to 1864, in which he served in various places as probationary minister. It is surprising to see that after five years' ministerial work he had already "preached" for twenty-one parishes, and failed in every case, and some of the letters reveal how heavily his disappointments weighed upon his mind. They reveal also that his mind was not only well stored with knowledge, but deeply spiritual in tone and broad in sympathy, and we rejoice that his Church at length recognized his merits.

THE ASSYRIAN CHURCH (A.D. 100-640). By the Rev. W. A. Wigram, D.D. London: *S.P.C.K.* Price 5s.

Dr. Wigram is head of the Archbishop of Canterbury's Mission to Assyrian Christians, and has, therefore, special opportunities for mastering the somewhat intricate details of the history of the early Assyrian Church. In this volume he gives us the results of some years of study, and affords students a clue to the proper understanding of a very little known period. That period, indeed, is so unfamiliar to most of us that the book makes considerable demands on our attention. But it is well worth perusal, for all that; and we are grateful to the author for the labour he has expended on his treatise. It is modestly styled an "Introduction" to the history of the Assyrian Church; but it is so full and careful that we do not imagine it will require to be supplanted, at any rate, for many a day.

THE CHURCH: HER BOOKS AND HER SACRAMENTS. By Canon E. E. Holmes. London: *Longmans*. 1910. Price 2s. 6d.

This book consists of a course of lectures delivered during last Lent at All Saints, Margaret Street. It is an attempt to instruct Churchmen in

"first principles." What those principles are, the reader will probably be able to surmise. The book is, in fact, a full-blooded plea for a purely Tractarian conception of the Church; no other idea seems to be regarded by the writer as even deserving of consideration. We cannot, we fear, commend this little work.

BLAKE'S VISION OF THE BOOK OF JOB. With Reproductions of the Illustrations. A Study by J. H. Wicksteed, M.A. London: *Dent*. 1910. Price 6s. net.

This very handsome quarto, with its excellent reproductions of Blake's very curious and interesting designs, merits a word of welcome at the hands not only of art students, but of all those who are interested in mysticism in general and of Blake in particular. That the book will be caviare to the multitude is perfectly obvious. Blake never can be popular; such art as his, whether as poet or craftsman, must necessarily appeal only to the "elect." Yet the twenty-one designs which he executed for the Book of Job rank among his most perfect work. They were the production of his old age (he was nearly seventy when the book was published in 1826), just as his finest poems were the work of his early years. In imaginary force and visionary power they stand unrivalled. Mr. Wicksteed, alike in his very helpful introductory "Study" as in his notes to the several designs, does his best to render intelligible to readers the inner significance of Blake's startlingly original work. "The world of imagination is the world of eternity"—thus Blake sums up his faith. Symbolism, or mysticism, was the very soul of Blake's life-work, whether as lyricist or artist-designer. He lives in too refined and abstract an atmosphere to be "understanded of the people"; but, if his work lies out of the common orbit, Mr. Wicksteed has done his best to make that work intelligible to the inner eye of faith.

A MESSAGE TO THE WELL; AND OTHER ESSAYS ON THE ART OF HEALTH.
By Horatio W. Dresser, Ph.D. *Putnam's Sons*. 1910.

The so-called "Emmanuel movement" is one of the significant signs of the times. Many volumes have been written on the subject. They are mostly by Americans; and America, as we know, is the home of many novel experiments in religious life and emotion. Briefly, the organizers of this movement lay stress on the fact that, in dealing with morbid physical conditions, the mental (or inner) life has been neglected; the power of the Spirit to heal has been forgotten; and external methods of cure have been tried—ineffectively, it is believed—to the practical detriment of humanity. No doubt there is a profound truth lying somewhere at the back of the new movement. Mental conditions are largely responsible for physical states. This no sensible person denies, least of all in these days of overtaxed nerves, with the consequent loss of physical vitality that attends them. But there is a grave danger lest we magnify this truth out of all due proportion; and our examination of those "Emmanuel" books that the movement has engendered does not tend to lessen our anxiety on this point. Mr. Dresser writes with persuasiveness and skill; he makes the most of an attractive thesis; but he is not, in the end, wholly convincing. Still, his book is worth reading, even if it merely stimulates reflection on a very profound problem.

Mixed up with the underlying verity—the supremacy of spirit over matter—there is a good deal of unsatisfactory psychology. And this each reader should be prepared to weigh with caution, if he is to read this work to any sort of profit.

EVOLUTION AND THE FALL. By the Rev. Francis J. Hall, D.D. London: Longmans, Green and Co. Price 5s. net.

Dr. Hall believes that "the evolutionary theory affords the best available working hypothesis of the origin of species," though he would limit the hypothesis to the physical aspects of the problem. But he does not allow that the more specific explanations of the general theory of evolution have attained to the same scientific rank, and, of course, he denies that the naturalistic philosophy which is so often associated with the evolutionary hypothesis has any scientific validity. The book is an attempt to show that belief in the natural evolution of man's physical organism is not fatal to a belief in the Christian doctrine of the origin of sin. To maintain this position, Dr. Hall has to distinguish between what he calls "the truly ecumenical doctrine and certain speculative accretions," especially those associated with the names of Augustine and Calvin. What this Catholic doctrine is, it is frequently difficult to discover from Dr. Hall's pages, because he assumes throughout that it is a uniform doctrine, though he makes no reference to the specific Roman Catholic doctrine of the superadded gift of righteousness. Dr. Hall is frequently girding at Protestantism, and especially at those men of the sixteenth century who, as he terms it, "broke away" from the Catholic Church. But we observe the author's characteristic inability to state fairly and accurately the position of his opponents. When, for instance, he says that Protestants repudiate the view that man's primitive state was one of grace, and supernatural, we should like to know on what authority he bases this contention. Then, again, there is the fatal confusion between "total depravity" and "total corruption." It may fairly be said that few thoroughly representative Protestant theologians have ever maintained that man's nature means that there is no good in him, no real freedom, and that "the virtues of the unregenerate are splendid vices." Total depravity means that every part of man's nature has been affected by sin, but not that he is totally corrupt, without a spark of good. As against the views of Dr. Tennant, this book is able and forceful, but it is not by any means so convincing against the positions adopted by Dr. Orr in his "God's Image in Man." Nor can we think that the view here stated of Creationism and Original Sin is at all satisfactory. The early chapters are by far the best, in which the evolutionary theories are stated and discussed. Nothing could be clearer or more helpful than this part of the treatment, especially in its freedom from technical scientific terminology. All the later chapters are vitiated for Evangelicals by the identification of Catholic with Roman Catholic doctrine. This is a position which, as we have shown from his earlier works, Dr. Hall is altogether unable to substantiate. It is a well-known fact in Church History that Catholic doctrine, as it is usually called, on the subjects of human nature and sin, has always tended in a Pelagian direction. The official doctrine of the Roman Church is undoubtedly semi-Pelagian to-day, and Dr. Hall's view has not escaped this snare.

SCIENCE AND RELIGION IN CONTEMPORARY PHILOSOPHY. By E. Boutroux.
Translated by Jonathan Nield. London: *Duckworth and Co.*

The purpose of this book, as suggested by the title, is to give a review of the Relations of Science and religion in contemporary philosophy. After a brief introduction, sketching in outline the story of religion and science from Greek antiquity to the present time, the substance of the book appears in two parts. Part I. is entitled "The Naturalistic Tendency," and deals in the course of four chapters with "Auguste Comte and the Religion of Humanity"; "Herbert Spencer and the Unknowable"; "Haeckel and Monism"; "Psychology and Sociology." Part II., "The Spiritualistic Tendency," is also divided into four chapters dealing with "Ritschl and Radical Dualism"; "Religion and the Limits of Science"; "The Philosophy of Action"; and "William James and Religious Experience." The conclusion is that the conflict is properly between the scientific spirit and the religious spirit. We are glad to notice that the author will not allow us to be content with the easy "separate compartment" system, so much in vogue last century. The struggle is between two mental dispositions, and it is impossible for a conscious being like man to allow two principles to remain without instituting some sort of comparison between them. Of course, the view here given of the content of religion will not be regarded as adequate to the Christian revelation in the New Testament; but the general statement of the case, so far as it goes, is perfectly satisfactory. In the closing words we are told that, "in spite of their relations, science and religion remain, and must remain, distinct, and the value and indestructibility of each becoming more and more evident, reason endeavours to unite them, and thereby to produce a richer and more harmonious union." The book is a decidedly valuable one, full of historical information and acute criticism. All who are interested in modern apologetics should make a note of this work, and give it their careful attention.

INDIAN UNREST. By Valentine Chirol. London: *Macmillan and Co.* Price 5s. net.

UNREST AND EDUCATION IN INDIA. By William Miller, D.D. Edinburgh: *Blackwood and Sons.* Price 1s. net.

Mr. Chirol's book issues from the press with its reputation already made. The series of papers which appeared in the *Times* during 1910 attracted wide notice, criticism and commendation alike attesting their significance. Now, revised and enlarged, with an introduction by Sir Alfred Lyall and some twenty pages of valuable notes, they claim a place on the bookshelves of all who study India either as a part of empire or as a Mission-field. The book, which still continues to evoke notice from weighty writers in the larger reviews, deals mainly with the problem of existing unrest, but to a man of Mr. Chirol's measure that involves covering wide ground. He analyzes the scum thrown to the surface of India by political ferment with a clear-eyed justice which shows the strictly scientific temper, and is never biassed or prejudiced. From his conclusions one may occasionally differ, but at no point can he be termed unfair. From the loyalist native princes to the "untouchables," cast out from Hindu society; from the great officials of the Indian Government down to the soldiers of the line; from the men who

carried the partition of Bengal to completion, down to the Indian civilian who only does his duty in the *mofussil*—all are dealt with alike. It is only when the political agitator is in question that mercy ceases to season justice, and that Mr. Chirol writes words which sting. Those who have only followed the intermittent record in the daily press will be startled at the evidence collected in the volume before us. The extracts from the native press are appalling. So are the reported utterances of leading men. Mr. Chirol recognizes that a measure of continuous unrest has always characterized Indian history, and he realizes the elements of true aspiration and laudable endeavour which are included in *swaraj* and *swadeshi*. But he would deal sternly with the rest. He traces the uprising and development of the agitation in Western India amongst the Mahratta Brahmans; he follows it closely in Bengal, showing with what disastrous result it is being fostered amongst students and even schoolboys; he deals in less detail with the problems of the north and the south. At every point there is frank discussion of past and present governmental methods. The responsibility of empire goes home.

Indian education—almost as urgent a problem as education at home—occupies an important section of the book. Here, again, past mistakes and present perils are temperately but incisively dealt with. The need for the religious element is powerfully urged. The veteran Dr. Miller, who has given nearly half a century of distinguished educational service to India, though he dissents at some points from statements of facts and expressions of opinion in “Indian Unrest,” endorses Mr. Chirol’s main educational contentions.

The references to missions or to missionary work are few, but invariably sympathetic. Dr. Garfield Williams is quoted as an authority on Indian students; attention is called to the value of vocation shown in educational missionaries; the remarkable influence of individual missionaries, even amongst high-class Indians, is recognized; the claims of the depressed masses outside Hinduism are strongly urged, even to the extent of a suggestion that here Government might depart from its principle of neutrality and subsidize missionary work.

Two or three further points call for notice. There is no recognition of the native Christian community, its hopes and its ideals, its relation to the future of India, in the book. Your reviewer has noted no conversation with an Indian Christian, amongst the many recorded with other Indian friends—Mohammedan, Hindu, Parsi. We should have welcomed some words from so just an observer here. Again, Mr. Chirol’s estimate of Indian character, valuable as it is, seems taken from a Western rather than from an Eastern standpoint. Loyalty to the British *raj* seems to be the first of Indian virtues in his eyes. On this side the book is not so interpretative as might be desired. Lastly, there is apparently no consciousness of that fascinating appeal to the imagination in which India is so rich, and which is one of her strong attractions to many. Mr. Chirol knows her and has served her; he is a fearless surgeon for her dread disease. But has he ever done any dreaming of the past or present or future of the great mother of religions? If so, we have missed the traces of his dreams.

THE STUDY OF THE MIRACLES. By Ada R. Habershon. London: *Morgan and Scott*. 1911.

Miss Habershon's book is neither a critical study nor a defence of the miraculous in Scripture. It is, as she says, an attempt to collect from a brief review of the miracles some knowledge of the power and the other attributes of God. It is pleasantly and simply written, and contains much that will be useful, especially to that large class of readers whose knowledge of the Bible is not profound.

The method adopted—that of arranging the various miracles under heads or subjects—and the earnest devotional spirit which breathes through the whole, rather than any great originality of thought, give the book its value.

The chapters on "God's Reason for Working Miracles" and "The Setting of the Miracles" will, perhaps, be read with the greatest interest, as they present very clearly some important principles of the study of miracles which not everyone would discover for themselves.

THE AIMS AND ORIGINS OF THE FOUR GOSPELS. By Canon J. M. Wilson. London: *Macmillan and Co., Ltd.*

Some sermons must be heard to be appreciated. Take away the preacher's personality, and only a mass of sentences is left. Others must be read and studied to be appreciated fully; and to that class belong the two courses of sermons, preached in Worcester Cathedral last year, and embodied in this volume.

The author lays stress on the fact that they are "not for scholars and specialists," but "for those who wish to learn something of what scholars are thinking and are not unwilling to think seriously themselves." Nevertheless, we are not quite sure that a congregation—even an educated congregation—could assimilate through the ear a third of the good things which Canon Wilson sets before them.

Their value does not lie on the surface. Half-an-hour's serious reading convinces one of the patient research of the preacher, his careful sifting of material, his skilful handling of his subject. And yet we are never allowed to forget that we are reading *sermons*, not *lectures*. There is always the personal message and the personal appeal to the heart.

The last two are the best of the series, treating of the message of St. John's Gospel to the Church of to-day and the Christian of to-day. In connection with the former the writer thinks that in the Fourth Gospel we shall find the truest conception of the catholicity of the Church.

"It is not the medieval conception into which we have been born." It is no unity of form conditioning spirit. The essential thing is invisible Spirit vitalizing framework and form.

And the life of Church and Christian depends upon the absorption of the Spirit of Christ, of which "the Lord's Supper is for ever an outward and visible sign." This gospel, he says, "guards us against a localization of His Presence in bread and wine, against the materialism—a recrudescence of the spirit of idolatry—to which men are so prone; while it emphasizes and explains the spiritual union that the act symbolizes—'the words I speak unto you, they are spirit and they are life.' To St. John the thought of the Sacraments is wholly spiritual and symbolic." Surely remarkable words, weighty words, faithful words, from such a preacher!

PRINCIPLES OF THE REFORMATION: PRACTICAL AND HISTORICAL. By the Very Rev. Henry Wace, D.D., Dean of Canterbury. London: *Nisbet and Co., Ltd.* Price 5s. net.

We are very grateful to the Dean of Canterbury for this book. It consists of three long essays on the teaching of Luther, and three shorter ones showing the bearing of Luther's teaching upon certain urgent points of modern controversy. Some of the essays have seen the light before, but it is good to have them brought together in a single volume. The book is marked by two characteristics—depth of knowledge and clearness of writing. The essays profess to be “the result of many years' study of the writings of Luther,” and that the study has not been fruitless is shown by the easy and familiar way in which the Dean can speak of the leaders of the Reformation movement, their mental and spiritual inheritance from the Middle Ages, their environment, and their own individual and characteristic genius. The Dean has united this full knowledge with a beautiful lucidity of style which makes it a real pleasure to read, and from time to time we are given apt quotations in which the Reformers speak for themselves. The first essay is on “The First Principles of Protestantism,” and we are clearly shown that a Protestant is not a man who takes up a negative attitude, but one whose position rests on the positive statement that “In matters of conscience there can be no question of majorities” (p. 16). This, however, does not mean an unrestricted right of private judgment; and later on (p. 244) the practical conclusion is drawn that an English Churchman is bound to render “a conditional assent and a cautionary obedience” to the formulæ of his own branch of the Catholic Church, reserving to himself the right to appeal to the New Testament Scriptures, which, as the Bishop of Birmingham admits, “represent the mind of the Church at its best and freshest; they represent the utterance of its highest inspirations.” The second essay sketches with remarkable freshness and insight the origin and development of the Reformers' teaching on justification by faith, the new life, the ministry, the Word and Sacraments, and shows the difference between the views of Luther and Calvin on the subject of Predestination. The third essay further illustrates these points by an examination of the ninety-five theses and the three primary works published in the critical year 1520. Most interesting, too, is the short chapter on “The Sacrificial Aspect of the Holy Communion,” which reads like a reminiscence of the Fulham Conference by its President, and deserves to be studied by Churchmen of all schools of thought, as showing what fundamental agreement there is between them. We hope the book will be widely read. Nothing could show better the immense spiritual debt we owe to Luther and Melancthon and their allies; nothing could prove more convincingly that in the Reformation we have something, not to repent of, but to rejoice over.

HOW TO SPEAK EFFECTIVELY. By Charles Seymour. Pp. 350. Third edition. *The Speaker's Library*, 358, Strand, W.C. Price 3s. net.

Mr. Seymour is a teacher of elocution with a good deal of practical experience, and the principles which he has tried to elucidate and illustrate in this book are the fruit of it. His suggestions are practical and appeal to common-sense. In these days, when the agnostic lecturer so often manages to speak much more effectively than the preacher of the Gospel, elocution is a subject which candidates for the ministry cannot afford to neglect.

THE SONG OF SONGS. With Notes and Comments by M. King. London and Edinburgh : *Marshall Bros., Ltd.*

The Song of Songs, which is Solomon's, has always been a difficult and attractive subject for the commentator. This little book, which the writer bases upon Professor Godet's work, gives a clear and interesting explanation of the poem for the ordinary reader. Its main thesis is that "the Beloved" mentioned in the Song and King Solomon are "not one and the same person, but rivals, the Beloved possessing, and King Solomon endeavouring to win, the affections" of the Shulamite. Where a book is as difficult of interpretation as the Song of Songs any fresh suggestions are welcome, but we are inclined to think that the introduction of a third person into the poem raises more difficulties than it solves.

KNOWING THE SCRIPTURES. Rules and Methods of Bible Study. By A. T. Pierson, D.D. London : *T. Nisbet and Co., Ltd.*

Dr. Pierson is a great student of the Bible. In this book he has "gathered up some results of fifty years of Bible study," and put into form for publication some of the principles which he has found of the greatest value in his own work. There are, as might be expected, many interesting chapters, such as those dealing with "Versions and Translations," "Refrain and Chorus in Scripture," "Dominant Words and Phrases," and the like. On these and many other subjects the writer has collected a very large amount of material, of which he makes good use. We are, however, somewhat disappointed with the book. Students of Scripture may always learn much from Dr. Pierson, but this book appears to lack the distinction of his earlier works. It may also, we think, be doubted whether any study of the Bible which treats it from the point of view of unity alone, and disregards the diversities of the various books—their dates, writers, and conditions—is likely to be of great or permanent value. On the other hand, there are very many who will welcome this book, and find in it a storehouse of Biblical knowledge.

KONT-HON-NOFER; THROUGH THE LAND OF ETHIOPIA. By H. K. W. Kumm. London : *Marshall Bros.* Price 6s.

Two things are undoubtedly clear—the earnestness of Dr. Karl Kumm, and the appealing need of the great Sudan; but, after a survey of the book before us, we are constrained to admit that the one throws very little light upon the other. We took up the book to seek an answer to many questions—amongst others one concerning the working policy, organization, administration, and general methods of the Sudan United Mission—but we lay it down without finding what we sought. Dr. Kumm is the most sunny-hearted of travellers, on the happiest terms with his "boys." He loves the Africans, and though we by no means concur in his view of racial psychology, his whole-hearted belief in their future is good. His missionary history is distinctly vague, and his geography and ethnology leave a sense of bewilderment, partly due to the erratic structure of the book. There is, especially on the travel side, a good deal of valuable matter, but it is not easy to estimate or to absorb it. The book is not so incomprehensible as its title, but it tends at way.

GLIMPSES OF FOUR CONTINENTS. By Mrs. R. C. Morgan. London : *Morgan and Scott.* Price 2s. 6d. net.

This book records the travels of the well-known editor of the *Christian*, for the most part in company with his wife. These simple records show a kindly man of sincere and wide-hearted Christianity and a certain native shrewdness, in touch with many aspects of life in divers lands. For personal friends the volume will have a deeper interest than for general readers. But Mr. Morgan's friends were so many that the issue of this book as a sequel to his *Life* is justified.

INDIAN IDYLLS. By Anstice Abbott. Introduction by George Smith, LL.D. *Elliot Stock.* Price 3s. 6d. net.

These five delicately drawn Indian sketches have great literary charm. They are missionary, but above all they are Indian. The reader is drawn into the very life of the people, simply and unconsciously, and lays down the book with a sense of newly-established fellowship which lasts. The Indian men, women, and children, whether Hindu or Christian, have become friends, and the simple naturalness of the pervasive missionary element is delightful. The book gives a foretaste of what indigenous Christianity will be. It is so transparently true that it convinces without argument. Those who eschew missionary literature of the ordinary type will be won by it, and it will be found invaluable for reading aloud.

MARTYN TRAFFORD. A Sketch of his Life and his Work for the Student Christian Movement. By Tissington Tallow. Price 1s. net. London: *Student Christian Movement*.

This book gives an outline, drawn with truth and tenderness, of the growth of a singularly attractive personality. Martyn Trafford, a young Baptist student volunteer, did remarkable work amongst his fellow-students, and died very suddenly last August, before he had fulfilled his call to the Mission-field. The inner life of the Student Movement is suggestively sketched. We see the growth of high ideals amongst the student workers for the theological colleges of the land, and the steps taken towards their attainment. But what remains with us most strongly is a sense of the reality and beauty of a young life spent out in a strenuous following of Christ. The book has distinct interest for all—and they are many—who follow the Student Christian Movement in its great work with sympathy. But it also appeals to all young men and women, and to those who desire to keep in touch with the thought and life of to-day.

HARRIET'S TREASURE. By Mrs. Mitchell. London: *S.P.C.K.*

This story is pleasantly told, but the plot is very slight, and the characters are by no means convincing. It may prove acceptable to children.

OCEAN CHUMS. By W. C. Metcalfe. London: *S.P.C.K.*

This is a capital story, full of thrilling adventures. It is written in a humorous and racy style, and is sure to be appreciated by all boys.

JENKYN CLYFFE, BEDESMAN. By Gertrude Hollis. London: *S.P.C.K.*

This story is largely concerned with the doings of Henry V., especially during his French campaign. The many exciting adventures which befell him and his followers there are well told, and the whole book gives a graphic picture of one of the most romantic periods of English history.

PILGRIM SONGS. By H. W. Frost. London: *Morgan and Scott, Ltd.*

These "songs" are on the whole disappointing, though several of them display considerable merit. They are reverent in tone, and are evidently the product of a devotional mind.

VENERABILIS BRÆ: HISTORIÆ ECCLESIASTICÆ GENTIS ANGLORUM. Liber III. Analytically translated for Theological Students. By the Rev. T. J. Williams-Fisher. London: *Thornton and Sons*. Price 5s. net.

If the author's directions in the preface are followed, this book will be an acquisition to the struggling student. If they are ignored, it will be just a cram-book, swallowed undigested.

The short historical and grammatical notes and the translation are excellent. We cannot say the same of the long lists of words fully parsed at the end of each chapter. Such methods are not intelligent. Students, however weak, should be encouraged to find their way about a dictionary.

IDEALS FOR THE CHRISTIAN LIFE. By W. D. M. Sutherland. London: *Robert Scott*. Price 2s. 6d. net.

We like these crisp sermons. They grip. Originally contributed to the columns of a Scottish local newspaper, they are worthy of a wider circle of readers. Based upon the Bible and a rich personal experience, they have the ring of conviction and the power of appeal. The preacher will find them suggestive; the ordinary reader will find them inspiring.

SUNDAY-SCHOOL TEACHING. By F. G. Llewellyn. London: *Robert Scott*.

The problem of Sunday-school reform is in the air. One solution of the problem is—reform the teacher. This little book invites teachers to reform themselves and their methods, and it tells them how to set about the task. "Teach yourself before you teach others" is the motto which the writer expands with a simplicity and a directness which are themselves the essentials of all effective teaching.

PAPAL MERCHANDISE. By Ernest Phillippo. London: *Charles J. Thynne*.

Apart from the general scheme, the author's contribution is small. He has devoted himself to collecting evidence from all sorts of literature. And that evidence is a mass of hard facts and surprising figures, exposing all too clearly the deep-seated commercialism of the Church of Rome.

"THEOPNEUSTIA." By L. Gaussen, D.D. London: *Charles J. Thynne*.

A revised translation of a work first published over seventy years ago, designed to prove plenary inspiration of the Bible. The writer's treatment of the arguments against

plenary inspiration strike one as often fantastic, while in considering the question of the variant readings of the manuscript he admits that there must be choice between one word and another, and falls back on "primary inspiration." Is it really true that "those who have desired to study God's Word only by the light of God's Word have been unable to perceive any difficulties or to find any uncertainties"?

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