

Notices of Books.

HASTINGS' ONE-VOLUME DICTIONARY OF THE BIBLE. Edinburgh: *T. and T. Clark*. Price 21s. net.

It will soon have to be said of dictionaries of the Bible, as of books in general, that of making of them there is no end. The immense advances in knowledge, and change of view in critical and other respects, in recent years, have put the dictionaries of last generation hopelessly out of date. The need thus arising for new works of information and guidance has resulted in a production of dictionaries of the Bible on an extensive scale, representing, as was to be expected, different points of view. Hastings' large five-volume Dictionary, and its more radical contemporary, the "Encyclopædia Biblica," took the lead; then came a "Dictionary of Christ and the Gospels"; Funk and Wagnalls began their New Schaff-Herzog Encyclopædia; alongside or in train of these quite a number of one-volume dictionaries have appeared or are in preparation, on both sides of the Atlantic. Now appears this important one-volume "Dictionary of the Bible," edited by Dr. Hastings, with the valuable co-operation and assistance of Dr. J. A. Selbie, Dr. J. C. Lambert, and Dr. Shailer Matthews. It will no doubt take a foremost place among works of the kind in the field. It would be invidious to compare one dictionary with another, and the remarks in this notice are confined to the volume before us.

The names of the editors and assistants alone are guarantees for the thoroughness with which everything that belongs to the production and general get-up of a dictionary is attended to. The volume extends to nearly 1,000 pages, and nothing could surpass the care, clearness, and accuracy which characterize its work from beginning to end. Mistakes may occur in printing, etc., but we have not detected any of these, which in so elaborate a book is a great thing to say. Dictionary-making is here reduced to a fine art in all external respects.

With regard to the range of articles, little seems left out on which the student of the Bible could expect information. As the Preface indicates, the work is throughout new and independent; in no way the abridgement of the larger dictionary. The articles are original, and each is signed. The list of contributors occupies fully four columns. The writers represent a good many theological standpoints—a fact which gives rise to some lack of unity in the representations of the volume. In the present state of learning this probably is to some extent inevitable, though it indicates how far finality is from being yet reached on Biblical subjects. The articles themselves embrace history, biography, geography, topography, archæology, introductions to Biblical books, Biblical theology, with explanations of words, names, and all minor matters connected with the Bible.

One turns first to the longer articles in which the more important topics are dealt with, and these, which give a backbone to the volume, must, in the main, be pronounced as of remarkable ability. The two chief on the New Testament are those on "Jesus Christ," by Professor W. P. Paterson (24 pp.), and on "Paul the Apostle," by the Right Rev. A. J. Maclean (11 pp.). In their breadth of outlook, comprehensiveness of treatment, and general

soundness of view, these articles are entirely worthy of their authors and of the work in which they appear. Professor Paterson is sympathetic with modern difficulties, but he fully upholds the supernatural dignity of Christ in Person, works, and teaching. A principal Old Testament article on "Israel," by Professor George A. Barton (24 pp.), is likewise very able. It proceeds on the Wellhausen basis, to which reference is made below. A 10 pp. article on "Assyria and Babylonia," by C. H. W. Johns, gives an excellent view of that subject. The article on "Egypt" is shorter. Among the longer doctrinal articles special mention should be made of that on the "Person of Christ," by Professor H. R. Macintosh (12 pp.)—one of the best in the book.

The Preface states that the work of the Dictionary is done by scholars who do not take up an extreme position on either side in the discussions of the day. In the New Testament articles the leaning is distinctly to the conservative side in criticism and theology. Firm ground is taken on such a question as "Miracle." The articles on the "Gospels," on "John (Gospel of)," on "Acts," on the Epistles, are moderate or conservative in character. The doctrinal articles are nearly all so. The Pastoral Epistles are defended. Luke's accuracy is upheld. Christ's teaching on the reality of demoniac agency is accepted. It is considerably different in the Old Testament articles, where, with little exception, the treatment is ruled by the acceptance of the Graf-Wellhausen criticism, with the frank surrender of the historicity of the Book of Genesis, and of a good part of the later history. It would be unfair to make a brief notice like the present the occasion of a criticism of this far-reaching theory. If the writers in the Dictionary can be taken as final authorities, the consensus of scholarship has already settled the main questions, and it remains only for those who follow to walk in the steps of the new tradition. The present writer can only respectfully dissent. The Church will have to alter its view of the Bible very completely before it can acquiesce in much that is taught here. Before, *e.g.*, it can have adjusted itself to such a statement as "From the earliest angelology of the Hebrews, itself the offspring of still earlier Animistic conceptions, there emerged the figure of Jahweh; originally, *i.e.*, long before the time of Moses, Jahweh must, in the popular mind, have been regarded as belonging to the heavenly host," etc. ("Angel of the Lord"), it will probably have parted with most of the theological teaching in the New Testament part of the Dictionary. On the other hand, some articles, as, *e.g.*, that on "Prophecy," very fully accentuate the supernatural in Old Testament revelation.

JAMES ORR.

THE OXFORD HYMN-BOOK. Oxford: At the Clarendon Press. Price 3s. 6d. net.

The latter part of the nineteenth and the early years of the present century have been as prolific in collections of hymns as the sixteenth and early part of the seventeenth century were prolific in translations of the Bible. For all practical purposes "Hymns Ancient and Modern" (first issued half a century ago) has established itself much in the same way as the Great Bible established itself in that earlier period. But there is this other point of contrast between the two epochs: the Great Bible, and its

successor, the Bishops' Bible, though widely popular, were finally displaced by the Authorized Version of 1611; but "Hymns Ancient and Modern," and its competitors, have not, so far, been displaced by any final and authorized collection of hymns, such as—for aught we know—may ultimately be produced for use in the Anglican Church. Yet it is much to be wished that English Churchmen were in possession of a "Book of Common Praise" to stand side by side with the Book of Common Prayer in the public worship of the Church. Whether, in the present chaotic state of religious opinion that prevails in our midst, such a work is even *possible*, is very doubtful; that such a compilation, could it be achieved, is desirable, few will deny. But a book that would, on the one side, satisfy the (so-called) Catholic School, with Lord Halifax as its protagonist; and, on the other, be acceptable to the Evangelical party—to say nothing of the great mass of "central" Churchmen—is one that, we much fear, is an ideal to be hoped for, rather than a thing that is likely of attainment, at any rate in the near future.

The present compilation is an honest attempt to meet the needs of those congregations which may fairly be regarded as "central" in their theological outlook. Extravagant laudations to the Virgin and the Saints, ultra-Eucharistic sentiments, and prayers for the dead—these find no place in the Oxford Hymn-Book. And we are glad of it. These things are exotics, in the English Church; and sensible people, whose Churchmanship is sound to the core, will have none of them.

The Editors—of whom Professor Sanday is one—state the method that has guided them in their choice of hymns. They have looked for "simplicity, directness, and genuineness of religious feeling." Hymns like Faber's "Hark, hark, my soul," with their weak and honeyed sentiment, have justly, we think, been excluded. The result is, that the "objective" type of hymn is conspicuous; and the editorial choice has gravitated towards the "Old Masters" of hymnology—Watts, the Wesleys, Cowper and Newton. We are heartily glad of it. On the whole, the collection—though somewhat brief—only 350 hymns are included—is the best we have in the language; and the sort of devotion expressed in the hymns—masculine, sincere, and pious, and never affected—is highly characteristic of true English Churchmanship, as we understand that phrase, and as we are convinced it ought to be understood.

The music has been supervised by a master indeed—Dr. Harwood, Organist of Christ Church, Oxford. We should be doing less than justice to his care and sympathetic treatment if we did not express our admiration for the way he has carried out a rather exacting and somewhat thankless task.

Of course the book is open to criticism; but we believe it to be capable, as new editions are called for, of indefinite improvement. It might well stand as a foundation on which the ideal book of the future is to be raised.

A few words of criticism may not be out of place. As S. S. Wesley's "European Psalmist" (that great treasury of melody) has been largely drawn on—more so, indeed, we rejoice to say, than for any previous collection—we marvel that his superb setting of Charles Wesley's "Come, O Thou Traveller unknown," has not been printed here. The setting chosen is obviously inferior. When certain hymns have become, as it were, "wedded" to certain tunes, why bring in "a bill of divorcement"? why attempt new

tunes, which will certainly never be popular? Take No. 139—"Author of life Divine"—for example. Dyke's melody is not to be superseded even by Wesley's. Similarly, in the case of the solitary burial hymn, "Now the labourer's task," neither Boyce's nor Harwood's tunes can hope to rival Barnby's wonderful setting. And why not have Stainer's or Sullivan's tunes to "Lead, kindly Light," if Dyke's famous setting is to be disallowed? It is rather a pity that Sedley Taylor's tune to "There is a land of pure delight" was not utilized; it is a fine thing, and too little known.

There are traces of the wrong sort of purism in dealing with the words of familiar hymns. When time and experience have proved some minor change to be really better, the hankering after the (less good) original is surely undesirable. The theory involved is right enough, but practical considerations are really more important than theory. Nothing is gained by changing the first line of Watts's immortal hymn, "O God, our help," into "Our God, our help," let the purists say what they will. Nor do we think that the "harping-back" theory comes out particularly well when the first verse of Byron's well-known Eucharistic hymn is printed thus:

"My spirit longeth for Thee
Within my troubled breast,
Although I be unworthy
Of so divine a guest."

These are, however, minor points; they do not interfere with the excellence of the book as a whole. One word of earnest suggestion, and we are done: in a second edition we do hope that Faber's Eucharistic hymn, "Jesu, gentlest Saviour," may be omitted. The doctrine it implies is a localized and carnal presence, and is, therefore, offensive to the majority of English Churchmen.

E. H. BLAKENEY.

INTRODUCTION TO THE STUDY OF COMPARATIVE RELIGION. By Frank Byron Jevons. London: *Macmillan and Co.* Price 6s. 6d. net.

This forms the first volume of the Hartford-Lamson lectures on "The Religions of the World," a series intended to assist in preparing students for the foreign missionary field. If we may judge of the series from its introductory volume, there can be no doubt that the hope of its promoters, that it will be of value to students generally, will be fulfilled. Principal Jevons has already made a name for himself as an authority on Comparative Religion, and the present volume shows that he is able, from a thorough knowledge of the subject, to take a broad survey of the whole field. He has also succeeded in making the subject both clear and interesting. The limits of the course of lectures prevent the author from dealing at any length with the details of any one system of religion, but he selects examples of the rites and beliefs with which he deals from a wide variety of faiths, ancient and modern, though dwelling especially upon the lowest, but not necessarily the earliest, religious beliefs of savages. While explaining in what sense Comparative Religion can claim to have attained the dignity of a science, he also shows how necessary it is that it, like all other sciences, should justify itself by its practical application to the work of the Christian missionary. This is clearly stated in the Introductory Lecture. Then follows an address

on the belief in Immortality. It is shown that dreams are not the *cause* of the desire for an after-life, as has sometimes been asserted, but merely one form in which the desire manifests itself. From the instinctive feeling that death is a violation of the original design of things, and therefore requires an explanation, the author proceeds to trace the growth of the idea of Transmigration. When experience has disproved this, there gradually springs up the conviction that there must be another world in which the departed continue to exist. The connection between Magic and Religion is then discussed, and it is clearly shown that the opposition of principle between the two disproves the contention that religion originated from magic. Fetichism is next dealt with, and the origin of the prevalent confusion on the subject traced to confounding animal gods with fetichs. The fetich is an object supposed for a time to be animated by a spirit which may help its individual worshipper, but not the community at large. On the other hand, "Religion is the worship of the gods of a community by the community for the good of the community." In his lecture on Prayer, the Principal shows what its objects usually are, and how it contrasted with the use of charms or spells. "Prayer is the essence of religion, and it is found even among the lowest savages." "Our Lord's prayer is a revelation which the theory of evolution cannot account for or explain." A very instructive lecture on Sacrifice points out how inseparable it is from prayer. Taking only one of the many forms of sacrifice, it is evident that it was intended to be a means of communion between the worshipper and his god. Hence it was possible for the rite "to become the means whereby, through Christ, all men might be brought to God." The last two lectures deal with Morality and Christianity. The question whether morality is based on religion or religion on morality is very ably discussed. The place which Christianity occupies in the evolution of religion is considered under three aspects: (1) Evolution, (2) the evolution of humanity, (3) the evolution of religion; and it is shown that Christianity alone offers to the world a new and higher conception. It is perhaps hardly to be expected that we should agree with all the views which our author expresses. But there can be no doubt that his book is both interesting and instructive.

W. ST. CLAIR TISDALL.

NONCONFORMITY AND POLITICS. By a Nonconformist Minister. London: *Sir Isaac Pitman and Sons, Ltd.* Price 3s. 6d. net.

This book has caused a great stir in Nonconformist circles during the last three months, and we are not at all surprised. The author believes that the time has come for a message to his fellow-Nonconformists about the persistent tendency of present-day Nonconformity to become political, and thereby to be in danger of losing its spiritual power. He examines the ideals of Nonconformity in the light of their birth in the sixteenth century, and comes to the conclusion that they are spiritual, and not political; and his contention is that whatever individual Nonconformists may do, Nonconformity in its corporate capacity has no right to ally itself with one particular party, and become so completely political as in his view it has become of recent years. Disestablishment is the only political activity that the author will allow, and this because it is in the strictest harmony with the spiritual

ideals of Nonconformity. Beyond this he refuses to allow Nonconformity as a body to interfere in politics. He complains that it has lost its power of making saints, and in its identification of the kingdom of God with a new present social order it has lost its hold on the essential New Testament idea of our Lord's teaching concerning the kingdom; and so he urges that the Nonconformist Churches need to come back to a realization of their own fundamental idea, according to which the Church and politics belong to different spheres. The spirit of the book is admirable. While there is plenty of plain speaking, there is no bickering, hectoring, or sarcasm. Facts are stated as the author conceives of them, and their meaning is forcibly applied. To Churchmen the book has a special interest, because it provides a picture of Nonconformity from within, and is therefore quite uninfluenced by any bias that a Churchman's delineations would be thought to possess. Not the least valuable feature for Churchmen is the warning it conveys to them to avoid the peril which is felt by many to be associated with modern Nonconformity. This is a book to read, and no one, be he Churchman or Nonconformist, can read it without feeling profound sympathy with the author's pleas for spirituality and saintliness as the essential features of New Testament Christianity.

THE SECOND TEMPLE IN JERUSALEM. By W. Shaw Caldecott. London: John Murray. Price 10s. 6d. net.

This is both a learned and an interesting work, so interesting, indeed, that we found it hard to put it down after beginning to read. The writer has made a most thorough and systematic study of the many complicated problems which beset the question of the second Temple; he has given us ample data for comparing and checking his results; and—a great gain, we think—he has, while accepting some of the broad results of recent criticism on the Old Testament, by no means felt obliged to accept as *proved* many of the hypotheses of the advanced critics, which, after all, are but hypotheses, destined to make way for a better and truer reading of history in the not far distant future. The book is dedicated to that great scholar and *malleus criticorum*, Professor A. H. Sayce, to whom all serious students (not the least those who profess to ignore his work) are really deeply and lastingly indebted. Mr. Caldecott has a sound appreciation of the historical method, and appears to have—what many critics lack—an archæological faculty. This comes out in the way the architectural problems of the second Temple are treated. We have no space to enter into any detailed consideration of his results, but we think we have said enough to show that the work is not one to be lightly dismissed. Alike in the thoroughness of his exposition, the fulness with which he marshals his details, and the sane independence of his judgment, Mr. Caldecott's book is worthy of sincere study. All this does not imply that we agree with the writer in some of his conclusions—far from it; but that we acknowledge the value of his book as a whole.

OREMUS; OR, THE PLACE OF PRAYER IN MODERN RELIGIOUS LIFE. By the Rev. J. R. Cobu. Oxford: Parker and Co. Price 3s. net.

Along with much that is valuable in this little work, there are some things that we cannot approve. It is, perhaps, stronger in its negative than in its

positive positions. In the answers made to objectors it is often vigorous and helpful; constructively, it is open at times to serious question. But, as the Bishop of Winchester truly says in his introductory note, the author states his views not only clearly but *reverently*. There is none of that cheap and easy dogmatism which some modern writers, dealing with a theme at once so universal and so profound, choose to affect. There is a true thread of devotion running through its pages, and this we thankfully acknowledge, even when and where we are bound to dissent from some of the writer's conclusions.

EXPOSITIONS OF HOLY SCRIPTURES (St. Luke, Chapters I. to XII.; St. Luke, Chapters XIII. to XXIV.; the Epistle to the Romans; and Ezekiel to Malachi). By Alexander Maclaren, D.D. London: *Hodder and Stoughton*. Price 7s. 6d. each net.

These four volumes complete the fourth series of Dr. Maclaren's great work. He is far beyond our praise, and we need do no more than call attention to this new issue of a work which ought to be in every clergyman's library. Dr. Maclaren's gifts make him, perhaps, our very finest model of Scriptural and exegetical preaching, and we could not wish for our students and younger clergy a finer illustration of what Christian preaching ought to be. We trust that the venerable author may have strength to accomplish his great task of providing in this uniform edition the various contributions he has made to Biblical exegesis and sermon literature. Our clerical readers should make a point of obtaining the volumes as they appear. They can be obtained in sets of six each at a much reduced price.

YOUNG CHINA. By Archdeacon Moule. London: *Hodder and Stoughton*. Price 2s.

Young England should study "Young China." The unrivalled knowledge of the writer, his sympathy, delightful style, and youthful heart, have combined to produce a book that will win the hearts of old and young alike. The drawings are made by Matthew Tai, a Chinese Christian, in whose memory the book is written. No boy or girl could fail to be fascinated by these pages, neither could any parent. We hope the latter will make it an extensive gift-book. It is tastefully got up.

THE MESSAGE OF THE CHURCH. By Rev. H. M. Sanders. London: *Longmans, Green and Co.* 2 vols. Price 3s. 6d. net each.

The message of the Church in Collect, Epistle, and Gospel for the entire Christian year. The *Record* has printed the substance of these chapters week by week, and they are extremely thoughtful and useful, a decided addition to the works on our liturgy suitable for either private meditation or for pastoral study.

PERIODICALS, REPRINTS, AND PAMPHLETS.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND, 1909. London: *S.P.C.K.* Price 3s.

We welcome the new edition of this invaluable book, which is made possible through the enterprise of the Society for Promoting Christian Knowledge. Part I. gives the historical records of the Church, and covers its various activities at home and abroad.

Part II. is concerned with statistical records, and Part III. with Church officers and societies. An appendix has a statement of elementary education in 1908, supplied by the Secretary of the National Society. It is simple truth to say that this book is indispensable to all those who wish to know what the Church of England really is and is doing all over the world to-day.

EVERY MAN'S LIBRARY. Fifty new volumes, Nos. 341 to 390 inclusive. London: *J. M. Dent and Co.* Price 1s. net, cloth; 2s. net, leather.

Another instalment of Messrs. Dent's remarkable enterprise, which is now so familiar, and has achieved such a wonderful measure of success. Included in the new volumes now added are two works of biography, two translations from the classics, three volumes of literature and literary essays, fourteen works of fiction, seven works for young people, besides volumes dealing with history, philosophy, the drama, romance, and travel. When we mention that Hugo's "Les Misérables," Froude's "Henry VIII," Milman's "History of the Jews," "Don Quixote," "The Koran," "Cicero's Letters and Oration," George Eliot's "Felix Holt," and three of Jules Verne's stories, are found in this new instalment, we have said enough to show their varied interest and real attractiveness. Among the many reprints now pouring out from the press "Every Man's Library" occupies a foremost place. The volumes are convenient to handle, attractive to look at, well printed on good paper, and in every way worthy of their place on our bookshelves. Every taste is provided for, and those who are unable to obtain all the volumes can select their favourites and enjoy them to their hearts' content. We congratulate the publishers on this new instalment and we shall look forward to further volumes of this admirable library.

THE INVOCATION OF SAINTS. By Darwell Stone. London: *Longmans, Green and Co.* Price 1s. net.

A cheaper reissue of an article reprinted from the *Church Quarterly Review*. There is a new preface, containing replies to criticisms, and in particular to the criticisms of the Bishop of Salisbury. Mr. Stone entirely fails to meet the Bishop's severe strictures, and the contentions of Dr. Wordsworth's pamphlet remain as unanswerable as ever. The doctrine of the Invocation of Saints advocated here is quite obviously outside the limits laid down by our Articles, and nothing that Mr. Stone has said in any way meets the Bishop's convincing criticism.

THE PSALMS IN HUMAN LIFE. By R. E. Protheroe. THE MEMORIES OF DEAN HOLE. LIFE OF GLADSTONE. By H. W. Paul. London: *T. Nelson and Sons.* Price 1s. net each.

This is a remarkable example of Messrs. Nelson's enterprise. A series of copyright works in history, biography, travel, and general literature, at the astonishing price of 1s. Mr. Protheroe's book will be a specially welcome companion to our reading of the Psalter; while, from different points of view, Dean Hole's "Memories" and Mr. Paul's "Life of Gladstone" will have many admirers. A truly delightful series, and we anticipate its continuance with interest and pleasure.

OLD GORGON GRAHAM. By G. H. Lorimer. MAJOR VIGOUREUX. By "Q." THE GATELESS BARRIER. By Lucas Malet. London: *T. Nelson and Sons.* Price 7d. net.

Surely these books reach the high-water mark of cheapness and attractiveness. Messrs. Nelson are pioneers in this department, and are evidently reaping the fruits of their enterprise. Handy for the pocket, well printed, and attractively bound, they are in every way welcome.

RESURRECTION LIFE. By the Rev. Canon Jones. London: *Elliot Stock.* Price 1s. net.

A very spiritual and practical message for Eastertide, and suitable as an Easter gift-book.

WHEN JESUS CAME: An Easter Reverie. By the Rev. Harrington C. Lees. London: *Olyphant, Anderson and Ferrier.* Price 6d.

A delightful meditation, full of spiritual meaning and suggestion, written in the author's fresh and forceful style. Just the very thing for enclosure in Easter letters of greeting.

LONDON DIOCESE BOOK FOR 1909. Edited by the Rev. Prebendary Glendenning Nash. London: *S.P.C.K.* Price 1s. 6d. net.

A mass of important and valuable information concerning diocesan, ruridecanal, parochial, and general work in London.

THE ORNAMENTS OF THE MINISTER. By the Rev. Joseph Nunn. London: *The National Church League*. Price 2d.

A searching examination of the Report of the Committee of the Upper House of Convocation of York. A truly valuable contribution to present discussions. It should be read by all who desire to know the facts of the case.

LIGHT AT EVENING TIME. By the late Rev. Henry Moule. London: *The Religious Tract Society*. Price 6d. net.

A touching and beautiful account of conversion at the age of eighty-three. The story is told by the father of the Bishop of Durham, and the Bishop himself has written a characteristic preface. The dainty way in which the publishers have issued this booklet makes it particularly attractive for circulation, and we bespeak for it the earnest attention and practical use of clergy, district visitors, and other Christian workers. It will carry a blessing wherever it goes.

HANDBOOK OF THE THEOLOGICAL COLLEGES OF THE CHURCH OF ENGLAND AND THE EPISCOPAL CHURCH IN SCOTLAND FOR 1909. London: *Longmans, Green and Co.* Price 6d. net.

Essential for all who desire information about the various theological colleges.

HYMNS CHIEFLY FOR CHILDREN AND SUNDAY-SCHOOLS. By T. A. Stowell. London: *Elliot Stock*. Price 6d. net.

A booklet of hymns chiefly intended for children, most of them having been designed for Sunday-school anniversary services. Twenty-five hymns, forming a very useful little collection.

CHRIST'S CONQUEST, AND OTHER SERMONS. By the Rev. Canon Liddon. London: *H. R. Allenson, Ltd.* Price 6d.

We are glad to see these characteristic sermons of the great preacher in this cheap form. Those who do not know Canon Liddon's power will find ample opportunity of becoming acquainted with him at his best in these eloquent and spiritual sermons.

A SCHEME OF BIBLE STUDY. By F. G. C. London: *Children's Special Service Mission*. Price 1½d.

Intended for individual study and for use in college Bible circles. While specially suited for one college year, the subjects can be taken up at any time. A helpful plan.

THE ESTIMATE OF HOLY SCRIPTURE IN THE CHURCH OF ENGLAND. By the Rev. Henry Wace, D.D. London: *C. J. Thynne*. Price 1d.

A reprint of the admirable paper read at the last Islington Clerical Meeting.

HOW BEST TO READ THE NEW TESTAMENT. By Professor G. Currie Martin. SOCIAL IDEALS OF THE OLD TESTAMENT, By E. J. Gilchrist. A.D. 1 TO 100: DATES AND OUTLINES OF NEW TESTAMENT HISTORY, By Rev. D. Brook. HOW BEST TO READ THE OLD TESTAMENT. By Professor A. S. Peake, D.D. JOHN'S STORY OF JESUS. By the Rev. G. Howard James. STUDIES IN THE PILGRIM'S PROGRESS. By the Rev. J. M. E. Ross. London: *The Christian Endeavour Union*. Price 3d. each.

These booklets necessarily vary in value; and in particular the critical attitude of Professor Peake to the Old Testament, and to some extent that of Professor Martin to the New, do not commend themselves to us. Read with care and discrimination, Christian Endeavourers will find much that is helpful; but we are sorry that, in view of the class for which these manuals are intended, the conservative view of criticism could not have been carefully placed before the readers instead of being relegated to an editorial note.

THE KING'S DECLARATION AGAINST ROMANISM. By Sidney Collett. London: *S. W. Partridge and Co.* Price ½d.

A useful and timely pamphlet. The facts are well arranged, and the spirit is admirable.

SOWING AND REAPING. A Layman's Words to Young Persons about to be Confirmed. By P. V. Smith. London: *S.P.C.K.* Price 1d.

CAROLINE FRY: A Story of Grace. By the Rev. T. S. Dickson. London: *Chas. J. Thynne*. Price 1d.

A striking story, which should be widely circulated.