

instrumentality in combating prejudice by setting forth in plain, simple truths the services which the Jews have rendered to mankind.

"The Bible the Word of God." By F. Bettex. Cincinnati: Jennings & Graham. Toronto: William Briggs. Pp. 314. Price, \$1.50.

Professor Bettex is well known as the author of books of evangelical literature. His previous virile volume on "Science and Christianity" commanded wide commendation. In this companion book he enters an earnest defence from modern attacks of what Mr. Gladstone called "the impregnable rock of Holy Scripture." "Like a rock it stands," he says, "and will stand as long as the earth lasts." "Yea, Lord," is his closing sentence, "the word of man passeth away, but Thy word endureth for ever."

A vein of lofty eloquence runs through the volume, which makes it exceedingly attractive reading. It has had the distinction of passing through three editions in German, and is marked by thorough German scholarship and a wide familiarity with the problems involved in modern criticism. The author is intensely conservative in this regard, and scarcely, we think, credits enough to the important advances made by devout and earnest biblical scholarship. He argues, and properly, that the essential benefit of biblical study is attained only by the prayerful spirit. He quotes with approval the words of Luther, "There is no interpreter of the Word of God except the Author of the Word of God himself." We commend this book as a moral tonic to those whose faith may have been shaken by some of the recent assaults upon the canon of Scripture.

"New Testament Apocryphal Writings." Edited by James Orr, D.D. London: J. M. Dent & Co. Philadelphia: J. B. Lippincott Company. Toronto: William Briggs. Pp. xxvii-137. Price, 35 cents.

This strange body of literature has given colour to much of the religious thought, tradition and legend of the Church of the Middle Ages and to much of its religious art. Some of these apocryphal gospels were written to bolster up early heresies, but these, for the most part, have perished. Others pander to the curiosity and

love of the marvellous in human nature by inventions of which the gospels are silent. Imagination ran riot in creating incidents and legends which were eagerly accepted by an ignorant and credulous people. These legends group themselves into three chief cycles, first those relating to the earliest history of the parents of Jesus and to the Nativity; second, those referring to the boyhood of Jesus to His twelfth year, concerning which Scripture is silent; and, third, those referring to the solemn scenes of his passion and to the interval between his death and resurrection.

Many of these stories are tender and beautiful, others are absurd and mendacious—an utter travesty on the life and spirit of our Lord. The child Jesus is represented as employing supernatural power to injure and even smite to death his young playmates who had displeased him. Some of these stories are given by Longfellow in the miracle play of his Golden Legend. A large number of these apocryphal writings, with discriminative notes, are given here, as the Gospel of the Infancy, the Gospel of Thomas, the Gospel of Nicodemus, the Gospel of Peter, the Acts of Paul and Thecla, and the Falling Asleep or Death of Mary. The book is curious and interesting.

"How to Attract and Hold an Audience." By J. Berg Esenwein, A.M., Lit.D. New York: Hinds, Noble & Eldredge. Toronto: William Briggs.

The book is written in a popular and very readable style. It deals with the various kinds of public discourse, the preparation necessary and the coping with the difficulties of delivery. All who are called upon to speak in public will find helpful material in this book. In one of the appendices a collection of model orations is given from such speakers as Daniel Webster, William Pitt, Patrick Henry, George Washington, and others.

"Old-Time Primitive Methodism in Canada." By Mrs. R. P. Hopper. Toronto: William Briggs. Price, \$1.00.

Mrs. Hopper has given us a most readable volume of the history of Primitive Methodism up to the time of the union in 1884. It is filled with the echoes of the old-time days. The Toronto of half a century ago is recalled with vivid pen, as also the