

the Petrine supremacy, which Protestants can see no proof of, or any reason other than a political one for ever bringing forward.

St. Peter's Chains (8) is the title of a little book of sonnets by Dr. A. De Vere. It is divided into three parts: 1st, entitled, "The Revolt against Christian Civilisation," by which we are to understand the taking away of the temporal power of the Pope; 2nd, "The Witness of History," deploring the way in which the Church of Rome has been despoiled; 3rd, "The Hope of the Future," which sets forth the aspirations that the poet feels about the restoration of this power. But he fails to impress us either with the awfulness of this deprivation or with any confidence that the temporal power ever will be restored. The sonnets are of the regulation form, but show more religious zeal than literary merit.

Some Protestant Books. The parish of Little Sodbury, in Gloucestershire, is an out-of-the-way little village. It is of no importance from a political or even social point of view. But it ever will be famous as the residence of William Tyndale, who for two years lived there professedly as tutor to the children of Sir John Walsh. The debt of gratitude that the world owes to Tyndale all Protestants will readily acknowledge; and many will welcome the handsome reprint of the *Obedience of a Christian Man* (9), which forms the fifth volume of the Christian Classic Series issued by the Religious Tract Society. This book of Tyndale deserves to be read with attention by all concerned for the welfare of true religion. It is strong in language, but then Tyndale felt strongly, and he lived in days when men did not hide their indifference under a cloak of politeness. As Mr. Froude says, Tyndale "writes with Saxon simplicity, and with a grandeur unequalled, unapproached in the attempted improvements of modern scholars." These words apply primarily to the translation of the Bible Tyndale made, but in this book Tyndale makes his meaning as clear as possible, and as a model of language can hardly be surpassed; this makes it valuable, though its worth in this respect is far outweighed by its arguments against the claims of the Pope, and the errors of Romanism.

Romanism and the Reformation from the Standpoint of Prophecy (10) is the title affixed to a series of lectures delivered by Mr. H. Grattan Guinness, in Exeter Hall, under the auspices of the Protestant Educational Institute. Mr. Guinness takes the prophecies of Daniel, of St. Paul, and St. John, and shows their bearing on the