

plied in the Christian countries (1), but is quite clear that "in non-Christian lands" the ordinance should be applied only to those who have been convinced by preaching and teaching that Jesus is Christ and Lord and who have professed faith in him.

The ordinance is not to be required to be administered by the Church, nor by ordained men, however desirable this might be, but by any worker. Such, he thinks, is the teaching and example of the New Testament.

W. O. CARVER.

**Peru: Its Story, People, and Religion.** By Geraldine Guinness. Morgan & Scott, Ltd., London. Pp. xxiv., 438.

Probably there is no better account of the social and religious condition of Peru; certainly there is none so interesting and so well illustrated. Miss Guinness comes of a good missionary stock and has qualified herself for observation and for service by a course at the London University. She recounts the story of this state, showing how the greed of the white man, for gold at first, and for rubber now, has been an abiding curse. She describes two or three typical cities, and parts of the country: she shows how the Indians are oppressed, though they form more than half the population. Hawkers can force goods on them, they are drafted for the army, they are taxed heavily by the priests both in cash and in forced labour, and they are afforded no education. If the lot of the men is hard, that of women and children hardly bears description.

The religion of Peru is Roman Catholic, and no other worship may be public. The system is criticised as paganized Christianity, as a political power, as a spiritual famine, and as a moral pestilence. Abundance of evidence is given for each count in the indictment. It is shown how education is provided by the state, with the result of producing atheists and spiritualists. Then a brief account is given of the Protestant efforts to combat all these evils, and the book closes with an appeal to those who now know the condition of things, to aid in remedying them.

This has special pertinence for Americans, who claim the

South as their sphere of influence. To Baptists again this book should sound as their own summons, for who else can oppose Rome without lying open to an awkward *Tu quoque* on the matter of tradition and infant baptism. May it result in many recruits to this most needy of fields.

W. T. WHITLEY.

**The New Horoscope of Missions.** By James S. Dennis, D.D., author of "Christian Missions and Social Progress", and "Foreign Missions After a Century". New York: Fleming H. Revell Co., 1908. Pages 248. Price \$1.00 net.

This volume represents the John H. Converse Lectures before the McCormick Theological Seminary, with an appendix consisting of a reproduction of Dr. Dennis' address before the Parliament of Religions, Chicago, 1893, on "The Message of Christianity to Other Religions." This course of lectures is the first on a new foundation and is another proof of the deepening interest in the cause of missions in our schools. Two first courses of endowed lectures are reviewed in this department this quarter.

Dr. Dennis is one of the very best known and best appreciated writers on missions, and is looked to as an authority on the subject. In the Converse Lectures he has given us a sort of second series of the *Foreign Missions After a Century*, which was a notable book fifteen years ago and onward. The *New Horoscope* is broader, more definite, rests more on detailed facts, and so marks great progress in the position of missions in the thought of Christians as compared with the outlook of the former book, splendidly optimistic and inspiring as that book was.

The present horoscope is made from four comprehensive observations of the missionary firmament. The first observation discovers "A New World Consciousness," the second looks upon "Strategic Aspects of the Missionary Outlook," the third sees "A New Cloud of Witnesses," the last takes account of "First Annals of the Kingdom."