

effective participation in it by the better class of citizens; and to be effective this participation must reach down and include party primaries and conventions. Then he adds, "There can be no doubt that the timidity arising from ignorance of parliamentary practice and the usage in accordance with which such meetings are conducted, is the real reason why many stay away from such meetings." "Give the young men of our high schools and colleges a thorough knowledge of parliamentary law and you will find them at the primaries and conventions, anxious to take an active part in them because equipped to do so." This is at least part of the truth well stated. He finds an additional reason for the study of parliamentary law in the growing tendency of our people toward organization and the holding of periodic deliberative assemblies, political, religious, industrial, commercial and educational. These are deliberative bodies, and now and then the demand is made that their proceedings should be conducted in accordance with the rules of parliamentary law. Much that he says comes home with special force to the rising Christian ministry, many of whom, though intelligent in other things, and destined to be called to be leaders of men and masters of assemblies, are woe-fully ignorant of parliamentary law.

The book has an ample "index," an "appendix" which is rich in suggestions on teaching parliamentary law, and some valuable "explanatory notes."

GEORGE BOARDMAN EAGER.

The Story of Daniel the Prophet.

By Stephen N. Haskell. Southern Publishing Association, Nashville, Tenn. 1903.

"We are living in the closing scenes of this world's history," says the author of this treatise on Daniel. The book has a good deal to say on diet, dress reform, and other practical subjects, but it is evident that the author's

chief interest centers in the discovery of times and seasons. "The 'time, times, and a half' ended in 1798. Since that time the Word of God has been freely circulated among the people. The prophecies have been studied, the judgment message of Revelation xiv. has been proclaimed, and in 1844, at the close of the twenty-three hundred days, light shone from the sanctuary above, revealing the true Sabbath of the Lord." For those who like this sort of book this is about the sort of book they would like.

JOHN R. SAMPEY.

The Christian Conversationalist or, The Spiritual Apostolate, Dealing with the Problems of Individual Work for Individuals.

By Rufus Washington Weaver, Th.D., with an Introduction by Edwin M. Poteat, D.D. Philadelphia, American Baptist Publication Society, 1904. Pages xvi., 112.

"To stimulate the consecration of conversation," says the author, "this little book is written." The notion that to the ministry alone is given the work of preaching the love of God and announcing the forgiveness of sins upon repentance is pronounced by Dr. Weaver "the most damaging heresy fostered by the Church of to-day. It has stricken dumb the lips of millions of Christians, and in their silence they have felt no sense of shame." In his admirable introduction Dr. Poteat says, "Truth can only be communicated through personality, and if we put this principle into a formula for worldwide Christian propaganda, it would read thus: *Each one win one.*"

This charming little book has grown out of the experience of a busy town pastorate, and is designed to aid other pastors in the training of personal workers' circles. It is admirably adapted to that purpose. The Biblical material for each study is dramatically presented, and the suggestions for the conference on methods of work reveal the hand of a skill teacher. There is all through