

The remainder of the book presents the results of a very thorough and painstaking study of New England Methodism under ten separate heads or departments. This is the valuable and suggestive part of the book. The text is accompanied by numerous charts which present to the eye accurately and instantly just what the denomination has done and is doing in New England as a whole, and also in the separate states. It enables the Methodists to see at a glance just where they stand, where they are weak and where they are strong, where they are gaining and where they are losing.

I cannot imagine anything more instructive and helpful to any denomination in any part of our country than such a study as this. Why should not all denominations cover the whole country by states and sections by such studies as these?

W. J. MCGLOTHLIN.

Eighteenth Century Nonconformity. By J. Hay Colligan. Longmans, Green & Co. 143 pp. 2s. 6d. net.

Within its limits, this is an admirable study, based on a close acquaintance with a wilderness of pamphlets and with such occasional greater books as still deserve reading. Nearly every side of dissenting life is touched, except that part of it which lay in the colonies. It is shown how dissenters, excluded from the universities, threw their strength in other directions, captured commerce, were great in invention, science, and literature. But naturally the ecclesiastical side of life is the staple of the book, and there is a lucid but melancholy picture of shrivel and decay without any rejuvenating influence, except such as flowed from the philosophy of Hutcheson. There are no references to authorities, or bibliography, and we doubt the belief that only one service on Sunday was usual. But this may be true for that nonconformity which originated in 1662, and this is expressly announced as the limit of the book. It is regrettable to exclude the Society of Friends and the Baptists, both well organized a few years earlier, and both more influential today than the remnants of Pedobaptists from the seventeenth century. It may perhaps show that in some minds they were and are negligible. Taking

the book for what it offers, it may be welcomed as brief, readable, many-sided and accurate.

W. T. WHITEY.

Life and Influence of the Rev. Benjamin Randall, Founder of the Free Baptist Denomination. By Rev. Frederick L. Wiley, Philadelphia. American Baptist Publication Society, 1915. 310 pp. \$1.00.

Benjamin Randall was a man of remarkable religious experience and great ability as an evangelist and organizer. Apart, therefore, from the fact that he was the founder of the Free (or Freewill as they were formally called) Baptists he is a character worthy of study. The fact that the body which he founded has in recent years effected a practical union with Northern Baptists makes this biography all the more timely. The work is well done. The experiences through which Randall passed in going from Congregationalism to Baptist views, the persecutions which he suffered, the rupture which he caused in the Baptist body itself in 1779 are set forth fairly and with commendable fulness. This biography is eminently worthy of a reading.

W. J. MCGLOTHLIN.

The Literary Relations of England and Germany in the Seventeenth Century. By Gilbert Waterhouse, M. A., Cambridge. At the University Press, 1914. XX + 190 pp. 7s. 6d.

The seventeenth was not a century of great literary activity or productiveness in either England or Germany. Their chief interests were theological and political. Nevertheless some literature was produced in each country and this occasioned some interchange of influence. The volume under review brings out these relations. It is packed with all sorts of information whose collection must have cost great labor. It is of no great significance to the history of either country. But any one interested in this particular subject will find this volume indispensable.