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attention from the child, but, for the most part, they are stereotyped and commonplace. On the whole, we feel that in the field of children's literature Mrs. Sangster has not shown herself so competent a writer as in her long series of practical messages to women and girls.

SOPHIA LYON FAHS

NEW YORK CITY

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**Biblical Christianity.** By HERMANN LÜDEMANN, D.D., Professor of Theology in the University of Bern. Translated by MAURICE A. CANNEY. London: A. Owen & Co., 1905. Pp. 82. 2s.

The translation of a German book into English is often a task of doubtful value, because the specific problems which the foreign theologian considers are often more or less strange to us. This volume, however, forcibly and clearly puts a question which must be frankly faced in America as well as in Germany or Switzerland. Dr. Lüdemann calls attention to the fact that ultra-conservative theologians and radical infidels agree today in the demand, "Either biblical Christianity or no Christianity." But the Bible is a "book of the ancient world," embodying a cosmology which the pupils in modern schools are taught to reject. The Copernican theory of astronomy makes inconceivable the relation between nature and the supernatural in which biblical thought is expressed. Dr. Lüdemann's solution of the problem consists in distinguishing between religion and theology. The biblical religion is a recognition of the supreme place of a righteousness inspired and guided by the consciousness of "the gospel of God's eternal love for the children of men as they struggle and develop." Both the critical study of theologian and the devotional study of the layman lead to the recognition of this as the real message of the Bible. To disengage this religious message from the antique and obsolete incidental elements in biblical theology is an imperative task today.

This little book, which can be read in an hour's time by any intelligent Christian, is an admirable introduction to a problem which must receive serious attention. To make the Bible the textbook of religious instruction, and at the same time to ignore the fact that boys and girls in the public schools are with universal approval taught a science in conflict with the biblical view of the world, is to make of our Sunday schools centers of spiritual confusion. We need many such honest books as this in order to realize the significance of certain facts which can no longer be evaded by our churches.

G. B. S.