

in most of the older MSS., and seems to be an evident interpolation of some scribe, who, that he may take away their apparent harshness, adds his own gloss to Christ's words.

Dr. Chadwick's book manifests a strength and a robustness which has no patience with the sentimental and supra-subjective form of religion only too common to-day. He strongly deprecates "That inflexible demand for certain realized personal experiences as the title to recognition in a Christian." "Faith is precious only as it leans on what is trustworthy." "Men are still to repent; for however slightly modern preachers may heal the hurt of souls, real contrition is here taken over into the Gospel Scheme." Altogether admirable are his expository remarks on such difficult subjects as "Blasphemy" (not "Sin" as he rightly remarks) "against the Holy Ghost"—"Asceticism" suggested by John Baptist—"The choice of Judas," p. 368: "It is plain that Jesus could not and did not choose the Apostles through foreknowledge of what they would hereafter prove, but by His perception of what they then were, and what they were capable of becoming, if faithful to the light they should receive." "Divorce," p. 265. "The Agony in Gethsemane," p. 397: "Therefore, since the perfection of manhood means neither the ignoring of pain nor the denying of it, but the union of absolute recognition with absolute mastery of its fearfulness, Jesus, on the approach of agony and shame, and who shall say what besides, yields Himself beforehand to the full contemplation of His lot." It is on this account that, while to clerical readers and teachers of others we can strongly recommend Dean Chadwick's book for its "suggestiveness," yet it is in the hands of our laity of both sexes we should most earnestly desire to see it. Its sober and reverent teaching, its well-executed method of bringing the details of our everyday lives under the illuminating light of Christ's life, its studied avoidance of the mere conventionalisms of religious thought and expression, are highly to be commended.

RICHARD W. SEAVER.

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## Short Notices.

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*The Count of the Saxon Shore.* A Tale of the Departure of the Romans from Britain. By the Rev. ALFRED J. CHURCH, M.A. With sixteen coloured illustrations. Seeley and Co.

Professor Church's historical Tales have been often commended in these pages, and we can certainly say that the present volume is worthy of its predecessors. "Count of the Saxon Shore" was a title bestowed by Maximian on the officer who guarded the shores of Britain and Gaul from Saxon pirates. The story is admirably planned and vividly told.

*The Fugitives; or, The Tyrant Queen of Madagascar.* By R. M. BALLANTYNE. Nisbet and Co.

Ranavalona I., "the Tyrant Queen," died in 1861, after a reign of thirty years. Mr. Ballantyne, grouping together interesting facts in regard to the persecution of Christians during that period, has given graphic sketches of Malagasy life and customs. Three English characters (or rather, three persons from an English ship), a young doctor, a negro, and a true-blue tar, are well drawn. As in all this gifted writer's books, there is plenty of incident, much wholesome information, with an admixture of the humorous.

*Ænigma Vitæ; or, Christianity and Modern Thought.* By JOHN WILSON, M.A., late of Abernethy, Scotland. Hodder and Stoughton, 1887.

A book to read and re-read, and after all leaving one in some doubt whether all its meaning has been grasped. A book not altogether well arranged, minor points being often not duly subordinated to greater, but a book full of suggestive illustrations and poetical imagery. Finally, a book written from a completely Christian standpoint, giving an unbiassed description of the wards of the key that is to be used in unlocking the *Ænigma Vitæ*. The central thought of the volume is that to form a true philosophy of life our consciousness must be taken into account, and that this is satisfied by no merely material conception of the world, or by anything short of communion with a personal Saviour. The Ego, on becoming self-conscious, is conscious also of needing another, and on knowing Christ does become satisfied with Christ. Science says, show us the proof by actual experiment that God exists and can be known, in order that we may believe. The Christian answers, the experiment can be made, but not outside the individual. It is made when a person yields himself to God. It is completed when he finds God really dwelling in him, and working through and by him. If Science replies, we want a material proof, we can accept no other; the Christian answers, you have no right thus to limit proof. Human consciousness is as much a fact as any material object you can name; its cravings and its satisfactions claim to be reckoned, and that on full scientific grounds, and it craves after a personal God, and does become satisfied by communion with Him.

*Classical Coincidences.* By F. E. GRETTON, B.D. London: Elliot Stock.

An extremely interesting little volume. Even in his short preface the author lights upon a coincidence—that between his sixty years of magisterial classics and the title of Scott's first novel; but, unfortunately, this leads him on to say that the book must be accounted the Benjamin of his literary offspring, and he will write no more. It is instinct with that vague yet unmistakable essence called "scholarship," and shows evidence of wide reading and laborious care in collation. The range of authors is very great. One sample contains quotations from Ovid, the Old Testament, Homer, Herodotus, Aristophanes, Thucydides, Sophocles, the New Testament. A few are between English writers, e.g., Shakespeare and Dryden. There are different resemblances, besides those of a similar idea; as between some grammatical peculiarity or turn of a sentence. A very long list of emendations to be made is a slight drawback to the otherwise complete enjoyment to be found in comparing these "undesigned coincidences," spread before us with such good taste. A good example of Mr. Gretton's selections is No. LXXXIV.:

Ov. Fast.,  
ii. 45.

Ah nimium faciles, qui tristia crimina cædis  
Fluminea tolli posse putetis aquâ.

We may instance two examples of this folly; one in fable, the other in Scripture. Upon Duncan's murder Lady Macbeth says:

Macb., A.  
ii. Sc. 2.

Go, get some water,  
And wash this filthy witness from your hand;  
. . . . . A little water clears us of this deed.

But Macbeth, wiser in his wickedness, answers:

Will all great Neptune's ocean wash this blood  
Clean from my hand? No; this my hand will rather  
The multitudinous seas incarnardine,  
Making the green one red.

Matt.  
xxvii. 24.

In the darkness of heathen superstition Pilate λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἄθῶός ἐμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὀφείθε.

*Faculties and Difficulties for Belief and Disbelief.* By the Rév. FRANCIS PAGET, D.D., Canon of Christ Church, and Regius Professor of Pastoral Theology, sometime Vicar of Bromsgrove. Rivingtons.

This volume of sermons by Canon Paget hardly comes up to the reputation that he has acquired as a preacher. Perhaps the Introductory Essay, which is presumably the most recent portion of the book, led us to expect too much. It is certainly the most interesting and suggestive part. In this Canon Paget says that his aim has been to select sermons dealing, first, with the correspondence of our nature to the claims of Christianity; and, secondly, with the positive difficulties that there are in disbelief. For, as he rightly points out, the question is not "Are there any difficulties in the way of belief?" but "Are there more difficulties in the way of believing, or in the way of disbelieving?" He is perfectly right in thus trying to carry the war into the enemy's camp. We have all, perhaps, lately been too much on the defensive, whereas if we have an abiding sense of Christ's presence, and a brightly burning faith in His power, we shall be ready to attack the citadel of human hearts, and to convince them that disbelief is really more full of difficulties than belief.

But in the sermons themselves there is, with one exception, nothing very striking. That exception is the sermon on "The Love of Beauty: in Character." In this Canon Paget draws out subtly, but truly, the distinction between the moral sense, properly so called, and conscience; the former defining the moral quality of any thought, word, or deed; the latter ordering that this thought, word, or deed should be either pursued or shunned (p. 101). He then shows the variability and gradual development of the moral sense, and then contrasts with this variability and development the one Life and Character "which distinctly stands outside this conception of moral progress; which cannot be relegated to any bygone stage in the historical development; and which positively rejects any suspicion of inadequacy or transience" (p. 110).

Of the other sermons, though it would be easy to pick out suggestive passages, perhaps that on "The Transformation of Pity" is the only one calling for remark. It is very different in character and much easier to follow, but it brings out very beautifully the change wrought in the conception of "pity" by the Lord's life and words.

We had nearly added that there was very little in the volume inculcating the special form of teaching with which Canon Paget's name is connected, but we came across a sentence (p. 247) which speaks of "the unflinching, oppressive, commanding, European authority of the strongest Pope in all the history of error, John Calvin of Geneva"—a very unfortunate sentence which seems to owe its animus to a dislike of Protestantism, as it assuredly owes its force to an abuse of words.

A. L. W.

*On the Banks of the Ouse.* Life in Olney a Hundred Years Ago. A Story by EMMA MARSHALL, Author of "In Colston's Days," "Under the Mendips," etc., etc. Seeley and Co.

This Tale is dedicated to Sir John Kennaway. Its title-page leads readers to expect to see Cowper and Newton; and the descriptive passages are extremely good. The volume has pleasing illustrations, and we heartily commend it.

*Stories of Old Renown.* By ASCOTT R. HOPE. With 100 illustrations by Gordon Browne. Blackie and Son.

This is a new edition of a clever book; and many boys will be pleased with its Guy of Warwick, Ogier the Dane, Patient Griselda, and other figures from the old romance world.

*Notable Workers in Humble Life.* By Rev. E. N. HOARE, M.A., Rector of Acrise. T. Nelson and Sons.

This is a capital book for a parish library, and an excellent present for a thinking lad. Among the "workers," whose life-story Mr. Hoare tells right well, comes first John Pounds, the Portsmouth philanthropic cobbler. Then follow John Duncan, weaver; Robert Dick, baker; and Thomas Edward, shoemaker; famous contemporaries. Flockhart, of Edinburgh, will be new to many English readers. George Smith, of Coalville, is eighth and last.

*For the Temple.* A Tale of the Fall of Jerusalem. By G. A. HENTY. Blackie and Son.

Mr. Henty's powers and successes in the story-telling line are everywhere well known. He is undoubtedly one of the cleverest of story-tellers for young people, and his Tales are not only very readable, but very well worth reading. Thus the story before us—full of adventure—is an instructive piece of history; and the sketches in the district of Tiberias and in Jerusalem, with etchings of Josephus and Titus, are exceedingly good. The volume is gilt-edged, tastefully bound, and well illustrated—a delightful prize or present.

*Miss Nettie's Girls.* By CONSTANCE EVELYN. London: R.T.S.

A story of East-End life among the London poor. The style is rather laboured, and the story, as a whole, is heavy and in parts very commonplace. Some chapters, however, are far superior to the general run of the book.

Of the National Society's new story-books mention was made in our last impression. In Miss Palgrave's *A Promise Kept*, Margaret drew back, but Stephen kept his promise, and went out to the Mission-field alone.—*For Half a Crown*, by Esmé Stuart, is a well-told story, with some very pretty passages. Natalia, a little Italian waif in a Portsmouth back-court, was made over for the sum of "half a crown."—*Under the Storm*, by the author of "The Heir of Redclyffe," is a story of the Civil War. The scene is laid in a village near Bristol, and the members of the yeoman's family are well drawn.—*Prentice Hugh*, by Frances Mary Peard, has some spirited sketches of life in Exeter and elsewhere, during the reign of Edward I. Hugh, 'prentice, takes part in decorating Exeter cathedral.

Messrs. Nelson and Sons have sent us two excellent little volumes, well illustrated, and remarkably cheap: *David Livingstone*, a clearly-told story of that great man's life and travels, and *Peter the Great*, Motley's "Life," the illustrations being taken from Brückner's.

Messrs. Eyre and Spottiswoode's Christmas and New Year Cards are, as usual, tasteful and pleasing. There is variety; but all are good. On the *Palette Calendar* and on the *Willow Pattern* are mottoes for every day and Scripture texts.

*Of Early Christian Symbolism in Great Britain and Ireland* (Whiting and Co.), a worthy notice may be given in a future CHURCHMAN.

No. 3, *Atalanta*, well keeps up the reputation of this new high-class Magazine (Hatchards).

A new edition of *How to be Happy though Married* (T. Fisher Unwin), has just reached us; and we have pleasure in repeating our praise.

*Peace*, "a Motto for the New Year," is an admirable tractate by that esteemed writer M. R. (Religious Book Society).

In the December CHURCHMAN a few words of notice (all that time and space permitted) were given to the charming Cards of Messrs. Hildesheimer and Faulkner (41, Jewin Street, E.C.). The issues of these artistic publishers seem better each year, and some or other novelty is sure to come. In the present season the *Photographic Opal Souvenir*, each in its own box, will meet with a hearty welcome. Anything daintier, prettier, there could hardly be. Of *Autograph Cards, Christmas and New Year*, there is a great variety. Each little box contains six cards and an envelope. Again, each envelope of *Cards* contains, as a rule, a set of three designs. Many of these sets merit a special notice; but we must content ourselves with saying that in design and finish they approach perfection. Four sepia drawings, it may be added—the *Trafalgar Square Riots*—represent the scenes that actually occurred on November 13.

To the *Church Sunday-School Magazine*, Vol. XXIII., and to the *Church Worker*, Vol. VI., we earnestly invite attention. These excellent Magazines deserve to be made widely known. The Annuals are very cheap.

Some of the most charming books of the season have been published by Messrs. Hildesheimer and Faulkner. *The Deserted Village*, with illustrations in monochrome by C. Gregory, F. Hines, and Ernest Wilson, is a very attractive book. *The Star of Bethlehem*, poems by F. E. Weatherly, illustrations in monotyp and pen-and-ink drawings, and *Rhymes and Roses*, are exceedingly good. *Cape Town Dicky* is an amusing story, with illustrations in colour and monotyp; beautifully done. As to type, paper, pictures, and cover, these volumes are dainty and delightful.—From the same eminent publishers we have received some very tasteful "booklets." Each is tied with silk ribbons, and enclosed in an illustrated envelope for an autograph greeting; wonderfully cheap considering their high artistic excellence. *Good-Night and Good-Morning, A Land of Flowers, By the Seashore*, and *By the River*, are choice souvenirs.

*Betel-Nut Island* is both interesting and informing. The author, Mr. Beighton, was born in Penang (where his father laboured in connection with the London Missionary Society), and these recollections of his youthful experiences have a pleasing freshness. "The island of betelnuts" (= the native *Pulo Penang*), or "Prince of Wales' Island," in the Straits of Malacca, is famed as a gem of tropical beauty.

The second volume of the Ancient and Modern Library of Theological Literature is a reprint of Wilberforce's *Five Empires*. (London: Griffith and Farran.) This valuable history is kept up to date by the addition of fresh notes concerning recent discoveries.

A pleasing little volume of Sunday Readings for the little ones, *Listening to Jesus*, is published by the Religious Tract Society. There are illustrations, with a tasteful binding.

From Messrs. Collingridge (148, Aldersgate Street) we have received, as usual, the Annual of *Old Jonathan*—bright and wholesome—and their very cheap and useful *City Diary*.

*Count Renneberg's Treason* is a well-written Tale about the Walloon Provinces, and the grand struggles for Christian liberty under the Prince of Orange. (R.T.S.)

*The Autobiography of an Acorn* (Sunday School Union) is a pleasing and wholesome book—the story not only of an acorn, but of a pearl, of a pebble, of a leaf, and so forth. It has good illustrations.

A volume of "Present Day Tracts," containing six tracts of the series, entitled *The Non-Christian Religions of the World*, will be found useful by teachers of Christian Evidence classes, and many others. (R.T.S.)