

operation, for some reason or other, does not seem to find favour among the great mass of the workers. How little adoption it has found! The old school of Trade Unionists prefer a rigid line of distinction between themselves and the employers, from whom they extort the best possible terms for themselves. The "New Unionism" is nothing more nor less than a form of collectivism, state control of wages and time, and ultimately, no doubt, State ownership of land and capital. Neither of these can be called friendly to co-operation.

As regards the Socialism of the street, the author's language is wise and moderate. He is evidently in sympathy with many of the democratic ideas which to-day are fermenting in society. He does not claim more for these movements than that they should be regarded with respectful attention, with polite expectation. Yet there is a note of warning in much that he says which it would be well for some to read and ponder over. We quote from a sermon on the "Sins of Usury": "It cannot be doubted that the world is moving onwards towards some great social reconstruction. The very air vibrates with the tramp of coming change. It is all very well for you to speak of the labour leaders, and the trade agitators, and the Socialists, and the anarchists, as the 'dangerous classes.' No, it is *you* who are the dangerous classes—if your superfluities and luxuries tempt the passions of the destitute; if your opulence, instead of being a grand means, a solemn trust, a grave responsibility, is merely a source of sensual indulgence and vacant worthlessness; if but a mere fraction of your accumulated goods is given to the perishing; if your extravagances are a challenge to the covetous, your ostentation a temptation and an evil to the envious, if your hand as an employer lies heavy on those whom you employ—then, I say, it is you, and not the Socialists, who are 'the subverters of society and the torch-bearers of revolution.'"

This is an outspoken passage from a book that contains many such.

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## Short Notices.

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*Chinese Central Asia; A Ride to Little Thibet.* Dr. LANSDALL. Two vols., pp. 968. Sampson Low and Co.

Dr. Lansdell is indisputably the greatest English modern traveller. He has been several times through Siberia and China, but the present journey is the greatest of all his efforts, and gives information of countries hardly known at all.

The author's first important work was "Through Siberia," and his second "Russian Central Asia," including Kuldga, Bokhara, Khiva, and Merv. The present volumes are a mine of intelligence about one of the least known regions of the earth, with its strange and ancient tribes. Besides his own observations, Dr. Lansdell has collected all the reports of surveys of other travellers in neighbouring districts. There are three clear and valuable maps illustrating different parts of Central Asia, besides eighteen illustrations, most of which are from photographs taken during the journey.

The author was received with the greatest kindness by the Russian and Chinese authorities, and every facility was given for the prosecution of his inquiries. His aims were known to be philanthropic, and in no sense military or political. He carried about with him a medicine-chest, which left a grateful remembrance behind him wherever he stayed; and also large parcels of the Scriptures in languages of the different tribes he

was to visit. His energy and perseverance in travelling these unknown tracts and surmounting every obstacle and delay are almost incredible. English readers are always interested in works of travel, and it is safe to say they have never had one placed before them about that vast and mysterious quarter of the globe of greater value to ethnological and geographical science. The style is quiet and unobtrusive, and the author relates the most extraordinary adventures in a matter-of-fact manner far more impressive than any amount of embellishment.

*Speculum Sacerdotum.* By CANON NEWBOLT. Pp. 321. Price 7s. 6d. Longmans.

This is a series of twenty-three very impressive, important, and beautiful addresses to young clergymen. The accomplished writer, as his title indicates, writes from the sacerdotal point of view; but there is little in the book which will not be of use to those who hold the ministerial principles of the Reformation. The tone throughout is one of devout and earnest piety, with deep knowledge of human life and character, and absolute personal humility and sincerity. We may well wish to see the personal qualities recommended in these thoughtful and sympathetic chapters reproduced in every parsonage and curate's lodging in town and country.

*Week-day Religion.* J. R. MILLER, D.D. Pp. 280. Price 3s. 6d. Hodder and Stoughton.

This is one of the "Silent Times" series, and it may be taken as a companion volume to the preceding work. It consists of thirty-two brief, pointed, and suggestive chapters on personal religion, which are so true and wise that they are sure to be followed with blessing. The headings of a few chapters may be quoted: Help for Worried Week-days; The Marriage Altar—and After; Weariness in Well-doing; Thoughtfulness and Fact; Manly Men; Personal Beauty; Amusements; The Choice of Friends; and Ethics of House-Decoration.

*Clews to Holy Writ.* By MARY L. G. PETRIE, B.A. London: Hodder and Stoughton.

The organization known as the "College by Post" has done good work. Begun by two or three girls in the summer of 1881, it has grown till students to the number of three thousand have entered its classes. That part of the college organization which embraces the study of the Bible is called the Chronological Scripture Cycle. The volume before us contains a three years' course for studying the whole Bible in its historical order. The Bible is divided into nine portions of about one hundred and thirty-two chapters each, every one is subdivided into different sections, and the whole scheme forms a most comprehensive plan for a consecutive study. So much for the system; the matter of the papers is equally good. There is really a vast quantity of information gathered together and neatly arranged. Short biographies of the great Scripture heroes, dates, lists, explanations and comments are all skilfully combined. The result is a work that will be exceedingly valuable to Bible teachers and students. Not the least useful feature is a good table of questions for examination at the end.

*Septem Ecclesiæ.* Thoughts on the Epistles of Christ to the Seven Churches. By the Rev. H. ORPEN-PALMER. London: Elliot Stock.

This is a homiletical treatise on the early chapters of the Apocalypse, or, rather, a combination of exegesis and sermons. A peculiar and not

unwelcome feature is the use of copious quotations in verse. These are real indications of a wide extent of reading, and some true poetical gems will be found, ranging from the "Pilgrim's Progress" to Miss Rossetti. Nor is scholarship unrecognised, or the established facts of critical research ignored—there is enough to give evidence that the author is well competent to write on his lofty themes. Altogether the collection of essays is likely to prove of much utility to that harassed class, the preparers of many sermons. We cannot help thinking that it was superfluous to bind up with such a work a long supplement in blank verse on the "Tragedy of Jezebel."

*Holy Men of God.* By Rev. J. ELDER CUMMING, D.D. London: Hodder and Stoughton.

A truly interesting volume, inasmuch as it is a collection, not of biographies, but, as far as possible, of autobiographies. Within the limits to which of necessity the chapters are confined, each "Holy Man" is left to tell his own story, with the intention that the reader may discover the real inner life of such men. The compiler does little more than string these extracts together, on an explanatory thread, with admirable results. There are seventeen lives in all, including those of two women—Madame de la Motte-Guyon, and Sarah Pierrepont, wife of President Jonathan Edwards. The saints chosen range from St. Augustine to T. D. Harford-Battersby and John Dickie of Irvine. It goes without saying that there is very much in such life-histories to instruct and encourage those who would emulate the holy and humble men of God. The compiler has made his selections with much discrimination and true insight.

*What think ye of the Gospels?* By the Rev. J. J. HALCOMBE, M.A. Edinburgh: T. and T. Clark.

An immense amount of research is compressed into this handbook of Gospel study. One special feature in its composition is an endeavour to demonstrate clearly the wonderful similarity between all the different parts of the Fourfold Record. The author meets with considerable success in this; one may not altogether agree with everything that he says, but his arguments have invariably a backing of facts. The main contention is that St. John's Gospel was first written, and that the other three were based upon and grew out of St. John's in a very unusual but perfectly natural manner. The attempt to establish this thesis is not only deeply interesting to follow, but contains a vast quantity of matter that will be very useful to the Bible teacher. Mr. Halcombe's care and industry in collecting facts is well known.

*A Year's Sermons.* By RICHARD W. HILEY, D.D. London: Griffith Farran and Co.

Very plain, practical sermons, which it is at once a pleasure and a profit to read. Thoroughly Evangelistic, they are yet eminently adapted to the needs and cares of the everyday man. In a sermon on our Lord's temptations, what could more clearly enforce the lesson taught by His resistance to the second temptation than such a passage as the following?—

"In practical life, the Saviour's rule would teach a man to take due care of his health and habits of life, to observe all the caution that experience and wisdom suggest; to do otherwise is to tempt God. It will bid a man exercise caution in the choice of employment or occupation before he enters it. Is this an occupation on which God has promised His blessing? Does success in it depend on forethought, industry, care? If not, it is wrong. Such a rule would proscribe

betting, gambling in all its forms. It is placing our substance in a position over which there is no control. He that thrives, thrives by another man's ruin ; that is tempting God—it is wrong. In any other occupation one may out-do another by showing greater industry, greater energy, greater talent ; he has therefore legitimate ground for success. But to seek to thrive by another man's misfortune, to stake the means God has given us, at a perilous uncontrolled hazard, He denounces as tempting His providence."

*The Official Year-Book of the Church of England.* Pp. 734. Price 3s. S.P.C.K.

The whole of the matter of last year has been reviewed and renewed according to the latest facts and statistics. It is a perfect marvel of industrious and skilful compilation, and does much to explain the quiet zealous work of the Church in its almost countless varieties and adaptations.

*The Welsh Church and Welsh Nationality.* By DAVID JONES. Pp. 117. Simpkin and Co.

This courageous and original work should be read by all who are interested in the Welsh Ecclesiastical controversy. Mr. Jones's idea is frankly to admit mistakes and shortcomings and to see how they can best be remedied. He maintains that the Anglicizing policy does not represent the wisest and justest administrative principles of the Welsh Church ; and that the advanced section of Welsh politicians do not reflect the truest political instincts of the Welsh nation. Wales is not a solitary instance of the Anglicizing policy and its effects. It has made Ireland Roman Catholic, Scotland Presbyterian, and Wales largely Nonconformist. Where the population is English, and does not require the services of Welsh-speaking bishops and clergy, there the Church stands its ground. Where the population is predominantly Welsh, and demands Church ministrations in the vernacular but did not receive them in an adequate measure, there the people deserted their spiritual mother for the Nonconformist chapels, where they found their own tongue.

*Why am I a Member of the Church of England?* By the Rev. EDWIN NOYES. Pp. 8. Price 3d. Sears and Co.

A simple and clear account of five or six good reasons for being a member of the National Church. The ideas are true, and well expressed.

An excellent Map of London has been published by the S.P.C.K., divided into ecclesiastical districts. The old mother-parishes are coloured green, and the new districts red. It is a work that has long been desired, and is of great utility. It should be hung not merely in London Parish Clubs and Institutes, but in those of the country also, that persons going to London may know in what parish they are to live.

#### MAGAZINES.

We have received the following (March) magazines :

*The Thinker, The Expository Times, The Religious Review of Reviews, The Review of the Churches, The Newbery House Magazine, The Anglican Church Magazine, The Foreign Church Chronicle, The Church Missionary Intelligencer, The Evangelical Churchman, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, Parish Magazine, New and Old, The Bible Society's Monthly Reporter, The Cottager and Artisan,*

*Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, Maybreak, Day of Days, Home Words, Hand and Heart, The Home Visitor, and The Jewish Herald.*

No. 9 of the "Excellent Women" Series (R.T.S) is a short sketch of the life of Ann Judson, a noble woman who sacrificed her life for the conversion of the Burmese in the early part of this century; and Messrs. Nisbet have sent us the latest addition to their "Brief Sketches of C.M.S. Workers," which gives an interesting account of the life and work of the Rev. Robert Turlington Noble, C.M.S. missionary to the Telugu from 1841 to 1865.



### THE MONTH.

ON Feb. 28, the eve of St. David's Day, the annual festival service in Welsh was held in St. Paul's Cathedral. The congregation numbered over 8,000. The service began with two processional hymns, "Coronau gwych y ddaiar," to tune "Chenies," and "Mae Eglwys Dduw trwy'r ddair a'r nef yn un," to "Ffigysbren." The Rev. E. Killin Roberts, curate of All Saints, Margaret Street, took the first portion of the prayers, and introduced the "hwyl" (a method of intoning up and down the scale, so admired by Welsh congregations), and the latter part was intoned by the Rev. Morris Roberts, of St. Benet's, Queen Victoria Street. The Psalms, sung to Gregorian chants, were cxxxvi. and cxxxvii. The first lesson (Isaiah iv.) was read by Sir J. H. Puleston, president of the committee, who also initiated the festival, and the second (Romans x.) by Rev. J. Crowle Ellis, chaplain of St. David's, Paddington, and hon. secretary of the festival. For the festival Mr. David J. Thomas wrote special musical settings of the *Magnificat* and *Nunc Dimittis*, and the composer throughout the service presided at the organ. The anthem selected was that by John Thomas, of Blaenauanerch, "Blessed be the Lord God of Israel," and the hymn before the sermon was "O Lfefara, addfvyw Jesu," to tune "Hyfrydol." Archdeacon Griffiths took for his text Exodus xiv. 15. He emphasized the importance of the religion of the heart as distinguished from that of the head. Nowadays religious disputes and controversies embittered national feeling, and it would be a good thing if Christians could be persuaded to choose between what was human and Divine in religion. In social and political affairs the progress of Wales during the past half-century was very marked; indeed, "Walk forward" seemed to have been carved upon everything connected with the Principality. Having referred to the services rendered by the Welsh Church in olden times, the Archdeacon touched upon the obstacles to her present success, for he felt bound to admit that the affection of the Welsh towards the Church had greatly diminished, and Cambria's day of trial was at hand. Amongst other obstacles, he particularly emphasized—(1) the want of leaders; (2) religious strife and bitterness; (3) religious indifference; (4) the creeping into the Principality of agnostic and atheistical tendencies. The sermon, which was delivered in Welsh, lasted fifty minutes. The service was concluded with two more hymns, during which a collection was made, and Stainer's "Sevenfold Amen," the benediction being pronounced in Welsh by Canon Browne. Mr. Dyved Lewys conducted the choir of 300 voices, the women being seated outside the chancel rails. There were over sixty stewards, who were superintended by Mr. R. A. Lloyd.