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Notices of Books.

STUDIES IN MYSTICAL RELIGION. By Rufus M. Jones. London: *Macmillan and Co., Ltd.* Price 12s. net.

Dr. Inge's Bampton Lectures on "Christian Mysticism" gave a fresh and welcome impetus to the study of this important subject. Several books have been issued of recent years, of which the present work is perhaps the most noteworthy, and certainly the most generally useful. The author is a distinguished member of the Society of Friends, and hails from America, where he is Professor of Haverford College. As he well says, "One of the main approaches to the meaning of religion is through the nature of the soul of man," and "nobody can tell us what religion is until he has sounded the deeps within man, and has dealt with the testimony of personal consciousness." It is the object of the work to emphasize this internal aspect of religion, and by a series of studies to throw some probable light on the problems of mystical religion. In an introductory chapter, Dr. Jones discusses "The Nature and Value of First-Hand Experience in Religion." His definition of mysticism is "the type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine presence" (p. xv). This chapter is an able and illuminating discussion of the main subject of the book. While not blind to the errors and dangers of mysticism, the author prefers to dwell on the "tremendous service of the Mystics." Then follows a series of twenty chapters, taking up various aspects of mysticism as they have appeared through the centuries in the Christian Church. There is no attempt at completeness of treatment, but rather an endeavour to study some "momentous epochs when vital dynamic religion has flourished." Dr. Jones, while thinking that it is not always possible to press a direct historic connection between the spiritual groups of mystical believers, yet feels that there has been "a continuous prophetic procession of mystical brotherhood through the centuries." The writer's view of New Testament religion, ministry, and organization is necessarily and naturally affected by his view of what he calls "the inward, free and untrammelled type of religion," and even Evangelical Churchmen will not be prepared to concede all that he demands in regard to institutional as opposed to purely spiritual religion. But it is always valuable to see a familiar subject treated from a new standpoint, and it will do nothing but good for Churchmen to observe the impression made on a learned, able, and devout Quaker by "the growth and development of the ecclesiastical system which was gradually substituted for the free and organic fellowship of the first stage of Christianity." The opening chapter is a beautiful and inspiring picture of that Christianity which was "essentially a rich and vivid consciousness of God, rising to a perfect experience of union with God, in mind and heart and will" (p. 4). The New Testament is shown to be a record of "religion in the intense stage, as immediate and first-hand experience of God, which is mysticism at its best, and in its truest meaning" (p. 5, note). Dr. Jones argues that the earliest followers of Christ formed a *fellowship* rather than a Church in the

modern sense, and that it was only later that the pressure of heresy seemed to compel the conviction that the only way out of the danger was the establishment of an organized community (p. 27). The transformation is traced along the lines already made familiar to us through Dr. Lindsay's great work. Montanism is thus regarded as a return to prophecy, which it doubtless was, though there were other elements, as Gwatkin's new book shows, that constituted it a revolution rather than a reversion to primitive type. Space forbids us following Dr. Jones in his treatment of the Church Fathers, Greek philosophy, and the various lines of influence which reappear in the mystical schools of medieval Europe. He brings down his history to the end of the English Commonwealth. This is due to the fact that we are promised other volumes devoted to the development of the Society of Friends, and the peculiar type of mysticism characteristic of that body. It will be seen from what we have said that this is a truly valuable book, one of the best of its kind, and it is certain to take rank among our authorities on mysticism. Those who possess and value Dr. Inge's volume will at once place this alongside of it as in every way worthy. Students of Church history should make a special note of it as an important contribution to the study of one of the most essential topics of the Christian centuries. But above all, in these days of dangers from institutional, sacramental, and sacerdotal religion, the book will be particularly valuable in showing the essential ideas of spiritual religion and in emphasizing the true meaning of the liberty of the Spirit. Evangelical Churchmen believe that their position enables them to avoid the opposite dangers of undue exaltation of the inner light of Quakerism, and of undue emphasis on the sacerdotal and organized aspects of Church life. There is no essential contradiction between spirituality and organization when each is preserved in its proper place according to the New Testament. Dr. Jones writes in a style eminently befitting the beauty and spirituality of his theme, while his accurate and thorough knowledge, his sanity of judgment, and his keenness of perception are seen at almost every point. This is a great book on a great subject, and warrants cordial reception and close attention. Evangelical clergy and teachers should study it carefully, for it is a contribution of the very first order to the study of spiritual religion. We shall wait with deep interest and confident expectation the other works promised by the author.

MODERN THEORIES OF SIN. By the Rev. W. E. Orchard, D.D. London: *James Clarke and Co.* Price 3s. 6d. net.

The substance of a thesis approved for the degree of D.D. in the University of London. It consists of three parts, "Introductory," "Critical," and "Constructive." The Introduction deals first with "The Place and Importance of a Theory of Sin," and it is remarked that "the doctrine of sin occupies an important and determinative position in the system of Christian theology." Historically and logically the conception of sin is fundamental to the redemptive element in the Christian religion (p. 2), and it is in relation to sin that one of the essential differences merges between the Old Theology and the New. The importance of the subject is further seen when it is studied in the light of modern scientific thought on man's

origin, nature, and life. Every discussion of the various theories of sin raises vital issues and involves important practical results (p. 6). And yet, in spite of this conflict between the theological and scientific view of sin, it is astonishing that there has been so little adequate discussion of the subject during the last fifty years. Since Müller's great work in 1851, no exhaustive treatment has appeared, and it is, as the writer says, probably due in great measure to "the general abandonment of the historical character of Genesis iii., for this leaves us with no account in the Bible of the origin of sin, thus excluding the subject from a strictly Biblical theology" (p. 24). This is only one out of many instances in which it can be easily shown that the acceptance of modern critical views on the Old Testament involves a weakening of the Biblical position in regard to fundamental Christian doctrines. But as the subject is necessarily involved in modern discussions of free-will and determinism, it cannot be disregarded either by philosophers or theologians. The second part of this book discusses four different critical theories as to the origin and nature of sin, some writers tracing it to man's will, others regarding it as a necessity, others explaining it by limiting it to the bounds of religion, and others endeavouring to account for it by empirical observation. The author's conclusion on a review of these theories is that it is doubtful whether the Christian view of sin can maintain itself on any of them. Then comes the third and most important part of the book, dealing with the constructive teaching. Here the author joins issue with Dr. Orr, whose view as expressed in his "God's Image in Man" is definitely rejected. Sin is defined by means of a number of statements which are to be considered together in order to form the entire view. The sense of sin is said to be valuable in the degree in which it leads to moral progress (p. 119), and the author's position is best seen by a reference to the question of the Fall. He admits that the sense of sin is due to "some disruption in the nature," and yet we are told that as anthropology has set its face against the doctrine of a Fall, "it is beyond the power or province of theology to dispute the point," and that we must simply note the fact that anthropology cannot find any confirmation of an historical moral Fall. This is the helpless and hopeless result of giving up what most people have believed is the Bible account of the origin of sin. So also with regard to psychology: "There is nothing discernible that seems to need the theory of a Fall" (p. 120). To Dr. Orchard, therefore, "the moral ideal is the occasion of the rise of the sense of sin," though he is, of course, careful to avoid making the moral ideal the cause of sin (p. 121). But what he does not show is *why* the "dawning of the moral ideal must always produce a sense of sin." Surely sin must imply a lapse if the ideal inevitably reveals it. The discussion of guilt is by no means satisfactory in the light of the New Testament. Then, again, what are we to make of the statement that "there could be no knowledge of our sin and no penitence for it unless God had forgiven us sufficiently to dwell with us" (p. 144)? The fatal weakness of the constructive part of the book is the absence of any real view of the Atonement. Indeed, the question of sin seems to be treated almost entirely apart from the fact and meaning of our Lord's death. It is this that prevents Dr. Orchard's book from being of any real service as a contribution to the New Testament

doctrine of sin. Indeed, on this aspect of his subject his view does not seem to be essentially different from that of the New Theology. On the critical side, in dealing with the various theories of sin, Dr. Orchard has provided some valuable material for which students will be truly grateful. But on the positive side the truth is sadly to seek. He does not face squarely the great New Testament passages, and, above all, he does not relate sin to the redemptive work of Christ. It is still true that if we would know fully what sin is, we must view it in the light of Calvary.

CHRISTIANITY AT THE CROSS-ROADS. By George Tyrrell. London: *Longmans, Green and Co.* Price 5s. net.

The interest and pathos of this book lie in the fact that it is the last work by Father Tyrrell, and was receiving his last touches when he was called away a few months ago. It gives us, as the Introduction says, "his last, I will not say it was necessarily his final, treatment of the double problem" of Christ and the Church. "Last, but not necessarily final." This phrase, perhaps, sums up Tyrrell's position. He tells us in these pages that he asked himself frankly what he would consider the essence of Christianity, even if he were not acquainted with the results of criticism; and how much criticism he would admit if he cared nothing for Christianity. Part I. is entitled "Christianity and Catholicism," and a Modernist is defined as "a churchman of any sort who believes in the possibility of a synthesis between the essential truth of his religion and the essential truth of modernity" (p. 5). It is curious and strange that to Tyrrell there did not seem to be any alternative between "Catholicism" and what he calls "liberal Protestantism," by which he means the rationalistic Protestantism of Harnack and Bousset. It never seems to occur to him that there was an orthodox Evangelical Protestantism which is far apart from the liberal Protestantism against which he rightly wages war. It is this Evangelical Protestantism which has always been the deadliest foe of Roman Catholicism, and yet Tyrrell never really faces this obvious issue. Then again, Tyrrell thinks that the position of Loisy is tenable as against Harnack, though in reality these are at bottom one, and proceed from the same critical spirit, however much they may differ in result. Even Tyrrell's own view of the Christianity of the Gospels is almost equally impossible with that of the German. Thus we read of "The apologetic anxiety of Matthew and Luke," and "their incompatible stories of His birth in Bethlehem" (p. 48, note). When Father Tyrrell says that the revelation of the Catholic religion and that of Jesus is the same, he at once explains the former to mean the Catholic religion, "not as a theological system on paper, nor as an institution governed by a hierarchy in other than spiritual interests; but as a personal religion by what must always be a small minority of professed Catholics" (p. 218). But this is not the Catholic religion as the world knows it; on the contrary, it would stand as a fair description of orthodox Protestantism. Imagine a true Roman Catholic saying that "religion has ever been exploited by priests and politicians. . . . No religion of any duration or influence has escaped this degradation and corruption. . . . Yet, in spite of this misfortune, the Roman Catholic religion still lives in the grip of the hawk" (p. 219). No wonder Tyrrell was excommunicated. His Catholicism is

either the creature of his imagination, or else it is much nearer Evangelical Protestantism than he ever dreamt of. If his view of Romanism were correct, there would have been no need of the Reformation in the sixteenth century or of present-day Protestantism. But there was no room in the Roman Church either for Luther or for Tyrrell. In *words* Tyrrell is Catholic, in *fact* he was Protestant. But it is quite impossible to retain the system and yet evacuate it of its meaning. So, while the book is deeply interesting and truly pathetic as a revelation of Tyrrell's life, and on this account alone is worth reading, it must be confessed that it has no real value as interpretative of religion. He had not reached any final foothold for himself. The title of the book is really inaccurate. It should have been "George Tyrrell at the Cross-Roads."

THE PRIMITIVE CHURCH AND THE PRIMACY OF ROME. By Professor G. Bartoli. London: *Hodder and Stoughton*. Price 6s.

The author was an eminent and well-known member of the Jesuit Order who left the Church of Rome some two or three years ago, and is now a member of the Waldensian Church. In the Preface he gives an autobiographical sketch showing the way in which his doubts arose and how they were dealt with. It is a striking story, and should be known and repeated everywhere. The book itself contains the substance and the conclusions of a few of the momentous questions which for ten years occupied the author's thoughts. After describing the true Church of Christ and its unity according to the Scriptures, Dr. Bartoli discusses with great ability the question of the Petrine claims, and shows their baselessness. The origin and development of the Roman claims next come in for consideration, and here again there is much forcible and effective treatment. The concluding chapters are on Religious Development in the Church, Doctrinal Unity in the Roman Church, the Church of Christ and the Gospel, the Democracy of the Church, and the Florentine, Tridentine, and Vatican Councils. Here and there we do not find ourselves in accord with particular exegesis and interpretation, but the book as a whole commands our cordial assent as an able and convincing plea against Roman Catholicism. Dr. Bartoli has provided us with fresh material with which to wage the relentless fight against the Roman claims, and the special value of the book is that it comes from one who knows Rome from within, and who can therefore speak with authority. No one who wishes to know the latest and best against Rome should overlook this work. It is in striking contrast with the halting and unsatisfactory results of the life of his fellow-member of the Jesuit Order, Father Tyrrell.

LAWS OF THE INNER KINGDOM. By Henry W. Clark. London: *Robert Scott*. Price 3s. 6d. net.

Ever since the appearance of Mr. Clark's first book we have looked with interest for anything from his pen. The present work consists of twenty sermons, or papers in sermon form, dealing with problems of thought and life. No one who reads them will fail to enjoy and profit by them. Mr. Clark combines thought, spirituality, and literary grace in no common degree. He invariably gives us suggestive thought aptly expressed and

spiritually applied. This volume of sermons should prove full of seed-thought to preachers and teachers, while for personal meditation it will yield abundant fruit. There are very few sermons which bear the test of print, but Mr. Clark's come out of the ordeal triumphantly. So long as he can give us such suggestive, spiritual, and felicitous teaching, he will never lack readers.

TRIAL AND TRIUMPH. By the Rev. G. A. Sowter. London: *James Nisbet and Co., Ltd.* Price 3s. 6d. net.

Four series of sermons for Lent, Passion-tide, and Easter. The first Lenten course consists of seven sermons dealing with the subjects of Sin, Repentance, Faith, Confession, Temptation, Prayer, and Fasting. These are mainly doctrinal and very definitely evangelistic. The second Lenten course is on the general subject of Divine Discipline, and treats of the discipline of Temptation, Toil, Disappointment, Loneliness, Failure, Suffering. These sermons are more devotional and are intended for Christian people. The Holy Week meditations are seven in number, consisting of sermons on various aspects of death in relation to our Lord. They endeavour to concentrate attention on Christ as the Central Figure of that sacred week. Thus, we have "Christ foretelling His Death," "Christ facing Death," "Christ tasting Death," and others. The book closes with three "Easter-tide Messages" which strike the keynote of triumph in relation to Christ and His people. These are admirable sermons, full of strong thought well expressed and forcibly applied. We particularly like the clear evangelistic note that sounds again and again. They will do good to the mind and heart of every reader, while preachers of Lenten sermons will find in them not a few suggestions for their work.

THE GOSPELS IN THE LIGHT OF MODERN RESEARCH. By the Rev. J. R. Cohu. Oxford: *Parkev.* Price 6s. net.

There is an old proverb, quoted or invented by Hesiod, which assures us that the half is more than the whole. The truth of it is exemplified in the present work. Had it been half as long, it had been twice as effective. There is a great deal of unnecessary padding in these 600 pages; a great deal too many *obiter dicta*, which, unlike those of Professor Gwatkin in his recent volumes, are not always particularly illuminating or penetrating. We do not make this criticism in a captious spirit; we merely wish to register our regret that a book, otherwise useful, should have its usefulness somewhat curtailed by this excessive prolixity. *Μέγα βιβλίον μέγα κακόν.* The object of Mr. Cohu is to present to his readers the present attitude of the Higher Criticism towards Gospel problems. The modern critical standpoint, be it observed, is here assumed; but we think that some *caveat* is needful. Twenty years hence—it may be sooner—the "present attitude" will probably be regarded as "out of date. There are signs, not to be lightly disregarded, that the radical view of the Gospels no longer finds such universal acceptance that we should dismiss the counter criticisms of, *e.g.*, Zahn and his school. Yet Zahn's name (if the index to this book is to be taken as settling the matter) never occurs throughout the book, though Harnack and Burkitt are

frequently quoted and their authority paraded. Mr. Cohu's admiration for Professor Kirsopp Lake's work on the Resurrection seems to us strange; for that treatise involves a practical denial of the old Catholic and Evangelical account of that great event. Taken as a whole, therefore, Mr. Cohu's book should be read with caution, and its assertions most rigorously examined before acceptance. That the author's conclusions ought nowhere to be taken on trust is, we imagine, self-evident.

THE SOUL OF ST. PAUL. By the Rev. A. L. Lilley. London: *Francis Griffiths*. 1909. Price 3s. 6d. net.

Mr. Lilley is known for his zealous advocacy of the "Modernist" movement in the Roman Church. This volume of sermons, therefore, will not be read without interest. Interesting they certainly are; though they are open, in places, to grave criticism, and are certainly not expressive of the title. Notwithstanding this, a thoughtful man will not rise from their perusal without a certain bracing of the understanding and a widening of the intellectual and moral horizon.

THROUGH UGANDA TO MOUNT ELGON. By J. P. Purvis. With map and 41 illustrations. London: *Fisher Unwin*. Price 6s. net.

In every way a delightful book. There is material here to interest the sportsman, the student of ethnology, the social reformer, and the missionary enthusiast. Many a man will read the book who would be apt to give ordinary missionary literature a wide berth; but he will not put it down without admitting (if he is honest) the enormous influence for good of Christian missions in the civilization—to say nothing of the evangelization—of the world.

THE EARLY HISTORY OF THE CHURCH. By the Abbé Duchesne. (Translated into English from the fourth edition.) London: *John Murray*. Price 9s. net.

The Preface to the first French edition of Monsignor Duchesne's work is dated November, 1905. A second edition was called for in January, 1906. This English version is made from the fourth edition of the French work; but we have no means of ascertaining what changes the Abbé has thought fit to make since the publication of edition two. This is a great pity; and we hope, if the English edition is reissued, some sort of introduction will be forthcoming on this subject. There have been quite a number of important works on Church history published during the year 1909. First of all came the present volume, followed almost immediately by Bigg's "Origins of Christianity"; and within the last few weeks Professor Gwatkin's long-expected volumes have been launched. All these books cover pretty much the same ground, but their standpoints are different. Duchesne's is written from the most moderate Roman standpoint; Bigg's from that of the moderate High Anglican; Gwatkin's from that of a thorough and convinced Protestant. Duchesne's work as a scholar and ecclesiastical historian is far too well known to need recognition; he is admittedly the most distinguished scholar that the Roman Church has possessed since Döllinger. He writes with profound knowledge, with instinctive grasp of historical principles, and is, on the whole, singularly free from prejudice or special pleading. He

knows how to marshal his facts with French lucidity and precision. His "History of the Church" was at once recognized as an authoritative book, and we are glad to have this very readable English version. That it is a safe guide in delicate matters of ecclesiastical terminology, we cannot affirm; but, for the average reader, who is not bent on the consideration of minutiae of scholarship, the book, in its present form, may be regarded as essentially trustworthy. It is provided with a useful index.

DANTE AND COLLECTED VERSE. By George Tansing Raymond. New York and London: *G. P. Putnam's Sons*. Price 5s.

It is much for a dramatist to have an inspired subject, yet more to have a supreme model. Professor Raymond's play gives evidence of both. The author has made himself familiar with the characters and incident so finely sketched by Dante's own hand in the story of "The Youthful Life"; he is content to imitate no less a master of his craft than Shakespeare. His stage directions conjure up scenes of medieval Florence, visions of the little red-robed girl who awoke undying in the poet's boyish heart, and of the celestial Beatrice in glory. His dramatis personæ include the goodly circle of Dante's poet-friends. They—the lady whom the divine comedian loved, the lady whom he married, the adored master whom he consigned to hell—all walk and talk like ordinary (perhaps even commonplace) people behind the (perhaps too obvious) footlights. If the dialogue drags now and then; if the repartee is sometimes too plain an understudy of the immortal brawls between the Montagues and Capulets; if the reader sometimes grows impatient, the spectator and the hearer will be grateful for a picturesque pageant and frequent interludes of lyric verse.

LETTERS FROM GEORGE ELIOT TO ELMA STUART. Edited by Roland Stuart. London: *Simpkin, Marshall, Hamilton, Kent and Co.* Price 5s.

In "George Eliot's Life," at the date April 8, 1879, are these three words from her journal, "Mrs. Stuart came." They meant much just then, because it was during the time when the great novelist was sunk in grief, and could only see members of her most intimate circle. A note adds: "Mrs. Stuart was a devoted friend whose acquaintance had been formed some years before, through the present of some beautiful wood-carving, which she had executed as an offering to George Eliot." The volume before us contains half of the correspondence which was regularly maintained during those nine years of devotion—half only, for of Mrs. Stuart's own letters not more than three are preserved. Yet, as in Prosper Mérimée's "Lettres à une Inconnue," the mysterious, silent presence of the one writer contributes more than half of the charm of the correspondence. The veil of Mrs. Stuart's personality is, however, drawn aside from time to time by the discreet hand of her son and editor. He shows us the desolate young widowed mother whose loneliness and poverty were consoled and enriched by the spiritual companionship she found in "The Mill on the Floss," "Romola," and "Adam Bede." The letters themselves, written, as they were, when she was at the height of George Eliot's fame and achievement, or during the last years of her life, do not add much to what we already know of her. They are warm, kind, charming expressions of

gratitude for the lovely gifts which were lavished on her. There is no appeal in them, no claim for sympathy; but the tones of George Eliot's voice are always moving, and the tones are very audible here. The letters, however, are not all by her. Many—the amusing ones—are by George Henry Lewes, who, from the beginning, claimed his right to a share of the correspondence. Besides select (or not very select) anecdotes, he used to send Mrs. Stuart occasional autographic letters from distinguished people, and some of these are printed at the end of the book.

THE TITHE IN SCRIPTURE. By H. Lansdell, D.D. London: S.P.C.K. Price 2s. 6d.

Thirteen chapters taken from a larger work, "The Sacred Tenth," and devoted to the discussion of proportionate giving in the Word of God. It will be a surprise to some that "the Mosaic law required the Israelite to set apart, in some way or other connected with his religion, from one-fourth to a third of his income." The Old and New Testament are ransacked on the subject, and the conclusion of the whole matter is, "right giving is a part of right living. The living is not right when the giving is wrong. The giving is wrong when we steal God's portion to spend on ourselves." All should read this able, exhaustive, and humiliating treatise.

OUR LORD'S PREPARATION FOR THE MESSIAHSHIP. By E. P. Berg. London: A. Stockwell. Price 3s.

The writer tells us many interesting things about the Essenes and Buddhism, but his naïve confession in the Introduction about the "problematical" nature of the book is amazingly obvious. Suffice it to say that he does not possess the historic instinct, and has never faced the fact of the person of Christ. His use of Scripture is quite unjustifiable.

THE LETTERS OF ST. PAUL TO CORINTH. By Rev. D. Walker, D.D. London: S.P.C.K. Price 1s. 6d.

A most useful book for the general reader interested in the life and writings of St. Paul.

TALES ILLUSTRATIVE OF THE APOSTLES' CREED. By the late Rev. J. M. Neale, D.D. London: S.P.C.K. Price 2s.

A reprint in response to a demand. The stories can be made useful and interesting.

THE MISSION OF WOMAN. By Rev. R. E. Johnston. London: Longmans, Green and Co. Price 1s.

A sermon preached before the King on Lady Day, 1906.

THE TELL-TALE CLUB. By G. A. T. Frere. London: C.M.S.

The title does not sound prepossessing, but the method of story-telling is excellent, and the young people will learn about missionary work all over the world in a most interesting way.

THOUGHTS ON MOTHERHOOD. Selected and arranged by Lady Coote. London: H. R. Allenson. Price 2s. net.

A delightful selection from many writers, that should be placed in the hands of all mothers.

MAN'S GREAT CHARTER. By F. E. Coggin, M.A. London: Nisbet and Co. Price 3s. 6d.

This is a revised edition, and the subject is the first chapter of Genesis. There is much that is suggestive and able in this volume.

GUIDANCE FOR MEN. By Rev. H. W. Holden. London: S.P.C.K. Price 2s.

The object of the book is to lead men into a deeper and more intelligent faith in Christ. We are in cordial agreement with much that is here, and uphold the writer in his witness to the Divine Christ and Holy Scripture. His view of the "Church" is unscriptural, and we look forward to the day when it will be out of date.

ODD TIT-BITS FROM TICHBORNE OLD CHURCH BOOKS. By Rev. E. J. W. Williams. London: Elliot Stock. Price 2s.

An old and interesting church is shown in an etching, and the books contain items of interest and amusement.

HISTORICAL TALES. London: R.T.S. Price 2s.

We are delighted with this new and enlarged edition with coloured illustrations. It should be put in all our young people's hands.

SCANDINAVIAN BRITAIN. By W. G. Collingwood. London: *S.P.C.K.* Price 3s. 6d.

This book on early Britain, to which the late Mr. York Powell writes introductory chapters, is good, solid reading, dealing exhaustively with its subject, and giving us much illumination.

OUR THREE CLASSES. By Caroline M. Hallett. London: *James Nisbet.* Price 2s. 6d.

Much wise advice is given in relation to the successful classes for men, women, and lads, and examples of the talks given to each reveal a secret of success.

EVENINGS AT SACKVILLE COLLEGE. By Rev. J. M. Neale, D.D. London: *S.P.C.K.* Price 1s.

A reprint by request.

FICTION.

ADVENTURE STORIES. London: *R.T.S.* Price 2s.

Land and sea furnish a number of thrilling tales told herein, and J. Finnemore contributes, together with others, some excellent coloured illustrations.

MEG'S FORTUNE. By E. P. Finnemore. London: *S.P.C.K.* Price 2s.

The story of a stolen and buried treasure. Its rightful owner is a young girl as fine in disposition and character as she is in person. She proves that she values true love far above great riches. The story is well told, and should be read by all young girls.

IN SMUGGLER'S GRIP. By E. Protheroe. London: *S.P.C.K.* Price 2s. 6d.

An excellent schoolboy's story, which "grips" us all the way. It well portrays school life, and the climax of the tale, when the hero and his friend get into the hands of the smugglers, will arrest the boys. The book inculcates a spirit of manliness, pluck, honesty, and hatred of snobbishness.

LADY FABIA. By E. E. Cowper. London: *S.P.C.K.* Price 2s.

The setting of the story is the year 1805. Its heroine is rather beyond her generation, and shocks the proprieties. In fact, she is modern, though most attractive. Her love story is woven through with adventures. Its course is not smooth, but its issue satisfactory. Again a most readable book for young girls.

DE MONTFORT'S SQUIRE. By F. Harrison, M.A. London: *S.P.C.K.* Price 3s. 6d.

We have immensely enjoyed the story of the great De Montfort, and commend it to readers young and old. Besides being treated with the glimpse of a noble character, we are introduced to Roger Bacon, one of the fathers of modern science. A great deal that is useful is told to us, and we cannot complain of lack of thrilling situations. The squire is a noble understudy to a noble personage, and we rejoice when he and his true love reach a happy issue out of all their dangers and troubles.

JACOB BATEMAN'S LADDER. By A. Lawrence, M.A. London: *S.P.C.K.* Price 2s. 6d.

A good story for the boys and young men of our Church. It is written rather from the exclusive Churchman's point of view, but at the same time, while occasionally assuming the preaching tone, is full of good things. Jacob Bateman rises from humble places to be a clergyman in the Church of England. His way is won by prayer, perseverance, honesty, and faith. He is placed in many a tight corner, but comes out well because of his trust in God. What his ladder is we advise our readers to find out.

LIVING ON THE PAST. By Charlotte Edinburgh. London: *S.P.C.K.* Price 1s.

The three ladies of the story are decayed gentlewomen, and the story centres about their pluck and pride. Their idol is a little child, the daughter of one of them. This child is brought up to think herself the centre of the universe. All the pathos of the story circles round the fact. The story ought to be read by young girls, and due warning taken.

THE USUAL HALF-CROWN. By F. B. Harrison. London: *S.P.C.K.* Price 1s. 6d.

An excellent story of interest and warning. A fine, manly boy is the chief character, and the chief warning is against gambling and the bookmaker.

MR. PUNCH AND PARTY. By H. Louisa Bedford. London: *S.P.C.K.* Price 1s. 6d.

A delightful story about children and for children. We should like parents to read it first and give it their children after.

PERIODICALS, PAMPHLETS, AND REPRINTS.

THE INTERNATIONAL JOURNAL OF APOCRYPHA. January, 1910. London: *International Society of the Apocrypha*. Price 6d. net.

This useful Quarterly continues to give all available information about its special subject. Among the articles in the current number are "The Complexity of the Book of Baruch," by the Rev. H. T. Robins; a continuation of Sir Henry Howorth's "Bible Canon of the Reformation"; and an article by the Rev. Dr. M. Gaster on "The Genuine Samaritan Book of Joshua." Dr. Maldwyn Hughes' new book on "The Ethics of Jewish Apocryphal Literature" is reviewed by Dr. Gaster; and there are other articles and brief notices of books.

THE HOMILETIC REVIEW. January, 1910. London: *Funk and Wagnalls Company*. Price 1s. net.

The first number of the new volume has a portrait of the Bishop of London, with an article from his pen. Other writers are Mr. Jowett, Dr. Denney, Dr. Pierson, and Dr. Birrell. The contents are unusually varied, and will prove fruitful of suggestion for preaching, teaching, and pastoral work. We understand that during last year this magazine increased its circulation by no less than 50 per cent.

ROUND THE WORLD ON A WHEEL. By John Foster Fraser. THE PATH TO ROME. By H. Belloc. Nelson's Shilling Library. SIR GEORGE TRESSADY. By Mrs. Humphrey Ward. THE EXPENSIVE MISS DU CAME. By S. Macnaughtan. Nelson's Sevenpenny Library. THE BRIDE OF LAMBERMOOR. By Sir Walter Scott. Nelson's Sixpenny Classics. London: *Nelson and Sons*.

The latest issues of these three most welcome series provide for the tastes of their different readers. Messrs. Nelson's enterprise deserves all possible support.

A CHINESE STREET. London: *Church of England Zenana Missionary Society and Marshall Brothers*. Price 1s. 6d. net.

A portfolio, containing a Chinese street, for the interest and instruction of young people in missionary effort. It is intended for painting, cutting out, and setting up. From personal experience with one child who has tried it, we can bear ample testimony to the real interest and practical usefulness of this little effort.

BIBLE PICTURE ROLL. No. 3. London: *The Religious Tract Society*. Price 3s.

Twelve pictures from original drawings, by Harold Copping, W. J. Morgan, and W. S. Stacey. The subjects are drawn from the Old Testament and from the New, and are admirable in execution and naturalness of suggestion. The pictures may be had separately, but in their present form they are eminently suited for schoolroom and nursery use. Parents and teachers should make a note of this useful help to Bible knowledge.

GOD AND ME. By Peter Ainslie. London: *F. S. Turney*. Price 6d. net, paper; 1s. net, cloth.

This is intended as a brief manual of the principles that help towards Christian living and a closer walk with God. It is full of useful guidance on almost every subject of the Christian life, and is well adapted to realize the purpose of the writer.

THE EXTENSION OF THE DIACONATE. By the Rev. J. J. Lias. London: *Simphin and Co., Ltd.* Price 1d.

Chancellor Lias advocates the extension of the Diaconate by means of a permanent Diaconate in the case of suitable men. A useful contribution to the solution of a great problem.

THE SECOND COMING OF CHRIST. By Robert E. Speer. London: *Morgan and Scott, Ltd.* Price 6d. net.

Like everything that comes from Mr. Speer, this little book is full of telling points. It is so seldom that we have anything nowadays on "That Blessed Hope" that we give the more hearty welcome to these clear, earnest, and forceful pages.

THE SOCIABLE CHRISTIAN. By W. T. Hollins. London: *H. R. Allenson, Ltd.* Price 6d.

A delightful series of suggestions gathered out of the Epistle to Philemon, with special reference to the power and influence of the Gospel in the lives of Christians. Admirably done.

RECEIVED: A Chorale Passion Music in two parts. Part I.—The Betrayal of the Lord. Part II.—The Passion of the Lord. Price 1s. net each. Words of the hymns of both parts for congregational use, 1d. net. London: *Henry Frowde*.