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important publications, constantly contributed to the *Edinburgh Review*, the *British Quarterly*, the *London*, the *Fortnightly*, *Good Words*, the *Encyclopædia Britannica*, and *Kitto's Encyclopædia*. The present volume consists of a very interesting biography by Dr. Dale, of Birmingham, with nine lectures on the Eternal Evidence of the Bible to its own superhuman character. As may be seen by the number of editions, the work has been accepted as a really weighty contribution to the proper estimation of Holy Scripture. In the first chapter, for instance, the following sentence indicates an important line of thought: "That the Christians were as little capable as the Jews of originating such books as the Gospels, or rather such pamphlets—for all put together make less than 100 quarto pages, though they had made such a prodigious noise in the world—is very distinctly shown in the Apocryphal Gospels. All that the Christians of after-time could do with the original delineation of Christ was to spoil it." The scope of the third chapter may be gathered from the following words: "I think that taken altogether the conduct of the Apostles, as contrasted with that of the generality of those who have propounded systems of religion to the world, and as contrasted also with what might have been reasonably expected from such men from their origin and antecedents, does exhibit a considerable paradox to be added to the many others I have dwelt upon, and which justify the presumption that the New Testament is not simply a book of man's origination." The fourth lecture draws out the impressive argument of the unity of the books of the Bible, though by so many writers, and extending over 2,000 years. Mr. Rogers goes on to answer objections to the form and structure of the Bible on the part of those who arbitrarily assume that it should have been different. The lecture on Scripture Style has some very acute and eloquent passages. The Exceptional Position of the Bible in the World, and a lecture on Analogies between the Bible and the Constitution and Course of Nature, conclude a very important theological argument, which should be in the hands of all students and preachers, and which will greatly increase the interest of all pleading for the circulation of the Scriptures.

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### Short Notices.

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*The Everyday of Life.* By J. R. Miller, D.D. Price 3s. 6d. Pp. 283. Hodder and Stoughton.

THIS dainty and beautiful volume consists of twenty-two short papers or meditations on carrying the religious temper into every department and phase of life. It takes its title from the first meditation, and the others are in sequence. Some idea of its gist may be gathered from the following sentence: "There is glory everywhere in life, if only we have eyes to see it. The humblest lot affords room enough for the noblest living. There is opportunity in the most commonplace life for splendid heroism, for far higher than angelic ministries, for fullest and clearest revealings of God." Amongst the topics treated are, "Our Debt to the Past," "Making Life a Song," "Loving the Unseen Friend," "The Duty of Speaking Out," "The Influences of Companionship," and "The Cost of being a Friend." Others are on "Ill-success," "Quietness," "Peace," "Loneliness," "Experience," "Patience," and "Endurance." Almost every page has some choice and appropriate lines from the religious poets; and the witness of great thinkers and workers is frequently added.

*Dante's Pilgrim's Progress, with notes on the way.* E. R. Gurney. Pp. 421. Elliot Stock, 1893.

The revival of the study of Dante in England during the last half century is a fact of great importance in our contemporary literary history. That wonderful creation, which will always be one of the few greatest poems in the world, and which has been well described as like some vast inheritance fallen into the hands of a feeble and impoverished posterity, which cuts it up in order to cultivate it, has become more than ever a stimulus to the religious and spiritual imagination. To have the reflections of a refined, cultivated, and devout mind on some of the most important passages is, as the Bishop of Ripon describes it, helpful and exhilarating. The Bishop is no mean authority on the subject, which he has made one of the principal studies of his life, and on which his brilliant lectures are well known. Dante himself said that his poem was to be taken in many senses, and marked out four amongst the many: the literal, the allegorical, the moral, and the mystical. To understand the immortal thoughts of the great poet properly, a key is necessary for the ordinary reader to supply leading ideas and interpretations. The meaning is so deep, and the application of it so wide, that it is like the music of some sublime sonata—different minds will supply different explanations according to their mood. At any rate the literal sense is not the final intention of the poet; as the Bishop of Ripon says, "The letter killeth, but the spirit giveth life." Mrs. Russell Gurney's plan is to take short leading important passages and print them in the Italian on one side of the page, with the comments and explanations in English on the other. For those who do not understand the original, she recommends Longfellow's almost literal translation (Routledge: 1s.). For the interpretation, she expresses her acknowledgments, to Dean Plumtre's Notes; Mr. Wicksteed's "Lectures and Six Sermons"; and Mr. Harris's "Spiritual Sense of Dante." The book is printed with admirable taste, and most daintily bound.

*John Drummond Fraser.* By Philalethes. Pp. 343. Price 5s. Cassell and Co.

This is an invaluable and most timely book, and should be in the hands of every young clergyman and every candidate for Orders. It is in the form of a religious novel; but its object is to introduce temperate and well-informed discussions on the questions at issue between Sacerdotalists and the adherents of the principles of the Reformation. It contains materials for many a wise and temperate controversial sermon, lecture, or argument, and sets forward with admirable clearness the point in which the Church of England is at present weakest—the practical training of the clergy. This should be, not in theological seminaries, but in an active apprenticeship of lay work amongst the poor. Possibly it may be thought that too much influence on the Sacerdotal movement is attributed to the intrigues of the Jesuits; but if all were known about the Order of Corporate Union, and another secret society to which 1,600 clergy belong, the grounds on which the statements are made would be considered worthy of attention.

*Sir John Stevenson.* By John S. Bumpus. Pp. 75. T. B. Bumpus.

This is a welcome biographical sketch of an eminent and popular musician in Ireland, and is an important addition to musical libraries. Mr. John Bumpus, who is a member of the St. Paul's Ecclesiological Society, has already written on the "Organists and Composers of St. Paul's Cathedral"; "Christ Church and St. Patrick's Cathedrals, Dublin: their Choral Services and Musical Traditions"; "The Composi-

tions of Sir F. A. Gore-Ouseley"; and "A Short History of English Cathedral Music." All singers of the famous glee "See our Oars with Feathered Spray" ought to know something of Sir John Stevenson. Amongst his other glees are "Give me the Harp of Epic Song"; "Here, let's join in Harmony"; "With tender Lambkins let us Play"; "Born in yon blaze of Orient Sky"; "O stay, Sweet Fair"; "'Twas a Sweet Summer's Morning"; "They Played in Air"; and "Hail! to the Mighty Power of Song." His madrigal "Come, let us Play"; his round, "Come, buy my Cherries"; and his duet "Tell me, where is Fancy Bred?" are well known. His religious music is characterized by the same tone of thankful cheerfulness as that of his great master Haydn. He wrote eight Services, twenty-five Anthems, and many Chants. The book is written in sympathetic and scholarly style, and has several valuable notes. The artistic printing of the book is in keeping with the matter.

*Home Weal and Home Woe.* By Mrs. Baily. Pp. 367. Price 5s.

The authoress of "Ragged Homes and How to Mend Them" will be cordially thanked by all parish workers for this very useful manual. It consists of a series of fifteen papers on topics affecting the lives of the working classes from the religious and social point of view. The first part is on "Home-making," the second on "Home-destroyers," and the third on "The Workman's Fall." The papers are partly historical of Mrs. Baily's personal work; and as it is thirty years since her first book was published, these pages are naturally full of interesting experience.

*At the Holy Communion.* By H. C. G. Moule. Pp. 180. Seeley and Co.

The Principal of Ridley Hall deserves the gratitude of all faithful members of the English Church for this helpful and spiritual manual. At a time when sacerdotal works of the kind are so numerous, a devotional handbook which is loyal to the principles of the Reformation and written by a scholar of eminence ought to have a wide circulation.

*Expository Lectures and Sermons.* By Professor Elmslie, D.D. Pp. 303. Price 6s. Hodder and Stoughton.

The popular lectures and sermons of a conspicuous scholar we may expect to find full of striking thought and treatment. The present volume consists of seven lectures on Old Testament characters—Gideon, Samuel, Samson, Hosea, Joel, Habakkuk, and Zechariah—together with five Sermons on Old Testament subjects and eight on the New Testament. The treatment of the experienced expositor is present in all these papers; the learning is kept in the background; and the applications are wise, simple, and popular. In the Old Testament subjects, while there is a certain recognition of the assumptions of liberal criticism, the tone is orthodox and conservative. In the sermon on "The Incarnate Word," from the opening verses of the first Epistle of St. John, the Professor imagines St. John detailing the experience of his intimacy with our Lord, and expressing the reasons of his inference about His divine being. He is speaking of the woman that was a sinner: "As my heart rises within me with exultation, and I am ready to cry, 'Oh, generous heart! oh, noble loving man!' a hand falls on my shoulder, and a solemn finger points and a great voice says, 'That was no man—that was God.'" A passage also may be quoted from the sermon on "Forgiveness and Fear": "Look what it means, for God so to forgive men and release them from sin—it is for God to suffer the punishment of sin. . . . It reached its complete climax and triumph when Christ on the cross died, bearing the horror, pain, shame, and punishment of our world, through His love for us that bound Him to us, and made our sin like the fire of hell to His holy heart."

*The Pillar in the Night.* By DR. MACDUFF. Pp. 336. Price 3s. 6d. Hodder and Stoughton.

This is a series of thoughtful meditations for every day in the month, by the author of "Morning and Night Watches" and "The Bow in the Cloud." It is full of consoling suggestions for those in affliction, and will be a useful gift for those who desire to bring comfort into desolate families. The paper on "Future Recognition" will be read with great interest.

*Prayer Thoughts.* By the Rev. U. A. GARLAND. Pp. 100. Elliot Stock.

The writer has given us a series of eighty devotional poems on the names and titles of Christ, with a few additional religious verses. The author says, "they are but prose-poetry without any pretensions to the pathos or fire of genuine verse; but they present weighty truths in an abbreviated form, and they may furnish hints and serve to set the mind in motion." The book will be welcome to many minds which have a difficulty in thinking consecutively for themselves.

*Some Australian Sermons.* By JOHN W. OWEN. Pp. 216. Elliot Stock.

Speaking of Christ and sectarianism, the writer says, "My hope and prayer is that good men from all the denominations will throw their accursed trammels off, by God's help, and get together to found in these lands a National Church; to found a Church to lead the national life to all that is good; a Church which, while carefully guarding, and insisting on, all essential truth, incontestably shown to be such, will yet be able to grant the fullest liberty in matters non-essential, leaving it to each man in such respects to be fully persuaded in his own mind." The thoughts are manly and sincere, and the style direct and simple.

*Faith—Eleven Sermons.* By the Rev. H. C. BEECHING. Pp. 120. Price 3s. 6d. Percival and Co.

These thoughtful sermons treat of Faith, historically and experimentally, from different points of view; its object, worship, righteousness, food, eye, ear, activity, gentleness and discipline. There are also suggestive chapters on "National faith, taking the individual members of a kingdom as branches of the True Vine"; and "Faith in Man, as capable of Christian and Spiritual development." The writer carries the principle of faith into every relation of life and thought. His words are an opportune warning when religion is so often represented as an intellectual acceptance of certain dogmas and an obedient submission to certain rules.

*The Romanes Lecture, 1892.* By the Right Hon. W. E. GLADSTONE. Pp. 47. The Clarendon Press.

The wonderful versatility of our phenomenal Prime Minister is illustrated by the fact that when he had just concluded a difficult electoral campaign, and led his composite party back to office, he found time, in his 83rd year, to compose and deliver this comprehensive survey of English University life.

*Thoroughness.* By DR. THAIN DAVIDSON. Pp. 96. Price 1s. Partridge and Co.

A collection of thirteen bright and epigrammatic papers addressed to young men with that hearty sympathy for which the writer is so deservedly popular. They will be alike useful to young men themselves and to those who address them.

## MAGAZINES.

*Blackwood* has a pleasant account of the Island of St. Vincent, by the Rev. J. R. Mozley. "The Council of a Nation" is an amusing sketch of the Parliament of King George of Bonny. "With the Woodlanders" is a charming paper on the folk who live in districts which may still merit the title of "forest" in this country. The number ends with a powerful indictment of the ministry.

*The Thinker* has a temperate reply to Mr. Keir-Hardie's paper on "The Church and the Labour Problem" by Dr. Marshall Lang. He says "the Church throws her power away if she meddles too much with special questions—questions with which working men, by their combinations and unions, have the instruments to deal; but in regard to all that pertains to life and its conditions, to the home and its conditions, to the demands of truth and justice, to well-being in its several aspects, the voice should be lifted up with strength." The fourth number of Dr. Reynolds' papers on "The Early Contact of the Christian Faith with the Roman World" touches on Cyprus and Pisidia. Mr. Alexander, the newly-appointed reader at the Temple, has an able and sympathetic critique on "Ancient Asceticism."

In *The Leisure Hour* the third instalment of Miss Bishop's paper about Thibet, and of Mr. Gordon's on "The Way of the World at Sea," both sustain the high interest of the series. Prebendary Harry Jones has wise and witty remarks on the sixth of the Shakespearian "Ages of Man." What promises to be a valuable succession of sketches on "Peoples of Europe" begins with a paper on France. There are important biographical sketches of Archbishop Tait and Lord Aberdeen. The papers on the "Polar Problem," "Current Science," and "Natural History" are full of attraction.

In *The Sunday at Home* a third group of hymn-writers includes James Montgomery, John Mason Neale, Horatius Bonar, and Whittier. There is a capital paper on old Kensington Church by Dr. Stoughton, with a sympathetic notice of his old friend, the late Archdeacon Sinclair, the builder of the magnificent new parish church. The papers on "The Migration of Birds"; "The Religions of India"; "A Fijian Coral Reef"; and "Quaker Women" are all worth careful reading. Multitudes will welcome the portrait and biography of George Williams, the honoured and beloved founder and president of the Y.M.C.A., which now numbers between four and five hundred thousand members in all parts of the world.

In *The Critical Review* Professor Davison notices Canon Kirkpatrick's "Doctrine of the Prophets," and defines his position with regard to Old Testament Criticism as central and moderate. He regrets, however, that while amplifying the meaning of the prophets with regard to contemporary events, he has not set out more clearly their preparation for the kingdom of the Messiah which he acknowledges. Mr. C. A. Scott, in reviewing Schaff's "Swiss Reformation," says that the impartiality with which he has treated this important subject, the wide field of authorities on which he has drawn, and his just appreciation of the work of the several reformers, give his volumes a claim on the respect and gratitude of the Evangelical Church. Among the other books reviewed are Ryle's "Ezra and Nehemiah," Spencer's "Moses and the Pentateuch," and Caird's "Evolution of Religion."

*The Fireside* has admirable readings by the Rev. E. A. Stuart, Dr. Bonar, Prebendary Gordon Calthrop, Dr. Samuel James, and Mr. Andrew Symington. In "Present-day Topics" is quoted Mr. Abbot's paper for *THE CHURCHMAN* of March on "The Bible and the Church."

In *The Cornhill* there is one of those charming natural history papers which are so popular, treating of the neighbourhood of Christ Church Bay. "Actors and Actresses in Westminster Abbey," dealing particularly with the seventeenth and eighteenth centuries, has a curious interest. "Our Arctic Heroes" touches a chord which will never cease to vibrate in English hearts.

*The Religious Review of Reviews* has a sympathetic paper on Bishop Phillips Brooks; a wise and useful plea for the sojourn of home clergy with the Church in the Colonies; the sixth instalment of Canon Fleming's admirable series on "The Art of Reading" (dealing with the "pause"). There is probably no more impressive reader in the Church of England than Canon Fleming. The Home Missions and philanthropic institutions, of which accounts are given, are the Clergy Pensions Institution, the Curates' Augmentation Fund, Dr. Barnardo's Homes, the North London Hospital, and the National Epileptic Hospital.

In *The Quiver* the Dean of Windsor writes a powerful and impressive paper on "One Thing I do." Prebendary Gordon Calthrop contributes a touching and pointed sermon preached at St. Paul's on "The Virtue of Considerateness" from the text of "The Brother's Pledge"; Mr. Blathwayt gives an interesting interview with Mr. Ballantyne on "The Composition of Boys' Books," and there is a natural history paper by Mr. Johns on "Spiders' Webs and Silk-Spinning."

In *Cassell's Family Magazine* the master of Downing College writes on "Vacation Reading-Parties"; Mr. Robbins on "Parliamentary Whips"; and there are the usual number of other pleasant social and domestic papers.

The paper by Mr. Skinner in *The Newbery House Magazine*, calling attention to the primitive constitutional position of the laity in Church Councils, is timely and useful. "A Layman's Recollections" deals chiefly with the developments of Mr. Wagner and his brothers at Brighton. The paper on "The Revised American Book of Common Prayer" will be read with interest. A Eucharist Hymn, by the Countess of Cavan, concludes with the following verse:

"Thyself in Bread and Wine,  
We worship and adore,  
O Holy Triune God,  
Be near us evermore."

*Church Bells* sends a useful special number with Canon Body's course of six sermons on "The Life of Repentance."

*The Boy's Own Paper* has interesting articles on "Study and Health," "Notable Coins of the Present Century," "The Boys' Own Alpine Garden," "Characteristics of Birds' Nests," and "St. Paul's Cathedral Choir School."

In *The Girl's Own Paper* may be noticed an account of Jane Wren's Monument in St. Paul's Cathedral; and Miss Tytler's biography of Sophia of Zell, the unhappy wife of George I.

*The Church Missionary Intelligencer* is a most interesting number; with biographical notices of the late Bishop Horden; the journal of Bishop Tucker en route to Uganda; accounts of Bishop Bickersteth's work in Japan; a report from Mr. Eugene Stock on the C.M.S. Deputation in India; and a thoughtful paper on England's work in India by Mr. Mackworth Young, C.S.I.

*The Church Sunday School Magazine* continues its various series on "The Work of the Sunday-school Institute," on "Spiritual Husbandry," "How to Start a Teachers' Museum," "A Visit to Egypt," "Educational Progress in England," "The Training of the Apostles," and "Leaves from an Indian Note-Book." In his paper on "Christian Doctrine and

Christian Life," Mr. P. V. Smith points out the danger in the swing of the pendulum towards the neglect of preaching.

We have also received *The Bible Society's Reporter*, *The Anglican Church Magazine*, *Little Folks*, *Our Work*, *India's Women*, *The Speeches of the Special General Synod of the Church of Ireland on Home Rule*, *The Church Missionary Gleaner*, *Trinitarian Quarterly Record*, *The Dawn of Day*, *Open Doors*, *Light in the Home*, *The Child's Companion*, *Our Little Dots*, *The Cottager and Artizan*, *Friendly Greetings*, *The Boys' and Girls' Companion*, *The Church Worker*, *The Parish Magazine*, *The Evangelical Churchman* (Toronto), *Awake! The Child's Pictorial*, *The Sunday Closing Reporter*, *The Children's World*, *New and Old*, *The St. Andrew's, Battersea, Parish Magazine* (one of the largest and poorest parishes in London), and two admirable cards to hang up in the house, from Messrs. Griffith, Farran and Co., on *First Aid in Cholera* and *First Aid in Poisoning*.

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#### THE MONTH.

THE appointment of the Rev. John Sheepshanks, Vicar of St. Margaret's, Liverpool, to the See of Norwich had not been expected. Mr. Sheepshanks was Scholar of Christ's College, Cambridge, and took a second class in the Theological Tripos in 1856. In 1857 he was ordained Curate to Dr. Hook at Leeds. From 1859 to 1867 he was Rector of New Westminster and Chaplain to Bishop Hills in British Columbia. On his departure he took a very interesting and romantic journey through China, Tartary, Turkestan, and Siberia. From 1868 to 1873 he held the parish of Bilton, near Harrowgate, where a beautiful church had been built by his family. During the last vacancy in the See of London he was offered by Mr. Gladstone the new Evangelical church of Holy Trinity, Stroud Green, which was finally accepted by Father Linklater. He has written a work on Sacramental Confession and published a volume of occasional sermons. It is stated that he has been offered more than one colonial bishopric and a Crown parish. He has been an ardent promoter of Church education in Liverpool, and built the first Higher-grade Church Schools in that city. He is a stout Liberal and is reckoned a strong High Churchman. The Bishop of Norwich has ninety-four parishes in his gift.

The Bishop of London has appointed the Rev. Robinson Thornton, D.D., Vicar of St. John's, Notting Hill, as Archdeacon of Middlesex, in succession to the late Archdeacon Hesse. Dr. Thornton, who is a brilliant scholar and has quite a polyglot gift for languages, was educated at Merchant Taylors'; was a Scholar of St. John's College, Oxford; took a first class in classics and second in Mathematics in 1847; and was ordained in 1849 to the curacy of St. Thomas's, Oxford. From 1846 to 1855 he was Fellow of his college, and, for a time, Lecturer and Assistant Tutor. Like the Bishop of London, he has been a Headmaster—from 1855 to 1870 at Epsom College, and from 1870 to 1873 at Glenalmond. In 1881-82-83 he was Boyle Lecturer. In 1878 Bishop Jackson