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unwarranted. Parker's account (Parker Correspondence, 375) refers only to Section 26, which did not deal with ornaments, but only with additional rites and ceremonies. The difference between taking "other" order (*i.e.*, giving administrative directions) and "publishing" some document containing "further" orders should not have been overlooked.

As to the "Interpretations" so-called, Canon Harford has justly remarked that there is "no real evidence that they were ever published, enforced, or obeyed by anybody" (Dict., p. 520, note 2). On p. 704, note 2, he also disposes completely of the foolish notion that copes were worn in "the latter year of King Edward's reign."

From internal evidence the spurious "Rubric" is convicted. The author of it supposed that the "authority of Parliament in the second year of King Edward II." governed and prescribed the ornaments which "were in use" in that year. But not only was that not the case, but the Act (which passed only in the last week of that year) had for its express object to put an end to, and to render penal, the use of the (non-parliamentary) ritual of that year which was legally continued till Midsummer Day in the third year. The statutory proviso, on the contrary, merely asserts that the existence of the simplified ritual of 1549 rested solely on a parliamentary basis, and the reason for such an "Erastian" insistence I have shown in "Craving for Mass Vestments," pp. 66-73. The very words "according to the Act of Parliament set in the beginning of this book" show that the so-called Rubric must have been of later date than the passing of the Act, and would have been quite superfluous if, like the rest of the book, it were itself of statutory authority.

J. T. TOMLINSON.



Notices of Books.

THE INTERNATIONAL CRITICAL COMMENTARY ON HAGGAI, ZECHARIAH, MALACHI, AND JONAH. By H. G. Mitchell, D.D.; J. M. Powis Smith, Ph.D.; and J. A. Bewer, Ph.D. Edinburgh: *T. and T. Clark*. Price 12s.

The present volume is contributed by three American scholars. Dr. Mitchell comments on Haggai and Zechariah, Dr. Smith on Malachi, and Dr. Bewer on Jonah.

After giving a concise and lucid account of the doings of Cyrus, Cambyses, and Darius I. (Hystaspes) as a historical background to the prophecies of Haggai and Zechariah, Dr. Mitchell carefully examines and rightly sets aside Koster's revolutionary theory which denies the historicity of Cyrus's decree and the return of the exiles in his reign. In a subsequent chapter, the genuineness of the Book of HAGGAI is accepted, and we are told that "the book is so brief that it seems almost ridiculous to suspect its unity" (p. 28).

Nevertheless, we read on p. 36 that "only about two-thirds of it can be attributed to the prophet." The emendation of *hemdath* (= desire) to *hamudoth* (= treasures) in ii. 7, and the rendering of *kevod* (= glory) by "wealth," seems unwarrantably to *limit* the Divine promise to a mere *material* blessing.

More than half of the volume is devoted to ZECHARIAH. The prophet's life, style, and teaching are carefully discussed, and the genuineness of the first eight chapters of his book is accepted. As it is well known, scholars have held divergent opinions as to the date and authorship of the remaining six chapters. The first impulse to question Zechariah's authorship of chapters ix.-xiv. was given by the citation in St. Matt. xxvii. 9. The Evangelist, quoting Zech. xi. 13, ascribes it to "Jeremiah the prophet." More than a century before Astruc published his "Conjectures" on Genesis, an English scholar, Joseph Mede (1638), in trying to remove the difficulty, had ventured to suggest that from internal evidence *Jeremiah* must have been the real author of Zech. ix.-xi. Mede's suggestion has been adopted and modified by subsequent scholars, the vast majority of whom holding that the last six chapters are *pre-exilic*. Professor Mitchell, however, ascribes these six chapters to four different authors, and assigns to them dates ranging from 333 to 217 B.C. Apart from the fact that the Canon of the Prophetic books, at any rate, must have been closed at such a late date, the consideration of the following facts will show conclusively that the Professor's verdict is untenable: (1) There is no trace of *late* Hebrew in these chapters; (2) as in Hos. vii. 11, the two dominant Powers are Egypt and Assyria (x. 10, 11); (3) the Israelites of the Northern Kingdom are still an existing Power (ix. 10, xi. 14); (4) teraphim and diviners (x. 2) are still consulted by the people, and there are idols and false prophets in the land. In the Greek period such things would have been impossible. Dr. Mitchell's attempt to explain these difficulties away seems to us arbitrary and fanciful.

Dr. Powis Smith's introduction to MALACHI is excellent. He rightly rejects the Maccabæan date proposed by some: "The Book of Malachi fits the situation amid which Nehemiah worked as snugly as a bone fits its socket" (p. 7).

Dr. Bewer tells us confidently that the Book of JONAH is not history. "It is a story with a moral, a parable, a prose poem, like the story of the Good Samaritan" (p. 4); and it "was written between 400 and 200 B.C." (p. 13). "Luke A. Williams," on p. 5, ought to be "A. Lukyn Williams." The volume is both learned and suggestive, and the standpoint is that of a Higher Critic, though not extreme. The Hebrew student will find the notes on the Hebrew text most useful. The attempt to explain away the Messianic prophecies is unsatisfactory.

K. E. KHODADAD.

THE PRAYER-BOOK DICTIONARY. Edited by the Rev. Canon Harford and the Rev. Canon Morley Stevenson, with the Rev. J. W. Tyrer as Assistant Editor. *Sir Isaac Pitman and Sons, Ltd.* Price 25s.

The preface by the Lord Bishop of Liverpool to this great work is in itself almost a sufficient review of it, and certainly sufficient recommendation. We are able thoroughly to endorse the opinion of Dr. Chavasse when he says that the Editors and writers can be credited with a great measure of success in their attempt to realize a threefold aim—viz., comprehensiveness

of range, fairness in controversial questions, fulness and accuracy of data. The scope is, indeed, extraordinarily wide, embracing the origins, history, use, and teaching of the several authorized editions of the Book of Common Prayer within the Anglican Communion, as well as Church structure and fittings in relation to worship, and the legislative, judicial, or administrative authorities now or formerly exercising powers in the Church. But the Editors are to be congratulated on the fact that this comprehensiveness has not been obtained at the expense of adequate fulness of treatment.

That the presentation of facts is not unbalanced and one-sided is revealed at once by a glance at the list of contributors, in which are to be found such well-known and representative names as those of the Bishop of Durham, the Rev. T. A. Lacey, Dean Wace, Prebendary Wakeford, Provost Staley, and the Bishop of Ripon.

Each contributor has been allowed complete freedom in the expression of his convictions and opinions, but at the same time, in all articles on controversial topics, it is good to see that there is also a fair-minded statement of the grounds on which others have been led to different conclusions.

One great feature of the work is the prominence which has been given to ethical and practical subjects which deal with the effective working out of the Prayer-Book system in the conduct of Church services and in the work of the Parish. These are so excellently treated and full of suggestiveness that they should serve to make the dictionary a valuable book of reference for the parochial clergyman. Moreover, the incumbent will find that the articles on matters of legal interest and importance are clearly expressed and illuminating. The book is thoroughly well equipped with valuable synopses and a subject index, while a liberal system of cross-references makes its contents especially easy of access.

"The Prayer-Book Dictionary" is a volume which we can cordially recommend to students and teachers and parochial clergy alike, and even to choir-masters. It has supplied a long-felt need. It will be surprising if the closing prayer of the Bishop of Liverpool's preface is not answered—that the book "may tend to confirm the faith and the loyalty of many, to remove ignorance and prejudice, and to commend the truth."

CIVILIZATION AT THE CROSS ROADS. By J. N. Figgis, Litt.D. London: *Longmans and Co.* 1912. Price 5s.

No one who heard Dr. Figgis deliver his Hulsean Lectures at Cambridge four years ago will be likely to forget them. If they were effective and profoundly arresting when delivered from the pulpit of Great St. Mary's, they were not less so when published in volume form, under the title of "The Gospel and Human Needs"; for those lectures were a deliberate challenge to much that passes as current Christianity, which, as the preacher showed, was a poor thing, inadequate to meet the needs of human life, because emptied of that which makes Christianity a living vital thing. What has too long been forgotten by the fashionable neologism of the times is the Central Fact—the "cruciality" of the Cross, as Dr. Forsyth terms it. Liberal theology has largely broken down there, in so far as it has attempted to substitute a code of ethics for the redemptive process which is at the root of the religion of Jesus Christ. In the present volume—which is to be

regarded as a continuation of the earlier book—Dr. Figgis hammers home the great cardinal truth that the early Evangelicals never once misunderstood nor forgot—namely, that if the world is to be brought back to the feet of Christ, it can only be achieved in one way—the re-awakening of the sense of sin (grown now an unfashionable doctrine), and the re-erection of the Cross as the central fact of the world's spiritual history. The book is starred with wise words, with words of caustic irony, and with words of penetrating criticism; but the criticism, the irony, the wisdom, all point to one great theme—Calvary. And herein lies the chief value of the book, as Dr. Figgis undoubtedly meant it to be. We are not concerned, for the present, to examine Dr. Figgis's statements or conclusions in reference to the hundred and one problems that arise in the course of these four lectures; with some we are in quick sympathy, with some we cannot agree. He may be depicting the disease of the age in too lurid colours for aught we know; but of this we are sure, that, in his main contention, he is indisputably right. And that is why we hope the book will be read and pondered by every thinking man who feels (and who does not?) that the heart of modern civilization beats feverishly, that all is *not* "right with the world," and that our pursuit after this and that ideal substitute for God can bring no peace nor abiding satisfaction. Amid our "sick hurry and divided aims," the words of Him, in Whom we see the human face of God, come with a strange power, an enduring authority. We find our *selves* only in finding *Him*. E. H. B.

MISSIONARY METHODS: ST. PAUL'S OR OURS? By Roland Allen, M.A.
The Library of Historic Theology. *Robert Scott*. Price 5s. net.

Mr. Allen goes for us all with hammer and tongs, and it makes us like him all the better for it. That he has a message for the Church is beyond doubt, and no one who feels any responsibility in the missionary enterprise can afford to disregard his argument, which is thus: St. Paul established self-supporting independent Churches (not missions) at strategic centres, leaving them to work out their own salvation, while he himself broke fresh ground elsewhere. They decided who should be baptized, they ordained their own clergy, they had complete control of their own finance. He laid the elemental foundation, and trusted the Holy Spirit in them for all the rest. Never, if he could possibly help avoiding it, would he exercise his authority. "He deliberately preferred strife and division, heartburnings and distresses and failures, to laying down a law." Six months' work sufficed to leave behind a complete Church, self-supporting, self-governing, self-propagating, Spirit-led.

Without mercy Mr. Allen points out the chasm of difference which separates our modern methods of leading-strings from all this. Our missions are exotic, dependent, and of a fixed common type; we have no faith in the ability of our converts to do anything by themselves; everything makes for a permanent foreign domination. We hand them a Western liturgy and a fully developed, ready-made theology, and put them under a monarchical foreign Bishop. "We have managed their funds, ordered their services, built their churches, provided their teachers. We have nursed them, fed them, doctored them. We have trained them, and have even ordained some of them. We have done everything for them except acknowledge any equality. We have

done everything for them, but very little with them. We have done everything for them except give place to them."

It is a book to be reckoned with and to be weighed; for if Mr. Allen is only partly right, there must be great changes and at once.

A TREMENDOUS AWAKENING; OR, MY DEAD PRAYER-BOOK BROUGHT BACK TO LIFE. By B. H. Mullen, M.A. London: *Sherratt and Hughes*.

The manuscript of this book was completed two years ago. Since then it has been submitted to various friends of the writer, who have urged its publication. A well-known Evangelical clergyman, the Rev. E. W. Moore, Incumbent of Emmanuel Church, Wimbledon, thus writes of the book: "I have read your manuscript with great interest and, I hope, profit. It cannot, I think, fail to be useful. With your main position I am thoroughly in accord—that is, that sanctification is a definite experience, an act of God received by faith, and not to be confused with the gradual advance to maturity which follows."

THE LATIN WORKS AND CORRESPONDENCE OF HULDREICH ZWINGLI, TOGETHER WITH SELECTIONS FROM HIS GERMAN WORKS. Edited, with Introductions and Notes, by Samuel Macauley Jackson, D.D. London: *G. P. Putnam's Sons*. Price 9s. net.

Zwingli is one of the most interesting and fascinating characters connected with the Reformation movement, as he is also, certainly, the most fearless in his attitude towards the Church of Rome. His religious views are perhaps more misrepresented in the present day than those of any other of the prominent reformers. Dr. Jackson is therefore rendering most invaluable service to all English-speaking students of Church history in enabling them for the first time to obtain a direct and first-hand knowledge of Zwingli's teaching. He is well acquainted with his subject, having already published "Selections from Zwingli" (1901), besides being the author of a life of "Huldreich Zwingli" in the able and scholarly "Heroes of the Reformation" series. Thus he is eminently fitted for his present task. A new and most valuable edition of Zwingli's works has since 1903 been appearing in Switzerland, edited by two eminent Swiss scholars, and Professor Jackson is fortunate in having obtained their permission to consult this work in the preparation of his English translation. Dr. Jackson prefaces this first volume with the "Original Life of Zwingli," written by his great friend Myconius, which has not been translated into English since 1561, and this is followed by a number of Zwingli's poems and writings covering the years 1510-1522. The translators have evidently bestowed much time, effort, and patience on their work, with the result that the style is most popular and entertaining. In 1522 Zwingli published his treatise on "Liberty Respecting Food in Lent," in which for the first time he definitely assailed the recognized teaching of the Medieval Church. It is a remarkable proof of his originality and independence of thought that at this early date, not much over a year after Luther had publicly burned the Papal Bull at Wittenberg, Zwingli had already so fully adopted the fundamental position of the Reformers in their determination to bring every current doctrine or ceremony to the touchstone of the Scriptures. "Food," he declared, "can never become

bad except it is used immoderately; for a certain time does not make it bad, but rather the abuse of men, when they use it without moderation and belief. . . . Let each one fast as often as the spirit of true belief urges him. But according to the law of Christ we are free at all times" (p. 80). "Show me," he appeals, "on the authority of the Scriptures that one cannot fast with meat" (p. 88).

The same appeal to the final authority of the Scriptures lies at the basis of Zwingli's petition for "priests to preach and to marry," and also of his lengthy but powerfully convincing argument in reply to the admonition of the Bishop of Constance, with which this volume closes. We shall look forward with much interest to the appearances of the succeeding volumes which Professor Jackson is preparing to complete Zwingli's treatises in English.

C. SYDNEY CARTER.

PRIMITIVE CHURCH TEACHING ON THE HOLY COMMUNION. By the Rev. E. M. Goulbourn, D.C.L., D.D. New Edition. London: *Longmans, Green and Co.* Price 1s. 6d. net.

This book was first published in 1874 as an appendix to the writer's Commentary on the Communion Office. It has chapters on Fasting Communion, Non-communicating Attendance, Auricular Confession, the Doctrine of Sacrifice, and the Eucharistic Sacrifice. It is needless to say that the book is beautifully written, and that the tone is devotional throughout. The counsels as to Fasting Communion are very sane. The condition of the spirit is regarded as of primary importance, and the body as strictly ancillary. People should communicate at whatever hour of the day their spirits are most prepared. On Non-communicating Attendance, Mr. Scudamore's well-founded conclusions are adopted. The sacrificial teaching of the office is discussed with reference to the Sin-offering, the Burnt-offering, the Peace-offering. With regard to the oblation of the bread and wine, Dr. Goulbourn rightly points out the sacrificial idea present to the mind of the Early Church, but his language about our Prayer-Book needs to be slightly modified in view of Bishop Dowden's recent thesis. Dr. Goulbourn's book could be very usefully recommended to confirmation candidates.

"LOTUS BUDS." By Amy Wilson-Carmichael. London: *Morgan and Scott.*

If you have a friend who is fond of children, and whom you wish to win for the Missionary cause, you must give such a one "Lotus Buds." The sheer delight of the opening chapters will capture *any* woman's heart, and as your friend reads on and learns how these happy children are ensnared and enslaved by the horror of "marriage" to the heathen Temple, it will be strange indeed if sympathy is not roused, prayer offered, and aid given. For the "Lotus Buds" are the little girl children of India in all their freshness and innocence as they come from the hands of God, yet dedicated to the Temple-life and doomed to a life of shame. Very pathetic is our authoress's pleading, and wonderfully captivating is her book. It is most beautifully illustrated with charming photographs taken by one whose work proclaims him an expert, and these greatly enhance the value of the volume. Authoress, photographer, and publishers are to be thanked and congratulated on the production of a beautiful book.

TO WHOM SHALL WE GO? By the Rev. L. Ashby, M.A. *Elliot Stock*.
Price 2s.

Sixteen short sermons on diverse topics by a former Missionary in North India. Bishop Ingham has written a foreword, commending them as a message for this day and generation. They are very full of Scripture quotations, and are illustrated by incidents from the Mission Field. They are simple and evangelical, and many will find them helpful.

THE CHRIST-AGE IN RECENT LITERATURE. By W. E. Mosher, Ph.D.
New York: *G. P. Putnam's Sons*. Price 5s. net.

FAITH, FREEDOM, AND THE FUTURE. By P. T. Forsyth, D.D. London:
Hodder and Stoughton. Price 5s.

These two books may be conveniently considered together, for the problems that arise out of them have an intimate connection. Dr. Mosher chooses ten well-known novelists and dramatists, all of European celebrity, whose works he proceeds to analyze, on the ground that they, one and all, display pronounced interest "in the Christ-figure and the message of Christ." Dr. Forsyth, on the other hand, deals with the new issues evoked by a certain attitude towards Christianity as manifested in the Free Churches. The two books are unlike in this respect that they busy themselves with diverse interpretations of the same question, but they so far converge in that, in both, the same note of interrogation confronts us: "What think ye of Christ?" The treatment is, of course, radically different; the answer given to the query is not less different; but the lines of inquiry meet in a single Figure. On the answer that we give to that query the future of religion, and therefore of the higher civilization, must inevitably depend.

The solution of the problem proposed—namely, the significance of the Christ-message to this age—is, despite all seeming variations, not dissimilar, as far as novelist and dramatist can be said to offer any solution at all. The Christ of the advanced thinker in the literary arena is, in the main, a purely human one. He crosses the stage of human history, a figure infinitely tender and pathetic, with a message full of suggestiveness, to pass out again leaving us with the consciousness of a great ideal, a wonderful hope, a world-wide example. But He is *not* the Christ of the Gospel; *not* the centre of the spiritual life as hidden with God, *not* the sure warrant of man's reconciliation and redemption. What we have to ask is, however, quite plain and quite equally inevitable: Is Christ the ideal Man only, the transfiguration of humanity, with its destiny still a surmise, or is He the completion of that destiny, the focus of a system of ends, the centre of a redemptive reality that turns upon the twin notions of Sin and Grace? The distinction is not a theological one; it is simply vital. And it is well that we should clearly understand that, in regard to this matter, religion to-day stands at the cross-roads of experience and of belief. Dr. Forsyth, in his brilliant (if at times one-sided) book leaves us in no doubt. The Christ he postulates is the Christ who, infinitely human in His historic setting, is yet the Incarnation of God's purpose in the world. He will not for a moment allow us to forget or evade the centrality of Redemption, the actuality of that single eternal fact. The "Ecce Homo" of the novelist and the dramatist is posited, in a living nexus of spiritual relations, the "Ecce Deus" of faith.

If, in the course of his most careful and suggestive pages, Dr. Forsyth seems to forget the part that Institutional Christianity, the Christianity of Catholicism (we use the word in its widest sense) has played in history, that is, perhaps, only to be expected; he writes as a convinced Independent. But it is, no doubt, somewhat of a blot on an otherwise admirable work. None the less, we cannot take leave of it without a word of heartfelt satisfaction that so eminent a teacher and preacher has, with an accent not to be mistaken, vindicated the Evangelical position, and, by so doing, cleared the way for a fresh re-statement of the truth whereby the Church lives.

E. H. BLAKENEY.

THE BOOK OF RUTH. By R. H. J. Stewart, S.J. *David Nutt*. Price 3s. 6d. net.

A literal translation of the Book of Ruth, with introduction and full grammatical notes. We do not agree with the author's methods of giving students nothing but pre-digested food. Such food tends to the decay of the mental teeth. The notes are full—too full, perhaps, because of frequent repetition; while "daghesh" is consistently misspelt "dagesh." Still, the author proves that he has considerable teaching powers by his clear explanations of various constructions, and he deserves a word of real praise for the short—all too short—introduction. Its six pages are undoubtedly the best part of the book.

MINISTER'S DIARY. London: *Hodder and Stoughton*. Price 2s. and 3s.

A diary well fitted for the busy parochial clergyman, and not too cumbersome for his pocket.

THE HOLY CHRISTIAN CHURCH. By R. M. Johnston, M.A. London: *Constable and Co.* Price 6s. net.

This cleverly and ably written book adds one more to the numerous attacks on the Christian Faith. Under the guise of "historical" criticism, Mr. Johnston seeks to rewrite what he considers "the essential facts of Christianity" "in terms of dispassionate historical observation." This "dispassionate" attitude is presumably displayed in a number of unsupported dogmatic assertions, which prove Mr. Johnston's position to be virtually that of the avowed modern sceptic.

Thus prophecy and miracle are curtly dismissed as the result of "religious emotion, concentration, and introspection." Moses is, of course, a "legendary" character. Jehovah is merely the tribal Jewish god, and His cult on a par with those of Persia or Babylon; while Christianity as regards its "myths and legends" is remarkably parallel to Buddhism! Mr. Johnston is in doubt how to regard the Founder of the Christian religion—whether as a mere unhistorical myth, "the tendency of present-day scholarship," which, he asserts, "has much to recommend it," or whether as the real historical Person of the Christian tradition. He "reluctantly" accepts the latter as the more probable, although, of course, "almost all the incidents in the life of Jesus, as recorded in the Christian books, can be described as typical myths." Amongst these "myths" Mr. Johnston includes the Virgin Birth, the Crucifixion and Resurrection of Christ, whilst the institution of the Lord's Supper is a "pious fraud"! "The same religious myths which had done duty for Zoroaster and for Buddha, that were inextricably bound up with the cult of the deities of Asia and Egypt, from Cybele to Isis, were made to serve for the new God." The Gospel writers—of course, fabricators who "contradict each other—distort facts and insert miracles and pure myths."

A rapid and able summary of the development, life, and thought of the Christian Church down to modern times is skilfully compressed into a few short chapters, and Mr. Johnston illustrates from American Church life what he considers the modern religious tendency, in which "miracle and myth are slowly being abandoned. The belief in hell disappeared quite rapidly in the second half of the nineteenth century, and in another fifty years the belief in heaven may quite conceivably have gone too." Legend and mystery, Mr. Johnston declares, "are of the essence of religion," and "all that Comte lacks" is a legend to make him "The originator of a new religion." Voltaire in the eighteenth century prophesied the speedy and certain extinction of Christianity; Mr. Johnston is, however, a little less venturesome. He can trace its decline with "reasonable accuracy," but he hesitates to say "what stage that decline has reached."

There is nothing new in all this. In spite of all the supposed and elaborate parallels drawn between Christianity and other religions, modern missionary enterprise and progress proves conclusively that Jesus Christ is the one and only Catholic man, and His religion that alone which appeals to and adapts itself to all ages, countries, and peoples. The Christian Faith has survived the virulent persecutions of its early growth, the corruptions and superstitions of the Middle Ages, the inhuman cruelties and sufferings inflicted for its professed defence by its misguided and fanatical adherents, the blatant scepticism and infidelity of the eighteenth century, and it is not likely to be seriously affected by the attacks of modern rationalists, or even of "dispassionate" historical critics like Mr. Johnston. Mr. Lecky's statement still remains incontrovertible when he says "that it was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love, and has shown itself capable of acting in all ages, nations, temperaments, and conditions . . . and has exerted so deep an influence that it may be truly said that the simple record of three short years of [Christ's] active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and than all the exhortations of moralists" ("History of European Morals," ii. 88).

C. SYDNEY CARTER.

Received: QUIET TALKS ABOUT OUR LORD'S RETURN. By S. D. Gordon. London: *Fleming H. Revell Company*. Price 2s. 6d. net. Another volume of a very helpful series. THROUGH THE GATES INTO THE CITY. By Isabella C. McCleod Campbell. London: *Morgan and Scott, Ltd.* Price 1s. net. THE CHURCH and the LIQUOR TRAFFIC. By the Right Rev. the Lord Bishop of Lincoln. London: *Macmillan and Co.* Price 4d. UNDER THE YOKE. By Ivan Vazoff. London: *William Heinemann*. Price 6s. ARTHUR T. PIERSON: A BIOGRAPHY. By Delavan Leonard Pierson. London: *James Nisbet and Co., Ltd.* Price 6s. net. Will be very welcome to the many whom Arthur Pierson helped. THEOPREUSTIA. By L. GAUSSEN, D.D. London: *Chas. J. Thynne*. Price 1s. 6d. net. SONGS OF GOD AND MAN. By Anna Bunston. London: *Heybert and Daniel*. Price 3s. 6d. net. HIS SANCTUARY. London: *E. Marlborough and Co.* Price 1s. net. PENNELL OF BANNU. By A. L. London: *C.M.S.* Price 6d. Worth many times its price. The story of a remarkable man. SELECTION OF TEXTS FROM THE TAUCHNITZ EDITION OF THE NEW TESTAMENT. By the Countess of Strafford. London: *Elliot Stock*. Price 3s. 6d. net. THE CHRISTIAN EDUCATION OF WOMEN IN THE EAST. London: *Student Christian Movement*. Price 2s. net. THE UPAS TREE. By Florence L. Barclay. London: *G. P. Putnam's Sons*. Price 3s. 6d. net. A new novel by Mrs. Barclay, bearing some signs that she is writing too fast. Not so interesting or so true to life as her earlier books. SUNDAYS AT THE ROYAL MILITARY COLLEGE. By M. G. Archibald, M.A. London: *Macmillan and Co., Ltd.* Price 3s. 6d. net. LESSONS FROM THE OLD TESTAMENT. Part I. By the Rev. A. S. Hill Scott, M.A., and the Rev. H. T. Knight, M.A. *Oxford University Press*. Price 3s. 6d. net. OUR EMPIRE. Price 2s. 6d. GOLDEN SUNEAMS. London: *S.P.C.K.* Price 1s. 4d. THE HERALD OF MERCY ANNUAL. Price 1s. TWINKLE TWINKLE STORIES. By William Henry Harding. Price 2s. 6d. net. OPALS FROM SAND. By Mary H. Steer. London: *Morgan and Scott, Ltd.* Price 1s. 6d. net. AIDS TO THE RELIGIOUS TRAINING OF THE YOUNG. London: *Sherratt and Hughes*. Price 3s. 6d. net. THOUGHTS BEFORE HOLY COMMUNION. By L. H. M. Soulsby. London: *Longmans, Green and Co.* Price 1s. net. JUDGE FAIRLY. By the Rev. W. Lockett. Price 1s. 6d. net. COMMUNION WITH GOD. By M. Le M. D. A GUIDE TO ECCLESIASTICAL LAW. By Henry Miller. London: *Chas. J. Thynne*. Price 1s. net. THE TESTING OF MICHAEL TREMAYNE. By Grace Pettman. Price 1s. IN ROYAL SERVICE. By M. C. Ramsay. Stirling: *Drummond's Tract Depot*. Price 1s. LETTERS TO HIS CHILDREN ON CONFIRMATION. By the late Rev. F. J. A. Hort, D.D. Price 6d. WANTED A MAN. By the Rev. E. W. Moore, M.A. London: *The Religious Tract Society*. Price 1s. net. MARTIN SPADE. By Violet T. Kirke. London: *S.P.C.K.* Price 1s. 6d. CHURCHMAN'S BIBLE-READING MANUAL AND KALENDAR. London: *S.P.C.K.* Price 4d. DEVOTIONAL HOURS WITH THE BIBLE. By J. R. Miller, D.D. London: *Hodder and Stoughton*. Price 5s. A welcome addition to the work that Dr. Miller has done for devotional reading. MARTIN CHUZZLEWIT. By Charles Dickens. London: *T. Nelson and Sons*. Price 6d. THE BURDEN OF THE BALKANS. By M. Edith Durham. London: *T. Nelson and Sons*. Price 1s. net.

