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days of this popular publishing house. There are two books in their autumn list likely to interest readers of the *CHURCHMAN*. One is by Mrs. A. Murray Smith—who is a daughter of the late Dean Bradley—dealing with the story and associations of Westminster Abbey; and the other is a work in two volumes devoted to “The Cathedrals of England and Wales.” Both of these books are to be very fully and very beautifully illustrated. It is doubtful if there is another person who knows more about our historic shrine than Mrs. Murray Smith.



Mr. L. T. Hobhouse has written a volume which he calls “Morals in Evolution: a Study in Comparative Ethics.” It deals, historically, with the private and moral consciousness in man. It is divided into two parts: the first volume is concerned with custom—*i.e.*, the rules and conduct which are generally recognised in any society; and the second treats of ideas lying at the root of custom—principally in religion on its ethical side.



Quite an original book of the moment is Mr. Okakura-Kakuzo's little work “The Book of Tea.” This Japanese writer is enthusiastic about tea. To him it is more than a pleasant beverage over which one may say even more pleasant things—it is to him and the Japanese at large “a religion of the art of life.” The author who wrote “Ideals of the East,” which Mr. Murray published, also endeavours to show how the Japanese ideal of teism discovers greatness and beauty in the smallest incidents of life. This little book reminds me that this month is to see the publication of the “Life and Letters of Lafcadio Hearn,” who was in spirit a pure son of the East, although his father was an Irish Surgeon-Major, and his mother a Greek. There is an excellent impression of him by his friend Dr. Gould concluded in the November *Fortnightly*. The “Life and Letters,” which is in two volumes, has been prepared by Miss Elizabeth Bisland.



## Notices of Books.

THE KNOWLEDGE OF GOD, AND ITS HISTORICAL DEVELOPMENT. By H. M. Gwatkin, D.D., Dixie Professor of Ecclesiastical History, Cambridge. In 2 volumes. Edinburgh: *T. and T. Clark*. 1906. Price 12s.

This is not an easy book to describe—at least, in any really adequate fashion; still less easy is it to sum up, seeing that the author, in the course of his lectures (for these two volumes represent the Gifford Lectures delivered in 1904 and 1905), has summed up in them the teachings of a lifetime. To review the book as it deserves to be reviewed would require a man the equal—intellectually and spiritually—of Dr. Gwatkin; and where is such a man to be found? It may be doubted whether our generation has seen anything quite equal, in its own way, to the work we venture to notice here. In what-

ever light we regard them, these volumes have elements of intellectual greatness and of moral intensity which are profoundly significant of the width and depth of the writer's own personality. For years—indeed, ever since the "Studies in Arianism," now nearly a quarter of a century old—we have been waiting for the Professor's *magnum opus*, and now we have it.

What will strike the reader first, as he cons these pages, is the ease with which Dr. Gwatkin marshals his knowledge—a knowledge, as Cambridge men well know, all but inexhaustible—and, secondly, the vigour, conciseness, and sharpness of the literary setting. Hard the book often is, but never other than clear, if once the initial difficulty of the thought itself is overcome. No contribution of any vital significance for the purpose undertaken seems to have escaped notice, and toll is levied upon every department of human thought.

Perhaps the first series of lectures (which deal with the question of the knowledge of God from a metaphysical aspect) is more remarkable, as a contribution to the problems involved, than the second series, in which the development of the idea in history is worked out. The reason for this seems to be that the field of history is so vast that even Dr. Gwatkin, brilliant as he is, can do no more than touch the fringes of his subject. We get the idea of a résumé in this part of his work, whereas in Part I. we are brought into closer contact with the actual guiding and controlling idea of history, before it externalizes itself in the field of human action. Few things have ever struck us more deeply than the two chapters entitled "Possible Methods of Revelation." The summing up of those chapters runs as follows:

"The sovereign claim of God to human trust will never be fully vindicated till his right and goodness are no longer viewed as attributes of power, but made the eternal ground of everything divine; and an eternal assurance of this is found in facts which are facts of the eternal world as well as facts of time. Christianity is at least logical; for the link it finds belongs as much to the eternal world as to that of time."

What view the Roman Church and "its Anglican tail" (Dr. Gwatkin's own words) will take of this book it is easy enough to foretell; for never fell heavier or juster indictment of the essential *infidelity* of all such travesties of true Christian doctrine than has been meted out in these lectures. From the lips of a less able man such indictment might have passed for prejudice, but Dr. Gwatkin *knows*. He has no sympathy with any form of obscurantism, Anglican, Roman, or Evangelical; he utterly rejects any (well-meaning, *perhaps*, but certainly *fatuous*) attempts to barricade doctrinal positions against the assaults of truth, however roughly delivered. He stands for truth in every shape, knowing that where the spirit of truth is, there (and there alone) is liberty. Nowadays, when (as at the recent Church Congress) Lord Halifax<sup>1</sup> can be found declaring that "*English Churchmen, whether lay or clerical, owe no loyalty to the principles of the English Reformers,*" and, again, that "*the principles of the Reformation are things to be repented of with tears and in ashes,*" we are profoundly thankful to find a man of such accurate knowledge and

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<sup>1</sup> Whose importance—and whose sole importance—is that he represents a school. This must be borne in mind.

practical sagacity writing, as Professor Gwatkin writes, on the Reformation movement. What was the cardinal principle of that great movement? Briefly this: the knowledge of God is direct and personal. That was the principle; and it was absolutely vital. And it is as historically clear as noon that pretty nearly all that is distinctively good in the work of modern times may be traced back to that principle. Faults the Reformers had—many faults: they were afraid, in too many cases, of carrying out their principle to its logical issue; but the truth of that one cardinal verity they never gave up. For that they lived, and for that they died. Well is it that the vital consequences of that principle—which is, after all, as old as the truth of religion itself—should be detailed by a master hand. The Latin Church turned its back upon that great and illuminating doctrine, preferring debased ideals. Now (as Dr. Gwatkin points out) irreligion precisely consists in following the lower rather than the higher. “The Roman ideals are the lower, and the high priest of irreligion calls himself the Vicar of Christ.”

In a noble and eloquent close to his work Dr. Gwatkin emphasizes the great truth that history has to teach us. Like the mountains seen afar off above the mist of the low-lying plains is the revelation of God in history and in human life. We shall not find it in the mists of selfishness and cherished sin. “Lift up your hearts, and you will see it working down on you. But it is not the setting sun which lights the Church of God—the Church of all that love and follow truth. It is the light of the morning, the light that shineth more and more unto the perfect day.”

THE INTERLINEAR BIBLE. The Authorized Version and the Revised Version. Cambridge: *University Press*. Price 12s. 6d. net.

The Interlinear Bible is a Bible so printed that from one and the same text both the Authorized Version and the Revised Version may be read. Instead of parallel columns we have parallel lines whenever there are variations, the Revised Version being read along the upper line and the Authorized Version along the lower. The obvious advantage of this arrangement is that variations in the versions are seen at a glance, and all trouble of comparing book with book, or even column with column, is entirely avoided. This is the most useful edition of the Bible published for many years. The present writer has used a similar American Bible for some time past and has often been surprised that no such English edition was available. Now, however, the provision has been made in the volume before us, and in several respects the English form is a decided improvement on the American. It will be simply indispensable to all Bible students, and at once supersedes all parallel-column, and other two-version editions. It is issued in various bindings and is got up with all the taste and attractiveness for which the Oxford and Cambridge Presses are deservedly famous. We can only recommend our readers to get copies without delay. Several years' experience of the American edition has proved to us the extreme convenience and usefulness of the arrangement here adopted.

GRIFFITH JOHN. By R. Wardlaw Thompson. London: *The Religious Tract Society*. Price 7s. 6d. net.

Who has not heard of this great Chinese missionary who has laboured for over fifty years in China, and is one of the leading authorities on all

things connected with missionary work in that great country? In this large and handsome volume of over 500 pages we have the story of his life well and ably told by the Secretary of the London Missionary Society, with which Dr. Griffith John is connected. The reader is shown mainly from Dr. Griffith John's own letters some of the very remarkable changes during the last fifty years in connection with the progress of Christianity in China. Still more, a great and truly heroic figure is depicted in these pages—a man of marked individuality from his earliest days, a true hero of the Cross, a man of resistless energy, indomitable courage, missionary statesmanship, and masterful leadership. This book will at once take its place with the lives of the other great London Missionary Society missionaries, like Williams, Morrison, Moffatt, and Chalmers. The author has done real service to the cause of missions in bringing before many outside the London Missionary Society the noble character and herculean labours of this truly great missionary.

FOR FAITH AND SCIENCE. By F. H. Woods, B.D. London: *Longmans, Green and Co.* Price 3s. 6d. net.

We wish we could speak as warmly of the substance as we can of the motive of this book. It aims at helping Christian people to know what, and why, they believe, and is especially intended for those who fear lest the results of scientific research should compel them to give up their faith. But the author's attitude to the Bible seems to us to vitiate very much of his teaching, and to hinder the accomplishment of his purpose. By "salvation" we are to understand "the purifying and preserving of the higher life, the educating of it to even higher ideals" (p. 9), which is surely a very cold and inadequate view of the great Bible truth of salvation. The influence of the Bible, it is said, is not essentially different from that exercised by gifted and holy men in all ages (p. 37), and whatever may be understood by the term "inspiration," it gives no guarantee of infallibility. We are not surprised, therefore, to find that a very extreme view of the Old Testament is taught. The early chapters of Genesis are mythical (p. 74); the argument from prophecy is of very little importance (p. 108); there was no primitive revelation (p. 189). The discussion of our Lord's miracles is very unsatisfactory. A careful consideration of all Mr. Woods says about the Bible compels us to say that, so far from helping faith and knowledge, his book will work in an opposite direction.

GOLGOTHA AND THE HOLY SEPULCHRE. By the late Major-General Sir C. W. Wilson. Edited by Colonel Sir C. M. Watson. London: *The Committee of the Palestine Exploration Fund.* Price 5s.

Those who read most of these chapters as they appeared in the Quarterly Statement of the Palestine Exploration Fund will be especially glad to have them in this form. The author was perhaps our highest authority on the subject, and in this book we have a mass of valuable and important information made available to students. The history of the traditional spot is here told with full knowledge and graphic pen, while the account of Gordon's Calvary is also fully dealt with. The author concludes against the latter site, as he could hardly help doing if sentiment be left on one side, but it does not follow from this that he favours the traditional site. As a matter

of fact, he considers the evidence inconclusive either way. With Robinson he agrees that "probably all search for the true site will be in vain." We commend this work to all Bible students, and we hope that not the least result of reading it will be to call fresh attention to the valuable work of the Palestine Exploration Fund.

THE MAKING OF AN ORATOR. By John O'Connor Power. London: *Methuen and Co.* Price 6s.

The purpose of this work is to suggest a course of practice in public speaking. After an introductory chapter, the would-be orator is taught how to arrange and state his facts, the value of logic, and the requirements for delivery and extemporaneous speaking. Then follow some examples of ancient and modern oratory interspersed with hints and criticisms. This is but a bare summary of an exceedingly interesting and valuable book, which everyone who would speak in public will do well to study. The advice given is the result of wide observation and long experience, and if put into practice cannot fail to accomplish a great deal in the direction of proficiency in speaking.

STUDIES IN THE EPISTLES TO THE HEBREWS. By Joseph Bryant Rotherham. London: *H. R. Allenson.* Price, paper, 1s. 6d. net; cloth, 2s. net.

This is a fresh and forceful little volume. The text is given section by section, after the manner of the author's "Emphasized Bible," and then follows a scholarly and suggestive commentary. We do not endorse several of his positions and interpretations, as, for example, on conditional immortality and baptism; but these apart, the book will prove a distinct contribution to the study of an important part of the New Testament. It is well worth the attention of every thoughtful Bible student.

THE REVELATION OF THE TRINITY. By S. B. G. McKinney. Edinburgh and London: *Oliphant, Anderson and Ferrier.* Price 3s. 6d.

"Is there anything in Nature that explains, illustrates, or suggests the Doctrine of the Trinity?" The author answers his own question by calling attention to the human body, and in a series of six chapters discusses its unity and its three elements of Thought, Emotion, and Will. These elements are accordingly associated respectively with the Father, the Son, and the Holy Ghost, as expressive of Divine Intelligence, Divine Emotion, and Divine Will. The information given about the structure and functions of the body is interesting and useful and the employment of the analogy suggestive, but whether its application to the Doctrine of the Trinity is quite so conclusive as the author thinks is open to question.

CHRISTIAN EVIDENCE ADDRESSES ON TOPICS OF THE TIME. By Various Authors. London: *Society for Promoting Christian Knowledge.* Price 2s. 6d.

A series of nine lectures recently delivered in London, dealing with various aspects of Christian Evidences, such as "The Idea of God," "The Universality of Christianity," "Comparative Religion," "Sin and Modern Thought," "Personal Immortality," "Evolution," "Revelation," "The

Problem of Suffering," "The Problem of Doubt." It can be readily seen that there is a great variety of topic and treatment, and, as the subjects suggest, it is not always easy reading. For the most part the discussions are true to Scripture and the position of the Church, though we are sorry to see included in the volume Mr. Inge's characteristic errors about the Bible and about sin. If read with care and discrimination, the student of Christian Evidences will find not a little suggestion and guidance in these lectures.

**GOD'S SELF-EMPTIED SERVANT.** By R. C. Morgan. London: *Morgan and Scott*. Price, paper, 6d. net; cloth, 1s. net.

The author finds the key to the Epistle to the Philippians in the discord at Philippi of which Euodias and Syntyche were the centre. The Epistle is then looked at from this point of view, and certainly some very striking truths are brought out by this method. Bible students will find the discussion well worth attention. The great passage in chapter ii., dealing with our Lord's humiliation, is then brought into line with the general interpretation, and its point and bearing shown. In the course of the discussion the Kenosis is treated with equal clearness and suggestiveness, and though it may not be possible to endorse every position, the author has much to say for his view. This little book is a genuine contribution to our knowledge of the Epistle.

**THE CHRISTIAN LIFE.** By E. A. Gardiner. London: *David Jackson*. Price 1s. net.

A series of chapters on the Christian life, dealing with the subjects of Sin, Forgiveness, Bible Reading, Church Services, and other similar topics. It is intended for working girls, and is written by one who has been invalided home from missionary work. Mr. Joynt writes a preface, and with his recommendation we are in hearty accord. A very useful little book, which may be commended to the attention of workers among the class for whom it is intended.

**LUNCHEON LECTURES AT ST. PAUL'S CATHEDRAL.** By the Rev. C. H. Grundy, M.A. London: *Elliot Stock*. Price 1s. net.

Five lectures, delivered at St. Paul's Cathedral, discussing the Christian at home, in business, in society, in Church life, and on Sundays. The teaching is almost entirely ethical and practical, with scarcely any personal appeal or assumption that his hearers may not have been all of them Christians. In view of the audience to which they were addressed, we cannot help feeling that a great opportunity was largely lost by the absence of the points now mentioned.

**THE CONSUMPTIVE WORKING MAN.** By Noel Dean Bardswell, M.D., M.R.C.P., F.R.S. London: *The Scientific Press, Ltd.* Price 10s. 6d. net.

The Medical Superintendent of King Edward VII. Sanatorium speaks with authority. He gives an account of the history of twenty-five working-class cases, with luminous notes on each, and shows how the deadly disease can be combated with considerable hope of success. The question is, Should public money be spent in providing sanatoria for the working classes, and

should friendly societies take up the question? From an economic, educational, and preventive point of view, Sir W. Broadbent, who writes an introduction, is in favour of an emphatic "Yes."

ESSAYS FOR THE TIMES. No. 6. ARCHEOLOGY AND CRITICISM. By Professor A. H. Sayce, M.A., D.D. No. 7. THE SPIRITUAL QUALITY OF EVOLUTION. By the Rev. Newman Smyth, D.D., LL.D. No. 8. ILLUSION IN RELIGION. By the Rev. Edwin A. Abbott, M.A., D.D. No. 9. THE INTERPRETATION OF THE NEW TESTAMENT IN MODERN LIFE AND THOUGHT. By P. Mordaunt Barnard, B.D. No. 10. DOCTRINE AND THEORY. By William Barrett Frankland, M.A. No. 11. THE VIRGIN BIRTH AND THE DIVINITY OF CHRIST. By Principal Walter F. Adeney, M.A., D.D. No. 12. ORIGINAL SIN. By the Rev. F. R. Tennant, M.A., B.Sc. No. 13. THE CONSCIOUSNESS OF JESUS. By the Rev. Charles Moinet, M.A., D.D. London: *Francis Griffiths*. Price 6d. each net.

These essays assuredly deal with living and timely subjects, but unfortunately they have no uniform message, since they represent men of very different and divergent views. Professor Sayce's position is once again put forcibly and well; Dr. Newman Smyth summarizes his larger works on a congenial topic; Dr. Abbott pleads for illusions as a stepping-stone towards truth; Dr. Adeney writes well on the Virgin Birth; and Mr. Tennant continues to teach the view promulgated in his Hulsean Lectures, which clearly contradicts the teaching of Article IX. of his Church, and, still more, the teaching of the New Testament. Dr. Moinet has much to say that is helpful on his transcendent theme. It will be seen that discrimination is very necessary in reading these essays. The price strikes us as somewhat high in these days of cheapness.

BISHOP WESTCOTT. By Joseph Clayton. *A. R. Mowbray and Co.* Price 3s. 6d. net.

We can speak highly of this volume of a series entitled "Leaders of the Church." It gives an interesting account of Westcott's life from boyhood to episcopate. While the writer is a genuine admirer of his subject, he has an eye quick enough to detect a weakness. We are bound to thank God for so great a commentator as Westcott, and for so strenuous a life. We do not fail to note the many-sidedness of that life, whether as scholar or as Christian Socialist. With the Evangelical position he had little sympathy, but then neither had he with the Sacerdotalist. The Incarnation overshadowed the Atonement in his theology, and herein must be found a point of attack in his otherwise whole armour. The book is most interestingly and succinctly written.

THE ASHES OF ROSES. By the Rev. William L. Watkinson. London: *The Religious Tract Society*. Price 3s. 6d.

Mr. Watkinson has one of the keenest, freshest, and most fertile minds of the present day. His power to draw apt lessons from out-of-the-way passages of Scripture is nothing short of marvellous, while his full and varied use of scientific and everyday life to illustrate his points is exceedingly



striking. The present volume is a welcome addition to the works by which he is already known and valued. Preachers and teachers in particular will find in this volume a mine of suggestion. The teaching is at once Scriptural and modern, spiritual and practical, instructive and searching. Mr. Watkinson has long been one of our favourite writers, and we are glad to have and recommend this new volume of Bible studies from his pen.

S. PETER AND S. JOHN: FIRST MISSIONARIES OF THE GOSPEL. By Mrs. Ashley Carus-Wilson, B.A. London: *Hodder and Stoughton*. Price 1s.

In the words of the authoress, "This scheme is designed to guide students of Christian missions in thinking out and finding out as much as possible for themselves from the New Testament records of missionary work." Right worthily does the book carry out this design. It is full of the guidance and suggestion that Mrs. Carus-Wilson knows so well how to give. It is intended specially, though not exclusively, for missionary study classes, but is equally adapted to individual study. For several obvious reasons we should have preferred the familiar English "St." to the Latin "S." Prayer-Book usage is far safer and better than modern custom in this matter.

A THOUSAND MILES OF MIRACLE IN CHINA. By the Rev. Archibald E. Glover, M.A. London: *Hodder and Stoughton*. Price 3s. 6d.

A new and cheaper edition of what we do not hesitate to call one of the most remarkable missionary books of the last few years. It is well called "A Personal Record of God's Delivering Power," for it is indeed a story of a perpetual miracle. We are glad that it has reached a second edition, and we notice, too, that it has been translated into German. It cannot fail to bring a blessing to every reader. It is a thrilling narrative graphically told, and stirs the heart to its very depths. It ought to be read and circulated by all lovers of foreign missionary work.

ENGLISH CHURCH HISTORY. By Rev. Alfred Plummer, D.D. *T. and T. Clark*. Price 3s. net.

The writer's name is a guarantee of ability, scholarship, clearness, and interest. His four lectures on the period dating from the death of Henry VII. to Archbishop Parker are presented to us in one volume. Scholarship and sobriety are clear on every page. With some points we cannot agree. He reinstates Wolsey, and regrets the Reformation was not carried out under his guidance. For ourselves, we are unfeignedly thankful it was not. A really doctrinal Reformation would never have been inaugurated by so unmitigated a diplomatist. Dr. Plummer can yet write: "To retain Roman authority and give up Roman doctrine is impossible." And again: "If anything in the future is morally certain, it is that England will never again accept the doctrines and jurisdiction of Rome." This is curious after the former. He startles us further by saying that every Anglican is free to adopt any explanation of the manner of the Presence in Holy Communion that seems to him or to her to be edifying, or, better still, to

avoid searching for an explanation. We should have thought it clear that the whole Prayer-Book and the works of the Reformers emphasized the Real Presence—*not* in the elements, but in the heart of the worthy recipient; *not on* the table, but *at* the table. Haziness of idea is the surest inlet of superstition. We should characterize the Reformation in its essence as a repudiation of Roman doctrine rather than a compromise.

THE PRINCIPLES OF RELIGIOUS CEREMONIAL. By W. Howard Frere, M.A.  
*Longmans, Green and Co.* Price 5s.

A volume of this kind was, we suppose, inevitable in the Oxford Library of Practical Theology, which aims at supplying "carefully considered teaching" on matters of religion to the devout layman who desires instruction, but avoids learned treatises. The book is practically an apologetic for the Ritualistic party, whose views on doctrine and history are set forth in other volumes of the series, and its references to those Churchmen who are not attracted by these newest fashions in religion are not always in good taste. Thus, he charges Churches of Puritan tradition with observing a ceremonial which rests mainly on the individual caprice of Vicars or curates, and on no ecclesiastical authority whatever.

It would have been well if Mr. Frere could have found space for a few examples of what he had in mind when writing in this way. We are certainly not familiar with any Evangelical Churches to which his description would apply. Moreover, the pages of Mr. Frere's book contain references to a great many number of ceremonial actions on the part of both clergy and laity of which he admits the extremely doubtful authority, and he gently chides his brethren from time to time for retaining in a ceremonial form actions which at one time served a practical purpose, but which now have neither utility nor authority. He gives as an example of the latter the lifting of the tail of the chasuble by an acolyte when the celebrant elevates the consecrated elements. When the chasuble was long and full and of a heavy material, it must have been a relief to have it held up; but now that chasubles scarcely reach below the back, the retention of the action merely provokes ridicule. Mr. Frere gives a chapter on ceremonial in general, in which he aims at showing that in ordinary life, and at Court, Masonic and civic functions, there is a great deal of ceremonial of one kind or another, and he presses this to the utmost, so as to draw the inference that in religious matters ceremonial should be not only more reverent, but also more full and precise. He next proceeds to discuss religious ceremonial in several aspects, bringing a great deal of antiquarian and ecclesiological detail to bear upon the question, and there is in all this very little, if any, reference to the important question of the authority which is to direct and regulate the ceremonial, so that it shall be something more than the Vicar's "own ways" or "oddities." Then, we have a chapter on the rubrics of the Prayer-Book, the object of which appears to be to show how incomplete these are, and, therefore, how much they need supplementing. "In the Missal," says Mr. Frere, "for example, there is page after page which contains almost as much rubric as text; but on turning to the Prayer-Book, there is nothing at all comparable to this." Of course there is not; but the inference from this

is not that the rubrics of the Missal are still to be followed, but that, since they have been discarded, they must be ignored. Will it be believed that among the instances given of the imperfectness of the rubrics we read that they do not tell the clergyman how he is to reach the "altar," where he is to vest, or the position in which the Epistle and Gospel are to be read? The whole chapter on this subject is worth reading as an illustration of the specious show of reasoning by which the "experts" of the priest party mislead their followers. On the question of the "authority" for the complex ceremonial discussed and defended in this book, Mr. Frere says in effect that it rests with the Bishops, though even now there are only a very few Bishops whose sympathies are with the extreme Ritualistic party, while the majority write in condemning their practices. But his whole treatment of this part of the subject shows clearly enough how little value Mr. Frere has for the opinions of any Bishops who may happen to have the misfortune to differ from him. We have not space to deal with his treatment of the Ornaments Rubric, which should be read in conjunction with the searching cross-examination to which Mr. Frere was subjected by the Dean of the Arches before the Ritual Commission, and it will be seen how precarious and untenable are the grounds on which the Ritualistic theory is based. But Mr. Frere's own admission, which we have already quoted, that there is nothing in the Prayer-Book at all comparable to the rubrical directions of the Missal, is so destructive of the whole position taken up in his book that nothing could be added to its damaging force.

THE EYE FOR SPIRITUAL THINGS. By H. M. Gwatkin, M.A. *T. and T. Clark.* Price 4s. 6d. net.

These sermons are a welcome combination of brevity, lucidity, spirituality, and penetration. Sentences packed with thought, difficult subjects skilfully handled, arrest us. Scientific men should note that "we need training as much for spiritual as scientific truth." Ordination candidates should read the sermon on "Patience." Romanizing sentimentalists should ponder the truth that "there is no profaner page in history than the negotiations for the union of Churches." Downcast Christians will value the sermon on "Hope." That on "Eternal Punishment" is powerful and suggestive, though the author does not give full prominence to the arguments for the old view. He reaches his conclusions on the ground that God's purposes cannot be finally defeated by sin.

THE MENDER. By Amy Le Feuvre. London: *The Religious Tract Society.* Price 6s.

Miss Le Feuvre has given us in this story some interesting pictures of life and character. Very varied are the characteristics of the several individuals depicted, from the eccentric Lady Veale and the quick-tempered old Captain Campion to the Mender, who, by means of her good influence, combines various styles of "mending" into a harmonious whole. The drink question is skilfully handled and intertwined with some love-stories. What we particularly like in this authoress's work is her beautiful presentation of week-day religion and the introduction of one or two passages of

Scripture, which are brought forward again and again with great power and force. "Why shouldest thou be . . . as a mighty man that cannot save?" was the impression left upon the mind after reading this book. "The Mender" is a most readable story, and we thoroughly and cordially recommend it.

EVERY BOY'S BOOK OF BRITISH NATURAL HISTORY. By W. Percival Westell, F.R.H.S. London: *The Religious Tract Society*. Price 3s. 6d.

Not only "Every Boy's Book," but "Everybody's Book," would be a suitable title for this fascinating work. It is quite a small encyclopædia of information on bird life and habits. In this section of the book the species are set out in alphabetical order, and eight points are dealt with in the account of each bird, such as their nests, eggs, vocal powers, plumage, etc. One chapter is devoted to "Some British Mammals," another to "Butterflies, Moths, etc.," and still another to "Some British Wild Flowers and Trees." There are 109 interesting and charming photographs as illustrations. It is impossible to give any adequate idea of this useful and delightful book.

THE ADVENTURES OF BABS. By M. D. C. Lucas. London: *The Religious Tract Society*. Price 1s. net.

This is a very sweet but pathetic little story of a child of four. A clever little dog and a kind-hearted but ignorant boy are prominent characters in it. How Babs was lost and the parts which the gipsy boy and the dog played in her return are attractively told. It is written in a style which would be fascinating to a child, and we warmly commend it as a Christmas gift for young children.

IN PURSUIT OF A PHANTOM. By E. Everett-Green. London: *The Religious Tract Society*. Price 2s. 6d.

A story concerned with the modern pursuit of pleasure in the forms of bridge-playing, betting, drinking, and other evils. It shows how and when recreation may become sin. Proficiency at bridge, by its earnings, is made a substitute for an honourable profession. The *nouveaux riches* of society, with their slang and smart ways, and the absence of real worth and intellect are shown in no flattering light. Worth, goodness, and old-fashioned manners and principles triumph in the end, as they ought always to do in stories of good tone. The love-affairs of several couples are pleasantly woven into this story. Mrs. Everett-Green is too well known as an interesting writer to need any recommendation.

#### RECEIVED :

*Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, The Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, The Church Gazette, Grievances from Ireland (No. 21), The Dawn of Day, Girls' Own Paper, Orient and Occident, The Expository Times, The Reader and Lay Worker, Open Doors* (organ of Mrs. Meredith's Homes).

