

of any chronological inferences. The Jewish method of determining the first day of any month necessarily led to the earliest possible day being chosen. The Rev. D. R. Fotheringham now refers to the question of the identification of the first month of the (sacred) year. Here the method of practical observation would lead, in the case of ambiguity, to the later month being chosen, and it is undeniable that in A.D. 29 the new moon of March fell very early indeed to be taken as that of Nisan. To my mind, this is a more serious difficulty for the advocates of A.D. 29 to face than the difficulty of observing the young moon on March 4, A.D. 29.

E. WALTER MAUNDER.



Notices of Books.

PRIMITIVE CHRISTIAN ESCHATOLOGY. By E. C. Dewick, M.A., Tutor and Dean of St. Aidan's College, Birkenhead. *Cambridge University Press.* 10s. 6d. net.

Let us at the outset express a very warm welcome to this book. In its original form it obtained the Hulsean Prize at Cambridge in 1908. Since then Mr. Dewick has found time to revise it thoroughly and make some additions. He divides his subject into six sections. The first deals with the foundations of eschatological language and sentiment in the Old Testament. The second examines the important developments which took place during the period between the two Testaments. The third grapples with the crucial problems of Christ's views and teaching. The fourth and fifth deal with the history of opinion in the Apostolic and sub-Apostolic ages. The sixth tries to gather up points about the "evidential value of primitive Christian eschatology," and, in accordance with the intention of the Hulsean Prize, "to evince the truth and excellence of the Christian religion."

It may be worth while to compare the scope of this book with what occurs to us as its most obvious parallel, Salmond's "Christian Doctrine of Immortality," first published in 1895. Two of Dr. Salmond's sections find little parallel in this book. He gives a careful examination of the "ethnic preparation" in the primitive races and in five countries, India, Egypt, Babylonia, Persia, Greece. Mr. Dewick has only three short appendices on Babylonia, Egypt, Persia. Salmond, in his concluding section, examines modern views upon universalism, conditional immortality, and eternal punishment. These fall outside the scope of the present work. In their sections upon the Biblical teaching the two writers overlap. The great service of Mr. Dewick's book is that he adds two sections wanting in Salmond—one upon the apocalyptic literature of Judaism, and one upon the Christian literature of the period from the close of the New Testament to Irenæus and Clement. For these sections, if for nothing else, "Primitive Christian Eschatology" will be invaluable to all students of the subject.

We should like to say a little about the method of the book. It is the

method of patient, careful scholarship. In any given section Mr. Dewick has read thoroughly the textual evidence; he has collected the passages bearing upon his subject and classified them. He has then set down in detail the points which emerge, and has transcribed into his manuscript sufficient passages to serve as illustrations and guarantees of his statements. He has finally tried to sum up generally the main results. No other method than this is satisfactory. It is sometimes tedious to the author, but it must be adopted if the truth is to be reached. Mr. Dewick has adopted it, and we are glad to be able without reserve to bestow the highest praise upon what he has done. He has produced a book in lucid language and easy style, which the amateur can read with profit and enjoyment; but he has given us a book also which can be used with confidence by anyone who desires to investigate more closely the several portions of the field. It remains to mention some details.

In the Old Testament two lines of development are traced. One of these is based on prophetic zeal for righteousness, and culminates on the one hand in the doctrine of a catastrophic ending to this world and the ushering in of the Kingdom of God, and on the other in the hope of personal resurrection. The other line is a mystical one developed by Job and particularly by the Psalmists. We should have liked to see the latter treated more fully. It is true that the evidence is scanty, but the mystical aspect is, we think, just as important as the other, and in some ways nearer to the heart of the matter.

Sixty pages are devoted to the apocalyptic literature. It is useful to have the short account of the criticism of the literature, and the convenient four-fold division into the Apocalypses of the Maccabees, those of the Pharisees, those of the fall of Jerusalem, and those of the Dispersion. These are examined separately for their teaching on the intermediate state, the Resurrection, the last Judgment, the Messianic hope and final destinies. Mr. Dewick thinks that the "fixed points" in the teaching are few and simple. "All the Apocalypstists, without exception, looked forward to a future Kingdom of God in which the faithful are to participate. Nearly all of them believed that the beginning of this Kingdom was very near, that it would be ushered in by violent and miraculous means, and that its inauguration would be associated with the resurrection of the dead and the last Judgment."

We come to the crucial question of our Lord's teaching on the Kingdom, and Mr. Dewick's conclusion is expressed in the following paragraph: "In our Lord's preaching of the Kingdom there was some other element besides eschatology—something which was a mystery to the Jewish people; which might rightly be spoken of in terms of this present world; and which allows us to attribute to our Lord's moral teaching that supreme importance which is given to it in the Gospels. And, on the other hand, we cannot doubt that whatever new meaning our Lord wished to put into the conception of 'the Kingdom,' He must have intended to include the current eschatological ideas, which would naturally be suggested to His readers by the language He chooses to adopt." This is an admirably balanced statement, which steers between Schweitzer on the one hand, and on the other those who

ignore eschatology altogether. We think it would have helped to establish this conclusion more firmly if Mr. Dewick had distinguished in detail the passages in Q, Mark, and Matthew. It would be interesting to have his views on the theory of development advocated by Mr. Streeter in the "Oxford Studies." It is significant that the immediate coming and Apocalyptic imagery are much less conspicuous in Q than in the other assumed sources. May we also suggest that on p. 128 the idea of speedy arrival should be added to the characteristics of an eschatological Kingdom, on p. 131 a reference to Emmet's chapter on the Political Messiah might be useful, and on p. 134 an early opportunity should be taken to discuss the ingenious way in which Scott, in his "Kingdom and Messiah," minimizes the force of the passages which, we quite agree with Mr. Dewick, teach that the Kingdom is already present? In the chapter on the Son of Man the evidence is perhaps not so clearly arranged as it might have been. The criticism of the "Messias designatus" theory is good. On the other hand, we are inclined to disagree with the statement on p. 157 that the people did not know from the first that Jesus was using "Son of Man" as a personal reference—even in the doubtful passages, Mark ii. 10 and 28. We fastened with great interest on the chapter on the eschatological discourse, to see what Mr. Dewick would say about the Synoptic parallels. It will be remembered that the Matthew account lends much colour to Schweitzer's theories about Christ being mistaken. Mr. Dewick alleges on p. 181 that "the present form of the discourse may not be verbally identical with the original words spoken, that the historical context of some of the Logia is not certain, and that the predictions of the future are not so unconditional as they seem," and he concludes that Schweitzer has not proved his case. With these principles we are in general agreement. We should have liked greater thoroughness in comparing the three accounts, and some reference to Westcott's view that the Marcan narrative clearly distinguishes the fall of Jerusalem from the end of the world, and therefore is probably true to Christ's teaching, which Matthew has misunderstood.

We must not stay over the Apostolic teaching, though on p. 256 a reference might have been inserted to Salmond's opposite view on 1 Peter iii. 18-20, and some of the statements on Pauline development ought perhaps to be modified in view of what Dr. Garvie has written in the *Expositor*.

The eschatology of the sub-Apostolic Church is carefully tabulated, book by book and tenet by tenet, and this part of the book will be particularly useful in saving others the dreary labour of reading late Apocalypses. Mr. Dewick's summary on the period notes that there was a slow and steady decline in the expectation of an immediate return, and a correspondingly increasing interest in the "accessories of eschatology," such as the intermediate state, purgatory, and punishment. Yet "the essential features of Christian eschatology were preserved by the Church. The doctrines of a future life, a future retribution, a future Presence of the Lord, were still joined with the Christian summons to repentance and holiness."

We should have liked to stay over many other points with which Mr. Dewick deals, but we must forbear, and end as we began, by an expression of sincere admiration for the scholarship of the book and of gratitude to its author for the service he has rendered us.

C. H. K. BOUGHTON.

THE QUESTION OF DIVORCE. By Charles Gore, D.D. *John Murray*.
Price 1s.

It is probable that Churchmen will soon be called upon afresh to state definitely what they conceive to be the teaching of the Christian Church on the subject of Divorce; and the Bishop of Oxford's little book, published a year ago, raises some of the fundamental points in the discussion, and pronounces upon them with no uncertain voice. It will be worth while to refer to one or two points here.

It is universally admitted that our Lord did not, as a rule, legislate on particular problems. The total opposition which His standpoint presented to that of the religious legalist was, in itself, quite enough to make detailed legislation, even on moral questions, unwise, as tending, at the very least, to obscure the spirituality of His message. Yet in the particular instance of marriage and its dissolution, He appears to have made an exception to His ordinary practice. And so the first questions that we have to answer are these: How far is it the case that this apparent exception is a real one? or can it be that even here we ought to look only for the revelation of certain broad principles of conduct, which it is left to this, as to every other, age to study to apply? In other words, are those particular regulations in which Christ embodied this part of His teaching of permanent authority, or were they influenced in important respects by the social and moral ideas of His country and His time? According to the answer which we make to this question will be the value for us of the attempt to settle certain controverted points in the teaching itself. That attempt is, indeed, important from any point of view; but while to some persons its value is directly practical, to others it is chiefly historical, and the practical bearing is only indirect.

The interest of this book is increased by the fact that, in recording this attempt, it expresses a deliberate change of opinion. In his exposition of the Sermon on the Mount, first published in 1896, Dr. Gore set forth his views on Divorce at considerable length. It was at that time his opinion that our Lord's teaching on the subject was recorded with the greatest fulness and accuracy in St. Matthew's Gospel, and that the other accounts ought to be interpreted so as to conform with these. Divorce *a vinculo* was therefore permissible in the one case of adultery, and carried with it—at least in the case of the injured husband—liberty of remarriage. Even now there are many persons who seem not to have observed the difficulties which this opinion presents, and the impossibility of bringing it into harmony with the accepted Christian doctrine that marriage is meant to imply a lifelong contract. The Bishop of Oxford, at any rate, perceives some of these difficulties, and in the small volume before us he retracts his previous statements, and now defends the view that a Christian marriage, once validly contracted, cannot be dissolved (otherwise than by death) in any circumstances whatever.

The book contains four chapters. In the first, the Bishop considers the law of the Church of England, and maintains that the old canon law which enforced the absolute indissolubility of marriage still possesses authority. Then there follows, in the second chapter, a discussion of our Lord's teaching, and we have already noticed the conclusions which are reached; a useful note on the trustworthiness of the Gospels is appended. The third chapter offers a summary of the opinions held at various times by different branches

of the Catholic Church before the Reformation; and the book concludes with the consideration of "what we ought to do." The author will not carry all his readers with him in his contention that, even though it is "in the highest degree probable" (p. 46) that our Lord prohibited divorce absolutely, yet still "it is competent for any part of the Church to admit the principle that adultery does, potentially at least, dissolve marriage" (p. 48). He is convinced that at present the abolition of Divorce in the State is not a practicable proposal; and he seems to be still in favour of compulsory civil marriage, followed by a voluntary religious service (p. 56, *cf.* "The Sermon on the Mount," pp. 217 *et seq.*). It is strange, indeed, that this excellent suggestion so often meets with opposition from the very quarter in which one would expect to find for it the greatest support—namely, from those who, in all other matters, are eager to remind us how great is the error of supposing that any spiritual benefit can be derived from a merely formal participation in the acts of religion. In this connection the Bishop points out that, with any increased facilities for Divorce, there would arise the need of insuring that the intention of the contracting parties is monogamous. Lastly, we may call attention to some wise words on the conflict between ecclesiastical and civil law, and the necessity of safeguarding to the Church its rights of discipline.

C. F. RUSSELL.

CHURCH UNITY. Introduction by the Dean of Ripon. London: *J. Nisbet and Co.* Price 1s. 6d. net.

Canon Hay Aitken's suggestion, at the Islington Clerical Meeting of 1911, that interchange of pulpits by Anglicans and Nonconformists was desirable as a step towards Reunion, gave rise to a correspondence in the *Westminster Gazette*, to which a number of prominent men contributed. This correspondence, together with a few short articles, is now republished in the volume before us. There are over forty letters, just half of them being written by Churchmen; and while they express divergent views frankly, the spirit which animates them is, on the whole, excellent. There are, of course, one or two exceptions; and, alas! the bitterest letter in the book is written by a prominent Evangelical (pp. 42, 43). As might be expected, the opposition to the proposal comes almost entirely from the Churchmen, a majority of whom condemn it.

The legal aspect of the question is little touched on, and the book is best regarded as an attempt to ascertain, or to form, opinion preliminary to a change (if required) of the law. Against the proposal itself the chief objection urged is this: Anglicans and Nonconformists differ fundamentally in doctrine, and so such pulpit exchanges would involve either unedifying controversy, or a reserve which would be practically dishonest. Some writers appear to exaggerate these differences, and we hope that not many would accept the Bishop of Worcester's amazing statement (p. 83) that Churchmen and Nonconformists "have not begun to agree on great principles, nor adopted systems of religion which approach one another." On the other hand, it is futile to ignore the differences, and it is no answer to the objection to point to disagreements within the Church of England. It is a more satisfactory reply to say that the great bulk of Christian preaching is, and must always be, non-controversial, although it is quite unfair to describe it on that account

as "a commonplace undenominationalism which presently would interest or edify nobody" (p. 82), or as "words, words, words, nothing but words, [so that] religion would thereby become the laughing-stock of the blasphemer" (p. 78). After all, it is essential to remember that, as Canon Aitken says, in his reply, "Reunion will never be brought about by doctrinal modifications on either side" (p. 116). If it is dependent upon complete doctrinal agreement being reached, we must give up hoping for it; indeed, we shall scarcely any longer desire it. But such a desperate point of view is, happily, not occupied by most members of the Church of England; and in the words of Canon Henson (p. 48), whose letter is quite the most useful of the series, "it cannot seriously be maintained that the policy of the National Church shall for all time be determined by the prejudices of a faction, however clamorous, well-drilled, and insistent."

The crux of the whole matter is really the theory of Orders; and Canon Henson reminds us that "the man who is recognized as rightly commissioned to the 'ministry of the Word' cannot be supposed incompetent for the ministry of the Sacraments" (p. 46). On the part of Nonconformists, it is frequently insisted that absolute reciprocity of action is essential. They will not be (and certainly they ought not to be) content to be admitted to our pulpits merely as if they were lay-readers; their admission must be grounded upon a recognition of their claim to possess a valid ministry. "Everything that implies a denial of this fundamental claim makes union impossible" (p. 95).

To touch on another point, in conclusion, we are very glad to see that Canon Aitken's remarks about "political Nonconformity" are vigorously repelled by many writers—some Churchmen included. The charge is about as much justified as would be one of extreme Ritualism brought by Nonconformists against the whole Church of England, and is based on exactly the same kind of evidence.

C. F. RUSSELL.

THE SACRAMENT OF REPENTANCE. By the Ven. James H. F. Peile.
Longmans, Green and Co. Price 2s. 6d. net.

This little book of seven chapters is a devotional commentary on Psalm li., and is based on Lenten Addresses given in London. The psalm is taken in its natural divisions, and a chapter is devoted to each. The title is justified by a reference to the Christian life as seen in action as an outward and visible sign of the inward change wrought by repentance. Archdeacon Peile has a good deal to say about sin and the modern need of its recognition and removal. It is neither the Bible nor the Prayer-Book which is wrong, but the prevalent moral lethargy by which we all form so favourable an estimate of ourselves. Punishment and discipline are real and inevitable, and the "old-fashioned Evangelical doctrine of Conversion" proclaims a "catastrophic experience" which must come to us all. God cannot be approached by "magical" methods either of phrase or ceremony. The only sacrifice we can make is that of our will. Outward forms are helps to weaker brethren—but the inward spiritual life is everything.

Matters of criticism and controversy are avoided, though room is found for a discussion of methods of evangelizing both at home and abroad, and we get a page or two of Christian Socialism of the best sort. There is

throughout a refreshing independence of thought and expression, and our author has given us a really helpful treatment of what sin and repentance mean in modern times.

AFRICAN MISSIONS. By Benjamin G. O'Rorke, M.A., Chaplain to the Forces, with Preface by Bishop Taylor Smith. *S.P.C.K.* Price 3s. 6d.

We welcome this volume, not so much because of what it is as because of what it stands for. In itself it is a simple, almost an elementary, record of missionary work in South, East, and Central Africa, embodying the stories of such great missionaries as Moffat, Livingstone, Bishop Gray, Stewart of Lovedale, and Bishop Mackenzie, and of such well-known centres as Zanzibar, Freretown, Mombasa, and Uganda. There are two or three introductory chapters on more general lines, and a closing one on "The Cross or the Crescent?" We should have been glad of more personal reminiscence, and some attempt at constructive study of the problems of Africa. The value of the book lies in the fact that its author is a Chaplain to the Forces, and has seen missions not from within. His transparent sincerity, his absolute conviction, his steadfast support, have great apologetic value. We can readily believe that his fellowship has meant much to missionaries wherever he has been.

AMONG THE WILD TRIBES OF THE AFGHAN FRONTIER. By T. L. Pennell, M.D., B.Sc., F.A.C.S., with an Introduction by Field-Marshal Earl Roberts, V.C., K.G. Fourth and cheaper edition. Illustrated. *Seeley.* Price 5s. net.

This book, in its original form, has justly made a name for itself, and has found a wide circle of readers. The new and cheaper edition, appearing just when the tragic death of Dr. Pennell has stirred public interest in his great work on the Indian Frontier, is bound to make many new friends for itself and for the cause. From every point of view the book can be recommended without reserve. Its literary style is attractive; its descriptions of scenery and of local life are realistic; its characters—mostly bold tribesmen—are vividly drawn; its discussion of missionary problems is sane and illuminating; its Christian message rings out with directness and truth. But the greatest power of the book lies in the personality of its writer. Dr. Pennell did not lack appreciation in his lifetime, but perhaps it is only now we realize how truly great he was. The book should be specially circulated amongst those who, in the first vigour of educated manhood and womanhood, are facing the question of vocation. If we mistake not, it will lead many to offer themselves for service in the "thin red line" upon the Indian frontier. There is a simplicity, a fearlessness, a high devotion, which makes the whole book at once a thrilling story and a strong appeal.

THE OLD TESTAMENT. By the Rev. H. C. O. Lanchester. *Edward Arnold.*

Under this somewhat vague title are presented the main conclusions of modern critical investigation of the Old Testament. It says much for the writer that he has contrived to pack his comments on these within the narrow compass of 250 pages without any sacrifice of lucidity or interest. The position he takes up shows him to be a moderate critic of the school of Dr. Driver. He cautiously and impartially handles the claims of more advanced criticism

and quickly dismisses its more fantastic assumptions. There is no attempt to obliterate the miraculous element of the Old Testament, and the historical character of the Patriarchs is firmly upheld. The book should receive a warm welcome from the student whose library is small, and whose time for reading is limited, but who wishes to keep abreast of modern critical research.

CHRIST AND ISRAEL. By Adolph Saphir, D.D. Collected and edited by David Baron. *Morgan and Scott*. Price 3s. 6d.

There are those still living who bless the memory of Adolph Saphir's public ministry. There are others who have been brought under the spell of his personality by his books of exposition and devotion. They will be grateful to Mr. David Baron for editing this new volume, which contains Dr. Saphir's more striking lectures and addresses on the theme so near his heart—the salvation of his own nation, Israel. His clear thinking as he unfolds the plan of God as revealed in the Scriptures has a message for the head; his simple spirituality and tender appeal have a message for the heart. That is why *any* Christian who gives a serious thought to the mission and mystery of Israel, or who shares the passion of Christ and St. Paul for Israel, will find much here to deepen his thought and to stir his passion.

THE SMALLER CAMBRIDGE BIBLE FOR SCHOOLS—KINGS II. Edited by T. H. Hennessy, M.A. *Cambridge University Press*. Price 1s.

A welcome addition to this useful series, which is being published in a revised and enlarged form.

The notes are pithy, but the pith is not dry, while the conciseness of the introduction has not been obtained at the expense of attractiveness. The introductory section, which treats of contemporary inscriptions, and the sketches of Babylonian, Assyrian and Syrian history, given in the appendices, are useful compilations, which distinctly enhance the value of the book.

LITURGY AND LIFE. By Canon R. C. Joynt. *Robert Scott*. Price 3s. 6d. net.

This is Canon Joynt's contribution to the "Preachers of To-day Series," and it is entirely worthy of an excellent series. It comprises a course of twenty-four sermons on the Prayer-Book, and is intended to show how the various parts of the several services help the living of the common Christian life. The book is devotional rather than historical or exegetical. It begins with an introductory sermon, and then, in turn, the Exhortation, the Absolution, the Canticles, and the Lord's Prayer, are made to yield their contribution. Two sermons are devoted to Holy Baptism, one to Confirmation, four to Holy Communion, and one to the Visitation of the Sick. The volume closes with six sermons on the Apostles' Creed. Canon Joynt's power to explain and to help is too well known and too much appreciated to need commendation. All that we need say here is that the book is marked by the thought, the reverence, and the earnestness which have made Canon Joynt's life and work a strength and a comfort to so many. We should hear less of the difficulties of our Prayer-Book if we had more preaching of this kind.

THE HIGHER CRITICISM. By S. R. Driver, D.D., and A. F. Kirkpatrick, D.D. *Hodder and Stoughton*. Price 1s. net.

These four papers have all been published before, but we are glad to have them in combined form. They are clear and explicit, and will tend to a

better understanding of what Higher Criticism is and what it is not. To that end we hope they will be read. We should like, however, to offer one suggestion. The Dean of Ely writes: "Courage, not cowardice, is the true child of faith; boldness, not bigotry, is the best bulwark of truth." We agree, with one proviso: let "caution" be substituted for "boldness," then we shall have no fault to find.

OUR BOUNDEN DUTY. By C. H. Robinson. *Longmans, Green and Co.* Price 2s. 6d. net.

A series of sermons by Canon C. H. Robinson, preached mostly in cathedrals at home and abroad. Canon Robinson exhibits the simplicity of illustration, the clearness of diction, and the pointedness of teaching, with which we are familiar in his other books. He writes clearly and interestingly, and always helpfully, so that of his sermons, as of few, we dare to say that we are as glad to read them as his various congregations must have been to hear them.

THE SERVANT. By E. Stock, D.C.L. *Longmans, Green and Co.* Price 2s. net.

Dr. Stock has proved himself over and over again a Bible student, and one who is able to encourage others to be Bible students too. In this little book he takes the word "servant" and traces it in its Hebrew and Greek equivalents through the Old and New Testaments, incidentally touching upon the lessons which suggest themselves. An excellent and useful piece of work.

Received: A SIMPLE GUIDE TO HOLY COMMUNION. By Right Rev. G. H. S. Walpole (Bishop of Edinburgh). London: *Robert Scott*. Price 6d. THE HISTORICAL NARRATIVE OF THE OLD TESTAMENT. By John Edgar M'Fadyen, D.D. London: *Messrs. T. and T. Clark*. Price 6d. net. PATRIARCHS AND PROPHETS. By Rev. James Smith. London: *Macmillan and Co.* Price 6d. net. Old Testament stories in modern history. THE GOSPEL AND HUMAN NEEDS. By John Neville Figgis. London: *Longmans*. Price 6d. net. The Hulsean Lectures for sixpence. AN INDIAN PRIESTESS: THE LIFE OF CHUNDRALALA. By Ada Lee. London: *Morgan and Scott*. Price 1s. 6d. net. THE TABERNACLE AND ITS SERVICES; OR, THE GOSPEL ACCORDING TO MOSES. By George Rodgers. London: *Morgan and Scott*. THE PSALMS. Vols. I. and II. By F. B. Meyer. London: *Morgan and Scott*. BIBLE BOYS. By Lettice Bell. London: *Morgan and Scott*. Price 1s. net. MISSIONARY HEROINES IN MANY LANDS. By E. C. Dawson, M.A. London: *Seeley, Service and Co.* True stories of the intrepid bravery and patient endurance of missionaries in their encounters with uncivilized man, wild beasts and the forces of Nature in many parts of the world. MOUNTAIN PATHWAYS (MATT. v.). By Hector Waylen. Second edition. London: *Kegan Paul*. Price 3s. 6d. net. SONS OF LABOUR. By Rev. W. E. Bristow. London: *S.P.C.K.* Price 6d. Papers on Confirmation and Holy Communion for working lads. THE CHARACTER AND CALL OF THE CHURCH OF ENGLAND. By Randall Thomas Davidson (Archbishop of Canterbury). London: *Macmillan and Co.* Price 2s. 6d. net. A charge delivered at his second visitation of the diocese of Canterbury in February, 1912. THE LORD OF ALL. The Progress of Perfection. By L. B. London: *Elliot Stock*. Price 2s. 6d. net. THE SUPPER OF THE LORD. By the Bishop of Durham. London: *Religious Tract Society*. Price 6d. net. THE MUSTARD TREE. By O. R. Vassall-Phillips. London: *Duckworth and Co.* Price 5s. An argument on behalf of the divinity of Christ. THE LIFE AND TEACHING OF JESUS. By Edith E. Read Mumford, M.A. London: *Longmans*. Price 1s. 6d. net. "Daily Gospel readings for young children. THE "EXPRESS" LEAFLETS FOR 1911. Edited by Alice Seymour. Nos. 1 to 12. London: *J. H. Keys*. MODERN FISHERS OF MEN. By George Lansing Raymond. London: *G. P. Putnam's Sons*. Price 5s. THE HIBBERT JOURNAL. Price 2s. 6d. THE LOVE OF GOD. By Samuel E. Stokes, Jun. London: *Longmans*. ETERNAL HOPE. By Rev. Frederick W. Farrar, D.D., F.R.S. London: *Macmillan and Co.* Price 1s. net.