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not. May we not humbly hope that the seven august and venerated personages, who in deference perhaps to the contemporary taste for antiquarian and mediæval decoration have adopted it, will gradually lay aside what can hardly be considered consistent with the simplicity that is in Christ?

WILLIAM SINCLAIR.

Short Notices.

A Girl Governess. By A. E. WARD. Sunday School Union.

THIS pleasant and interesting story for girls would have been still better had it been compressed into about two-thirds of its present length. The heroine, her invalid sister, and her pupils are well drawn and life-like, but the conversation of the cottage child, Elsie, is hardly true to nature. The illustrations are remarkably pretty and artistic.

Joan. By M. J. HOPE. S.P.C.K.

An interesting but improbable story, which, treating of the gradual development of two workhouse girls into young ladies, who carry all before them, is scarcely a wholesome theme for readers of the class for which this book is intended.

All about a Five-Pound Note. By HOPE CARLYON. S.P.C.K.

We can give unqualified praise to this excellent little tale for elder girls; it is well and brightly written, full of incident, and contains an excellent moral.

Dick's Water-lilies, etc. By CRONA TEMPLE. S.P.C.K.

These four pretty and touching little "parables from nature" are, perhaps, rather above the comprehension of the average village mind, but they will be welcome in many a schoolroom, and quite keep up the reputation that Crona Temple has made for herself.

A Storm in a Teapot. By FRANCES H. WOOD. S.P.C.K.

This story of a snowy Christmas Eve will be a useful addition to the parish lending-library or the mothers' meeting, as the interest is well sustained, and the language simple, but graphic and descriptive.

Miss Percival's Novel. By NELLIE HELLIS. S.P.C.K.

A pretty but rather commonplace story for the upper and middle classes, perhaps not quite worthy of the author of "Little King Davie."

Good Friday and Easter Communion. From the days of the Apostles to the present time. By W. A. FROST. Masters and Co. Pp. 65.

Mr. Frost has taken up an important and interesting subject—the question whether Christian practice and precedent point to communion on Good Friday and Easter Eve, or not, especially with regard to the former. He has examined a mass of complicated evidence with distinguished perseverance and accuracy; and the pamphlet may well be considered as a permanent handbook on the subject. His position is indicated in the following words:

"I think I have now fairly established that under the first Prayer-

Book it was intended that there should be a Good Friday Communion, if people could be found willing to communicate with the priest ; nor can I see the least indication in the later editions of the Prayer-Book of any departure from that intention. . . . It is sometimes said that the doctrine of the continuity of the Church of England involves the principle that all pre-Reformation laws which have not been repealed are still binding. Without staying to inquire into the correctness of this contention, and assuming for the sake of argument that it is true, it is obvious that as Reservation and the Mass of the Presanctified have been abolished, the two rules of Ælfric, one of which forbids consecration on Good Friday, whilst the other orders a general communion, cannot both be obeyed together ; and it therefore becomes the duty of every loyal Churchman to find out, if he can, which of the two is treated by the Prayer-Book as abrogated. The facts I have mentioned about it, and especially about its first edition, cannot leave any unprejudiced person in doubt of the Reformers' intention that there should be a celebration on Good Friday."

The treatise is a model of temperate and learned controversy.

Christ and Our Times. By the Archdeacon of London. Pp. 320. Price 3s. 6d. Isbister and Co., 1893.

This volume is one of Messrs. Isbister's series. It contains twenty-one sermons dealing with such subjects as Modern Scepticism, Secularism, Inspiration, the Difference between Faith and Knowledge, the Function of Hope, the Simplicity of the Elements of Religion, the Nature of Christ's Influence and where to seek it, the Atonement, the Supremacy of Christ's Words, His Work as Head of the Church, the Gifts of the Spirit, the Work of the Holy Spirit, the Law of Suffering, the Law of Unselfishness, the Law of Purity, the Law of Moderation, the Day of Rest, Home, the Function of Wealth, Intemperance, and the Duty of Self-Examination.

In the preface the writer says : "The sermons in the present volume extend over a period of seventeen years, and, taken in combination, form an attempt to express, from within the National Church of England as reorganized at the great crisis of the Reformation, the reasonable grounds of belief in the Christian faith, and its application to some of the needs and inquiries of the age.

The *Revue Internationale* contains some interesting articles this time. That on Marcus Eugenius and Cardinal Bessarion is worthy of notice from the position of its writer, a Greek Archbishop. The well-known writer on Ecclesiastical History, Professor Langen, of Bonn, writes on the School of Hierotheus. Professor Belayew writes on Romanism, Professor Ivantzoff-Platonoff on the Patriarch Photius, and the American Professor Isaac on his own communion. There are the usual copious notices of books, including a short review, in English, of Mr. Gore's book on the Ministry, by the Rev. A. J. C. Allen, and a review by the editor of M. Le Ray's book, compiled from sources hitherto unedited, which throws a lurid light on the reputations of Louis XIV., of Mme. de Maintenon, and even of Fénelon. But the most important communications appear to us to be that of Professor Swetloff, on Dogma and Theological Speculation, that of Mr. Lias on the Orthodoxy of our own Church, and that sent by General Kiréeff in answer to certain strictures on the part of Canon Meyrick in regard to negotiations between the Russian Church and the Old Catholics.

Professor Swetloff enlarges on the resolution passed at the Old Catholic Congress at Lucerne last year in regard to the distinction between dogma and theological speculation. He approves of that resolution, and declares

that "dogma represents the Divine element in Christian teaching: it communicates to man what has been received from God." Speculation, on the contrary, has to do with man's reception, acknowledgment, representation of Divine truth. Professor Michaud warmly accepts this view of the case in a note in which he lays down the following principles: That for a proposition to be a dogma it must (1) have been taught by Jesus Christ; (2) it must have been recognised as having been so taught by the Catholic Church; and he goes on (3) to deny that even an Œcumenical Council can define as necessary truth anything which cannot be shown to have been so taught; and (4) that no decisions of local councils or local Churches can be regarded as dogmatic definitions, but only those of the Universal Church.

Mr. Lias' article is chiefly remarkable for the note which the editor has appended to it. Mr. Lias has defended the orthodoxy of our Church, assailed by a Greek Professor Mutrazé, on the ground that the Church of England is no longer committed to every particular statement in the Thirty-Nine Articles, but only to their general drift and spirit, on which the editor, Professor Michaud, adds the following important comment: "Cet article, conçu dans un sens essentiellement pacifique, contient sans doute des opinions qui ne sont pas les nôtres, notamment sur quelques sacrements; mais il contient aussi des déclarations *que nous enregistrons avec une joie sincère, et qui ne peuvent que contribuer à l'avancement de l'union désirée.* Etant donné, d'une part, que les Trente-Neuf Articles sont simplement considérés comme un document théologico-historique, dont on reconnaît les défauts en même temps que la valeur sur certain points, et, d'autre part, que l'on accepte le critérium catholique formulé par Vincent de Lérins, et qu'on veut distinguer à sa lumière le véritable dogme chrétien et les spéculations purement théologique, *l'entente n'est plus qu'une affaire de temps, de travail, et de sincérité.*"

General Kiréeff appears to have been very much hurt by a suggestion of Canon Meyrick's that the Orientals wished to "absorb" the Old Catholics, and repels the insinuation with a good deal of animation, declaring that respect for national customs and habits of thought is always a first principle with the Churches of the East.

MAGAZINES.

We have received the following (October) magazines:

The Thinker, The Newbery House Magazine, The Anglican Church Magazine, The Critical Review, The Religious Review of Reviews, The Church Missionary Intelligencer, The Church Missionary Gleaner, The Quarterly Record, Blackwood, The Cornhill, The Quiver, The Fireside, The Sunday at Home, Good Words, The Sunday Magazine, The Leisure Hour, Cassell's Family Magazine, The Girl's Own Paper, The Boy's Own Paper, Home Words, The Evangelical Churchman, The Church Monthly, India's Women, Open Doors, The Bible Society's Monthly Reporter, Sunday School Helps, Awake, The Dawn of Day, The People's Almanack, New and Old, The Parish Magazine, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Children's World, The Child's Pictorial, The Child's Companion and Light in the Home. Number 112 of the R.T.S. "Biographical Series" deals with Savonarola, the Italian martyr; and the S.P.C.K. sends us a useful and interesting addition to their "Penny Booklets for the People," called "The Dread Cry."