

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Notices of Books.

THE MIRACLES OF THE NEW TESTAMENT. By Professor Arthur C. Headlam, D.D. London: *John Murray*. Price 6s. net.

In this volume Dr. Headlam gives us the Moorhouse Lectures which he delivered at Melbourne in 1914, besides two other lectures delivered at Ballarat and Melbourne. Dr. Headlam remarks that the standpoint of science is changing; that it no longer binds us to a hard mechanical view of Nature; and that the deductions of comparative religion are untenable. The field is therefore open for untrammelled investigation. "Every able man who studies theological questions studies them in a spirit of research, as well as of belief," says Dr. Headlam (p. 56). He does so himself, as he is competent to do. It is therefore the more noteworthy that, approaching the question in this spirit, Dr. Headlam pronounces in favour of all the Gospel miracles, with the possible exception of the Gadarene swine. The evidence for the Resurrection he takes to be very strong, and that for the Virgin Birth quite good. It is noteworthy that Paulus, who rejected so many of the miracles, accepted that of the Virgin Birth. In view of the strength of the position criticism now shifts its ground, and says that the evidence is good, but that the events were not miracles.

The definition of a miracle is important, but we are kept waiting for Dr. Headlam's definition till near the end of the book. "A miracle really means the supremacy of the spiritual forces of the world to an extraordinarily marked degree over the mere material" (p. 335).

The Old Testament miracles, though outside the scope of the book, come in for some notice. Dr. Headlam does not champion them so bravely, though he feels that there is much to be said for them, as they belong mostly to two great periods in Israel's history—the deliverance from Egypt and the days of Elijah and Elisha. In view of the extraordinary events associated with those periods, miracles were quite possible. The settlement of Israel in the world with a special religion and revelation opened the door to them.

Dr. Headlam states three positions which may be taken with reference to New Testament miracles: (1) that Christianity is untrue; (2) that Christianity is true apart from the miraculous; (3) that Christianity is true. He reviews the treatment of miracles in the New Testament, concluding that the New Testament represents miracles as part, but part only, of the evidence for the truth of the Christian message.

In the early days of the Church miracles presented no difficulty, for men could not conceive a world without miracles. Celsus asked how Christians could appeal to miracles, when magicians performed them. Origen's reply, which Dr. Headlam emphasizes, was that our Lord's works possessed a moral character which was absent in other miracles. St. Augustine's treatment of miracles receives special commendation, as he was the first to discuss the subject in the light of a philosophy of Nature. He argued that miracles were not contrary to Nature, but to Nature as known. St. Thomas Aquinas developed St. Augustine's argument, urging

that what comes from God cannot be contrary to Nature, for God is the author of Nature. Neither would allow that a violation of the order of Nature was possible, or that miracles constituted such a violation.

Dr. Headlam proceeds to review the chief critics of miracles. He shows clearly that the ground which they took is no longer tenable, and that, after all the years of criticism, miracles still hold the field. Spinoza; Woolston, Middleton, and Hume; Paulus, Schleiermacher, Strauss; the writer of "Supernatural Religion"; Matthew Arnold and Huxley, come under notice. The apologists who met them quite held their own—Origen, as against Celsus; Butler, as against Collins or Tindal; and even Paley, as against Woolston. Hume receives fuller treatment. His position that miracles are a violation of the laws of Nature has been met by Huxley, who showed that the laws of Nature are not agents, but "a mere record of experience upon which we base our interpretations of that which does happen, and our anticipation of that which will happen" (p. 79). There are generalizations of science which we call laws, but from them must be distinguished "certain metaphysical reconstructions, in accordance with which people were in the habit of explaining Nature" (p. 85).

It is not possible, again, to contend that miracles violate the uniformity of Nature, for it is only "where the antecedents are the same, or approximately the same," that the consequences will be the same. There is no proof of inevitableness in Nature. Further, if the conception of the universe being developed according to a certain plan be entertained, there is nothing in this theory inconsistent with theism or with a belief in miracles. At the same time, "for a mechanistic explanation of the plan and development of the universe we have no evidence at all" (p. 104).

In the next lecture Dr. Headlam deals with various explanations of miracles—Sensationalism, Materialism, Pantheism, the Philosophy of the Absolute. Theism alone offers an adequate explanation of miracles. "It starts from a recognition of human personality; it explains the moral facts of life; it helps us to understand the purpose and aim of the universe" (p. 131). Belief in God implies a purpose in the world, and the existence of a purpose makes a revelation of God to man likely. We see, too, the world developing up to the revelation of God in Christ. Now, a sign of that revelation is not unreasonable. The progress of the world and religion make miracles probable.

In following up this argument, Dr. Headlam seems to indulge in what he condemns—an *a priori* argument—for he urges that we cannot believe that God would allow the belief in Christianity to grow up based on illusions (p. 145).

Dr. Headlam proceeds to review the evidence for miracles. He traces the course of New Testament criticism. The Tübingen theory is discredited, and negative criticism of the New Testament has failed. On the other hand, while making full allowance for the results of criticism, we can claim to take the three Synoptic Gospels, the Acts, and St. Paul's four chief Epistles as offering evidence for miracles. These are reviewed in turn with great care. Dr. Headlam concludes that all evidence "tells us that our Lord's life and activity were characterized by events such as are described as

miraculous." The evidence is complex, but the miraculous element cannot be separated from the rest. It is remarkable that while Q, so far as we know, was a collection of discourses, it contained much evidence on the subject of miracles.

The Resurrection and the Virgin Birth receive a lecture each. Dr. Headlam says that belief in the latter "did not play any part in the preaching of Christianity," but he thinks its value as a witness has been greater as time went on. "The Church has, therefore, wisely retained it in her creed" (p. 299).

In the eighth lecture Dr. Headlam reviews certain explanations of miracles. He says well that "it is assumed that the miracles are untrue and therefore it is necessary to discover a story which will explain how the stories grew up" (p. 327). He claims that the confession "now made that the evidence for these miracles is good, is good and decisive evidence of the reality of the miraculous" (p. 315). In the closing lecture Dr. Headlam sums up the situation. No one explanation of miracles except the Christian can be given. Critics have to give a variety of different explanations. In his closing pages Dr. Headlam appears to contradict himself. He suggests on p. 336 that it is not enough to say that God can do all things, therefore He can work miracles. On p. 338 Dr. Headlam says that, if asked whether any particular miracle were credible, he would refuse to "set any limits to the power of God's Spirit." However this may be, the lectures are a most lucid and effective presentation of the case for miracles.

The evidential value of miracles Dr. Headlam believes to have been very great in the early days of Christianity. In our own day they stand for less, yet "ultimately we come to the fact of a revelation, and in relation to that miracles seem to take a natural place" (p. 349). Something has happened which has had an immense influence on the history of mankind. Christian history tells us that that something was "the Manifestation of Jesus Christ, the Son of God, and the new power that He brought into the world" (p. 351).

J. T. INSKIP.

CHURCH AND NATION. By William Temple, Rector of St. James's, Piccadilly, W. London: *Macmillan and Co.* Price 2s. 6d. net.

This volume embraces the Bishop Paddock Lectures for 1914-15, delivered at the General Theological Seminary, New York. Mr. Temple in his preface admits that he was one of those "who had allowed concern for social reform, and internal problems generally, to occupy his mind almost to the exclusion of foreign questions." Moreover, he candidly confesses that he was prepared to stake a good deal on what seemed to him the improbability of any outbreak of European war. In view of the altered situation, he determined, he tells us, to deliver himself of such views as he had formed concerning the rights and wrongs of the war itself, or the questions at stake in it. Nor does this sufficiently, in our opinion, indicate the scope of this work. Delivered to men with the work of the ministry in view, there is in these lectures a frank discussion of many problems, and Mr. Temple gives his opinion with characteristic candour.

Should the clergy take part in politics? "It seems to me, one who is called to be a priest of the Church inevitably forfeits the right to take part in the hurly-burly of party politics." Should the clergy act as combatants? Mr. Temple thinks not, and carefully states his reasons.

Even the subject of reunion is considered, and it is suggested that "in any scheme for practical reunion no man must be required to repudiate his own spiritual ancestry." It is refreshing to read that "different bodies have developed different types of religious life," and that "there is such a wealth of spiritual activity in the world now, such as it is difficult to imagine under a rigidly united Church." In order that these types may be preserved, Mr. Temple suggests that they might be retained as different Orders in a United Catholic Church—an Order of St. George Fox and an Order of St. John Wesley, for an example. The principles involved in the Kikuyu controversy are further dealt with in one of the appendices, which are not the least interesting parts of the book.

Perhaps it is only too sadly true that probably, as Mr. Temple says, not one of his suggestions will win universal assent even in our own communion. "But," he observes, "amid all our amiable sentiments, it is time for somebody to say something definite, or as definite as the complexity of the problem allows."

Anything offered in this spirit is certain to be well received, and we warmly commend this volume as a contribution towards some of the problems of our time.

LESSONS ON CELEBRITIES OF HEBREW STORY. By H. F. B. Compston and H. A. Lester. London: *Longmans, Green and Co.* Price 1s. 6d. net.

A volume of lessons for elder scholars and Bible classes in a series of graded lessons. Nearly every study is arranged on a threefold plan—preparation, presentation, and application. It is a little startling to be told, in the Introduction, that the Old Testament writers "were not scientific historians who weighed their authorities and tested their information." Surely the compiler of the early narratives of Genesis must have possessed considerable critical faculty, or, as we should prefer to call it, the inspiration of selection, which enabled him, out of a mass of material, to select what was true? Again, we are told that "the annalists, and recorders, and chroniclers, and antiquarians, of Old Testament times were preachers, not historians." It appears to be very questionable if the books of the Judges, the Kings, and Chronicles, were intended "rather for edification than information." One can hardly help wondering whether the authors lay emphasis on the "edification" because they are not certain that the "information" is always trustworthy. Many of the spiritual lessons and reflections of the Old Testament are based upon the history. It is difficult to see how they could be deemed edifying if the personages and incidents were not really historical. We do not wish to do the authors any injustice, but this seems to be their view, for they tell us that "the patriarchal narratives in Genesis are to be understood as national traditions rather than history," and on p. 61 that "the Book of Joshua includes legendary elements."

However, the lessons themselves leave nothing to be desired, and we go so far as to say that preachers as well as teachers will find much suggestive

matter in them. One point we notice, and that is that each lesson starts with a distinct "aim," which is usually stated in a single sentence. A good many sermons and lessons have this defect—they attempt too much. Others have the more glaring defect of aiming at nothing in particular, and the consequence is they leave us nowhere in particular! If preacher or teacher can enforce *one* lesson, he or she may be well content.

It is refreshing in these days, when so many endeavour to depreciate or discredit the Thirty-nine Articles, to find them referred to, and to be reminded that no Prayer-Book is complete without them.

SOUND DOCTRINE. By the Rev. Alfred Hewlett, D.D., sometime Incumbent of Astley, near Manchester. London: *Chas. J. Thynne*. Price 1s. net.

This is a small volume containing some thirteen sermons of the late Dr. Hewlett. He was known in his day as a very strong or what is called a hyper-Calvinist. We would be among the first to acknowledge the debt which the Reformation owed to John Calvin, and there is much in the book before us which appeals to us, and which, we think, may well be labelled "sound doctrine." When, however, Election meets us at every turn, we cannot help feeling there is a want of proportion. The writer seems indeed, if we may use the expression, to be more Calvinistic than the great reformer himself. Thus, in his note on p. 17, he objects to "setting forth the Atonement of Christ as *sufficient* for the whole of the human race, but *efficient* for the elect," though, if we are not very much mistaken, Calvin himself was the one who invented this very expression. Speaking of our Thirty-first Article, Dr. Hewlett says: "If that Article, or 1 John ii. 2, mean every individual of the human race, no soul can be lost." Whether he be right or wrong in drawing this conclusion, we utterly fail to see how the expression "the whole world," used both in the Article and in the passage referred to, can by any straining be made to mean only a section of the human race. Both Scripture and our own formularies surely teach most emphatically that our Saviour's death was a propitiation *for* the sins of the whole world, taking this in its widest sense. Whether all avail themselves of it is another matter. God's election of His people is a glorious truth, but if there is any analogy between the election of Christians and that of the Jewish nation, this would imply, not that the elect have a monopoly of salvation, but rather that God chose them, as He did Abraham, that blessing through them may be passed on to a far wider circle.

SAVING FAITH; OR, THE GREAT QUESTION ANSWERED. By the Rev. A. Metcalfe, with Commendatory Preface by the Bishop of Durham. Fourth and Enlarged Edition. London: *Chas. J. Thynne*. Price 1s. net.

The Great Question is, of course, that of the Philippian jailer: "What must I do to be saved?" There are six chapters, dealing respectively with the Difficulties, Object, Promise, Effects, Illustration, and Influence of Saving Faith, and these are followed by the outline of "A Solemn Dedication" of oneself to God. Referring to the book, in his Preface the Bishop of Durham writes: "I value highly its exposition of the Scriptural account both of our unspeakable need and of the 'unspeakable gift' of the Antidote.

Taking these chapters in their plain central message, I read in them that 'old story' which is yet for ever new to the conscience touched by the Spirit of God. I read it set forth with beautiful clearness, fidelity, and sympathy; and, above all, I find it so presented as always to remind the reader, as he ponders the thoughtful pages and their luminous statements 'of the way,' that we are actually saved, not by doctrine, however true, but by the Saviour—Personal, Living, Loving; the place of peace and purity and power is only found in Him." Recommendation so strong from such an authority should be an excellent advertisement for the book. The author is evidently a keen, and we should think a successful, soul-winner, and seems thoroughly to understand personal dealing with those who are anxious about their soul's welfare. It would be an excellent volume to place in the hands of those who, like the jailer of Philippi, want to be saved. The following sentence is a suggestive one: "Look away from yourself, then, look away even from your own looking, and see nothing but Jesus, and the Son of God revealed in Him as your Saviour."

THE SHADOW ON THE UNIVERSE; OR, THE PHYSICAL RESULTS OF WAR.

By I. M. Clayton. London: *Simpkin, Marshall and Co., Ltd.* Price 2s. 6d. net.

"The object of this book," we are told, "is to prove that warfare engenders a process of physical degeneration which must eventually bring about the extermination of the human race." We quite agree with the author that war is a very dreadful thing, and believe it should only be resorted to as a very last resource, and should at the proper time be prepared to welcome any counsels which make for international peace. At the present time, however, seeing we have been forced into what is for us a just and righteous war for the defence of the weak and the oppressed, and possibly for the very existence of our nation and Empire, and that against an enemy who refuses to be bound by the most solemn contracts, a work like the one before us seems ill-timed, and likely to weaken the hands of those who are striving at all costs, and, as we believe, rightly, to bring the present conflict to a successful issue. We are glad to note a sentence like the following: "The varied peoples that comprise the British Empire, their diverse characteristics, temperaments, and individualities, and yet their complete unity in a crucial hour, proves the efficacy of the rule of liberty and freedom, which leaves each independent to develop its own individuality, and yet in their heart of hearts binds them by an invisible bond of fellowship into one imperial whole." Would all this, however, have been brought into such prominence as it has if it had not been for the position into which the present war has placed us? Our fear is that the tenets of the volume before us, by discouraging recruiting, may prolong the war, and so have an effect very opposite to that which the writer seeks.

CHRIST OUR EXAMPLE. By Caroline Fry. With Prefaces by the Rev. Canon Christopher, M.A., and Introductory Biography by the Rev. Thomas S. Dickson, M.A., and a new Foreword by the Rev. E. L. Langston, M.A. London: *Charles J. Thynne.* Price 1s. net.

A reissue of a well-known and most valuable book. The Prefaces by the late Canon Christopher should be carefully read. He was a great admirer

of Miss Fry's little work. It was at his suggestion, and, indeed, at his risk, that the book was reduced in price, first to 1s. 6d., and afterwards to 1s. He himself purchased large quantities of the treatise, and constantly gave away copies to his Oxford and other friends. The present issue completes the thirty-first thousand, a testimony in itself to the value and popularity of the work. In his Foreword, after referring to those who have to confess "My life is one constant struggle to overcome my natural tendencies, and proneness to self-indulgence, luxury, prayerlessness, and indifference," Mr. Langston writes: "My dear friend, I am glad to be able to tell you that there is a glorious Gospel for Christians. . . . There is absolutely no need whatever for the soul to be constantly defeated in the battle of life. There is a glorious life of liberty, power, rest and peace for every believer." It is on this very account that he recommends the prayerful study of Miss Caroline Fry's book. The short account of her life, entitled "Caroline Fry: a Story of Grace," by the Rev. Thomas Dickson, will be found a valuable and interesting addition to the volume. It is reprinted from "The Life of Faith," December, 1908. We are glad that so valuable a work is being kept before the public, and that, although first published in 1832, it is not being allowed to fall in any sense out of date, as it certainly ought not to do.

STUDIES IN REVIVAL. Edited by Cyril C. B. Bardsley, M.A., and T. Guy Rogers, B.D. With a Foreword by the Archbishop of Canterbury. London: *Longmans, Green and Co.* Price 6d.

We are not surprised to see that Mr. Bardsley's former manual, "The Way of Renewal," is already in its eighth thousand—indeed, we prophesied its success a few months ago. We now heartily welcome and warmly commend this new little book, "Studies in Revival." Its appearance is most opportune—at a time when a National Mission is being talked about, and when efforts are being made to stir up faith and fervour. It should be read not only by the clergy in town and country, but it should be freely circulated among Church-workers and among the many communicants who do little or nothing for the cause of Christ. The Bishop of Stepney strikes the first note in a stirring chapter, "The Hour is Come," while Mr. Guy Rogers follows appropriately and suggestively with "Lessons from the Past." Six sectional studies deal with various spheres of labour, and contain valuable hints to workers. The Bishop of Durham and Mr. Bardsley contribute the closing chapters on "The Breaking Forth of His Glory" and "Revival a Practical Possibility." Let no one be tempted to ignore this book because of its price—"the nimble sixpence"—for it is worth more than many times this sum. An edition in cloth binding may be had for a shilling.

FAMILY PRAYERS. By the Very Rev. J. C. Vaughan, D.D., sometime Dean of Llandaff. New edition. London: *Elliot Stock.* Price 2s. 6d. net.

The fact that recently several well-known books for family worship have made their reappearance seems to indicate that the late Lord Roberts' example and commendation have happily led to a revival of this practice. Since the days of Richard Hooker few divines have merited the title "Learned and Judicious" more than Dean Vaughan, and these devotions are just what we should expect them to be—deeply reverent, comprehensive, sober, and

couched in dignified yet simple language. In the original preface, which is reproduced—dated September 8, 1871—Dr. Vaughan tells us what he feels such a book ought to be, and it is not too much to say—the passage was quoted in last month's *CHURCHMAN*—that he has quite come up to his own ideal. Some may think, perhaps, it is a pity that some special prayers have not been added, particularly as the new edition makes its appearance in war time, but, then, Dean Vaughan's style is inimitable, and prayers from a new pen might have broken the sense of unity and continuity.

THE CHILDREN'S BREAD. Thoughts on the Church's Year: Advent to Trinity. For Sunday-School Scholars. By M. L. McClure. With numerous Illustrations. London: S.P.C.K. Price 2s. net.

Mrs. McClure tells us in her preface: "These teachings were first published in *Our Empire*, a weekly magazine for children which circulates throughout the Mother-country and Colonies—to a large extent in the remote districts of Canada. . . . Many of the instructions are taken almost verbatim from the catechizings given by the present Dean of Rochester to the children at St. Peter's, Eaton Square." Some, she tells us, "have been revised by his own hand." The book is written in a forceful and interesting style, and, besides the pictorial illustrations, there are not a few illustrative but brief, anecdotes. It is got up in an attractive form. The teaching, including as it does much that is very good, is cast in a distinctly High Church and strong Sacramentarian mould, which, while it will appeal to those of its own school, will be disappointing to Evangelical Churchmen.

WHEN GOD CAME. London: C. M. S. House. Price 6d. net.

Here are three delightful pen-pictures—Italy in the thirteenth century, Germany in the fourteenth century, and England in the eighteenth. In other words, the anonymous writer tells in these pages the stories of the Franciscan movement, the times and call of Francis of Assisi; of the Friends of God and the life and work of John Tauler, the Dominican; and the Evangelical Revival, with special reference to John Wesley, George Whitefield, Fletcher of Madeley, William Romaine, John Newton, Charles Simeon, and others. The closing chapter, headed "To-day, if ye will hear His Voice," is a forcible and fervent appeal—in which the lessons of the past are summed up—for sacrifice and service. It is suggested that the book may be used after the Study Circle method, and with a view to this outlines for study have been prepared. These may be obtained from the publishing manager, C.M.S. House, price 2d. Those who convene such circles may be sure of interest and profit.

THE CHURCH CATECHISM EXPLAINED TO CHILDREN. For Scholars without a Teacher. By M. L. McClure. With numerous Illustrations. London: S.P.C.K. Price 2s. net.

Uniform with "The Children's Bread," and, like most of the instructions in that volume, the great majority of these catechizings were given by Dean Storrs, of Rochester, at St. Peter's, Eaton Square, as he himself tells us in his preface. The theological flavour is the same as "The Children's

Bread." There are some fifty-one illustrations—more than in the companion volume—and many excellent and suggestive anecdotes. There is a beautiful one on p. 55 illustrating atonement and vicarious suffering which ought to appeal to children.



Publications of the Month.

[Mention under this heading neither precludes nor guarantees a further notice.]

BIBLICAL AND THEOLOGICAL.

- UNLIKELY MINISTRIES OF GOD.** By the Rev. J. Stuart Holden. (*Morgan and Scott, Ltd.* is. net.) Those who heard Mr. Holden's remarkable address at Keswick last July on "The Unlikely Ministries of God" will be glad to possess this volume, and those who did not will like to make its acquaintance. They will find it rich and fruitful to a rare degree. In a series of chapters on the ministries respectively of Darkness, Withdrawal, Delay, and Contradiction Mr. Holden deals with some of the most urgent spiritual problems of the time. He is always buoyant, always encouraging, always uplifting.
- THE GREATER MEN AND WOMEN OF THE BIBLE.** Edited by the Rev. James Hastings, D.D. (*T. and T. Clark.* 8s. net; subscription price 6s. net.) Volume V. of this most interesting and valuable series. Among the men are Andrew, the two Herods, James, John the Baptist, Matthew, Thomas, and others; while among the women are the Virgin Mary, Martha and Mary, and Mary Magdalene. Each of these volumes represents wonderfully wide research, and will be found of the utmost service to clergy and religious teachers generally.
- THE HISTORY OF THE TEN "LOST" TRIBES.** By David Baron. (*Morgan and Scott, Ltd.* is. net.) The Anglo-Israel theory has a charm for many people, but before making up one's mind it is just as well that consideration should be given to what is said on the other side. Mr. Baron's volume will well repay perusal. It examines the theory in the light of Scripture and history, and—refutes it.
- INTERCOMMUNION WITH THE EASTERN ORTHODOX CHURCH.** By the Rev. R. W. Burnie. (*S.P.C.K.* is. net.) A series of addresses on "The Schism between East and West and the Possible Healing" which have a special interest at this time. But Mr. Burnie's view-point is different from ours.
- THE VOYAGE OF LIFE.** By the Rev. Canon Ball. (*S.P.C.K.* is. 6d. net.) An exposition of the narrative of St. Paul's voyage towards Rome, as related in the Acts, with a direct application to the voyage of human life.
- LYRA CHRISIL.** By Alfred Ernest Knight. (*Morgan and Scott, Ltd.*) A volume of metrical musings on the life of our Lord, reverential in tone, spiritual in teaching, and restful in purpose.
- CHRIST AND THE CHURCH.** By the Rev. A. W. Robinson, D.D. (*S.P.C.K.* is. net.) A Sequel to "God and the World," and a welcome addition to that most useful series of evidential books drawn up at the instance of the Christian Evidence Society.
- THE ETHIOPIC LITURGY: ITS SOURCES, DEVELOPMENT, AND PRESENT FORM.** By the Rev. Samuel A. B. Mercer, Ph.D. (*A. R. Mowbray and Co., Ltd.*) The Hale Lectures for 1914-1915. An exhaustive treatise of great interest and value to all liturgical students.
- FATHER STANTON'S LAST SERMONS IN ST. ALBAN'S, HOLBORN.** Edited, with a Preface, by the Rev. E. F. Russell. (*Hodder and Stoughton.* 5s. net.) A collection of sermons specially reported on the initiative of Sir W. Robertson Nicoll. These sermons will repay the most careful perusal; they are a striking exposition of the mind—and the heart—of a great preacher who, with intense devotion to what are known as "Catholic principles," combined a strong love for the simplicity of the Gospel.