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very little, and I am more struck with the Romanism than the Catholicity of the system." The ecclesiastical "exterior," he adds, "is most repulsive." Nay, he was "half angry with Rome for looking so very like what Protestants describe it to be"!

In 1841, the project for establishing an Anglo-Prussian Bishopric at Jerusalem gave, says his Roman Catholic biographer, "the first serious shock to Mr. Hope's confidence in the Anglican Church." He did not think the Church of England should be termed "Protestant," but the Archbishop of Canterbury maintained the use of that word as applicable to our Reformed Church. Charges hostile to Tract XC, disturbed Mr. Hope; and he asked Mr. Newman what "Catholics" (he means, of course, Tractarians) ought to do; the answer being that "till truth is silenced," "Catholics" should only "contemplate the possibility" of leaving a Protestant Church, a Church, we must add, which is truly "Catholic" as well as Protestant. It is of organization, and of obedience to one man's will, rather than of truth and liberty as set forth in the Word of God, of the Church rather than of Christ, that these Tractarians were thinking. Mr. Newman's letter, towards the close of Vol. I, and his protest, will be read, we think, with something more than surprise by even High Churchmen who have not, as yet, studied the Tractarian literature of 1841-42.

We have now reached, in a brief summary of Mr. Hope's career, the end of Volume I. In the second Volume there are many matters, *e.g.*, some expressions in Mr. Gladstone's letters, on which we might well touch. But our space is limited. Mr. Hope married, as is well-known, Miss Lockhart, daughter of John Gibson Lockhart, and grand-daughter of Sir Walter Scott. Three years after his marriage he went over; his wife followed, to the deep and lasting regret of her father. Mr. Hope-Scott's second wife was Lady Victoria Howard. He was, of course, a thorough Vaticanist. A single step after the type of Montalembert he never took.

The work has an interest of its own, for it shows the attractions which the Church of Rome possesses for a certain class of minds, and it illustrates the consummate cleverness of the leaders of that organization in which Christian liberty, as commended in the New Testament, is—whether for the clergy or the laity—an absolute impossibility. Again, it shows how essentially Roman the Oxford movement really was. The biography is written, it must be remembered, by an earnest member of the Church of Rome. But its testimony, in this respect, is full enough and true. It is a melancholy book.

Short Notices.

Modern Criticism and Clement's Epistles to Virgins (first printed 1752), or Their Greek Version newly discovered in Antiochus Palæstinensis. By J. M. COTTERILL, author of *Peregrinus Proteus*. Edinburgh: T. and T. Clark. 1884. Pp. 127.

We must confess, at the outset, that we have not seen "*Peregrinus Proteus*," and so far are at a disadvantage in noticing the present volume, which contains references to the earlier work. But the treatise before us is sufficiently intelligible in itself. It is, to a considerable extent, an attack, often not very pleasing in tone, upon Dr. Lightfoot's edition of "*The*

Epistles of Clement." The pamphlet is a denunciation of modern criticism as represented by the Bishop of Durham; and the writings specially selected for animadversion are the edition of the Clementine Epistles and the articles on "Supernatural Religion" in the *Contemporary Review*. In his Introduction to the Epistle of Clement to the Corinthians, Dr. Lightfoot cites the Epistles to Virgins as being certainly not by Clement of Rome, but as being by a writer of the second century who was acquainted with the extant Epistle to the Corinthians. This false Clement is therefore a witness to the antiquity of the Epistle to the Corinthians. Mr. Cotterill claims to have demonstrated in this treatise that this supposed early witness is a very late one: that, instead of being a writer of the second century, the author of the Epistles to Virgins must at least be as late as the seventh. "The conclusion that these Epistles belong to the seventh century, at the earliest, is a sound one, and cannot be upset. We prefer to leave the question in this condition. The Epistles to Virgins are absolutely without value . . . They will not be quoted any more in illustration of the manners and customs of the primitive Church. They will not again be used to support the Canon of the New Testament." (p. 93).

The way in which the result is obtained is in the main by placing side by side passages from these Epistles and passages from the Homilies of Antiochus Palæstinensis, a voluminous writer of the seventh century, a monk of St. Saba near Jerusalem, who witnessed the capture of the holy city by Chosroes, A.D. 614. This comparison shows an amount of close similarity which cannot possibly be accidental. Either one copied from the other, or both copied from a third. No author from whom they could have copied being known, we fall back on the other hypothesis. It remains to discover which copied from which. "Everywhere the same phenomena are found, and it is manifest that the writer of the Epistles has filled out the language of the Homilies to suit his own purposes, and to give them that special tone which has seemed so ancient to editors and critics. It will not be forgotten that Antiochus borrowed from the same pages of Jerome as our writer, and independently of him, nor that the three versions of Ep. ii. on comparison suggest that Jerome's was the earliest, Antiochus's next in order, and our writer's third. We conclude, therefore, that the Epistles to Virgins were written after the Homilies" (p. 53).

Thus one of the witnesses to the antiquity and authenticity of Clement's Epistle to the Corinthians disappears. And readers of Mr. Cotterill's "Peregrinus Proteus" are aware that he disputes the authenticity of that Epistle. The position is repeated in the present tract. Mr. Cotterill contends that the writer of the Epistle to the Corinthians borrowed from the "Florilegium" of Stobæus as well as from Clement of Alexandria. If that be so, the writer cannot, of course, be Clement of Rome. But we are promised a separate treatise on this point, and may suspend our judgment until we have the whole case before us. Yet, many a student who accepts with a light heart the condemnation of the Epistles to Virgins, will feel a pang if what has hitherto been believed to be the earliest Christian document outside the New Testament, turns out to be a production of the third century. In the meantime, while thanking Mr. Cotterill for his immense industry, ingenuity and perseverance, we cannot but think that a little less arrogance of tone would make his writing neither less interesting nor less valuable. Nothing is gained in the long-run by speaking contemptuously of great men who may chance to have been caught tripping.

Christianus, a Story of Antioch; and other Poems. By H. C. G. MOULE, M.A., Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge. Cambridge: Deighton, Bell and Co.

This is a pleasing little volume, full of sweet and soothing strains. Mr. Moule, Principal of Ridley (worthy son of an honoured father!) is known as a scholar and theologian; many have read his Poems; and others will make acquaintance with him through this book as a writer of tender and thoughtful verse. "Christianus," a story of Antioch in the reign of Domitian, is very suggestive; the aged Christian says:

Not Zeno's goal of hope incites me now,
Nor Plato's, nor the doleful glooms I dread
Of Homer's Underworld, existence mere
Without emotion, everlasting cloud.
My Paradise is Christ.

A passage from some of the occasional pieces may here be quoted. The poem entitled "God's Acre" opens thus:

Come, let us pace the churchyard walks awhile,
The Day behind us in the solemn West
Goes glowing down, and on this ancient field,
Where fifty generations sleep entomb'd,
Throws many a purple shadow; tower and aisle
And trees and thronging head-stones o'er the green
Stretching long lines. Before us, smooth and pale,
The meadow-plains with many a shining stream
Lead eastward from the mill-pool at our feet,
To yon calm azure cloud of distant hills.
Fair English scene! but more to me than fair,
Each grove or bounding hedgerow, every glance
Of bright meanders through their rushy fringe
Answers my gaze as with the conscious smile
Of some known countenance dear. From dawn to noon
Of Life's long hours has that well-water'd vale,
Unaltered and unalterable still,
Greeted these eyes; the landscape of my birth.

Here is a modern George Herbert verse on *Heaven and Home*

What joys are lost, what hopes are given,
As through this death-struck world we roam!
We think awhile that Home is Heaven:
We learn at last that Heaven is Home.

The Gospel according to St. Mark, with Introduction, Notes, and Maps. By THOMAS M. LINDSAY, D.D., Professor of Divinity, Free Church College, Glasgow. Pp. 250. Edinburgh: T. and T. Clark.

This is a volume of Messrs. Clark's useful series, "Handbooks for Bible Classes, and for Students." Dr. Lindsay's notes are, as a rule, judicious, terse, and suggestive. But the note on xvi. 9-20 had been better, we think, if he had read Dean Burgon's masterly book. The Dean's argument, published some twelve years ago, has never been answered. What is the evidence? The last twelve verses of St. Mark's Gospel are attested by every one of the Versions, by every known Manuscript (except \aleph and B), by a mighty chorus of Fathers, and by the Tradition of the Church. This matter is of importance, and as, in the book before us, intended for Bible-classes, Jerome is quoted as against verses 9-20, we make no apology for quoting here the passage from the recent work of Dean Burgon, which shows the real state of the case:

"We naturally cast about," writes the Dean, "for some evidence that 'the members of the New Testament Company possess that mastery of

"the subject which alone could justify one of their number (Dr. Milligan) in asserting roundly that these twelve verses are '*not from the pen of St. Mark himself*;' ¹ and another (Dr. Roberts) in maintaining that 'the passage is *not the immediate production of St. Mark*.' ² Dr. Roberts assures us that :

"Eusebius, Gregory of Nyssa, Victor of Antioch, Severus of Antioch, Jerome, as well as other writers, especially Greeks, testify that these verses were not written by St. Mark, or not found in the best copies. ³

"Will the learned writer permit us to assure him in return that he is entirely mistaken? He is requested to believe that Gregory of Nyssa says nothing of the sort—*says nothing at all* concerning these verses; that Victor of Antioch vouches emphatically for their *genuineness*: that Severus does but copy, while Jerome does but translate, a few random expressions of Eusebius; and that Eusebius himself *nowhere* 'testifies that these verses were not written by St. Mark.' So far from it, Eusebius actually *quotes the verses*, quotes them as *genuine*. Dr. Roberts is further assured that there are no 'other writers,' whether Greek or Latin, who insinuate doubt concerning these verses. On the contrary, besides *both* the Latin, and *all the* Syriac—besides the Gothic and the *two* Egyptian versions—there exist four authorities of the second century, as many of the third, five of the fifth, four of the sixth, as many of the seventh—together with *at least ten* of the fourth ⁴ (*contemporaries therefore of codices B and N*), which actually *recognise* the verses in question. Now, when to *every known Manuscript but two* of bad character—besides *every ancient Version—some one-and-thirty Fathers* have been added, eighteen of whom must have used copies at least as old as either B or N—Dr. Roberts is assured that an amount of external authority has been accumulated which is simply impregnable in discussions of this nature. But the significance of a single feature of the Lectionary, of which up to this point nothing has been said, is alone sufficient to determine the controversy. We refer to the fact that in *every part of Eastern Christendom* these same twelve verses—neither more nor less—have been from the earliest recorded period, and still are, *a proper lesson both for the Easter season and for Ascension Day*.'—('Revision Revised,' p. 40.)

Perfecting Holiness. By the Rev. E. L. CUTTS, B.A., D.D. Author of "Pastoral Counsels," etc. Pp. 90. Society for Promoting Christian Knowledge.

This is an eminently suggestive and practical work. Dr. Cutts writes on self-knowledge, thoughts, imagination, habit, self-control, and so forth, and in every subject he writes to the point. Two or three passages are rather dry; but for self-examination in earnest, and thorough searching of heart, most readers perhaps will find the book really helpful. We agree with a remark in the introduction on two great faults of the preaching of the present day: first, there is not enough systematic elementary teaching in it; and second, it deals too exclusively with the science of theology, and too little with the art of holy living. A "rousing" sermon of thirty minutes, earnest and orthodox, may teach almost nothing about

¹ "Words of the New Testament," p. 193.

² "Companion to the Revised Version," p. 63.

³ Ibid. p. 62.

⁴ Viz. Eusebius, Macarius Magnes, Aphraates, Didymus, the Syriac "Acts of the App.," Epiphanius, Ambrose, Chrysostom, Jerome, Augustine. It happens that the disputation of Macarius Magnes (A.D. 300-350) with a heathen philosopher, which has recently come to light, contains an elaborate discussion of St. Mark xvi. 17, 18. Add the curious story related by the author of the "Pascal Chronicle" (A.D. 628), hitherto overlooked.

a "godly, righteous, and sober life;" and as to the too common cast of fifteen minutes essay-sermons, vague and vapid, with scarcely a reference to the Holy Ghost, what can be expected from them? Even among those who have written recently of the higher spiritual life, there is not always a carefulness to bring out the true teaching of Scripture; such passages, *e.g.*, as "*follow (a strong word) holiness*" (sanctification), Heb. xii. 14, seem sometimes to be set aside. But for believers in general, no doubt, the great need is to examine habits and tempers, as to home life, business, recreation, etc. Religious feeling, whether in members of a "High" or a "Low" Church congregation, is oftentimes mere feeling; it is easy to be satisfied with sentiment. The terse phrase of the Scottish Catechism, "*Man's chief end is to glorify God*," is well worth quoting in an age which, whether the critic be orthodox or the reverse, is apt to criticise a Christian according to his conduct. Teachers anyhow ought to teach; and they should be careful to teach in proportion. Such Scriptures as "Perfecting holiness in the fear of God" cannot in anywise be ignored without injury and loss. At the same time they should point followers after sanctification to the Lord Jesus Christ; and in expounding such Scriptures as "There is forgiveness with Thee, that Thou mayest be feared," to give a caution against servile or legal fear. Affection is afraid of giving offence.

In the chapter on "Conscience" our author quotes a saying of Dr. Newman's, that "What an Englishman calls his conscience is his self-will;" but, in the same passage, he remarks that "*superstition warps the conscience perhaps more frequently and unexpectedly than any other cause*," and this is a fair reply to the learned Romanist's.

Joy in Sorrow. By SARAH GERALDINE STOCK. Pp. 55. J. F. Shaw and Co.

We are glad to invite attention to this tiny volume. Full of good thoughts, it is a gentle teacher; and in many a circle of trial and bereavement it will do a gracious work. The tone is one of hope, and answers well to the title "*Joy in Sorrow*." From the verses "*One Less at Home*" we quote the opening lines:

One less at home!
The charmed circle broken—a dear face
Missed day by day from its accustomed place;
But cleansed, and saved, and perfected by grace,
One more in Heaven!

From "*Left Behind*" we make three extracts:

There is no halting in our life,
And as we onward tread,
Farther we seem to pass away
From our beloved dead.
* * * * *

Time leaves them in their calm repose,
While us he onward bears,
And ever still the distance grows
That parts our life from theirs.
* * * * *

But when we reach the heavenly shore,
Most surely we shall find
That it was *they* who went before,
And *we* who stayed behind.

The Morning Song. A Ninefold Praise of Love. By J. W. PITCHFORD. Elliot Stock.

This is a handsome gift-book; as to printing, paper, and cover, delightful. The Song of Earth's Beauty, of Life, of Sorrow, of Human

Life, of the Past, of Incarnate Love, of Love's Triumph, of the Militant Host, and the Requiem Song make up the "ninefold praise." The author shows no small measure of poetic grace and power, and the tone is gratefully reverent, while much of the exposition is suggestive and soothing. It is with his descriptions of Nature that we are especially pleased, but there is so much that is good in every passage that we are glad to commend the dainty volume. The following picture is pretty and real :

The summer sunlight broods in holy calm
 Broad o'er the land ; the whispering summer breeze
 Quivers with mellow peals of Sabbath bells
 Ringing from ivied towers, 'mid village elms,
 O'er field and wood, from hill-slope, vales remote
 Where but the tinkle of the sheep-bell sounds
 In cawing quiet of the country morn ;
 Brown homesteads buried 'mid their orchard trees
 Around the village church ; beloved fane !
 Lichened and gray, made sacred by the hopes
 And prayers of generations.

Evangelical Truth : what it is, its Limitations, its Protests, and its Difficulties. A Paper read at Liverpool on November 15, 1883, before the North-Western Union of Evangelical Churchmen. By the Rev. CHARLES D. BELL, D.D., Rector of Cheltenham, and Hon. Canon of Carlisle. Nisbet and Co.

The conference before which this paper was read requested that it might be published : and they will take care, no doubt, that it shall be widely circulated. Canon Bell, to whose graceful pen *THE CHURCHMAN* has been much indebted, always writes with power. The close of this paper breathes spirituality, counselling trustfulness, study, self-denial, meditation and restfulness of a quiet mind. One passage may be quoted :

Met, as we are, by the difficulties of secularism on the one hand and the love of a sensuous ceremonial on the other, it cannot be too urgently insisted that our strength lies in our steadfast witness to the truth, and in the power of the Holy Ghost. Our Church's strength does not lie in its historic succession from the Apostles, however unbroken ; nor in its creeds, however Scriptural or however hallowed by the memory of ages ; nor in its ministry, however learned ; nor in our recognition and patronage by the powers that be. A Church may have all these, and yet, like the Apostolic Church of Sardis, have "only a name to live while it is dead." It may be apostolic in succession, and not in spirit ; its creeds may be only cold putrefactions of orthodox truths ; its ritual but the garish ceremonies that swathe a corpse ; and its ministry be but as the lifeless finger-post which points to a road where itself does neither lead nor follow. What the Church must have, if God is to be glorified, Christ exalted, sinners saved, and the whole body edified, is the constant, realized, living, indwelling power of the Holy Ghost.

Some Quiet Lenten Thoughts. By T. B. DOVER, Vicar of St. Agnes, Kennington Park. With a Preface by E. KING, D.D., Professor of Pastoral Theology, Oxford. W. Swan-Sonnenschein and Co. 1884.

The key-note of this little book is sounded in the following sentences on Maundy Thursday and "the first Christian Altar." (We print the sentences exactly as they are printed in the book.)

The great act of the Lord's Passion was already begun ; the word used is, "This is My Body Which is being given," "My Blood Which is being shed." The Holy Eucharist was thus linked on to the one great Oblation, which whilst it was finished on Calvary, is ever represented on High before the golden Altar, whilst we gratefully offer it day by day on earth, "ye do show the Lord's death till He come" (1 Cor. ii. 26).

The Psalter Pointed for Chanting. By the late Dr. STEPHEN ELVEY, Organist of New College and Choragus to the University of Oxford. Parker and Co.

This admirable and masterly work cost its author an amount of labour and study which to many would seem almost incredible. The difficulties to be encountered in such an undertaking are greater than may be imagined, but some idea may be formed of the magnitude of the task when we state that the talented author devoted over seven years to its preparation, and had such a grasp of his subject that he could tell anyone the position of important words in every verse, viz., whether they occurred in reciting note or the metrical part of the chant.

We most cordially invite all students of Church music—indeed, all devout Churchmen—carefully to read the very able and instructive Preface and explanatory directions to this work. We have never read a more perfect exposition of the method and spirit which should animate the choral rendering of these inspired Hymns of Praise. We can most heartily commend this arrangement of the Psalter to all those, and thanks be to God there are many now, who rejoice in aiding, so far as in them lies, in the endeavour to make our services as suitable as our weak powers will allow to the great Object of our adoration.

We hear that this Psalter has given the greatest satisfaction; choirs can easily go together, and the listeners are never pained with any wrong accent of the words. We have heard chanting from it in many village churches—indeed the writer of this notice was recently present at a village church in Lincolnshire where the Psalms were chanted more correctly than they often are where we might expect far greater ability and precision.

We feel confident that the universal adoption of Dr. Stephen Elvey's pointing would greatly tend to a more intelligent and reverential enunciation of the Psalms, and consequently help to obviate that carelessness and irreverence which so frequently mars the rendering of our choirs.

! Mus. Doc.

The Day of Pentecost; or the Story of Whitsuntide. By the author of "The Week before the Crucifixion," etc.

We have much pleasure in inviting attention to this valuable little volume. It has obviously been written with much care, and it is ably written; as well for its close following of Scripture as for its spirituality of tone it will prove an edifying manual. On page 89 it might be well for some readers to put a comma after "the Lord," before "and Giver of Life." Several companion little books or tractates by the same author, "The Story of Christmas," "The Story of Easter," have been warmly commended in this magazine.

Christ the First and the Last. By the late Rev. T. D. HARFORD-BATTERSBY, M.A., Vicar of St. John's, Keswick, and Honorary Canon of Carlisle. Hodder and Stoughton. 1884.

The sermons in this volume, preached within the last ten years, a prefatory note tells us, "have been selected as representative of the mature thoughts of the writer. They were not intended for publication, and consequently they appear as they were delivered, without having had the advantage of the author's corrections." There are twenty sermons, such as "Behold the Man," "Pray Without Ceasing," "Living for Christ," "Despondency Corrected." For Canon Harford-Battersby we had the most sincere respect and regard; he was a man of a humble and prayerful spirit, living near to Christ.

Reflections in Palestine. 1883. By CHARLES GEORGE GORDON. Pp. 120. Macmillan and Co. 1884.

Such is the interest taken in General Gordon that this book is sure to be read by a large number of persons. No man perhaps, at the present time, occupies so much of English thought as Gordon. Not merely in England, but in other countries, he is prominent; and books about him are eagerly sought. But for those who profess and call themselves Christians, his *Reflections in the Holy Land* must have a particular interest. Before such a book just now a critic may cease to be critical. For ourselves, we will merely remark that part of the reflections are "Topographical," and part "Religious," and that the General hopes his little book may awaken new thoughts, and stir a spirit of faithful investigation. We heartily join in this whole-hearted hero's prayer, "May God be glorified."

Memoir of Captain Prescott W. Stephens, R.N. By B. A. HEYWOOD, M.A., Trinity College, Cambridge; author of "A Vacation Tour at the Antipodes," etc. Pp. 300. Nisbet and Co. 1884.

This is a thoroughly good and readable book, just the sort of biography which we are always glad to recommend. Anything written by Mr. Heywood is sure to be not only sound, but of sense and judgment; and in the life of an active Captain in the Royal Navy—an earnest Christian of the simple Gospel type—there was sure to be a good deal which will attract the general reader. The Memoir is dedicated to the officers and crew late of H.M.S. *Thetis*, and to Admirals Stirling and Lyons, and to the Pacific Squadron of the years 1879-82. It begins with the Baltic blockade in 1855; it shows us work on the East Coast of Africa, and in the Chinese War, and on the *Alkbar* Reformatory School ship; it has a chapter on the Ashantee War; it tells us of the South American Missionary Society (including mission-work at Beckenham, full of interest), and it shows us the *Thetis* voyaging in the Pacific, with sketches of Peru, Pitcairn Island, etc. Open the book where one may, some passage of bright, manly, affectionate enterprise is sure to catch the eye. We refrain from quotation, and add only that the volume is printed in delightfully clear type, and has illustrations and good maps.

The Guild of Good Life. A narrative of domestic health and economy. By BENJAMIN WARD RICHARDSON, M.D., F.R.S. Pp. 197. Society for Promoting Christian Knowledge.

This is a volume of "The People's Library." At the request of the editorial secretary of the S.P.C.K., Dr. Richardson undertook to write the book in such a form as might be specially attractive to working men and women. The Society shadowed forth in these pages, purely ideal, might become, Dr. Richardson thinks, a working organization in every part of the country, teaching in "thrift coffee-houses" and elsewhere, wholesome truths about clean linen, economy, temperance, and so forth. On every page one meets with a practical suggestion, or a noteworthy fact. Here is a fact from the chapter on "Care for the Young":

A little baby was brought into the hospital with one of its toes nearly off. It was found by the doctor that a long hair, probably from the head of the mother, had, by accident, got wrapt once or twice round the toe; and that had been sufficient to cut quite through the toe and cause the loss of it.

Family Readings on the Gospel according to St. Luke. Consisting of short consecutive portions, comprising the whole Gospel, with a simple exposition, for daily use in Christian households. By Rev. FRANCIS BOURDILLON, M.A., Vicar of Old Warden, Beds. R.T.S.

The esteemed author's books are so well known that we need hardly say more than that the present seems to us one of the best.

Influence of Mind on Mind. By JOHN BATE. T. Woolmer, 66, Paternoster Row.

To state without prolixity, but with abundant examples and sound judgment, the Influence of Human Mind on Human Mind, of the Divine Mind on Human Mind, and of the Human Mind on Mind Divine, is no small task: this task the author, a Wesleyan minister we think, has well performed.

In the chapter on "Books" we are made familiar with good writers, their varieties of style, and though we wish that more of the great works were quoted from, the battle of books is amusing and helpful. The examples of "Conversation," advantages and influences in the conflict of opinions, remind us of sitting amidst those who converse, and noticing the influence of thought on thought, as light and power are quickened by intercourse—whether of agreement or difference. To be great in talk is worlds apart from talking greatly, and a fair study for useful and amusing speech is found in a few pages. "Public Speaking," "Education," "Music," "Arts," "The Newspaper," are variously set forth, with those differences which ensure success or lead to failure. No one can read any of these chapters without gathering instruction. They afford him who would address young men, or give lectures, sensible and agreeable examples.

The second part, "Influence of Divine Mind on Human Mind," is copiously illustrated by well-chosen incidents and quotations. The vast range of subjects, "Material Creation," "The Scriptures," "Jesus Christ," "The Holy Spirit," "Preaching," "Angels," "Disembodied Spirits," "Dreams," "Visions," "Satanic Influence," are dealt with, if not so that genius sparkles, yet so that common-sense is always at work on our behalf. This part is full of good material for all who would teach. It is a storehouse of things new and old. The evident painstaking, the large amount of reading, though too much of one school, the sustained thought, merit great praise. The trashy stuff and hasty slipshod style of much that is now printed, make welcome good honest work like this: we can take it up again and again.

The third part, "Influence of Human Mind on Divine Mind," contains several chapters on prayer. It is not the ablest part of the book; but the common-sense marking other parts is also here conspicuous. Objections to prayer are fairly stated and sufficiently answered.

The Parable of the Lock and Key. By the Rev. EDWARD HUNTINGFORD, D.C.L., Vicar of St. Saviour's, Valley End, Chobham, late Fellow of New College, Oxford. Author of "The Apocalypse with a Commentary," and other works. London: Bickers and Son, 1, Leicester Square, W.C.

The Bishop of Winchester, we observe, has written of Dr. Huntingford's works as "thoughtful, able, and free from rashness or over-confidence." The present pamphlet, on the Divine plan—"The key is Christ; the lock is Prophecy"—answers well to this description.

Thoughts and Characters. Selections from the writings of the author of "The Schönberg-Cotta Family." By A FRIEND. S.P.C.K.

Many admirers of the various writings of the gifted author of "The Schönberg-Cotta Family" will be pleased to be informed of this "Selection." There are "Historical Characters," "Historical Scenes and Reflections," "Nature and Art," "Spiritual Life," and other chapters. The book is printed in large clear type.

The Law of the Ten Words. By J. OSWALD DYKES, D.D. Pp. 235. Hodder and Stoughton.

This is a good volume of the "Household Library of Exposition." Dr. Dykes is known as a sound and a suggestive writer.

Hours with the Bible. From the exile to Malachi, with the contemporary prophets. By CUNNINGHAM GEIKIE, D.D., Vicar of St. Mary Magdalene, Barnstaple, Devon. Hodder and Stoughton.

With this volume the Old Testament series of "Hours with the Bible" is complete. Of Dr. Geikie's erudition and ability it is not necessary now to write one word. What a pity that a divine of so high a standard, whose pen might avail so much, should be left in a benefice with an income of the smallest, but with a large population. To this interesting and important series we shall return.

The Life and Letters of Elizabeth Prentiss. By Rev. G. L. PRENTISS, D.D. With steel portrait and five illustrations. Fourth thousand. Pp. 560. Hodder and Stoughton.

A very interesting memoir—mainly an autobiography. Like "Stepping Heavenwards," it will be welcomed into Christian homes on both sides the Atlantic, and prove a blessing to many. Elizabeth Payson was born in 1818; she married the Rev. G. L. Prentiss in 1845, and entered into rest in 1878. "Stepping Heavenwards" was published in 1872.

The Communicant's Daily Help. Thoughts for daily prayer, and hints for daily life. By WALTER ABBOTT, M.A., Vicar of Paddington. S.P.C.K.

We strongly recommend this *multum in parvo*; a tiny book, full of good and useful matter. It was prepared originally for the members of St. James's Paddington Communicants' Union. Its notes are these two: (1) suggesting thoughts for daily prayer; (2) fostering sympathy and intercession. Thoroughly evangelical, it breathes a sound Church of England spirit.

Waiting is the title of a two-paged leaflet, suggestive verses by Miss MARY B. WHITING, suitable for circulation (may be had from Rev. J. B. Whiting, St. Luke's Vicarage, Ramsgate). We quote the last verse:

And so I took my lesson,
And I learn it day by day.
Though the hours be long, and my foes be strong,
Yet still I wait and pray;
For when He comes in the evening,
And holds out His arms to bless,
And questions low if my task I know,
I would answer, "Master, yes!"

Colonist's Handbooks, No. 6 (S.P.C.K.) is on New Zealand.

The fourth volume of "By-paths of Bible Knowledge," an attractive series published by the Religious Tract Society, is *Recent Discoveries on the Temple Hill at Jerusalem*, by the Rev. J. KING, M.A., authorised Lecturer to the Palestine Exploration Fund, and a good volume it is. We recently commended Mr. King's "Cleopatra's Needle."

A thoughtful and very readable little book, with illustrations, is *The Mirage of Life* (R.T.S.); short chapters, the Statesman, the Poet, the Beauty, etc. Brummel, asked what was a fair annual allowance to a young man for clothes, answered "£800 a year may do, with strict economy."

An admirable tractate by the Rev. L. B. WHITE, D.D., *The Testimony of Christ to the Old Testament Scripture* (R.T.S.), is likely to be useful. Written by so sound a divine as Dr. Borrett White it needs in these pages not a word of recommendation.

We are pleased to recommend *Notes of Lessons on St. Matthew's Gospel*, by G. M. TAIT (C.S.S. Institute).

The Wycliffe Quincentenary Commemoration has brought out several books, treatises and pamphlets, new and old.—The *Life and Times of Wycliffe*, “the Morning Star of the Reformation,” published by the Religious Tract Society, is a readable book, with illustrations, suitable for general use. From the same Society we have received *Wycliffe Anecdotes*, “Incidents and characteristics from the life of the great English Reformer,” by SAMUEL G. GREEN, D.D. With this book we are greatly pleased; it is short but full, and to the point. On the title-page is a quotation from the work of Professor Montagu Burrows: “To Wiclif we owe more than to any one person who can be mentioned—our ENGLISH LANGUAGE, our ENGLISH BIBLE, and our REFORMED RELIGION.” As to the Reformer’s name, for ourselves, we hold with Wycliffe or Wyclif, rather than Wiclif; but there are fifteen or twenty ways of spelling the name. John of Wyclif was, perhaps, the proper form. It is a pity that Lechler’s excellent work, with Lorimer’s notes, is now out of print, for the Leipsic Professor’s biography is at once highly interesting and informing. Lechler gives *Wiclif*. — *Wiclif and Hus*, from the German of Professor LOSERTH, is a volume of 360 pages. (Hodder and Stoughton.) Students will find it just now particularly helpful. We may hereafter notice this work with somewhat of fulness; but at present it may suffice to state that Book I. treats of “Wiclifism in Bohemia, down to the time of its condemnation by the Council of Constance,” while Book II. gives “Wiclifism in the writings of Hus.”—An excellent little volume by Miss HOLT, we very heartily recommend, *John de Wycliffe*, (John F. Shaw and Co.): clear, full, and good all through.

THE MONTH.

THE division on the Vote of Censure—303 to 275—showed a great defection in the Ministerial ranks.¹ Mr. Forster and Mr. Goschen spoke against the Government. The speech of Lord Randolph Churchill was, perhaps, second to none, in point and effect. In commenting on the debate, the *Guardian* says: “General Gordon should not have been sent, or should not have been deserted.”

By 238 to 127, we regret to record, the House of Commons adopted a resolution in favour of altering the law relating to marriage with a deceased wife’s sister.

The ceremony of unveiling the statue of Tyndale was performed by Lord Shaftesbury.

Canon Boyd Carpenter, we right gladly note, has been offered, and has accepted, the Bishopric of Ripon. An eloquent and really suggestive speaker and preacher, with generous sympathies, he will win his way in Yorkshire, and do much for the Church.

At the anniversary of the Church Sunday-School Institute, the chief speakers were the Chairman (the Bishop of Lichfield),

¹ Sir M. Hicks-Beach moved “That this House regrets to find that the course pursued by her Majesty’s Government has not tended to promote the success of General Gordon’s mission, and that even such steps as may be necessary to secure his personal safety are still delayed.”