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

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

THE  
CHURCHMAN

*A Monthly Magazine*

*CONDUCTED BY CLERGYMEN AND LAYMEN  
OF THE CHURCH OF ENGLAND*



VOL. XI.



LONDON  
ELLIOT STOCK, 62, PATERNOSTER ROW  
1885

world of sense ; it cannot make the perception of blueness to be something else. Nor can it lay down laws as regards the spiritual world ; it cannot alter spiritual facts. But this is too large a subject to be treated here.

The lecture ends with one of the many noble passages in which the book abounds, showing how full the soul of the author is of intense belief in God and in holiness, and which, even if my criticisms of certain positions be just—and I am quite willing to believe I am mistaken—justify me in recommending it as worthy of the most careful, respectful, and sympathetic study.

C. LLOYD ENGSTRÖM.

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## Short Notices.

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*Essays, chiefly on Questions of Church and State, from 1850 to 1870.* By A. P. STANLEY, D.D., late Dean of Westminster. New edition. John Murray.

MANY thoughtful Churchmen will be glad to make themselves acquainted, through a new edition (a cheap and handy volume), with Dean Stanley's Essays on Church and State ; and many who have already read them—all, or some of them—will find it a pleasure to attempt them now. Whatever else may be said of them, these two notes at least will be admitted : first, they are rich in bits of curious information and apt quotations ; second, they are eminently "readable." The Essays were collected and republished in 1870. First comes "The Gorham Controversy," *Edinburgh Review* (1850) ; *E. R.* articles on "Essays and Reviews" and "Ritualism," *Contemporary Review* papers, speeches in Convocation, and so forth, come after. The leading thought of the Essays is—"to maintain the advantages which flow from the Church as a national institution, comprehending the largest variety of religious life which it is possible practically to comprehend, and claiming the utmost elasticity which the 'will of our Lord Jesus Christ and the order of this realm' will permit" (Preface, p. vi.). The characteristics of the highly cultured author's writings—he was more truly a scholar than a divine—are so well known that criticism in the present notice seems needless.

We may quote some sentences from two or three of the leading Essays. Thus, in "The Gorham Controversy" we read :

In answer to the clamour against the anomaly of submitting spiritual causes to the judgment of a court of laymen, it is enough to reply that this anomaly, if anomaly it be, is the direct consequence of that theory—or, to speak more correctly, of that constitution of the relations of Church and State which has been the especial object of the praise of Cranmer, and Hooker, and Selden, and Burke, and Coleridge, and Arnold.

The judgment itself, wrote Mr. Stanley, is the best justification of the tribunal. "The correctness of the judgment may be left to fall or stand by its own merits. Its mode of procedure has been admirably vindicated by Archdeacon Hare. Its arguments have been triumphantly defended by Mr. Goode. Its conclusion has received, from the honourable confession of Mr. Maskell, a testimony in its favour which leaves nothing

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<sup>1</sup> From the Ordination Service.

more to be added." We may here remark that in 1850 the Rev. W. Maskell "went over" to Rome; and that in 1855 Mr. Mozley affirmed the justice of the Gorham judgment, although his masterly defence of the principle of that judgment was not published till later. Again, the *Edinburgh* writer, referring to the rival schools, "in this particular instance the ideal of Jewell, and Usher, and Bedell, and Leighton, and Wilberforce, and Sumner," went on to say :

Had the advocates of the High Church view of baptism during the last generation succeeded in expelling their Evangelical opponents from the Church as summarily as their modern representatives desire to expel the same opponents now, it may well be asked by what means (humanly speaking) the religious life of the Establishment could have been preserved. Had the same test been enforced fifty years ago which so many are labouring to enforce now, it is enough to say that it would have driven from the Church (to mention two names only out of hundreds) Wilberforce and Simeon.

Writing in 1867 upon Ritualism, the Dean, after referring to the vast wave of antiquarian, artistic, architectural, romantic sentiment which has passed over the whole of Europe, points to the "issues of true importance." First, disobedience to constituted authorities. This is an evil which in point of fact, he says, might arise equally from either of the two main portions of the ecclesiastical world :

A Puritan clergyman might create a disorder by suddenly wearing a black gown when his congregation had been accustomed to a surplice; or by removing the Communion Table, in strict conformity with the rubric, from the chancel into the body of the fabric, in accordance with the undoubted law of the Church—with its unquestioned practice from Ridley to Laud. But it has rarely been by this school of the clergy that the episcopal authority has been set at nought. It has been reserved for those by whom the Bishops are professedly regarded as the successors of the Apostles, as the one evidence of a true Church, to treat them with a contempt and a defiance altogether peculiar to themselves. No Dissenter or Presbyterian has ever lavished on the episcopal order fouler language than that which is weekly poured forth by the organs of the Ritualist party against those whom they theoretically regard as the oracles of the Christian Church. And in like manner, though less frequently, the congregations or the leading persons in the congregations are ignored when their wishes come into conflict with the desire of the clergyman, perhaps instigated by a few hot-headed youths from his own or other parishes, to introduce ceremonies which cannot by any possibility be edifying except to those who sympathize with them.

Dr. Stanley, pointing out other evils, refers to their repudiation of that joint action of Church and State, that subordination of the clerical power to the supremacy of law which forms the crowning characteristic of the English Reformation :

This inspired the greatest work of English theology—the "Ecclesiastical Polity" of Richard Hooker—from end to end breathing into it his noble description of the dignity of law, his fine sense of the intrinsic indifference of ecclesiastical forms, his elaborate—perhaps too elaborate—delineation of the identity of the Christian Commonwealth with the Christian Church. This was the ruling thought of the grave good sense of Selden, of much of the high political philosophy of Burke, and of the religious philosophy of Coleridge. This was the vision which to realize both in practice and in speculation was to Arnold "that great work"—to use his own words on the last evening of his life—at which he would fain have done something before the night cometh, if he might be permitted to take part in it.

*Memoir of Benjamin Lord Bloomfield, G.C.B., G.C.H.* Edited by GEORGINA LADY BLOOMFIELD. Two vols. Chapman and Hall.

Some two years ago we reviewed [CHURCHMAN, vol. vii., p. 425] Lady Bloomfield's "Reminiscences of Court and Diplomatic Life," interesting and amusing volumes. John, second Lord Bloomfield, resided at St.

Petersburg, as British Ambassador, from 1845 to 1850, and during the Crimean War at Berlin. Lady Bloomfield's "Reminiscences" were, as we have said, very readable. The volumes before us form a Memoir of Benjamin, first Lord Bloomfield. Of the extracts from the letters and the diary, some are interesting sketches of life at the Swedish Court and in Russia. In an appendix appear some quotations from sermons, and from letters on religious subjects, mostly dated Stockholm, 1832; and these portions of the Memoir, for many of our readers, will have a peculiar interest. On one occasion, we observe, the King (Bernadotte) told the Ambassador that when, in his early career, he was associated with Fouché, Barras and others, his constant advice was to *attack England through Ireland*. In 1828, the Ambassador records the death of H.R.H. the Princess Albertina, "sister of the late King of Sweden, Charles XIII," and the only member of the great Vasa family residing in Sweden. Here is an extract from the diary, May 11th, 1826, describing the ceremony at the christening of the Crown Prince's boy, heir to the throne, born on the 3rd :

We were placed in the tribune provided for the Corps Diplomatique, and saw perfectly. The procession passed through the open quadrangle, Her Majesty, supported by the two eldest Excellencies, carrying the infant. The dish upon which the child was placed being of silver, the fatigue of carrying it must have been great. The whole ceremony was very fine—an immense assemblage—and the Knights of the Seraphim (the Garter of Sweden) in grand costume gave a great effect to the whole scene. At the Altar there was an Archbishop and three Bishops magnificently robed. A long service was read, and the baby was brought to the Altar, where he was christened Charles Louis Eugène, and afterwards invested with the Order of the Seraphim. The ceremony lasted two hours, and for us who did not understand the language was not interesting. The ladies were finely dressed, excepting jewels, in which they were not rich; but it is astonishing how with their small means they manage to make so much show. When the procession began to move after the ceremony there were three flourishes of trumpets and three cheers, and then a herald proclaimed the names of the young Christian; and there were volleys of musketry and cannon. When the chapel was cleared we were taken to the Princess Royal's apartment, and allowed to see the child, who was placed in Charles XII.'s cradle, which was of carved wood gilt, swinging between two standards of the same style—nothing remarkable, except its having contained that renowned hero. The child was dressed in a robe of silver llama, like the costumes of the Knights of the Seraphim. The little fellow gave only one halloo, but that was a loud one.

*Madagascar: its History and People.* By the Rev. HENRY W. LITTLE (some years Missionary in East Madagascar). With a Map. Pp. 350. W. Blackwood and Sons, Edinburgh and London.

This is a timely volume. Its object, Mr. Little tells us, is twofold: 1st, to give a sketch of Malagasy history, with a description of habits, customs, and natural history; 2nd, to create an interest in "a small and insular but progressive and worthy people, who are at the present time passing through a great national crisis," which will, one must hope, "act as a stimulus to fresh efforts for self-improvement and judicious domestic reform." Mr. Little resided at Andévoranto, an important town, the ancient capital of the once powerful Betsimisaraka tribe, on the east coast of the island. He went out in 1874, commissioned to labour amongst that tribe, "in connection with work of an educational and industrial character," which had been inaugurated "by some English societies." His book is dedicated to Rainilaiarivóny, Prime Minister and Commander-in-chief. Family names being unknown in Madagascar, persons are usually known as the "son of" or "father of" others. Rainilaiarivóny, for example, only means the father of Laiarivóny. Here is Mr. Little's description of the chief Minister :

He is virtually the supreme authority in the island, though not so nominally. He is a man of untiring energy and devotion to his country. . . . He is never familiar, but very genial, easy in manner, intelligent in appearance and address, quick in reply, and untiring in questioning his visitors, yet without rudeness or presumption in any way. He is of short stature, spare figure, has grey hair, a keen eye, and martial bearing.

He was dressed, it appears, in handsome European clothing. Unless by some combination of the anti-foreigner and highly conservative parties his power shall be overthrown, he seems likely to be of very great service to his country. Mr. Little is in favour of a Hova supremacy over the entire island, and he writes warmly of the Hovas.

We cannot read without shame his Excellency's complaint as to the forcible importation of rum. The sale of intoxicants by white traders is debasing the people; and yet the British Government will not permit the Hova authorities to prohibit this traffic. The same vessels which take over the cases of Bibles and parties of Missionaries in their cabins, are generally well freighted with casks of rum in their holds.

Crocodiles are all too common in Madagascar. Mr. Little records a fight between a wild boar and one of these huge and hideous brutes: "The boar was approaching some shallow water, and the crocodile drew near to see him. The boar saw the crocodile and accepted the battle, which soon waxed fast and furious. The boar ripped up the stomach of the crocodile with his terrible snout, but the reptile succeeded in dragging the boar into deep water and drowning him. The dead bodies of both came to the surface, and were secured by the natives, who preserved their heads." Mr. Little mentions a bird of the cormorant type, who acts as sentinel over the sleeping crocodile, being perched on its head or back. On the approach of danger the bird utters a peculiar cry, which acts as a signal to the startled beast, for it immediately glides off the rock and sinks beneath the surface of the water.

*The Profitableness of the Old Testament Scriptures.* A Treatise founded on 2 Tim. iii. 16, 17. By W. A. BARTLETT, M.A., Vicar of Wisborough. Pp. 320. Rivingtons. 1884.

This book is worth reading. It is deeply earnest and reverential. Many of the quotations are apt, and Mr. Bartlett does good service in striving to show the true practical value of the Old Testament. But we cannot agree with him in absolutely limiting St. Paul's references to the Scriptures (sacred writings) of the Old Testament. If it be granted that in verse sixteen St. Paul made no allusion to Apostolic Epistles, or to other Christian Scriptures—i.e., was not consciously comprehending them—yet we must hold that the purpose of Inspiration covers the Scriptures of the New Testament. At an early date—probably when St. Paul wrote—the Church read several "Scriptures"—records of our Lord's Ministry and utterances of Christian Prophets. St. Paul distinguishes—so to say—between these "Scriptures," and the Holy Ghost teaches the Catholic Church hereby—πᾶσα γραφὴ θεόπνευστος.

In spite of Mr. Bartlett's remarks in his Preface, we think that *teaching* is better than *doctrine* (διδασκαλία). Certainly, "teaching" is supported by authority. The Pauline usage of the word should be borne in mind.

Again. We differ as to the rendering and exposition of *ιπανόρθωσις*. The Greek word, says Mr. Bartlett, "is accurately rendered by the English word 'correction.'" But this does not help us much, for the English word *correction* has two meanings; first, pointing out an error; second, inflicting punishment. Now Mr. Bartlett, in explaining *ιπανόρθωσις*, takes not the first, but the second; it is chastisement, punishment,

he says ; suffering intended to be remedial. Yet the definition of the Greek word in its literal meaning, which he gives, viz., " *setting straight* that which had become bent," might have led him to the Pauline meaning, *setting-to-rights*. Bengel precisely renders, " recalls a man from wrong to right" (*ad rectitudinem*). Bishop Ellicott also explains—restoration to a previous and better state.

The fourth word, *discipline*, *παιδεία*, also, as we think, suffers from a lack of expository clearness and precision. The author quotes Butler as to "instruction," and then remarks that he prefers "discipline" to "instruction" because the latter would imply that it was the work of the Master-builder only. This seems doubtful ; but let it pass. Why, one asks, does not Mr. Bartlett notice the *την*? The article here surely is important. St. Paul says that Scripture is profitable *πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ*, for "discipline which is in righteousness." Yet Mr. Bartlett says that "the phrase implies a gradual training . . . resulting in righteousness." And in a footnote he explains that *δικαιοσύνη*, righteousness, is the work of the *δικαος*. All this, to say the least, isn't very clear. The first paragraph of his exposition of "discipline through the Scriptures," oddly enough, is occupied with a picture, "The Communion of St. Jerome," in the Vatican at Rome—dying Jerome gazing at the consecrated Host !

If we take the four words in this deeply-interesting passage—take them in their true meaning and due order, we see how suggestive and forcible the passage is : " *Holy Scripture is profitable for teaching* (it gives information and expounds), *for reproof* (it convinces of sin), *for setting-to-rights* (it corrects the believer's mistakes ; it restores and rightens), *and for that training* (instruction, discipline, upbringing) *which is in righteousness.*"

On page 242 is a quotation from Mr. Baring-Gould's "Mystery of Suffering," a book with which we are not acquainted. The quotation opens thus : " It would seem that no human suffering is in vain. It all serves to fill a great crucible whence issues pure gold. It wins, it merits good, if not for the sufferer, at least for others." " Every human suffering . . . merits good," either for the sufferer, or for somebody else. This is strange doctrine. The verse from Pusey (it is Faber's rendering from the Latin, if we remember right) that " ill " blest by God is " good,"

" And unblest good is ill,"

contradicts, surely, one part of Mr. Baring-Gould's teaching, and where is there any foundation for the other ?

*The Healer-Preacher. Sketches and Incidents of Medical Mission Work.*  
By GEORGE SAUNDERS, M.D., C.B. With illustrations. Pp. 216.  
John F. Shaw and Co.

A doctor was ordering a man who was very ill some beef-tea, and giving him directions how to make it nice, when the poor fellow looked up and said : " Doctor, dear, I haven't tasted meat these many weeks." " Well," was the reply, " you shall have some beef ; I will give you some." The astonishment and gratitude of the man knew no bounds.

In a very poor part of St. Giles, being called to see a patient, Dr. Brodie found a woman, far on in years, lying on a heap of rags spread out as a bed, covered with old worn-out gowns ; her cheeks and lips were bloodless, she was almost a living skeleton ; beside her lay a large basin, nearly half-filled with blood, which had come from her lungs, a vessel being ruptured ; she seemed to be dying. In that room there was no food, no fire, no furniture, save a little broken-down table. " Haven't you any friends ? " " No," she whispered, " I am alone—a widow ; for twenty

years all alone. I tried to get my living by my needle ; but this few days I couldn't get out ; I am so bad."

Oh, it was pitiful !  
Near a whole cityful,  
Friend she had none—

till the Medical Missionary visited her. He befriended her, and told her of "the Friend that sticketh closer than a brother." Beef, for beef-tea, bread, milk, and other things were given her, and she was carefully attended till she was removed to a hospital.

The preceding paragraphs appear in the book before us, on the page, somewhere about the middle, where we began to read. The two cases are a fair sample of Dr. Saunders's "Sketches and Incidents," and he truly remarks that a Medical Mission should be backed by a fund for comforting nourishment to the sick poor. In the January CHURCHMAN, in his admirable article on Medical Missions, Dr. Downes refers to the London Medical Mission in Endell Street, St. Giles's, and Dr. Saunders, the Director, tells us, in simple style, with realness, what is being done. His book—full of interest—is likely to do good service in many ways. Dr. Downes, we observe, is quoted (p. 183) as saying that a *partial* knowledge of medicine would be useful to all missionaries, and to ladies especially, in Zenanas. A very interesting chapter in this book is "Christian work amongst Medical Students ;" another is, "Faith-healing." A list of Medical Missions and Societies is added. We heartily recommend the book, which is well printed, in clear type. The subject is of special interest, as regards Home as well as Foreign Missionary effort.

*Old and New Theology. A Constructive Critique.* By Rev. J. B. HEARD, A.M., author of "The Tripartite Nature of Man," etc. Pp. 364. Edinburgh : T. and T. Clark. 1885.

This is a curious book. It is dedicated to Vinet of Vevay and Erskine of Linlathen, the author's "two masters in theology"—"to whom," he writes, "I owe the thought of a 'Constructive Critique of Theology,' based on Kant's 'Method in Philosophy.'" As to how far the author has moved beyond his "masters" (particularly how far he is true to Vinet), opinions will differ. Obviously, another of his chief instructors was Maurice. In his preface, after remarking on a "constant" and "variant" element, Mr. Heard proceeds to say : "Our age stands between these two Theologies, that of the past and that of the future, in an attitude of indecision which reminds us of the phrase applied to the political deadlock of Germany a few years ago : *Gehemunter Fortschritt, Gefordeter Rücktritt*, 'Progress hindered,' 'Reaction forwarded.' This is the mocking comment of our age on its theological guides, who can neither break with the past nor throw themselves forward into the future" (p. viii.). Is this the comment of our age ? Where, how, in Mr. Heard's opinion, is the comment of our age to be found ? Those who admit the correctness of a second statement by Mr. Heard (p. xii.), that this age "is not deistic at all" (has gone beyond Deism), will be inclined to admit, no doubt, that he is right in advising us to "break with the past." But surely, after all, the question is whether the "mocking comment" to which he alludes has good grounds. Is it warranted by Holy Scripture ? Is it justified by the religious activities of the age ? Mr. Heard quotes Dean Stanley's saying about the three ages of Church history : the Petrine—Dogmatic Catholicism ; the Pauline—Dogmatic Protestantism ; and the coming age of Johannine—mystical and spiritual thought ; and he remarks that "the contrast is fanciful, if carried too far."<sup>1</sup> "But it is not saying too much," he adds, "to observe that as

<sup>1</sup> The italics, of course, are our own.

there has been a dogmatic hierarchical type and a dogmatic Biblical type of Christianity, so the type we are entering on to-day is at once freer and more devout." Well, we have read with attention, and, as we think, without prejudice, much that the author of that able work, "The Tripartite nature of man," has written in the book before us. And, for ourselves, we are bound to express our opinion that the "type" to which he refers, though it may in some sort be "freer," is not likely to be "more devout."

In certain matters we quite agree with him. For example, as to criticism. Christianity has nothing whatever to fear from the freest, fullest inquiry. But let critics keep to facts. In criticism generally, if the first issues be destructive, the second and final are often reconstructive. Mr. Heard aptly refers to Sir George Cox's "History of Greece" and Schliemann's discoveries. We may add that some of Mr. Heard's readers will do well to compare his reference to Deuteronomy with Mr. Sime's recent work, "The Kingdom of All Israel." Again, Dr. Wright, as a Schliemann among the peoples of Scripture, has proved in his "Empire of the Hittites" how vain were certain assumptions and assertions of advanced Biblical critics.

*English Sacred Lyrics.* Pp. 260. Kegan Paul, Trench, and Co.

This is a gem. A choice collection of Lyrics, antique, beautifully printed, with parchment binding, and as regards paper, and so forth, highly finished. In a prefatory note we are told that, in selecting the Lyrics, there has been no purpose of "presenting one system of doctrine, so as to include or exclude any opinions whatever." It has been required that they satisfy the demands of lyrical form and expression, and are infused with religious emotion. Looking down the long list of names we see such writers as Wotton, Donne, Herrick, H. Vaughan, Watts, Wesley, Cowper, Heber, Hemans, Browning, A. A. Procter. On the first page appear Anne Askew's "Lines in Prison," which conclude thus :

Yet, Lord, I Thee desire ;  
For what they do to me  
Let them not taste the hire  
Of their iniquity.

Watts's lyrical exposition, "The Characters of Christ"—

Go, worship at Immanuel's feet,  
See in His face what wonders meet—

takes up nearly four pages; and the fourth verse in Watts's "When I survey . . . , " so generally omitted, is of course here given :

His dying crimson, like a robe,  
Spreads o'er His body on the tree ;  
Then am I dead to all the globe,  
And all the globe is dead to me.

*Helps to the Study of the Bible.* With a General Index, a Dictionary of Proper Names, a Concordance, and a series of Maps. London : Henry Frowde, Oxford University Press Warehouse.

Many of our readers who use and value the "Oxford Bible for Teachers" will be glad to make acquaintance with this reprint. It is really a treasure, full of useful matter, clear and concise, leaving little to be desired in the way of "helps." It is a very convenient, cheap, and handy volume, being admirably printed and neatly bound.

*Egypt and Babylon, from Scripture and Profane Sources.* By the Rev. G. RAWLINSON, M.A., Canon of Canterbury; Camden Professor of Ancient History, Oxford. Pp. 430. Hodder and Stoughton. 1885.

This is a large and handsome volume, full of matter; a valuable addition, in many respects, to the theological student's library. In the first half of the volume appear "Biblical Notices of Babylon;" in the second, of Egypt. Canon Rawlinson, as the tyro knows, is a very high authority: and his quotations from profane History, set side by side with selected Scriptures, have a peculiar weight. Nevertheless, the volume, excellent as it is, seems to us somewhat dry and heavy, or, to phrase our feeling in another way, less readable than it might be.

*Palestine. Its Historical Geography, with Topographical Index and Maps.* By Rev. A. HENDERSON, M.A. Edinburgh: T. and T. Clark.

A very good volume of that useful series, Messrs. Clark's "Handbooks for Bible Classes and Private Students."

*The Preacher's Analyst, and Help in Preparation for the Pulpit.* Edited by the Rev. J. J. S. BIRD, B.A. Volume VIII. Elliot Stock.

In this volume appear several excellent sermons, "seeds of sermons" and "outlines," with a large supply of "pulpit help" of various kinds. This is the eighth volume of the *Preacher's Analyst*. The magazine is cheap, sound, and useful; but we think it would be much more largely read if its notes of sermons, or some of them at all events, were more specially adapted for "Preachers" in the Church of England.

*A Lady's Ride across Spanish Honduras.* By MARIA SOLTERA. With illustrations. Blackwood and Sons.

San Pedro Sula; where is it? What is the Pacific port of entry to Spanish Honduras? Whether is Comayagua or Tegucigalpa the ancient capital of Spanish Honduras; and Who is the ruler of that country? These are questions which if given (without clue) to a good many of the general-reader class, would probably "stump" them. "A Lady's Ride" from Amapala to San Pedro Sula (above 220 miles) and onwards to Puerto Cortez—thus traversing the Republic on muleback—could hardly fail to have much interest. The narrative has already appeared in *Blackwood's Magazine*, as some of our readers, no doubt, are aware. It is full of incident and descriptive sketches; the style is eminently pure and pleasing; there isn't a dry page in the book. The author—who was beguiled by misrepresentations into making the long journey, expecting a post in a school which only existed in project—is a Roman Catholic; but her references to religion are so simple, so natural and unaffected, that no prejudice could be raised by them. The book is printed in clear large type.

*The Life of St. Paul.* By the Rev. JAMES STALKER, M.A. New edition. Edinburgh: T. and T. Clark. 1885.

A work of singular freshness, short but full, realistic and very readable. It is no matter of surprise that a new edition has so soon been called for. The author does well to remark that Archdeacon Farrar's treatment of St. Paul's bodily infirmities is a serious blot on his book, a matter upon which stress was laid in the *CHURCHMAN* review at the time. Mr. Stalker's picture of a Pauline Church will be followed, perhaps, by a sketch of a Pauline Church in later days as illustrated by the "Teaching of the Apostles."

From this month, January, 1885, the price of *The Art Journal* is only eighteen-pence: but the magazine is of the same size, and has as many pages as heretofore. The circulation, no doubt, will be largely increased. There is a delightful etching of Mosler's "Wedding Morning." Some charming illustrations of snow scenery, the Falls of Niagara from the picture by H.R.H. the Princess Louise, engravings of Holloway College, appear with others. No volumes on our shelves are more esteemed than those of the *Art Journal*. We gladly commend the new series. (J. S. Virtue and Co.).

Among the many admirable gift-books of Messrs. Shaw and Co., are two very pleasing volumes for the younger readers: *Tom Tit*, "his sayings and doings," by ISMAY THORN, a well-known writer, and *Two London Homes*, a tale of Marjorie and Muriel, the poor and the wealthy, by EVELYN E. GREEN, author of "His Mother's Book" and "Little Freddie," both admirable stories. One of Messrs. Shaw's eighteenpenny present-books for boys and girls, bright and attractive, with tasteful covers, is *Lost on the Moor*, the "Story of Our Geordie;" a good specimen of the shilling series is *Out of the Shadow* or "Love Comes to the Loving."

In *Cassell's Magazine*, with several interesting and informing papers, appears "The Bugbear Cold," being the first of a series on "The Fortress of Life," by a Family Doctor. A healthy man is advised to take his bath cold even in winter. Damp is more to be dreaded than cold.—*Little Folks* is charming, as usual.—In the *Quiver*, Dr. Macmillan concludes his "The Cedars and the Candlesticks" (Gen. iii. 8; Rev. i. 12, 13).—The *Magazine of Art*, under the heading "Artists' Homes," has sketches of Mr. Pettie's at Hampstead.

The *Jewish Intelligencer* (monthly record of the London Society for Promoting Christianity amongst the Jews), Part I., a new series, illustrated, has much interesting information. It is published by Messrs. Nisbet, and at the Society's house, 16, Lincoln's Inn Fields, W.C.

In the *National Review*, in a paper on "Buddhism and Christianity," Lady Jersey refers to Madame Blavatsky, the western exponent of Theosophist Buddhism.—It here may be mentioned that a paper in the *Church Missionary Intelligencer* on the Blavatsky bubble is clever and amusing.—Another of Lord Carnarvon's "Letters from Ruricola" appears in the *National Review*.

The *Cottager and Artisan* has likenesses of the Earl of Shaftesbury.—The *Tract Magazine*, new series, bright, handy, and full of good stuff, is likely to prove widely useful.—In the *Sunday at Home* appears a paper on the "Benedicite," by Mr. Wilton, the accomplished Rector of Londesborough.—The *Leisure Hour* and *Girl's Own Paper* are very good.

*The Emigrant's Son* is the title of a capital little book, containing two stories, published by the R.T.S. We also recommend *The Lilies of the Field*, a very cheap volume of readings for the little ones, with many illustrations; a companion is "Talking with Jesus."

In the *Cornhill Magazine* (Smith, Elder, and Co.) appears an interesting paper, "Charles Dickens at Home," by his eldest daughter. It appears that Dickens wrote special prayers for his children as soon as they could speak.

°°° Owing to the indisposition of the Editor, "The Month" does not appear in the present CHURCHMAN.