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Short Notices.

Sir Percival. A Story of the Past and of the Present. By J. H. SHORTHOUSE, Author of "John Inglesant," etc. Macmillan and Co.

This Story is in some respects at all events equal to "John Inglesant;" and we are not at all surprised to see one edition quickly follow another. The mystical tone gives an indefinable charm to the quiet and deeply earnest descriptions. The scene at Kingswood when Virginia prattles about "scio-theism," and something was wrong with the chablis, is delicious. The portrait of Simeon is attractive, and Mr. De Lys is well-drawn. But why should the agnostic Virginia, rather than the devout Constance, offer herself as Nurse? In the several reviews which we have read (a notice by the present writer having by an accident been delayed), we have seen no explanation, sufficient or satisfactory, of this matter. An African war and the murder of a Missionary Bishop, it may be explained, come in as incidents of the story. After the death of Virginia, Sir Percival volunteers for Africa, and is sent into the interior to rescue the Bishop. Here is a bit of the narrative :

As I spoke a long line of dark figures drew out from among the huts and came creeping towards us with swift and gliding pace. Ned turned and bolted into the bush. I don't know very well what happened after this, for I was dazed and blinded with the heat, and I thought that I was ill with fever, and I really didn't know what I did. I felt wearied out and ready to fall asleep. I suppose the blacks came about me and seized me, but I don't know that I told them anything or asked for the Bishop. All that I remember is that, after an interminable march, as it seemed, over the burning plain, there was a lot of noise and a crowd of black figures, and a street of huts and strange temples, and I was pushed about a great deal; and then all at once I was in a cool, shaded hut, very lofty, out of the sun, and there were no blacks; but in front of me, by a table where he had been writing, there was a tall English gentleman that looked to me like a god. He was haggard-looking, and his dress was dishevelled and torn; but I never could have dreamt that I could be so delighted to see any man as I was when I saw him. He rose suddenly when he saw me, and a wonderful smile lighted his face.

The rest of the story is told in words which Sir Percival is supposed to have written while waiting to be taken to execution :

I must have slept a long time, for when I awoke it was morning, and the Bishop was gone. Standing by my bed was a native, who seemed to regard me with somewhat friendly eyes. When I had remembered where I was, I said to him, "Where is the Bishop?"—"The Bishop is dead," he said. "When they came to fetch him he stood a moment by your side as you slept. 'He is dreaming of England,' he said, 'why should I wake him?' and so he went out."

The native Christian appears again :

"The Bishop is dead (he says); your turn is to-morrow. When you hear the gongs in the morning you will know that the idol sacrifice is begun."

Sir Percival thus describes his dying vision :

I see the chase and the dark tower, and the flashing waters of the channel gleaming in light, and before me on her horse, beneath the oak-tree, an English girl. Who is this, seated in her saddle beneath the rustling branches of the oak? She turns her head towards me—Virginia? No, it is Constance—Constance with the pleading eyes. And the moment that she turns her look on me it all vanishes—the English oaks and ashes, and the groves of cactus and of palm—and the walls of the hut burst asunder to let in the dazzling light—and down the bright, clear spaces of the light files a long procession of noble forms—Constance! Constance! Who is this? And the armies that are in heaven follow Him upon white horses, clothed in fine linen white and clean.

Manners makyth Man. By the author of "How to be Happy though Married." Pp. 284. T. Fisher Unwin.

This suggestive book is clever and very readable. Here and there appears an anecdote, an illustration, a wise and witty saying, a bright bit of verse. The serious is happily blended with the amusing; about the Christian earnestness of its purpose there can be no mistake. "Family Government," "Keeping up Appearances," and "Tippling," are some of the thirty short chapters. In reference to tippling, the author parodies two lines from "Macbeth" thus:

Another, and another, and another
Creeps in each little glass from day to day.

And thus he alters Goldsmith:

When lovely woman stoops to folly,
And finds too late that "nips" betray,
What charm can soothe her melancholy?
What art can wash her guilt away?

Here is a bit about the lack of reverence among young people of our time: "May I be cut into ten thousand triangles," said an American young lady, 'if I do not know more about everything than my mother ever did!' English boys and girls may not express themselves as plainly about their own enlightenment and the ignorance of their parents, but they believe quite as strongly that they exist."

A History of the Jewish People in the Time of Jesus Christ. By EMIL SCHURER, D.D. Second Division, Vol. III. Edinburgh: T. and T. Clark.

Of the remarkable richness of this learned work, and of its "advanced" standpoint, mention has already been made in these pages. In vol. iii. appears Palestinian-Jewish and Græco-Jewish literature; thirdly, Philo. Under the heading "Pseudepigraphic Prophecies," Professor Schürer treats of the Book of Daniel as the "oldest and most original" writing of that kind. The fourth monarchy, he says, is not the Roman Empire but the Greek, as is admitted by "all expositors who are not hampered by dogmatic predilections." Thus he lays it down:

The unknown author of this apocalypse originated with creative energy those modes of representation of which the subsequent authors of similar works knew how to avail themselves. The book is the *direct product of the Maccabean struggles* [the italics are in the work].

Rays of Messiah's Glory. Christ in the Old Testament. By DAVID BARON. Pp. 260. Hodder and Stoughton.

There is much in this book that is good and likely to do good. What the author says of himself in the preface will be read with pleasure by all who are specially interested in the Jews. In two or three places the critical remarks are perhaps scarcely up to date. Quotations from Dr. McCaul are of value.

Commentary on St. Paul's First Epistle of the Corinthians. By F. GODET. Vol. I. Edinburgh: T. and T. Clark.

Professor Godet's Commentaries have many attractions; and his present work is not unworthy of his high reputation.

Short Sermons. By HENRY HARRIS, B.D., Rector of Winterbourne, and late Fellow of Magdalen, Oxford. 2nd edition. Pp. 300. Henry Frowde, Amen Corner, Paternoster Row. 1886.

We are by no means surprised that these Sermons should have reached a second edition. They are very short, but not dry or commonplace, and they read well. Evidently the work of a scholar and thinker, they will be especially appreciated by moderate High Churchmen.

Grannie. By ANNETTE LYSTER, author of "Alone in Crowds," "Two Old Maids," etc. Society for Promoting Christian Knowledge.

Many Tales by Annette Lyster have been commended in these pages. In the Tale before us she has taken somewhat fresh ground, introducing her readers to scenes of factory life. "Grannie" is a capital gift-book for women and girls of the working-classes.

Constitutional Loyalty. By D. P. CHASE, D.D., Fellow of Oriel College, Principal of St. Mary Hall, Oxford. Rivingtons.

In this volume appear some sermons preached in '58, '53, '64, and '70; a lecture, "The Church of England and Holy Scripture." There is an old-fashioned method and tone here, but good stuff.

The *Quarterly Review* for January contains a review of the "Life and Work of the Seventh Earl of Shaftesbury," and of Colonel Yule's "Anglo-Indian Glossary;" and articles on the "University of London," "Epidemics," and the "Canadian Pacific Railway." "Church Patronage" is at all events vigorous and outspoken. In "Naucratis and the Greeks in Ancient Egypt," mention is made of recent discoveries. The *Quarterly* says:

During the four years which have elapsed since the bombardment of Alexandria by the English fleet, learned excavators, equipped by the Egypt Exploration Fund, have been at work in the Delta; and from their labours important discoveries have resulted in both Biblical and Classical geography. M. Naville has determined the position of Pithom Succoth, the first station of the Jewish Exodus, as well as of the capital of the Land of Goshen. Mr. Petrie has identified the palace of Pharaoh at Tahpanhes, a spot very notable in the story of the later Jewish Captivity; and has further discovered and excavated, with the help of Mr. Ernest Gardner, the site of Naucratis, the meeting-point in the seventh century, B. C., of Egyptian and Greek, and the fulcrum by which the enterprising Hellenic race brought the power of their arms and of their wits to bear on the most ancient and venerable empire in the world.

From the S.P.C.K. we have received several very useful little volumes. We heartily recommend, for instance, *Illustrated Notes on English Church History*, by the Rev. C. ARTHUR LANE (Lecturer of the Church Defence Institution); the "notes" are terse and telling, and there are many illustrations. It is a wonderfully cheap little book. Mr. Lane does justice to the British Church.

A Garland of Orange Blossoms is a tasteful and attractive little volume (Elliot Stock); it is a "record of Marriage Anniversaries of Relations and Friends." The verses and sentences have been selected with skill.

Lessons on the Names and Titles of Our Lord, by the Rev. Dr. FLAVEL COOK, is an excellent little book. (Nisbet.) Not only the "Titles," but the "Prophecies," have been set forth and expounded.

To a "Liberal" correspondent, we commend the consideration of the following words; he will find them in the October *Quarterly Review*. Wellhausen and his followers are "endeavouring to explain the Old Testament as a natural human development by turning it topsy-turvy, and would make out that the Law of Moses is the product and not the starting-point of Jewish life and history, so that, as it has been concisely put, in place of the expression, 'The Law and the Prophets,' we ought to speak of 'The Prophets and the Law.' This theory has been received with similar admiration in Germany to that which greeted the enterprise of Baur, and it has been echoed over here, in some quarters where more caution and sense of responsibility might have been expected."