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Notices of Books.

THE INTERNATIONAL CRITICAL COMMENTARY: THE EPISTLE OF ST. JAMES.

By James Hardy Ropes, D.D., Hollis Professor of Divinity in Harvard University. Edinburgh: *T. and T. Clark*. Price 9s. net.

This Commentary is marked by those features of careful scholarship and laborious research which one associates with the series to which it belongs. Professor Ropes has not, probably, been hampered by considerations of space in dealing with the short Epistle assigned to him; and the result is extraordinarily complete, both in introductory matter and in comment upon the text. In connexion with the latter we remark a notable fullness of illustration and a minute exactness of definition in dealing with special terms and phrases. Some of the comments are, as the author expresses it, "of the nature of detached notes," and are given as such in the Table of Contents. There are seven of these, and they include, for example, dissertations on the reprobation of swearing and on anointing with oil.

Professor Ropes holds that the book is only an Epistle in form, and that it is, in reality, practically a "diatribe" in the technical literary sense of the word. Regarding it thus as a kind of popular moral tract, he finds resemblances with Greek compositions of that class, though he also admits there are differences, which he regards as significant of the development of such a form of composition in the hands of this Christian Jew. In style and method, he holds that there is a marked contrast to the Jewish Wisdom-literature, but he adds that with this literature, "in the deeper roots of our writer's thought, he has much closer kinship than with the Hellenistic diatribe." But he rejects the traditional authorship by the brother of our Lord. He admits that many think otherwise, but himself takes refuge in the theory of pseudonymous authorship, and repeats the oft-heard plea that this was a common and innocent practice of the age. We have not succeeded in finding in his remarks any more evidence of the innocence of the practice than we have discovered in other arguments of the same character elsewhere: but we notice an admission that there are instances in which it is not so easy to say that the author did not intend to deceive. Except in cases where the composition would be obviously taken by all readers to be purposely pseudonymous, innocence of intention is difficult to establish. It seems perfectly impossible to suppose such an open purpose in the alleged case of 2 Peter; and though the claim of special authorship is less elaborate in James, it seems improbable anyone else can be meant by the opening address. The practice may have been common enough, but if some of these distinguished scholars would search for real proof that it was regarded as innocent, we think they might be surprised at the lack of it. As it is, they appear to content themselves with repeating phrases about the "literary customs of the time," which degenerate into a mere parrot-cry. After all, it may not be safe to compare canonical writings with compositions of that order.

It may be noted here that this is not the only instance in which the Commentary mistakes assumption for fact, and treats as certainty what is no more than more or less fashionable theory. A prominent case of a similar kind occurs where he remarks in a parenthesis that 1 Timothy and Titus "are recognized as containing less genuine matter than 2 Timothy." But this is precisely what is *not* recognized, as may be found by turning to so recent a Commentary as that by Dr. Newport White on the Pastoral Epistles in *The Expositor's Greek Testament*.

The Introduction discusses all matters connected with James the Lord's brother with a minuteness that is perhaps unexpected in one who does not believe he wrote the Epistle, and goes over afresh the evidence with regard to the identity of the "Brethren of the Lord," deciding in favour of the Helvidian theory. But evidently the author is determined to miss nothing which will add completeness to his work. In line with this determination is the full description of Texts and Commentaries, and the section on the History of the Epistle in the Church. In this a notable feature is that he believes Hermas shows no knowledge of James.

Passing to the body of the Commentary, we are struck by the simple and suggestive character of the analysis of the writer's thoughts and of his aims in writing. There are very many points of detail which one would like to single out for special mention, either by way of commendation or, in some cases, of criticism; but at any rate, some reference should be made to three which are particularly named in the Preface. In the case of ii. 18 the explanation of $\sigma\upsilon$ and $\kappa\acute{\alpha}\lambda\omega\varsigma$ does indeed seem to clear up much difficulty and is the essence of simplicity; while the reference in v. 7 ("the early and latter rain") is taken as indicating the locality of the Epistle's origin. In both these cases the author thinks important points have been generally overlooked. But in another instance he offers a solution of a textual problem which he believes is entirely new; and this is the most interesting and ingenious of all. Once again we find the merit of simplicity; for it consists in taking as it stands, in i. 17, a reading that everybody else has assumed must be false, simply because nobody has seen that its true interpretation might be η , and not η . This is the reading of the Sinaitic and Vatican MSS. (confirmed in 1914 by a papyrus fragment). The two succeeding genitives are then capable of explanation, and whether the explanation may commend itself or not, the particularly interesting point is that if Dr. Hort had seen such a possibility, he would not only have removed a unique stumbling-block to the view held by himself and Dr. Westcott in textual matters, but would, in so doing, have actually strengthened that view.

It is difficult to explain in a short space the author's treatment of some leading passages of the Epistle. His discussion of the relation of St. Paul and St. James is, like everything else, very thorough, and is in some main points wholly admirable; but we cannot agree with quite all that is said (it is stated that James "heartily dislikes" and "disapproves" of Paul's formula because he does not understand it, though he is not combating Paul or his doctrine); and we doubt whether Professor Ropes has improved upon the discussions of Sanday and Headlam or of Lightfoot in this matter. Nor are we quite sure of his ground in treating the references to "law" which the Epistle contains—a term which Lightfoot thought was used almost as a synonym for "Gospel." And in iv. 15 we wonder whether a "pious formula" is not too readily assumed to be of "strictly heathen origin" when the Professor himself warns us, but a few pages earlier, against supposing that resemblance implies literary dependence. But there will always be some points of doubt and disagreement; and the Commentary as a whole is unquestionably both illuminating and stimulating to thought and study, the fruit of exact scholarship and elaborate care.

OUR PLACE IN CHRISTENDOM. Lectures delivered at St. Martin-in-the-Fields, in the autumn of 1915, with a preface by the Rt. Rev. Lord Bishop of London. London: *Longmans, Green and Co.* Price 3s. 6d. net.

The importance of the subject and the eminence of the seven lecturers will cause attention to be drawn to this volume. But some disappointment

will be experienced at the space devoted to discussing our disagreement with the organization of the Roman Church, while so little is given to pressing questions of doctrinal controversy. Upon the former topic the book will be of value to any who are yet uncertain as to the Anglican position, but, if ever the Church of England is to exercise her legitimate influence in the country, more deliberate consideration must be given to the causes of our internal dissensions.

Canon Mason in his chapter on the *Unity and Authority in the Primitive Church* readily shows that the appeal of the earliest times was not to the claims of particular bishops or the primary of a single see, but to faithfulness to the Apostolic traditions of which the Scriptures give us the surest deposit. But our attitude to the Reformation of the sixteenth century is unfortunately expressed. "If we priests of the *Ecclesia Anglicana* vow at our ordination that we will 'teach nothing as required of necessity to eternal salvation but that which [we] shall be persuaded may be concluded and proved by the Scripture,' it is not as sons of the Reformation that we take that vow, but, in Vincent's language, as 'Catholics who desire to show ourselves law-abiding children of Mother Church.' The form of the vow, of course, dates from the sixteenth century, but the spirit of it is the spirit of all the Fathers." The disavowal of the Reformers is insinuated in a subtle manner. We have been led by them back to Christ through the Scriptures. Of all men they would least desire to claim for themselves the affections of their disciples. But gratitude for their beneficial labours and loyalty to our historical lineage are not without value. The men who certainly recovered for us a forgotten truth of cardinal importance were enabled to do so because they themselves perceived the right use of fundamental principles in the correction of the moral and doctrinal uses that abounded in their days. This further portion of their work we cannot lightly lay aside.

In an interesting lecture upon *East and West* Dr. Frere touches a topic of grave concern to the possibilities of home re-union. "We are not now as convinced as we were, that a clear line can be drawn between what is of divine and what is of human origin, in such a matter as the hierarchy and constitution of the Church. We see the marks of divine appointment not so exclusively as men once did, in the words of our Lord or in the Scriptural precepts; but increasingly in the operation of the Holy Spirit working through the continuous life of the Church." Abandoning as no longer tenable the old defence of episcopacy and episcopal ordination as necessary to a true Church, this author makes his appeal to the history of the Church. The argument will satisfy those who desire to prove a foregone conclusion or corroborate ideas which have been independently formed, but can never demonstrate any theory. Good and evil are too much intermixed in all things human. Discrimination between them is not always easy. An ecclesiastical edifice built upon this sandy soil could not stand for long.

The four addresses contributed by Professor Whitney and Dr. Neville Figgis—the former writing upon *The Mediæval Church in the West* and *The Papacy and the Reformation*, the latter upon *Councils and Unity* and *National Churches*—are descriptive of times through which the Church of England has long since passed. In a measure they assist a better understanding of the difficulties of to-day; but modern problems are not derived solely by evolution from a former status, and the external forces which have helped to produce our perplexing dilemmas are insufficiently considered. Canon Scott Holland's essay on *The Nineteenth Century* is too vague for the generality of men who are unable either to study the history in detail or to memorize the facts.

The most notable contribution is that of the Bishop of Oxford. The

Intellectual and Moral Liberty in the Church is again and again declared to be utterly inconsistent with a sacerdotalism which separates priest and people. Any impairment of the liberty which rightly belongs to the individual is shown to spring from a lax standard of the demands of Christianity upon its adherents. But liberty can only be secured when also the doctrines of a Church are scripturally pure. The omission of this vital principle diminishes the usefulness of this section of the book.

Dr. Robinson concludes the course of sermons with an excellent account of *the vocation of the Church of England*. We stand for Freedom, Truth and Reality. A common forgetfulness of this fact can only be overcome by constant repetition. Here it is presented to us in clear and unmistakable terms.

From its own standpoint this volume is interesting and useful, but we could wish that the contributors had more carefully weighed the topics of current controversy, and directed their endeavours more pointedly to the crucial matters which are agitating Churchmen and being discussed in Convocation. The country wants to know what in respect of these is to be the "Place in Christendom" of the Church of England.

THE WORLD AND THE GOSPEL. By J. H. Oldham, M.A. London: *Church Missionary Society*. Price 2s. net.

It was a happy idea to issue a Missionary study book dealing with the present world-situation; and it was another happy idea to get Mr. Oldham to write it. His work as Secretary of the Edinburgh Continuation Committee and Editor of *The International Review of Missions* provides him with unique opportunities for acquiring knowledge which his well-known ability and spiritual fervour enable him to turn to good account for the benefit of the whole Church. Several Missionary Societies and Study Movements combine in the production of this book, and it deserves to be very widely used in the coming autumn in Study Circles. But it is not a book which need be confined to such a purpose. The suggestions for study are issued quite separately, and it is admirably fitted for private readers, whether "interested in Missions" or not. They will be strange readers if they are not interested in the book, at any rate—that is to say, supposing they are capable of serious thought as to the bearing of the great crisis of our age upon the future of the world and of the Church of Christ.

Mr. Oldham explains that the book is not concerned with the war, but he goes on to say that he does not think it could have been written as it is but for the war, though the things of which he writes were true before the war. That is to say, he writes of the critical condition of things which has for some time been developing, and which we ought no longer to be able to close our eyes to, or to pass by as none of our business. He rightly holds that the situation, as affecting Missions, demands a return to first principles—in which case we shall find in the missionary idea "the liberation and inspiration that we need." "The Church requires a more passionate, exultant, venturesome faith in the Gospel," and we ought boldly to assert the right of the Gospel to rule the whole life of the world.

This summary from part of the Preface gives the key-note of the whole book. Refreshing emphasis is laid upon the call to abandon a defensive attitude, and boldly to "push" the Gospel, if we may use such a term, in default of a better. And the picture only too truly drawn of modern social conditions emphasizes the call. One of Mr. Oldham's special points is that evangelization means more than mere proclamation, and is not a matter of arithmetical calculation of the number of workers, but of the lives lived by those who profess the Gospel. Hence the seriousness of our modern failure to represent Christ truly. The review of leading Mission Fields puts the

appeal in its true setting; and as one reads, the conviction grows that in every part of the wide world human thought is being prepared for the surrender of superstition and the acceptance of Christ. And this review of the field is illuminated by a skilful marshalling of illustrative facts, setting forth modern conditions of life in different parts of the globe. We notice that Mr. Oldham thinks the darkest side of "the life of those whom we seek to serve" has sometimes been too much presented in missionary reports and addresses; but he is too good a Bible student not to recognize that this is also predominant in the Bible picture of heathenism, and that in view of certain modern tendencies it needs to be emphasized as much as ever to-day. Indeed, he himself fully illustrates the condition of the world without Christ, and his whole book is a representation of its deep need and utter hopelessness apart from Him.

W. S. HOOTON.

DISCOVERY; OR, THE SPIRIT AND SERVICE OF SCIENCE. By R. A. Gregory.
London: *Macmillan and Co.* Price 5s. net.

This is a popular account of the relationship of science to practical life. Though it does not attempt to provide a complete record of natural philosophies and their triumphs, it gives the results of the work of the better known pioneers, and provides a mass of information for the general reader who is often badly informed in such matters. The aim of the author has been eclectic rather than exhaustive, but the facts are presented in such a pleasant way that we are carried on from page to page almost unconsciously. The necessity for thought is insisted on. A student may possess many examination certificates and yet be only a kind of text-book gramophone. Unless he also acquires the desire to see and do things independently, he knows nothing of the scientific spirit which asks for new knowledge gained by individual inquiry.

Consciously or unconsciously the author is a disciple of Ruskin, and believes in work being its own reward. He maintains that the greatest advances in science have always been made by men who undertook their inquiries into Nature without thought of proximate or ultimate practical application or pecuniary reward. The best kind of scientific research cannot be carried on in an atmosphere of commercialism, or where personal profit is the end in view.

The chapter on "Discovery for a practical purpose" will prove particularly valuable. It is shown that the applications of science, unless used for profitable objects, are regarded by the outside world as of little value, whereas all the investigations upon which modern industry has been built would have been crushed at the outset if immediate practical value had determined what work should be undertaken. Thomas Edison is an example of specialized research with a practical purpose. Lord Kelvin is another example: to him all sailors are grateful for his inventions for the preservation of life at sea, notably by means of his compass and sounding machine.

But we have said enough to show the trend of thought of this remarkable volume, and have only to add the book is embellished by eight illustrations done in the finest style of photographic art.

J. C. WRIGHT.

HAVE YOU UNDERSTOOD CHRISTIANITY? By the Rev. Walter J. Carey.
London: *Longmans, Green and Co.* Price 2s. net.

The Librarian of Pusey House (who is now serving as a Naval Chaplain on H.M.S. *Warspite*) is a vigorous and venturesome person. He is, ecclesiastically, one of those odd mixtures we heard described the other day as a

cross between a Methodist and a Romanist, with a little of the Plymouth Brother thrown in. This book fairly indicates the position of Mr. Carey and others who are cast in the same mould. He has much to say about conversion which might be said at City Road Chapel. At the same time he is a strong Sacramentarian, and evidently approves of Confession—though we remember that in another of his books he frankly admits that no Clergyman is justified in attempting to force people into it. He candidly confesses that since he cannot “leap the barrier of Papal claims” he intends to “make the most of the Church of England.” He reminds us of Dr. Little-dale’s *Plain Reasons for not joining the Church of Rome*, which were that you can get all that is distinctively Roman in the Anglican Church! He has no admiration for the great moderate section of the Church, and declares “they have no enthusiasm, no conviction.” He admires the Evangelicals and the “Catholics,” and looks forward to some working agreement between them. Amid much from which we differ there is a great deal of sound common sense—much that is profoundly true. He says that “many choirs should be converted or suppressed, possibly both.” He desires to see a simpler Catechism and a supplementary book of devotions, and he is dead against “stiffness” and the respectability of the conventional Church-goer, “that paralysing frock-coat and those new trousers which mustn’t be creased.” Whatever be our distinctive opinions the book is eminently readable. It comes from the pen of a man who is nothing if he is not downright.

- (1) WHY MEN PRAY. By Charles Lewis Slattery, D.D., Rector of Grace Church, New York. New York: *The Macmillan Company*. Price 3s. 6d. net.
- (2) THE DYNAMIC OF ALL-PRAYER. By G. Grainger Fleming. London: *Oliphants, Ltd.* Price 2s. 6d. net.
- (3) THE NATIONAL MISSION: HOW IT MAY BE CONDUCTED ON A BASIS OF “CALLING ON THE NAME OF THE LORD.” By the Rev. Marcell W. T. Conran, S.S.J.E. London: *S.P.C.K.* Price 1s. 6d. net.

This order does not profess to be one of merit, indeed it would be exceedingly difficult to arrange these volumes in any such order. The first of them contains six addresses on the subject of prayer, and the thoughts in those entitled “All men pray” and “God depends on prayer” are somewhat off the beaten track.

To the second volume Dr. Andrew Murray contributes a telling though brief introduction, which he entitles “Back to the Trenches.” The work itself is described as an essay in analysis, and in twenty-five short chapters Mr. Fleming (who, by the way, is a Layman) deals with many aspects of the prayer life.

The third volume covers a great deal of ground. The author, who has just been awarded the Military Cross, is the author of “A Chaplet of Prayer” (S.P.C.K.), to which the Deputy Chaplain General, Bishop Gwynne, contributes a preface. The larger book before us is really an introduction to the new edition of the Chaplet. The method is new to us, and some may, like Bishop Gwynne, be prejudiced against it at first, but the fact that it has been the means of teaching many to pray compels us to give it consideration. The Hints on Mission Preaching are entirely excellent, and the Instructions on Prayer most helpful. Those who are taking part in the National Mission will do well to possess themselves of this little Manual and examine the Chaplet.

BIBLE BATTLES. By Lettice Bell. London: *Oliphants, Ltd.* Price 3s. 6d. net.

The author has a happy way of presenting old things in a modern garb, whether her subject, "Bible Battles," is precisely the best that can be given to the young is, we think, questionable. Beginning with Joshua, it proceeds to describe the conquest of Canaan in language after the manner of to-day. The deeds of David form a special feature, and make quite entrancing reading. Boys will rejoice to have this book, but they must not forget the good counsel at the end:

Fight the good fight with all thy might:
Christ is thy strength and Christ thy right.

A special feature of the book is the list of Scripture references, occupying no less than upwards of twelve pages, or between 500 and 600 separate items. The work is artistically produced, and the paper is good.

REVIVAL: THE NEED AND THE POSSIBILITIES. By the Rev. Cyril C. B. Bardsley, M.A. London: *Longmans, Green and Co.* Price 1s. 6d. net.

Once again Mr. Bardsley has placed us under an obligation, and has given us in these pages more thoughts, intensely spiritual and practical, on the subject of Revival. We could wish that every clergyman in town and country, and every seriously-minded layman, would read and re-read these pages. The National Mission draws nearer every day, and there are still many clergy who have never come into touch with aggressive methods, and are seeking guidance in thought and activity. Cannot there be found among us two or three godly laymen who will follow the example of the American gentlemen who have so generously circulated among us *The Fundamentals*, and who will in a similar way distribute widely Mr. Bardsley's *Way of Renewal, Studies in Revival* and this last work?

THE BROTHERHOOD OF MAN. By Bertram Pollock, C.V.O., D.D., Bishop of Norwich. London: *S.P.C.K.* Price 1s. 3d. net.

In these pages Bishop Pollock discusses the subject of the Brotherhood of Man. He draws attention, in the first chapter, to the significant fact that in the New Testament the word "brother" is invariably applied to a fellow-Christian and is never used in the sense of a universal Brotherhood. Having made this clear, the Bishop proceeds to examine the use of the word "brother" in the Old Testament, and to deal, further, with our Sonship to God and our Union in Christ. We turn to the last chapter on The Church and the Sacraments, and are gratified to miss some of the extravagances which are not unfrequently met with in Episcopal pronouncements. The Bishop truly says: "This is a special hour for making the most of Brotherhood," and if men are sincerely seeking, they will find it in Christ Himself.

CHRIST IN HOLY SCRIPTURE. By Francis L. Denman. London: *Oliphants, Ltd.* Price 1s. 6d. net.

There is a Foreword to this little work by Prebendary Fox, who correctly remarks that the writer deals with the greatest subject in the world, and does so with such knowledge and reverence in research, such simplicity and sincerity in exposition, as should carry every impartial reader with him. The fullness of the treatment compensates for the brevity of the book. The aim of the writer is to show that God has manifested Himself in various forms throughout the ages, and that "His goings forth have been from of old, from everlasting." The Scriptures show that through the names of

Jehovah, God has made Himself known ; and the various names were employed as men were enabled to understand them. The veil of His Deity, finally, was fully revealed in Christ.

SPIRIT INTERCOURSE : ITS THEORY AND PRACTICE. By J. Hewat McKenzie. London : *Simpkin, Marshall and Co.* Price 2s. 6d. net.

Here is the whole paraphernalia of Spiritualism. The demands made on our credulity are tremendous. There is no recognition of the Christian Gospel and, happily, no attempt to persuade us that this Psychic Science is compatible with faith in the Saviour of mankind. We learn that a National College of Psychic Science is shortly to be established in London, where instruction will be given and where there will be demonstrations by eminent mediums. No doubt at such a time as this many persons are in danger of falling a prey to error in their eagerness to pierce the mist and trace their dead. Christian teachers will do well to be ready to prove the futility of this so-called "Science."

THE SOUL-WINNER AND SOUL-WINNING. By Joseph W. Kemp. London : *Oliphants, Ltd.* Price 1s. net.

The American evangelist, Dr. Nettleton, once put the question : "What shall I wish I had done thousands of years hence ?" The reader of this little book is asked to put to himself and herself the same question. The result would be, the writer believes, the dedication of one's powers to this work as the leading aim in life. In a series of eight chapters the author, by quotations from scripture and from well-known modern evangelists, shows the conditions for soul-winning. He urges his fellow-workers "to take the sword of the Spirit, and wield it. It is like the sword of Goliath, which had been laid up in the sanctuary of which David said : 'There is none like it ; give it me.'"

WITH WHAT BODY DO THEY COME ? By the Rev. H. F. Waller-Bridge, M.A. London : *Kegan Paul and Co.* Price 1s. 6d. net.

This unpretentious little volume must be added to the number of those which have recently made their appearance, called forth, in some measure, by the wave of grief that has been passing over the land. Attention is drawn to St. Paul's teaching regarding the "natural" and the "spiritual" bodies. Death, Progression and Recognition and Union, too, come in for consideration, and while we are not prepared to commit ourselves to approving of every statement (as for example, that "Paradise is purgatorial in its effect"), there is much that is consoling to mourners.

CHILDREN OF SOUTH AMERICA. By Katherine A. Hodge. London : *Oliphants, Ltd.* Price 1s. 6d. net.

To this latest volume in the attractive "Other Lands" Series, the Rev. Alan Ewbank, the energetic Secretary of the South American Missionary Society, contributes a preface. In these pages the story of Captain Allen Gardiner is told again, and there is reference made to the splendid work of Mr. Barbrooke Grubb and other Missionaries of the S.A.M.S. The volume is enriched by eight charming illustrations in colour. A most suitable gift book or Sunday School prize.

SAINT PAUL. By Frederic W. H. Myers. Edited, with an Introduction and Notes, by E. J. Watson. London : *Simpkin, Marshall and Co.*

This poem is so well known that it needs no introduction. It first appeared in 1867, and between then and the death of the author, in 1901, six-

teen editions were published. Mr. Myers added as many as twenty-one new verses and discarded seventeen others. In the present reprint these have been replaced. A delightful Introduction, copious notes and indices add greatly to the charm of this well-printed edition.

SOME ANSWERS TO GREAT QUESTIONS. By the Bishop of Birmingham. London: *Longmans, Green and Co.* Price 1s. net.

Dr. Russell Wakefield has set himself to answer seven questions—What is religion? Is there a God? What think ye of Christ? Have ye received the Holy Ghost? Is the Bible true? Is life worth living? Is Britain's part in the present war justifiable? Who has not heard one or more of these questions asked? Here are plain, sensible replies. Just the book to give to those who are beset with doubts.

THE PLACE-NAMES OF DURHAM. By Rev. Charles E. Jackson, M.A. London: *George Allen and Unwin, Ltd.* Price 5s. net.

Though primarily of interest to Durham folk, this handbook of derivations will be welcomed by those who like to read the history and legends of the past as they are preserved in the names of persons or places. Mr. Jackson's task has not been lightened by the fact that there was no Domesday Survey of Durham and that documents were not so carefully preserved in the county as elsewhere.

STUDIES IN LOVE AND DARING. By A. S. L. (Mrs. Hugh Jones). London: *Rider and Son.* Price 3s. 6d. net.

Striking and original, these sketches are founded on the minor characters in the Gospels and Acts. Many of the difficulties of the day are dealt with in an illuminating way.

Publications of the Month.

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

THEOLOGICAL.

THE PREACHER'S HANDBOOK. By the Rev. F. A. C. Youens, M.A. (*Robert Scott.* 2s. 6d. net.) Includes Sermon Notes and Notes on Sermon Preparation, and very excellent it is in both respects. A most valuable volume for younger clergy, and older men will find much in it to help them. The Notes on Sermon Preparation are wholly good; we like their tone, the suggestions are eminently practical and the spiritual purpose of the sermon is kept steadily in view. The Sermon Notes are full of brilliant ideas. A volume for which many clergy will be grateful.

THE TRAFFIC OF JACOB'S LADDER. By M. Rosamond Earle. (*Robert Scott.* 2s. 6d. net.) With a commendation by Dr. Stuart Holden, and a Foreword by the Rev. E. S. Woods, these "Letters from Switzerland in War Time" invite attention, and the reader will not be disappointed. They treat of a great number of questions of real interest to those who are seeking to cultivate truly spiritual views, and the writer's style is quiet, easy and pleasing. The relation of these questions to the war is not always intimate, but the incidents of the great conflict colour many of the letters. The thought is rich and the teaching deep. The title will not be strange to those who remember Francis Thompson's last poem, "In No Strange Land."

SUNDAY SCHOOL WORK. By Cuthbert Cooper. (*Robert Scott.* 1s. net.) This little book of points and suggestions for teachers and superintendents is confidently recommended by the Bishop of Chichester, and introduced to us by Dr. Greenup, who thinks it fills a niche of its own. The day of the