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phetic word is boldly shifted." If it is "private interpretation," so is every interpretation of the passage, for there is absolutely no consensus of interpretation; and if the very centre of gravity of the Prophetic word is boldly shifted, then it is no more than St. Matthew has done in his quotation from Hosea. Mr. Hobson, like the *Quarterly* reviewer, seems never to have heard of the *duplex sensus* of Prophecy, which has been so amply defended by Davison and other learned divines. If Israel the nation was a type of Christ, then why may not Judah the tribe be a type of Christ? If the destinies of the one foreshadowed the history of the Messiah, why may not the destinies of the other foreshadow it likewise? If the vision is "seen through an inverted telescope" in the one case, it is in the other also. But, strange to say, Mr. Hobson does not stop here. He boldly proceeds to deny that Solomon was a type of Christ. "Surely," he says, "in that Eastern voluptuary's reign there was no *foreshadowing* of the coming of THE HOLY ONE OF GOD?" This is astounding. This is "private interpretation" with a vengeance. To whom of accredited writers will Mr. Hobson turn in support of such a view? Surely the seventy-second Psalm—surely the very name of Solomon, is a sufficient refutation of so "startling" a position.

"Well may Dr. Perowne say," remarks Mr. Hobson, in conclusion, "that his view 'lacks ancient support'!" Why does he not finish my sentence—"but so does any view which is consistent with the received Hebrew text"?—Mr. Hobson's as well as my own; and I am well content to leave it to the judgment of every competent scholar which of the two views contains "the essential elements of clearness, proportion, and probability"; and which, let me add, is most in accordance with "the facts," whether of the text or of the history.

J. J. STEWART PEROWNE.

DEANERY, PETERBOROUGH, Feb. 2, 1887.

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## Short Notices.

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*Daniel.* An Exposition of the Historical Portion of the Writings of the Prophet Daniel. By the Very Rev. R. PAYNE-SMITH, D.D., Dean of Canterbury. Pp. 335. Nisbet and Co. 1886.

AT the present time, when so much is asserted by representatives of "the Higher Criticism," in periodical literature as well as in volumes, inquiry is not unfrequently made among both clergymen and cultured laymen concerning the Book of Daniel. What really is that Book? When was it written? To such inquirers we would, in reply, recommend the volume before us, the work of an orthodox divine, about whose ability and erudition, and in particular about whose knowledge of the original languages, there can be no question. The work is chiefly expository; but here and there comes in a statement or a suggestion which will be of service to many whose minds have been perplexed. The exposition is as clear as it is full. Dealing only with the historical portion of the writings of Daniel, it is free from critical or scholarly disquisitions, and will be of interest to Bible students generally. The teaching of the "image" (ii. 33-38) is succinctly unfolded. "The head was of gold," writes the Dean, "and by this was symbolized the Babylonian monarchy." Daniel "next describes the breast and arms of silver." "The old commentators, all consider this to have been a prophecy of the Medo-Persian empire

which succeeded the Babylonian. The new critics attempt diverse explanations, because they start with the assumption that there is no such thing as prophecy, and that what we assert to have been predictions were really the descriptions of events written after they had taken place." The kingdom of the Medes and Persians "was really one, though at its head were two nations represented by two arms." The third kingdom is of brass, but it bears rule over all the earth; clearly the Grecian empire. The fourth kingdom "is strong as iron," strong chiefly to break in pieces and subdue. Rome was ever fighting and winning battles. At length, from the necessities of administration, there was a division; the Western and Eastern empires, symbolized by the two legs. It was thus "partly strong and partly brittle" (see margin). The Dean adds that the description comes down to a "period long subsequent to the founding of the Messiah's kingdom; and the ten toes may be identical with the ten horns of chapter vii. 7. And of Messiah's kingdom itself we have not merely the beginning but the growth, until it had crushed and taken the place of all these empires." The great mountain, filling the whole earth, "shall stand for ever."

I. *The Schools of Christendom.* II. *The Decay of Greek and Latin.* The Fruit of Pretence of Teaching, long employed in Private and Public Schools: the True Method of Teaching Language, Ancient and Modern. The Imposture of Smatterings of many sorts of Knowledge, and of the Modern Invention of Cramming, revised and reprinted from "Notes of my Life," 3rd ed., 1879, c. ii. III. *The Science of Flogging, its Natural, Necessary, Efficient, and Salutary Application in many Cases.* By GEORGE ANTHONY DENISON, Archdeacon of Taunton. William Ridgway, 169, Piccadilly, W.

If the Archdeacon's estimate of our schooling be true, we are in a bad way. "Doubt, Disobedience, Indifferentism, Infidelity," are the fruit of what is now termed "Practical Politics." And this is "with consent, concurrence, applause of Bishops, Clergy, People of the Church of England."

Chapter I. is uncompromisingly severe against the Education Act. Some blots are fairly hit: but some of the evils, which perhaps logically ought to follow, in practice do not. As the writer elsewhere says of the English, "after making the worst mistakes . . . the rough common-sense returns to the surface," and so the consequences are prevented. The Conscience Clause, *e.g.*, does not work all the harm predicted of it: in Church of England schools of many country parishes it makes little or no difference. We heartily agree that "education" is wanted, not mere "instruction:" the mind is to be trained, its powers brought out, not mere furniture crammed in or hung about it: education deserves not the name unless there be teaching of moral duties; and these must be grounded upon religious truth—Christian truth. But while guiding the growth of the learner, we must feed and pour in: and if education be in any way compulsory (and some must be legally driven to duties for the common good), then some elasticity and liberty there must be in matters on which we shall never make all think alike.

Chapter II. is on the decay of Greek and Latin, of which two causes are given: 1, the system of teaching them is radically bad; 2, boys have to learn too many things. Our archidiaconal Quixote tilts at some wind-mills no longer standing. He gives a sketch of his Eton schooling (but he left Eton when just fourteen): he blames much that has long been changed. All that he attacks we are not here concerned to defend. But how, if matters were so bad seventy years ago in his schooldays, comes it that "a scholarly man is much rarer in England now than he was fifty

years ago"? The result now is worse than then, though the very things he most blames have been improved away. We think he is partly right as to the result. Though boys learn more, and more precisely now, we doubt if they relish, digest, mature, continue in, and profit by their learning as much as their predecessors up to, say, forty years ago. But with some of his special views about teaching we disagree; *e.g.*, he would have no grammar learnt by heart, only by practice of translation both ways. Yet on the next page he advises (and rightly) much learning by heart of Greek and Latin. To the disuse and diminution of this in our great schools we attribute in great measure a falling off in scholarship. But surely the memory, active in childhood and easily trained without overtaxing the powers, may well be employed on the fixed facts of Accidence of Latin and Greek grammar. These can be learnt then as never afterwards. To the two languages once thus learnt others may be added by the grown man, Hamiltonially or otherwise. A Latin and Greek scholar with a taste for tongues may rapidly acquire as many as he will and how he will. Latin verse the Archdeacon condemns on one page, but commends on the next, if it be not original but translation: and little else than translation is now done. Not that we assent to this utter condemnation of original composition in a tongue not our own. He "would not encourage" most learners "to express their thoughts in Latin or Greek." "To write well you must be able to think in the language." True, but you will never get to think in it if you do not write at all till you can think in it. The advice is like "do not go into the water till you can swim." We believe that the decay of scholarship, or the altered kind of scholarship, is more due to the second cause given, the multiplicity of subjects. The many things do not sink in, do not mould the character, do not stay, as did the few. But for this grave mistake in teaching, not the schoolmasters are to blame, but the public, who will have new and ever new studies in the school course. We ourselves are old-fashioned enough to think with Archdeacon Denison that Greek and Latin are the truest instruments of the higher education." And he pertinently remarks, "What is to become of Theology when the knowledge of Greek and Latin is gone, or, at most, confined within a narrow circle, is easy to say, but it is not comforting to say." One evil which is pointed out on p. 23 is very real and very serious. "The Educational policy of the last forty years has devolved the responsibility of parents upon the schoolmaster and mistress." We have seen this work badly both in elementary schools and in higher ones. Many parents act and speak as if they felt themselves absolved from all home duty of disciplining their children now that they must attend school. And even in the case of higher education at our public schools many expect the schoolmaster to do all. We could quote from our own experience instances of neglect not to be paralleled forty years ago.

The whole pamphlet, though too pessimistic, yet contains some good criticisms and suggestions, and they are vigorously put.

W. C. GREEN.

*The Charter of Christianity.* An Examination in the Light of Modern Criticism of our Blessed Lord's Sermon on the Mount, and its Ethical Precepts compared with the Best Moral Teaching of the Ancient World. By the Rev. ANDREW TAIT, D.D., LL.D., F.R.S.E., Canon of St. Mary's Cathedral, Tuam, Rector of Moylough, and Examining Chaplain to the Lord Bishop of Tuam. Pp. 620. Hodder and Stoughton.

Some two or three years ago we had the pleasure of recommending, as soon as it appeared, a Commentary of very considerable merit, an exposition of the first three chapters of the Book of Revelation, by a divine

of the Church of Ireland. In some respects, we pointed out, "The Messages to the Seven Churches," Dr. Tait's Commentary, stood alone. We may say the same of the volume before us. As an exposition of the Sermon on the Mount, elaborate, scholarly, and orthodox, "The Charter of Christianity" is unique. It seems singular, as Canon Tait observes, that there are so few expository treatises on this matchless discourse. "If we except the work of Tholuck, the English edition of which is only a translation from the German, and Archbishop Trench's exposition, drawn from the writings of St. Augustine, there are few others in which the Sermon on the Mount is treated specifically and separately." The present work, therefore, may be heartily welcomed. Systematic, clear, and vigorous, the exposition will be helpful to many.

In a second edition, we think, Dr. Tait might enrich his pages with a quotation or two from Dr. Edersheim's masterly work, "Life and Times of Jesus the Messiah." We refer particularly to Talmudic prayers, in connection with Renan's flippant absurdity that the Sermon on the Mount is "a happy adaptation of truths already familiar in the Synagogue." Dr. Edersheim presents the facts of the case.

In the section on the Lord's Prayer, Dr. Tait remarks that the testimony of the  $\Delta\delta\alpha\chi\eta$  in favour of the doxology is conclusive. Had this work been known to the Revisers, he says, "it is not to be supposed that they would have so unceremoniously defaced the incomparable Form our Blessed Lord gave to His disciples." In the doxology of the  $\Delta\delta\alpha\chi\eta$ , however,  $\eta\ \beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$  does not appear, and something further should have been said about this. Dr. Tait's remarks on the  $\Delta\delta\alpha\chi\eta$  as a most ancient document, are worthy of note. Of his seven points of proof, the sixth is this: "The celebration of the Eucharist as alluded to in the 'Teaching' always followed the  $\alpha\gamma\alpha\pi\acute{\eta}$ , or Love-Feast," whereas, "in the second century, Justin Martyr bears testimony to the fact that in his time the connection of Love-Feasts with the Eucharist had passed away."

*The Deep Waters of Blue Galilee.* A Poem. By the Rev. R. S. MYLNE, M.A., B.C.L., F.S.A. Hatchards.

This Poem reflects the devotional spirit of the author, and is full of earnest meditations upon a theme which it is impossible to exhaust. It was evidently inspired by the thought of a great sorrow which the writer had sustained, and he is not the first who has found some consolation for his grief in poetry. After a description of the scenery and character of the Galilean Lake in a few graceful, flowing verses, and some pious reflections upon the unchangeableness of God, the author proceeds to describe the true glory of the lake, shed upon it by the presence of Christ, and to dwell upon the various events in our Lord's life connected with the Deep Blue Sea. The Walking on the Waters, the First and Second Draught of Fishes, the Parables uttered by the Saviour, as He taught the eager crowd from Simon's boat, are all noticed; and the poem aptly concludes with a description of the desolation which seemed to reign around the spot when the presence of the Lord was withdrawn. The poem contains many pleasing lines, and life-like descriptions of scenery. The verses themselves are unequal in merit; some are excellent; but the running on of one verse into the next (although not without authority) occurs perhaps a little too frequently. The devotional spirit which animates the whole is beyond praise. It has been well said that the best of poetry is ever in alliance with real, uncorrupted Christianity; and Mr. Mylne has done well to sing so reverently of that wondrous sea, "of Almightiness itself the glorious mirror."

P. DITCHFIELD, M.A.,  
Rector of Barkham, Berks.

*The Gospel of St. John; a verbatim translation from the Vatican MS.* With the notable variations of the Sinaitic and Beza MSS., and brief explanatory comments. By F. A. PALEY, M.A., LL.D. Swan Sonnenschein.

Many admirers of Mr. Paley will read this book with surprise and regret. Mr. Paley's life has been devoted to the study of Greek; and in translating the Gospel of St. John he would at least have been listened to with respect if his aim were simply to make a faithful English version of the Greek. But he is here a Commentator; and his comments, we grieve to say, will perplex some and give pain to others, while they cannot help a soul. For example: On i. 51, "the heaven opened, and the angels of God going up and coming down . . ." he says, "One can hardly doubt that in its origin this form of speech was *solar*"; and "the narrative of the Transfiguration," he adds, "is strongly tinted with solar imagery." It is a relief to pass from such comments. The translation, as a whole, is disappointing. Here and there the English is poor. Sometimes there is a touch of pedantry, as *e.g.*, in xv. 3—"Ye have been pruned and dressed through the word;" in a footnote: "*Lit.* 'Ye are clean, like well-pruned trees;'" in the preface, "*καθαροι* is not 'clean' but 'clear' as a well-trimmed vine." But surely if all this be necessary, should not an "English reader" be told that in xiii. 10, "Ye are clean," it is the same word?

*Echoes of Bible History.* W. PAKENHAM WALSH, D.D., Bishop of Ossory, Ferns, and Leighlin. Pp. 320. Church of England Sunday-school Institute.

The publications of the Church Sunday-school Institute are, as a rule, exceedingly good, and reflect credit on the able and judicious editorial managers of that very valuable society. Of the book before us several chapters have already appeared in the *Church Sunday-school Magazine*; but those chapters have been carefully revised, while new chapters have been added, together with an index. We warmly commend the work as in every way excellent, likely to do great good service at the present time. The honoured Bishop dedicates, among others, "to the Doubting, that they may be convinced," these recent evidences of the truth and accuracy of the sacred Scriptures. The book is well printed in clear type, and has fifty illustrations. Chapter xxvi., "Jeremiah, and Pharaoh's House at Tahpanhes," is of singular interest.

*William Tyndale.* A Biography, by the Rev. R. DEMAUS, M.A. New Edition; revised by RICHARD LOVETT, M.A. With portrait and facsimiles. Pp. 450. The Religious Tract Society.

We are sorry to be unable to give this volume the notice which it deserves. Our opinion of Mr. Demaus's Biography, however, has appeared in more than one CHURCHMAN; and we heartily recommend Mr. Lovett's revised edition. In an interesting preface Mr. Lovett well says: "In the fifteen years which have passed since the book was first published Tyndale's reputation has been steadily growing in popular esteem. By an ever-widening circle of reverent admirers he is recognised as one of England's greatest benefactors." The author's Preface, we may remark, is dated 1871. The present edition, showing everywhere research and care, contains a good deal that is new, and the size of the page has been increased.

*Legends and Lyrics.* By ADELAIDE ANNE PROCTER. George Bell and Sons.

This is a very pleasing edition of a well-known work; one volume, tasteful, convenient, and cheap.

*The Contemporary Pulpit.* Vol. VI. July—December, 1886. Swan Sonnenschein, Lowrey and Co.

This volume contains discourses by Dean Vaughan, Canon Liddon, Bishops Carpenter and Alexander, Dr. Dykes, and others. Does "specially reported," we wonder, imply that the preacher has revised the report? In the "In Memoriam Rev. W. J. E. Bennett," the *Church Times* is quoted as to the "solemn requiem Mass;" "incense was used at the Oblation and Consecration." There is a clever paper on Mr. Beecher: he "preaches a curious mixture of Darwin, Beecher, and the Bible."

*The Holy Bible.* The Old and New Testaments: to which are appended Notes, analytical, chronological, historical, and geographical; a Biblical Index; Concordance; Dictionary of Scripture Proper Names; a series of Maps; and a Compendium of Scripture Natural History. Oxford: Printed at the University Press. London: Henry Frowde, Oxford University Press Warehouse, Amen Corner.

This is a very charming book; a good specimen of the greatly valued issue of Bibles (Oxford Fac-simile Series): type, paper, binding, and so forth, all of the best.

*A Century of Protestant Missions and the Increase of the Heathen during the Hundred Years.* Suggestive Facts for thoughtful Christians. Dedicated by permission to the Rt. Hon. the Earl of Northbrook, G.C.S.I., D.C.L., etc. By the Rev. JAMES JOHNSTON, F.S.S., Author of "Our Educational Policy in India." Oliver and Boyd.

This is a remarkable pamphlet; in its way very interesting.

*An Epitome of Anglican Church History.* By ELLEN WEBLEY-PARRY. Pp. 300. Griffith, Farran, Okeden and Welsh.

This is an abridgment of a larger work, valued probably by some of our readers; well-written, judicious, reverent—"Anglican" in Dean Hook's sense.

*The Chichester Diocesan Calendar* for 1887 (London: W. Clowes Brighton: H. and C. Treacher) has some new features; e.g., the succession of the Deans and of the Archdeacons; a list of private as well as public patrons; an article on the gross and nett value of livings. In a Diocesan Conference and debate on the Diaconate, Archdeacon Walker remarked that there could hardly be said to be a separate order of deacons in the diocese; a reference to the Calendar showed that they only numbered 22 as compared with 646 priests. The resolution was carried, *nem. con.* The following is taken from the summary of the debate:

In moving a resolution affirming that an extension of the diaconate is desirable, the Rev. W. O. PURTON first advocated a prolongation of the time of probation between the conferring of deacon's and priest's orders. In theory this was a time of study, in practice commonly a time of hard ministerial work; and when the pressure upon the incumbent of a large parish was considered, one could hardly blame a vicar who, when asked what opportunities he gave his deacon-curate for preparing himself for the higher order, replied, "'Study?' I got him to work." He thought twenty-four was too early an age at which to place upon a man the responsibility of the work of the priesthood, including perhaps his institution to what might be his benefice for life. There was also a second meaning to be given to the words "the extension of the diaconate;" viz., the admission to that order of men of mature age, who had perhaps retired from the active practice of a secular profession (though the speaker did not insist on this condition), and who would be content to remain permanently as deacons. Some such scheme seemed imperatively called for by the rapid increase of population.

*Prayer and Responses for the Household*, a very cheap little manual recommended in these pages, has been enlarged, and is now arranged for four weeks. (W. Skeffington and Son.)

In the *National Review* appears a very interesting tribute to the Earl of Iddesleigh, by Lord Cranbrook. The noble Viscount had been by his side as a colleague from the time of his entering Parliament. An In Memoriam Sonnet, by Mr. Alfred Austin, is added :

STAFFORD HENRY NORTHCOTE. BORN A.D. 1818 ; DIED 1887.

Gentle in fibre, but of steadfast nerve  
 Still to do right, though right won blame, not praise,  
 And fallen on evil tongues and evil days  
 When men from plain straight duty twist and swerve,  
 And, born to nobly sway, ignobly serve,  
 Sliming their track to power through tortuous ways,  
 He felt, with that fine sense that ne'er betrays,  
 The line of moral beauty's not a curve.  
 But, proving wisdom folly, virtue vain,  
 He stretched his hands out to the other shore,  
 And was by kindred spirits beckoned o'er  
 Into that gloaming Land where setteth pain,  
 While we across the silent river strain  
 Idly our gaze, and find his form no more.

*The Bells of St. Peter's* (Nisbet and Co.) is one of the many useful little books for which we are indebted to the Rev. GEORGE EVERARD ; short, pithy, and practical addresses.—*The Blessings of the Tribes*, by the Rev. FREDERICK WHITEFIELD, Vicar of St. Mary's, Hastings, will be read with interest by many : really suggestive, with, of course, a deeply devotional tone. We quote a bit as a sample (p. 109) :

Shiloh received its *partial* fulfilment in the peaceful sway of Solomon. But Solomon was not the true Shiloh. His peaceful sway was transitory. The obedience of the nations he did not secure. Jehovah only gave him rest from his enemies round about him in his days, *i.e.*, *during his life*. Solomon himself (Ps. lxxiii.) sang of a King's Son who should have dominion from sea to sea . . . whom all nations should serve. . . When the Lord Jesus came, ten tribes had disappeared. Of the remaining two, both had merged themselves in Judah : and the sceptre is only another term for nationality and tribeship. These, merged in Judah, lasted till Shiloh came.

*The Queen's Resolve*, an admirable "Jubilee" book by the Rev. CHARLES BULLOCK, B.D., has been strongly commended in THE CHURCHMAN, and we are pleased to notice the growth of a feeling that this timely publication should attain a worthily wide circulation. The book is very readable, and gives a tolerably full and comprehensive personal life of the Queen. A suggestion has been made that clerical and other superintendents of Sunday-schools should make an effort, by obtaining copies of the book at a shilling, to bring it within the reach of children and parents. The little book, now published at 2s. 6d., has reached its twenty-fifth thousand. ("Home Words" Office, 7, Paternoster Square.)

In the notice of the new "popular" issue of Archbishop Trench's *Notes on the Miracles*, thirteenth edition, and *Notes on the Parables*, fifteenth edition, in the January CHURCHMAN, the name of the publishers (Messrs. Kegan Paul, Trench, and Co.), by an inadvertence, was omitted. These works have been valued by the Church for nearly fifty years, and are of the highest interest. The notes are now translated, and we have the latest emendations of the venerated author.

From Messrs. Hodder and Stoughton we have received *The Parables of our Saviour*, by Dr. W. M. TAYLOR, of New York ; a volume of 450 pages, well printed and got up. In "expounding and illustrating" the parables, Dr. Taylor has turned to good homiletical account the suggestions of Bruce and Goebel, and other recent writers. Trench, of course, is the standard. But the sermons show independence as well as vigour.



We have received from Mr. Henry Frowde (Oxford University Press Warehouse) some very tasteful specimens of the Prayer Book series; the Prayer Book bound up with *Hymns Ancient and Modern* and with *Hymnal Companion*: dainty and most convenient, delightful as presents.

In *Blackwood*, a good number, appears "The King of Love my Shepherd is," Latine redditum; smooth and faithful. It opens thus:

Rex, Rex amoris, ut Pastoris  
 Consiliis est me rectorus:  
 Sim Tuus, Deus: adsis meus:—  
 In ævum non sum periturus.

The Religious Tract Society has issued Vol. VIII. of "Present Day Tracts" (including "Buddhism" and "The Ethics of Evolution"); scarcely equal, we think, to other volumes of this excellent series.—*Cur Deus Homo* is No I. of the "Christian Classics Series;" a good translation of Anselm's great work, pleasing as to type, paper, etc.—*Electricity and its Uses* will have for many readers special attractions; it is clearly written, and there are numerous illustrations. This is the second, revised and enlarged, edition.—*The Road to the North Pole*, second series (wonderfully cheap little book), shows by pen and pencil the expedition of the *Jeannette*.

Professor Warfield's *Introduction to the Textual Criticism of the New Testament*, a handy little manual, is one of a series, "The Theological Educator," to be published by Messrs. Hodder and Stoughton, edited by the Editor of the *Expositor*. The Professor follows Dr. Hort very closely. In John i. 18 he reads "only begotten God;" and in Acts xx. 28 "the Church of God." In 1 Tim. iii. 16, of course, he "confidently" pronounces for the reading  $\delta\epsilon$ .

We are glad to see the third edition of the Rev. E. C. d'Auquier's valuable little book on *French Composition* (London: Hachette). A French part has also just been issued, which consists of Mr. d'Auquier's sentences translated by M. Janau, French Master at Christ's Hospital. The two form a most useful introduction to French composition. The type is very clear and the binding good.

*The Last Commandment*, by Miss GORDON-CUMMING (C.M.S.), is one of several excellent little publications—opportune—which we earnestly recommend.—The *Church Missionary Intelligencer* has an ably written paper, "The Outlook in Africa," by the Rev. W. J. SMITH; and "A Visit to Herrnhut and Kornthal," by Dr. CUST.

Of the fourth volume of the *Expositor* we must say much the same as of the third: it is very interesting, and contains several papers of the highest merit. Bishop Alexander's "Gleanings from St. Peter's Harvest Field," Dr. Sanday's "Bishop Lightfoot," Professor Kirkpatrick's "R. V. Old Testament," and Dr. Maclaren on the Colossians, may be specially mentioned. But we deplore the insertion of "St. Paul from a Jewish point of view," a paper likely to perplex many and to hinder Missionary work among the Jews; and we must repeat our regret at the line taken by the *Expositor* on the Wellhausen controversy.

*The Christian Year, with Meditations: the St. Paul's Edition*, Keble-Liddon (Nisbet), will be welcomed by many admirers of Canon Liddon, the "Meditations" having been selected from the writings of that eloquent Canon of St. Paul's. The volume is well got up.

*Lectures on Butler's Analogy*, by the Ven. the Archdeacon of Bristol, Dr. NORRIS, is an excellent little book. (S.P.C.K.)

*Erratum*.—In the February CHURCHMAN (Canon Stewart's article), footnote, p. 246, for "entire" read "earlier."