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## Short Notices.

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*That Nothing be Lost.* Pp. 183. Elliot Stock.

This is a selection from the admirable addresses of the late Mrs. Pennefather, the foundress and inspiring genius of the remarkable group of institutions in North London known as Mildmay. Passages are arranged for every day of the year, and offer deep spiritual thought, founded on wide and penetrating experience. That for October 3 may be quoted as a specimen: "Do you not think that if there were to be a great persecution of the Church of God, we should run into each other's arms and forget all our minor differences? Just as in a family in a time of trouble, the bond that unites them is drawn closer than ever, so it is with the Church of Christ. He Himself is the point of attraction. It is because we get on lower ground that we are so conscious of our differences. Only name the name of Christ to the little child who has just learned to love Him, or to the aged believer, or to the Christian bearing what name he may in the Church on earth, and you will find the true centre, the keynote to which all without fail respond."

*Mildmay.* Pp. 214. Elliot Stock.

Mrs. Pennefather was the widow of the celebrated William Pennefather, Vicar of Christ Church, Barnet, and afterwards Vicar of St. Jude's, Mildmay Park. In 1853 Mr. Pennefather "felt a deep consciousness of the essential unity of all who name the name of Christ and depart from iniquity; and he was led earnestly to desire to bring into closer social communion the members of the various churches as children of one Father, animated by the same life and heirs together of the same glory." The first Conference was held at Barnet in 1856, and it has continued ever since, being now held in the great Conference Hall at Mildmay Park. Out of the conference grew various institutions for devotional and benevolent purposes. These are now enumerated as: The Conference Hall and the Deaconesses' Institution at Mildmay Park; Deaconesses' Home at Brixton; Balls Pond Penny Bank; the Brighton Convalescent Home; Cabmen's Mission; Cottage Memorial Hospital; Infirmary; Invalid Home for Ladies; Invalid Kitchen; Medical Mission at Bethnal Green; Men's Night School; Mildmay Coffee and Lodging House; Nursing Home; Orphanage for Girls; Stoke Newington Green Probationers' House; Servants' Home; Servants' Registry; Training Home; and Convalescent Home at Barnet. There are twenty-four branch missions working amongst the poor in North, East and South-East London. The guiding mind of the whole was Mrs. Pennefather, who was regarded by all as a true mother in Israel. The income of the institutions is upwards of £27,000 a year, and the good achieved absolutely incalculable.

*The Child's Pictorial.* Volume for 1892. Pp. 192. S.P.C.K.

Amongst the writers for this charming magazine are Mrs. Molesworth, Catherine S. Macquoid, Ascott R. Hope, Theodore Wood, and other well-known authors. The coloured illustrations are of a high class. The volume makes a charming Christmas book for the nursery.

*Old Jonathan.* Volume for 1892. Pp. 192. Collingridge.

This excellent periodical has now reached its seventeenth volume. There are, as usual, numerous capital illustrations, some from photo-

graphs. It is satisfactory to think how much wholesome literature is penetrating into the homes of the people by means of this and other such family journals.

*The Universal Bible Dictionary.* By the Rev. John Macpherson. Pp. 350. Hodder and Stoughton.

Mr. Macpherson has studied the latest German writers and well-known English students, such as Riehm, Schenkel, Winer, Smith, Fairbairn, Kitto, Schürer, Keil, Schrader and Driver. In accounts of names and places he gives chiefly the information of the Bible itself; and, as to books, he embodies some of the later criticism, but does so with moderation and caution. He adopts the theory of two Isaiahs, but as to Deuteronomy remarks that it must have been written before the discovery of the Book of the Law, which contained it, in 621 B.C., and that its influence upon the later historical and prophetic works is unmistakable. With regard to Genesis, Mr. Macpherson says that it is now very generally admitted that the author had before him certain documents from which he compiled his narrative, and which, according to the method prevailing in those early times, he did not rewrite, but simply incorporated; hence the phenomena of double narratives and repeated overlapping. The general tendency of the book may be gathered from these references.

*Morality and Doctrine.* By William Bright, D.D. Pp. 351. Price 7s. 6d. Longmans.

These beautiful sermons are worthy of the high reputation of the Regius Professor of Ecclesiastical History at Oxford. They are the expressions of a mind that is, in a high degree, refined, meditative and spiritual. If all men of Canon Bright's school were equally gentle, moderate and reasonable, and their theology equally well-balanced, it would be greatly for the peace of the Church. Take such a passage as the following on Coming by Water and Blood: "By the mercifully considerate provision of Him who is God and man, for us who have souls and bodies, the Sacraments of the Gospel with their outward forms and inward gifts, are the chief means whereby His purifying and propitiating action is applied to those on whose behalf He came. In this sense—not as the primary thought of the passage, but as naturally contained in or derived from it—we may well admit that Sacramental reference which has rooted itself so deeply in the devotional language of the Church, and which will commend itself to all who regard the Sacraments not as mere occasions for stimulating the religious affections, but as intimately connected with the Person and the work of the Incarnate." The warning against the neglect of the Atonement, in the sermon on Fidelity and Sympathy united in True Teachers, is well-timed, for there is undoubtedly a tendency, under the influence of scholastic philosophy, to exalt the Incarnation as infusing a new nature into man, to the disparagement of faith in the Vicarious Sacrifice.

*Nicholas Ferrar.* Edited by the Rev. T. T. Carter. Pp. 331. Longmans.

All English Church people ought to be acquainted with the remarkable life of Nicholas Ferrar, and the little domestic religious community which he established at Gidding, in Northamptonshire. The writer of this sketch has had several existing biographies for the selection of her materials, and a recent work by the Rev. J. E. B. Mayor adding many unpublished letters from members of the Institution. The idea of Nicholas Ferrar was very much that which was sketched out by Bishop

Westcott some years ago, of a family or families living together a life of Christian simplicity and devotion. The life at Gidding unfortunately came to an end during the troubles of the Civil War; but it has left a charming picture of earnest piety and wonderful literary work. A preface is supplied by Canon Carter, of Clewer; and he, with somewhat of the self-complacency which marks the adherents of Dr. Newman's movement in the Church of England, claims this community as a witness to the continuity of sacerdotal doctrines in the Reformed Church; but, with the exception of certain nightly vigils, the life at Gidding must have been more like that of an establishment of Mildmay Deaconesses. They had a monthly Communion, and though the Puritans suspected them of disloyalty to the Reformation, there was not the smallest ground for such suspicion. "He was a firm Protestant, as his friends, nettled by the frequent accusations of Romanizing, were never tired of repeating. He hated Popery with a solid hatred, which was nourished by Foxe's 'Book of Martyrs.' He believed that the Pope was Antichrist; when asked what he would do if by any chance Mass were celebrated in his house, he is said to have replied that he would pull that room down and build another." The copier, at a loss to find any sacerdotal quotations in Nicholas Ferrar's own writings, has nothing to offer but a verse of George Herbert's to suggest what Ferrar might have thought, but the evidence is all the other way.

*A Long Chase*, by A. M. EADIE. Pp. 285. Sunday School Union.

This is a dashing story for boys of African adventure, combining the Slave Trade with the "Great Game" sport. It is evidently written by someone who has either had experience of this sort himself, or has been a close student of African literature. Of course, good fortune brings together many desirable incidents which would not naturally be available, but the air of probability is well kept up.

*The Great Poets' Birthday Album*. Eyre and Spottiswoode.

This dainty and well-printed volume consists of 365 quotations of from eight to ten lines each from Shakespeare, Wordsworth, Longfellow, Hood, Moore, Burns, Cowper, Scott, Goldsmith, Hemans, Byron, and Milton, with photographic portraits of each from pictures. Each month is allotted to a different poet, and there is a longer quotation at the end of the month. The passages are chosen with taste and sympathy, and may easily persuade casual readers to look deeper into the treasures from which they are taken.

*The Sermon Year-Book—1892*. Pp. 408. Hodder and Stoughton.

This volume contains sixteen sermons from some of the best-known preachers of different denominations, including Dr. Spence, of Gloucester; Prebendary Eytton, Canon Ainger, Mr. Page Roberts, Dr. Parker, Dr. Clifford, Dr. Maclaren, Professor Iverach, Professor Skinner, Professor Marcus Dods, Principal Oswald Dykes, and Principal Cave. There are also 250 Outlines of Sermons, consisting of a page each, by different theologians of the age. It contains, in addition to the foregoing, 310 subjects and texts from sermons preached and published chiefly during 1891. These are followed by eighty-six pages of anecdotes and illustrations from sermons of the year. In theory it is far better that everyone should think out his own subjects; but the Christian ministry amounts now in the various denominations to so vast a body, containing minds of very different calibre and originality, and there are such innumerable and distracting claims upon their time, that it is difficult for all alike to be impressive, spiritual, and interesting out of their own private resources.

A great living Bishop has told us that he reads a sermon every single day of his life to keep his mind supplied with new ideas. Looked at from this point of view, this well-chosen and well-arranged volume should be welcome.

*The Lord's Day and the Holy Eucharist.* Pp. 226. Longmans.

It is a great advantage when the leaders of the party in the Church of England who are adherents of Dr. Newman's movement speak out clearly and frankly. The volume before us consists of eight papers setting forth the changes in the Prayer-Book and the observances of Sunday desired by the Ritualists.

The principal writers are Lord Halifax, Lord Nelson, Dr. Linklater, and Mr. Going. The main object of the book is to show that the temple-worship was not abrogated by the Christian system, but that its chief ceremonies ought to find their counterpart in Christian worship. The intercession of Christ is represented as the perpetual, active offering up of His own sacrifice, which the priesthood of the Catholic Church is also offering up in His behalf on earth. Various remarkable and important consequences follow, and it can easily be seen that our existing Prayer-Book harmonizes very little with these theories, and requires considerable alteration to suit such views. Our readers will perhaps remember the significant circumstances under which Mr. Whitworth, the popular Vicar of All Saints, Margaret Street, did not become a contributor to the volume.

*Making a Beginning.* By WM. J. LACEY. Pp. 186. Price 2s. 6d. The Religious Tract Society.

These are sixteen excellent addresses to young men, and would make a very useful handbook to those who have from time to time to address such audiences. The book abounds in wholesome and useful thought, and has a considerable variety of illustrations.

*In the Service of Rachel, Lady Russell.* By Emma Marshall. Pp. 339. Seeley and Co.

Mrs. Marshall has been very happy in reviving life and character at different interesting periods of English Church history in the manner of the authoress of "The Schoenberg-Cotta Family," the story of Rachel, Lady Russell, or, as she might properly be called, Lady Rachel Russell, is always fresh and fascinating. When the eldest son of an earl marries the daughter of an earl, and has only his own courtesy title, his wife keeps her own title with the addition of her husband's titular name. The book will give young people a pleasant insight into memorable events and circumstances.

*Teachings from the Church's Year.* By the Rev. A. C. MACPHERSON. Pp. 178. Sunday School Institute.

This is one of the excellent manuals of the Institute, and is designed to give a year's series of lessons, founded on the leading features of the services for the particular Sunday. Beginning with a short direction to the teacher, the lesson is then sketched in three or four divisions, and there are some interesting columns of side-lights and illustrations. This scheme will give senior Sunday-school scholars much insight into the services of the Church.

*The Cottager and Artisan.* Vol. for 1892. Pp. 145. Religious Tract Society.

This well-known publication has been going on for many years. Its illustrations are proverbially good, and its letterpress exactly suited to

those for whom it is intended. The articles in large type will be very welcome to the old. Such a paper as "Contentment in Labour" is peculiarly timely just now. But everything in the volume is interesting and useful.

*The Church Monthly*. 1892. Pp. 284. Church Monthly Office, New Bridge Street, E.C.

Mr. Sherlock's well-known publication is understood to have reached an enormous circulation; the largest of any Church periodical. This is no matter of surprise when amongst the contributors to this volume are found the Bishop of Peterborough, Archdeacon Farrar, the Bishop of Exeter, the Bishop of Ossory, Bishop Barry, the Dean of S. Paul's, Archdeacon Gore, the Bishop of Colchester, the Rev. F. Bourdillon, the Rev. W. Sunderland Lewis, the Rev. Theodore Wood, and Mrs. Boyd Carpenter. Music is supplied by Dr. Martin, Sir George Elvey, Dr. Armes, and Dr. Bonavia Hunt. Amongst biographies are those of the Archbishops of Canterbury and York, the Bishops of Carlisle, Sodor and Man, Dover, Cashel, and Down, and Archdeacon Emery. There are nine capital views and histories of celebrated parish churches, and a series of missionary gleanings. The illustrations are numerous and excellent.

*The Home Visitor*. 1892. Pp. 286. Hunt and Co.

One of those valuable collections of wholesome and varied reading for the people which is a feature of the day. The chief characteristics are twenty-six short pieces of simple religious poetry, some capital papers on "Modern Men and Modern Maidens," a series on "Disestablishment" which ought to make working people think before they do any injury to their good old friend the parish church system of England, Sunday chats with busy men, and several stories, discussions, and sketches. Among the contributors are the Bishop of Liverpool, Archdeacon Hughes-Games, Prebendary Gordon Calthrop, and Mrs. G. S. Reaney.

*Did a Hen or an Egg Exist First?* By JACOB HORNER. Pp. 96. Price 1s. 6d. The Religious Tract Society.

Twelve capital papers suited to an intelligent artisan who has begun to be familiar with some of the problems of existence, and who has no clear solution in his mind. The book takes its title from the first paper. It is in the form of dialogue. Such inquiries as "What is the Sceptic's Substitute for God?" "Are there no Breaks in Nature's Chain?" "Where did Religion come from?" "What is there of Hope and Comfort in Materialistic Philosophy?" and "Where are you Going?" cannot fail to be suggestive and useful.

*Ourselves and Others*. By the Rev. S. B. JAMES, D.D. Pp. 305. Price 5s. Home Words Office.

A series of twenty-two pleasant and chatty papers on familiar subjects not often treated of. Dr. James writes agreeably on such subjects as the merits of those who are not successful; the best methods of making announcements; various anomalies and absurdities in toasts; the art of giving names; the various details of picturesque life which centre round any particular spot of the country; the real value of long descent and old families; various systems of precedence; the appropriation of proper names for common words of speech, such as Macadam, Boycot, and Macintosh, and many other social and personal characteristics.

*Pleas and Claims for Christ*. By Canon H. Scott Holland. London: Longmans, Green and Co.

These very remarkable sermons will quite maintain their eloquent author's reputation. The Evangelical side of the National Church has

long been identified with every conceivable enterprise of wisely-directed benevolence; and it is pleasant to see a leader of the movement so largely occupied with doctrinal theories, now so distinctly urging the claims of the Christian Creed over every department of practical life.

*Christus Magister.* Some Teachings from the Sermon on the Mount. By ALFRED PEARSON, M.A., Incumbent of St. Margaret's Church, Brighton. London: James Nisbet and Co.

This is a thoughtful and original work which will amply repay careful reading, and it is withal very practical. Who can read the following remarks without being painfully reminded of their truthfulness? "It is a disagreeable thing to have to write, but as a class Christians are as much given to touchiness as any. The slightest rub of their dignity or *amour propre*, and the bristles are often erect in a moment. Is it that this awkward weakness, touchiness, is the last infirmity of noble minds the latest to go down before the power of grace? or is it that Christians altogether overlook the necessity of bringing their tempers into subjection to the sway of Christ? However accounted for, the injury done to the cause of religion by the peace-disturbing shortcomings of religious people is not to be measured." And again, how apt are the writer's words with reference to divine life in the soul:—"Until this vital knowledge and union are brought about, is life with us worth calling life? With the highest and noblest part of us dead, unresponsive to the touches of the Infinite, can we be said with any propriety to live? With the best in us dead, our lives are fragmentary, fractional."

*The Book of Chronicles in relation to the Pentateuch and the "Higher Criticism."* By the Bishop of Bath and Wells. S.P.C.K.

This is a most welcome and timely work. Much has been said about the duty of our Bishops to point out the weak spots and errors of rationalistic criticism. Two of them, at least, have performed this duty nobly—Bishop Ellicott, in his *Christus Comprobator*, and Lord Arthur Hervey in the present volume. The Bishop devotes the first three of his five chapters, or lectures, to a general explanation of the theory of the "Higher Criticism," and its bearing upon the Pentateuch and other historical Old Testament books. Then, treating of the two Books of Chronicles, he examines their sources, their purpose and their authority. Finally, having established their genuineness, the Bishop appeals to these books as offering conclusive testimony to the Mosaic law, because they are incompatible with the existence of any theory of the post-exilic origin of the law of Moses. The whole is most clearly and fairly written, and forms a very valuable contribution to the defence of the faith.

*The Critical Review.* Vol. II. Price 7s. Pp. 449. Edinburgh: T. and T. Clark.

This important work has the advantage of being edited by Professor Salmond, and amongst its contributors are Professors Cameron, Candlish, Chapman, Davidson, Davison, Marcus Dods, Duff, Findlay, Gibb, Iverach, Henry Jones, Kennedy, Knight, Laidlaw, Macallister, Marshall, Menzies, Milligan, Orr, Robertson, Ryle, Salmond, Sayce, Skinner, George Adam Smith, Alexander Stewart, Warfield and Whitehouse; Principals Cave, Fairbairn, Rainy and Simon, and Dr. Plummer. It will at once be seen that it is mainly the work of Scottish scholars. Professor Whitehouse considers the Bampton Lectures as the least conclusive of Canon Cheyne's contributions to Old Testament study. The reader must be prepared for a very liberal treatment of Old Testament criticism, but on the whole

it will give him a careful and scholarly survey of contemporary theological literature from that point of view.

*Old Testament Theology.* 2 Vols. By DR. HERMANN SCHULTZ, Professor of Theology in the University of Göttingen. Translated by the Rev. J. A. Paterson. Price 18s. Pp. 908. Edinburgh: T. and T. Clark.

Professor Schultz belongs to the liberal school of German theology "It is thought by many," says the translator, "that he has succeeded in discovering the *via media* between the positions of Biblical scholars like Delitzsch on the one hand, and Stade on the other." The professor works from the view that the earlier portions of the Bible are a mixture of highly important and valuable legends and myths developing into revelation. Moses he considers a historical personage—the most influential figure in the history of religion, next to our Lord, clothed with picturesque details by later writers. His accounts of Jewish institutions and their meaning, and Jewish religious ideas after the building of the Temple, are full of instructive thought and interest. We quote his opinion as to the Hebrew belief in a future life, "Even in the oldest parts of the Old Testament death is never thought of as being actually the complete end of existence. To think of a personal being as absolutely ceasing to be, is, for the more highly developed peoples, an impossibility. Consequently, the Hebrews, like all the civilised nations of antiquity, firmly believed in a continued existence after the death of the body." With regard to the 53rd chapter of Isaiah and the "Suffering Servant of Jehovah," he writes as follows: "The figure from which the prophet starts is the actual historical figure of which he has so often spoken. But he is raised above himself. The figure which he beholds is embodied for him in an ideal figure in which he sees salvation accomplished, and all the riddles of the present solved. If it is true anywhere in the history of poetry and prophecy, it is true here that the writer being full of the Spirit has said more than he himself meant to say and more than he himself understood." The work is for the professed theological student, rather than for the general reader. The style is much clearer than is usual with German writers, and the translation is excellent.

*The Dawn of the English Reformation: its Friends and Foes.* By the Rev. HENRY WORSLEY. Pp. 380. Elliot Stock.

This is a cheaper edition of a previous work, and ought to have the widest possible circulation, as an intelligent and popular history of what we owe to the Reformation is greatly needed. The First Book describes the unhappy state of the Church of England before the Reformation; its one-sided sacramentalism, its presumptuous sacerdotalism, its hidden Scriptures, moral declension and venality, the evil lives of the clergy, the degeneracy of the Friars, pluralities, and absenteeism. The Second Book gives an account of the Oxford Reformers—Collet, More and Fisher; the Cambridge Gospellers: Bilney, Stafford, Latimer and others, and the Reforming policy of Wolsey. The Third Book is taken up with the appearance and the effect of the English New Testament. In the Fourth Book we have an able account of the separation from Rome. Book Five supplies the crown of the whole movement in the undying vitality infused into the Reformation by the blood of the Martyrs. Book Six, in the fall and death of Wolsey, narrates the passing away of Mediævalism.

#### THE JANUARY MAGAZINES.

*Blackwood's.* An improvement is to be noticed in having the list of articles printed on the title-page. There are useful papers on Profitable Farming in connection with General Booth's Scheme; the French in



West Africa ; Recent German Fiction ; Christian Greece ; and the very important subject of Our Mission in Egypt.

*Newbery House* contains an excellent paper by Sir Dyce Duckworth, the eminent physician, on The Necessity for Amended Legislation in dealing with Habitual Drunkards.

*Cornhill* has a touching and rather lurid glimpse into the life of the labouring poor, called *Little la-Iza*, and a capital paper on The Humours of Rustic Psalmody.

*Cassell's* contains a well-illustrated beginning of a series called In Parliament Assembled. The illustrated article on the United States Weather-Office also attracts attention.

*The Quiver* supplies a thoughtful and pointed sermon by Bishop Thorold on Obedience to the Heavenly Vision, as applied to the Call to the Christian Ministry. There are some admirable portraits of favourite contributors to the *Quiver*.

*The Religious Review of Reviews* quotes important articles on the Common Lodging Houses of London, by Andrew Mearns ; France and the Papacy ; Father Clarke's article on Happiness in Hell ; and Canon Furse's on The Past of the Church of England.

The European people illustrated in *The Leisure Hour* for January are the Italians. There are also interesting papers on Pilots ; on Whittier ; on the Songs of Tennyson ; and on Ascents in the Himalayas ; besides the unending supply of excellent reading on other matters.

*The Fireside* gives a pleasant paper of Reminiscences of Lady Augusta Stanley. The portrait of the month is Canon Bardsley, of Huddersfield.

*The Sunday at Home* has an illustrated paper on the Luther Festival at Wittenburg, and a biography of Rob Roy Macgregor. The third paper of Dr. Robertson on the Teaching of Jesus suggests many valuable thoughts.

The leading paper in *The Thinker* is one on the Historical Christ and Modern Christianity by Professor Bruce. The Problems of Human Origin are dealt with by the Rev. Frank Ballard. There is an interesting sketch of Pastor Staehlin's article on Lutheran Views of Inspiration.

In *The Expository Times* there is a second paper by Professor Iverach on the late Professor Thomas Hill Green, of Balliol. The Bishop of Gloucester and Bristol begins a series dealing with the teaching of our Lord as to the authority of the Old Testament. Professor Milligan has an appreciative sketch of the late lamented Professor Hort, of Cambridge, the Greek Testament scholar.

In *The Critical Review* Professor Chapman writes on Dr. Bruce's "Apologetics," which is the third volume of the International Theological Library ; Professor Kennedy on Driver's Old Testament Sermons ; Ryle's Early Narratives of Genesis ; and Professor Knight on the Morals of Spinoza.

*The Anglican Church Magazine* gives much information as to the growing work of the English Communion in Continental places.

In *The Boys' Own Paper* are useful notes on Stammering, and on Homes for Working Boys in London. There is an excellent patriotic ballad on England.

In *The Girls' Own Paper* Sarah Tytler writes pleasantly on the Electress Sophia, Gertrude Harraden on Brasses, and Emma Brewer on Servants.

The series of short paragraphs in *Little Folks* called "The Editor's Pocket Book" are well conceived and arranged. A new and charming little game for children, played with counters something after the manner of "Tiddledywinks," is given away with every copy.

*The Church Missionary Intelligencer* supplies a sketch of the admirable and saintly Bishop French, of Lahore, and important letters from the Uganda Mission.

In *The Church Sunday-school Magazine* the two papers by Mr. Palmer on the work of the Sunday-school Institute, the two papers by Mr. Frost on Educational Progress in England during the last fifty years, and that by Mr. J. G. Talbot on the Neglect of Religious Instruction, are all important and useful contributions.

*The Cottager and Artisan* has an illustrated article on the new gigantic Tower Bridge.

We have received also : *Friendly Greetings ; Regions Beyond ; Home Life ; Sunshine ; The Gospel Treasury ; The Bible Society Reporter ; The Church Worker ; Boys' and Girls' Companion ; Light in the Home ; Child's Companion ; Child's Pictorial ; Dawn of Day ; Church Missionary Gleaner ; Awake ! The Children's World ; Our Little Dots ; New and Old ; The Sunday-School ; The Quarterly Record of the Trinitarian Bible Society ;* and *Open Doors*.

Messrs. Howe begin a penny series entitled *Everybody's Stories, Old and New*. The first number contains Dickens' "Christmas Carol."

The R.T.S. penny biographies are enriched by lives of George Herbert and Frances Ridley Havergal.

Nisbet's twopenny series of brief sketches of C.M.S. workers are devoted to Weitbrecht and Townsend. The S.P.C.K. penny Library of Fiction produces a story by Mrs. Walford, the well-known novelist, called "The Little Elevenpence-Halfpenny."

We have received Letts' Clerical Diary—rich in useful details—and Letts' Clerical Tablet Diary, which is equally useful, but is made up in another form. Also the numerous almanacks of the S.P.C.K. ; Fletcher, Russell and Co.'s Pattern Calendar for 1893 ; and the beautiful almanack of the Church Army, which reproduces Holman Hunt's "Light of the World."

Reserved for further notice : *Clews to Holy Writ ; Apologetics, or Christianity Defensively Stated ; The Hidden Mystery ; The Question of Questions ; Poems in Petroleum ; Cross Bearing ; Kæso ; Faith ; Thoroughness ; Some Australian Sermons ; Memoir of W. M. Falloon ; Prayer Thoughts ; The Pillar in the Night ; Expository Lectures and Sermons ; Home Weal and Home Woe ; The Biblical Museum, vol. x. ; The Glass and the Desk ; Bible-Class Expositions ; Nineteen Centuries Ago and Now ; Fruit Farming for Profit in California ; Women of the Bible ; Men of the Bible ; Moule's Holy Communion ; Hazell's Annual ; Gladstone's Romanes Lecture ; Bunyan's Pilgrim's Progress ; The Decalogue ; Some Lights of Science on the Faith ; Twofold Life ; The Man with Seven Hearts ; Ryle's Ezra and Nehemiah ; Hibbert Lectures, 1892 ; Clergy List, 1893 ; The Incarnation ; A Revelation of Human Duties, being the Bishop of Durham's Charge ; Out in the Sunshine ; The Smaller Cambridge Bible for Schools, Judges ; Robinson's Catechism on the Book of Common Prayer ; Dr. Jessop's Doris ; Child's Church and Science ; Arcana in the Ruwenzori ; and Bishop Westcott's Gospel of Life.*

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#### THE MONTH.

PROFESSOR HORT has been succeeded in the very important post of Lady Margaret Professor of Divinity at Cambridge by the Norrisian Professor, Dr. Lumby, who was Examining Chaplain to the Archbishop of York.

The Church of England Evangelical College and School Company has been able to buy Trent College, which was started some twenty-five years ago as a Reformation complement to the Woodard Schools.