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## Short Notices.

*A Critical Greek and English Concordance of the New Testament.* Prepared by C. F. HUDSON, under the direction of H. L. HASTINGS, Editor of *The Christian* (American). Revised and completed by EZRA ABBOT, D.D., LL.D. Pp. 508. London: S. Bagster & Sons.

This is a really valuable book; a treasure for students of the New Testament, whether they understand Greek or not. Its merits have been acknowledged, we learn, by English as well as American Revisers; Bishops Ellicott and Lightfoot, Canon Westcott and Dr. Angus, found the work of the greatest use; Dr. Schaff, President of the American Company, mentions that they thought it an invaluable help, and constantly used it. Professor Abbot, one of the American Revisers, had a share in preparing it. But while Hudson's Concordance is an admirable handy-book for the critical student, it may easily be used, as we have said, by the mere English reader, who, without desire to learn Greek (beyond the alphabet), seeks to know well the New Testament. Thus, for Sunday school teachers, for conductors of Bible classes, and other thoughtful lay workers, whether men or women, this Concordance has great attractions. Turning over its pages here and there, we have examined the work with care, and found it free from error or defect. As to the student who knows no Greek he looks in the English Index (p. 449) for "correction;" he finds it (p. 155, *ἐνανόρθωσις*,) as occurring only once in the New Testament, 2 Tim. iii. 16: he looks for "basket" (p. 444), he is referred to page 230, *κόφινος*, Matt. xiv. 20, xvi. 9; Mark vi. 43, viii. 19; Luke ix. 17; John vi. 13; to page 358, *σαργάνη*, 2 Cor. xi. 33; and to page 364, *στυγίς*, Matt. xv. 37, xvi. 10 (<sup>1</sup>L); Mark viii. 8 (<sup>2</sup>L S) 20, Acts ix. 25. Such words as *ἀγάπη* (love and charity) *ἀγιασμός* (holiness and sanctification), and *παιδεία* (nurture, instruction, chastening, and chastisement), when studied with this Concordance, open out new thoughts for the mere English student.

*Counsels to Candidates for Confirmation.* Founded upon "The Order for Confirmation." By JOHN W. BARDSLEY, M.A., Archdeacon of Warrington. Pp. 78. Elliot Stock. 1882.

There are several well-written books and tracts on Confirmation. Among them the little manual before us will find a good place. It has distinctive features; and it may prove of service to many who are not "candidates." The Archdeacon has given an explanation of the service itself; simple, but suggestive, as one would expect from a well-read—sensible as well as scholarly—divine; such an explanation was really needed. To thoughtful persons, whether in the Church or outside, who "dislike" the service, "can't understand it," and so forth, the Ven. Archdeacon's book may prove of real service. He does not shirk a difficulty; and though he presents "the ordinance in a brighter light than is sometimes thought desirable," he gives excellent reasons for so doing. The rule of good Philip Henry—"So to manage it that the weak may not be discouraged, and yet that the ordinance may not be profaned," has happily been the Bardsley rule. He points out the *reasonableness* of the service. Afterwards, he shows the true teaching of the Church as to the Sacraments, first of Baptism, and, second, of the Lord's Supper; and this, definitely, as the case requires, in regard to Church membership and fellowship. The exposition, enriched with apt quotations, is practical as well as doctrinal. Not the least valuable portion of the book, with regard

to candidates, is the closing chapter, one of suggestion and counsel. Throughout, from beginning to end, not a word is wasted; the book is singularly full; and the language (suitable rather for the middle-class than the "working") is clear and impressive. For a long period so good a treatise on a Church service never appeared; and even now, among many excellent handbooks, short commentaries, and manuals, this sound and able work deserves no stinted praise. One short specimen passage, one in which the Archdeacon handles a much debated matter, we may quote. As the word "regeneration" he says—

expresses the fact of the person baptized being brought out of the kingdom of nature into the visible fold of Christ, and being thereby made partakers of all the privileges which the Church can give, this blessing can be absolutely declared in the case of everyone to whom baptism has been rightly administered. Regeneration in this sense even Baxter admitted when he wrote, "All that the minister warrantably baptizeth are sacramentally regenerate, and are 'in foro ecclesie' members of Christ, children of God, and heirs of heaven." It is this which Matthew Henry also called "baptismal regeneration" when he said, "Their baptismal regeneration without something else will not bring them to heaven." In the highest and spiritual sense of the term, regeneration—viz., the blessing for which the bishop thanks God, can only be affirmed in the language of charity—that is, upon the supposition in the case of adults that they are sincere in their professions; and, in the case of infants, that the goodwill of our heavenly Father favourably alloweth the charitable works of their being brought to baptism, and answers the supplications of the congregation, as they are the requests of those that "earnestly believe and nothing doubt."

*Charles Lowder.* By the Author of "The Life of St. Teresa."  
Kegan Paul, Trench & Co.

Charles Lowder went to Oxford in the year 1840. From a child he had been devout; as an undergraduate he yielded himself to the influence of Manning and other mystical teachers. At his first curacy he "used to say prayer in church by himself on the week-day." In the year 1845 he moved to Tetbury, and here he introduced "daily matins and evensong." After six years, finding that he "could not induce his vicar to move further in advance," he became one of the curates at St. Barnabas. Into "the Battle of St. Barnabas"—to quote the expression of the biography before us—Mr. Lowder threw himself with zeal; and he kept advancing in an "Anglo-Catholic" course. On one occasion he gave some boys sixpence to throw rotten eggs at the bearer of a "Vote for Westerton" placard. This raised a great scandal, and Bishop Blomfield suspended the curate from the exercise of his functions for the space of six weeks. He crossed over to France, and spent some days in a Roman Catholic seminary. He had taken letters of introduction to Romanist dignitaries, and he was present at their services. His biographer, the Author of "The Life of St. Teresa," tells us that Mr. Lowder's "enforced exile" (!) was to "bring forth abundant fruit."

In the year 1857 his bishop (Dr. Tait) expressed fears about the "mimicking of Popery." Mr. Lowder preferred to argue rather than submit himself. He "had an entirely new congregation to form;" and he was resolved to teach by ritual what he, Mr. Lowder, thought was "Catholic," and, therefore, right. The Bishop's warning, given in vain, was followed by the secession of his Curates. Messrs. Collins and De Burgh had been taught to value the Mass vestments (with a daily offering of "the Blessed Sacrifice"), to reckon a celibate Priesthood and the "Religious" life, worthy of special honour, and to practise Auricular Confession. What wonder if they "went over"? Again, in the year 1868, three curates went over. According to the narrative in the biography:—

They gave no warning or indication of their intention. One (Mr. Wyndham) was supposed to have gone to Kensington to visit a sick relative; he did not return to the midday dinner, and in the afternoon it was known that he had been "received." The next day he reappeared at dinner: after dinner he went up into Mr. Akers' room; in about an hour they both went out, and Mr. Akers was "received." The day after Mr. Lowder heard of it (he lived at the Clergy House, in Calvert Street, at the other end of the parish). He came at once to Wellclose Square, and asked the schoolmasters, who were at dinner, where Mr. Akers was. They did not know. Mr. Lowder at once sent for Mr. Shapcote, who was away on his holiday, to return immediately to the desolate parish. Mr. Wyndham and Mr. Akers met him at the Junction, and in the waiting-room he decided to follow their example. All this happened in the inside of a week, not only without any notice, but just after the people had been agreeably surprised by a sermon preached in the church in Wellclose Square, the previous Sunday, by Mr. Akers, in which they were told that they ought to be grateful to God that they were members of the Church of England, and could read their Bibles without fear of the Inquisition, and that our age and Church contrasted favourably with that of the Middle Ages. This sermon was preached on the Sunday evening; two days afterwards the preacher had made his submission to the Church of Rome.

At one time *two* curates; at another time *three* curates.

We turn to the closing pages of this biography. Mr. Lowder sought a much-needed change in a town on the Continent. At Zell-am-See he was taken ill. An English gentleman (Mr. Taylor) and his daughter, who were staying at the hotel, aided him in his short but fatal illness. The peasant nurse sent for the priest, and Mr. Lowder consented to see him. Miss Taylor has related what passed in the following words:—

The priest, a simple but kind man, asked me if he could be of use to confess him. I replied, "That I cannot say: he is a Catholic, but *not* a Roman Catholic." The priest did not seem to know what to do, and tried to explain: "Does he believe in the Pope?" "No," I replied, "not as you believe in him." Mr. Lowder had expressed a wish to be buried *here*, if in consecrated ground, so I asked the priest; but he said it was impossible, as he was not a Roman Catholic. Mr. Lowder being willing to see the priest, I went in with him to interpret (if need be), at my father's wish. He seemed quite able to speak, and in German said he was an Anglican priest, and asked if he could have the Blessed Sacrament administered to him. This was not possible. Then Mr. Lowder asked the priest if he would give him his blessing. The priest put on a stole, and said something in Latin which I failed to follow. He then asked Mr. Lowder if he should come in the morning, which was acquiesced in, and as he went out Mr. Lowder turned to me and said in a clear voice, "You are a witness that I die in the faith of the Anglican Church, for they may say that I died a *Roman Catholic*;" and I answered, "I am." My father then returned, and I mentioned this incident to him.

Early in the morning Mr. Lowder passed away. The peasant nurse who was with him relates that he had asked for the crucifix to be placed at the foot of the bed, that he might see it better. The Sisters of a convent at Zell-am-See "received into their care all that was mortal of Charles Lowder," and until relatives arrived, his bier was "reverently watched by the daughters of St. Vincent de Paul!"

The passages which we have quoted serve to show how near to Rome Mr. Lowder was, and also what were the natural results, in many cases, of the Tractarian movement. We admire, of course, the self-denying, persevering zeal of "Father Lowder;" but we must express our opinion that if, with a more careful study of New Testament teachings about the Religious life, he had loyally kept to the lines of our Reformed Church, his fervency and zeal would have brought about a truer, more really spiritual success.

*Intemperance: its bearing upon Agriculture.* With an Appendix containing the Testimony of Landlords, Farmers, Labourers, Travellers, Science, &c. By JOHN ABBEY. Second Edition, revised. National Temperance Publication Depôt, 337, Strand, W.C.

On the title-page of this ably-written pamphlet appears a quotation from Lord Cairns. The noble Earl says:—"There is not, at the present day, any question, in my opinion, which so deeply touches the Moral, the Physical, and the Religious welfare of the World as the question of Temperance." The pamphlet contains many interesting quotations, and the testimony given in the Appendix is especially valuable. Mr. Abbey quotes from the Bishop of Manchester as stating, "that in a Manchester parish containing 1,233 houses, the clergyman found, as the result of personal inquiries, that the heads of 907 families openly professed that neither they nor their households attended any place of worship. Ninety-three families called themselves Church of England people, 94 families called themselves Roman Catholics, and the rest were made up of different denominations, the Wesleyans being strongest with 54 families. The fact that 906 families out of 1,233 never attended public worship, was, the Bishop remarked, a scandal and a peril to society." But many of Mr. Abbey's striking quotations refer to the intemperance and immorality of rural districts. We give two extracts from the testimony of landlords, farmers, stewards, and others as to harvest without intoxicants. Mr. Walker, (near Faringdon) writes:—

To begin with myself, I have been an abstainer for thirty-three years, and think that if I abstain from all alcoholic drink myself, I cannot conscientiously offer them to others. Moreover, I am well aware that any kind of farm labour can be done better without beer than with it. I am at the present time farming upwards of 200 acres, and consequently employing a good deal of manual labour. The wages I am giving at the present time are fourteen shillings a week, with a good house and garden rent free, and in the harvest piece-work as long as it lasts. During hay-making and harvest only do I give any perquisites: we then make some tea, with plenty of new milk and sugar; and when late of an evening, their supper; and I can assure you that I have never yet had one complaint made from any one man of my treatment in not giving beer to those in my employ, and I have men that have been in my employ now for five years. The best testimony I can give will be that of my carter, who will have been with me three years the 6th of next April. I will ask him to write a few lines stating his experience. When he first entered my service he was an habitual drunkard.

The following letter speaks for itself:—

Acacias, Reading, June 18, 1881.

DEAR SIR,—I have much pleasure in answering your enquiries. I have had many years' experience, and consider that the men do their work better without beer. I pay an equivalent in money, and sometimes give cocoa and tea extra. I have farmed about 700 acres, in two distinct districts (500 and 200 acres). The plan has answered well for employer and men. It would be well, I think, if there were no drink sufficiently alcoholic to stupify men.

Yours truly,

GEORGE PALMER,  
M.P. for Reading.

Mr. John Abbey.

*Some Triumphs and Trophies of the Light of the World.* By the late Rev. M. MARGOLIOUTH, M.A., LL.D., Ph.D., Vicar of Little Lindford, Bucks. Pp. 120. Stock.

The first of the learned sermons in this book, *Hoshana Rabba*, was preached to the Jews of Leicester, at Christ Church, one evening of the Church Congress week. It was passing through the press at the time of the author's death; and a short Memoir has been written and printed.

Moses Margoliouth, was born in 1820, at Suwalki, in Poland, of Jewish parents, both of whom were descended from families renowned in the annals of Spain. He was trained in the strictest observance of the Law, and he became one of the greatest Talmudists of his day. In 1837, on a travelling tour, he met with a Hebrew Christian in Liverpool; they conversed about Jehovah Jesus, and Margoliouth consented to read a New Testament. In the course of three weeks, with prayerful study, he became convinced that the Nazarene was the Messiah; and on Good Friday, 1838, he made a public confession of his faith and received the Holy Sacrament of Baptism. His temporal struggles were now to begin, as his wealthy relations cast him off. He entered Trinity College, Dublin, in 1840, and soon after his ordination was appointed through the Bishop of Kildare to the Incumbency of Glasnevin. Dr. Margoliouth was a voluminous author. In the year 1872, he started a monthly Magazine, *The Hebrew Christian Witness*. In the year 1877 he accepted the Vicarage of Little Linford. While on a visit to London, in February, 1881, he was seized with an illness, caused by an affection of the heart, and at the end of three days . . . "he was not, for God took him." We read (p. 18, Memoir):—

Dr. Margoliouth was greatly interested in an association lately formed called the "Parochial Mission to the Jewish Fund." This is presided over by the Very Rev. the Dean of Lichfield, and has for its honorary secretaries Canons Sir James E. Phillips, Bart., Vicar of Warminster, and R. Sutton, Vicar of Pevensey, Hastings; all sure friends of Israel, who have earnestly worked to establish it. It is now in very active and useful operation, its object being to supply curates especially trained and qualified to work in large parishes where Jews abound. Dr. Margoliouth had always felt that this was a want in our parochial system, he considered that the clergy, in whose parishes Jews resided, were bound to attend to the spiritual exigences of their Hebrew parishioners.

*The Year Book of the Church: A Record of Work and Progress in the Church of England*, compiled from official sources. For 1882. Edited by CHARLES MACKESON, Editor of the "Guide to the Churches of London," the "Church Congress Handbook," Low's "Handbook of the Charities of London," &c. Dedicated by express permission to the Archbishops of Canterbury and York, and the Bishops, and published with their Lordships' sanction. London: Elliot Stock, 62, Paternoster Row, E.C. 1882.

Mr. Mackeson, the Editor of this welcome volume, is known as an able and active Church worker, a writer of no mean order, and an experienced statistician. We learn from a prefatory note to the Year Book before us, that for nearly twenty years Mr. Mackeson was engaged in the preparation of one of the most important volumes of official statistics annually published by the Government. Of his "Guide to the Churches of London" nothing need here be said. We may quote the chief portion of his Preface:—

In submitting to the bishops, clergy, and laity of the Anglican Communion the first issue of *THE YEAR BOOK OF THE CHURCH*, the Editor desires to express his grateful thanks to the Most Reverend and Right Reverend Prelates, who, at the outset, accepted the dedication of the work and have allowed it to be published with their sanction. The value of such a work must necessarily rest upon its compilation from official and authoritative records, and the Editor is glad to be able to state that in all cases the bishops furnished him with the statistics of ordinations, confirmations, consecrations of churches, &c., which have enabled him to present, for the first time in the history of the English Church, complete tables on these points. Following the same course the

summary of the proceedings of Convocation has been digested from the authorized "Chronicle" of the Synod in the two provinces, and the text of the resolutions adopted in the Diocesan Conferences is also given from official sources. An abstract of the debates on ecclesiastical questions in both Houses of Parliament, and of the Acts passed, has been specially prepared for THE YEAR BOOK, and throughout the volume no effort has been spared to give information on which complete dependence can be placed. The debates at the Church Congress have been dealt with in a similar manner, the sermon of the Bishop of Manchester, the presidential address of the Bishop of Durham, and the Archbishop of York's paper on secularism being given in full, and with the advantage of revision by their respective authors. The work of the Church in Ireland, Scotland, India, and the Colonies is duly recorded, and the progress of Foreign Missions forms the subject of a section which will naturally assume a more perfect shape in future years.

Mr. Mackeson adds that a list of books, ecclesiastical and religious, has been included, and a chronicle of events. "In the chapter devoted to the work of the principal Church societies," we read, "the aim has been to present a brief account of the year's operations, rather than merely to describe the aims and official arrangements of the institutions, which is a matter beyond the scope of the present volume. The nominal list of ordines in the various dioceses has been compiled from the tables furnished by the bishops." We have examined the book here and there; the statistics, as we expected, are ably and accurately arranged. It is remarkable that while Nonconforming bodies have some annual record of their work the Church of England has not. This "Year Book" will supply a real want.

*The Pathway of Safety.* By the Right Rev. ASHTON OXENDEN, D.D., late Bishop of Montreal. Hatchards.

*A Simple Exposition of the Psalms.* 2 vols.

*The Earnest Churchman.* Why am I a Member of the Church of England?

*Our Church and her Services.*

*Short Lectures on the Sunday Gospels.*

Some twenty years ago the present writer, in conversation with an eminent preacher about books suitable for parochial lending and distribution, was asked "How is it that Oxenden's books are so popular?" The answer given was, in brief, "They are simple and affectionate, they point to Christ, and they are printed in large type." This answer, we think, was good, and is good, as far as it goes (a particular incident causes us to remember the conversation), but subsequent searchings after really good books to give, lend, and recommend, particularly among what may be called the lower middle class, proved that more ought to be said about Bishop Oxenden's books. For example. The honoured author took a line of his own; he supplied a want; and this in several fields of exposition and advice. Thus, in regard to the Church of England, her History, her Services, he gave a simple suggestive statement, sufficiently full, and unmistakably clear and sound. Now, of sound, serviceable Church handbooks and manuals, even at the present time, the supply is by no means large. But in several ways, as we have said, Mr. Oxenden supplied a want; with a good doctrinal basis, he was practical, easy to be understood, and his words were winning.

It may be interesting to subjoin a statement—it strengthens our remarks—as to the circulation of Dr. Oxenden's books. Such a statement speaks for itself. Over two million copies of the good Bishop's books have been issued. We gladly record so cheering a fact.

1. *Short Lectures on the Sunday Gospels.* Advent to Easter. 17th thousand. Easter to Advent. 16th thousand.
2. *The Parables of our Lord.* 35th thousand.
3. *The Pathway of Safety; or Counsel to the Awakened.* 278th thousand.
4. *The Christian Life.* 47th thousand.
5. *Portraits from the Bible.* Old Testament. 37th thousand. New Testament. 25th thousand.
6. *Our Church and her Services.* 31st thousand.
7. *Cottage Sermons; or, Plain Words to the Poor.* 12th thousand.
8. *Cottage Readings.* 7th thousand.
9. "*The Pathway of Safety*" Series. The above Ten Volumes in a box.
10. *The Earnest Churchman.* 10th thousand.
11. *A Simple Exposition of the Psalms.* 8th thousand.
12. *Thoughts for Advent.* 8th thousand.
13. *Thoughts for Lent.* 8th thousand.
14. *Decision.* 27th thousand.
15. *Confirmation.* 532nd thousand.
16. *Counsels to those who have been Confirmed.* 10th thousand.
17. *Baptism Simply Explained.* 18th thousand.
18. *The Lord's Supper Simply Explained.* 75th thousand.
19. *The Earnest Communicant.* 448th thousand.
20. *Family Prayers for Four Weeks.* 1st Series. 120th thousand. 2nd Series. 22nd thousand.
21. *Family Prayers. Complete Eight Weeks.*
22. *Prayers for Private Use.* 118th thousand.
23. *Words of Peace; or, The Blessings and Trials of Sickness.* 71st thousand.
24. *The Home Beyond: or, A Happy Old Age.* 163rd thousand.
25. *The Pastoral Office.* Its Duties, Privileges, and Prospects. 4th thousand.
26. *Fervent Prayer.* 42nd thousand.
27. *God's Message to the Poor.* 22nd thousand.
28. *The Labouring Man's Book.* 52nd thousand.
29. *The Story of Ruth.* 14th thousand.
30. *A Plain History of the Christian Church.* 9th thousand.
31. *Great Truths in Very Plain Language.* 37th thousand.

The *Church Missionary Intelligencer* for April contains an ably-written article on the proposed Japan Bishopric. An admirable article on the "C. M. S. at home," contains many telling paragraphs, e.g.—

The distinctiveness and independence of the Church Missionary Society—not independence of the Church's recognized authorities, or of the Church's laws, but the independence which is the natural right of every voluntary association of Churchmen—are not only its strength in the administration of its vast work, but are to a large extent the ground of the enthusiastic confidence accorded to it by so extensive a circle of friends and supporters. There are thousands of persons wholly guiltless of what is called party-spirit, to whom the spiritual principles of the Society are dear; who trust it because they know its one aim is to do spiritual work, and to do it by the agency of spiritual men; and who work for it with an energy and a self-denial scarcely ever to be found among the mere supporters of "Missions" as an abstract duty.

*The Students' Commentary on the Holy Bible.* Founded on the "Speaker's Commentary." Abridged and Edited by the Rev. J. M. FULLER, M.A. Vol. IV. John Murray. 1882.

We are pleased to receive and to recommend another volume of the "Speaker's Commentary" adapted for students in general. The present

instalment of this valuable work contains Isaiah by Dr. Kay, Jeremiah by Dean Payne Smith, Ezekiel by Dr. Currey, Daniel by the late Archdeacon Rose and Mr. Fuller, and the Minor Prophets by various Commentators. The editorial work is excellent; and the printing is all that could be desired. These four volumes of a noble Commentary (Old Testament) would form a handsome addition to any theological "student's" library; they are portable, and—no small matter at the present day—cheap.

*The Life of H.R.H. the Prince Consort.* By Sir THEODORE MARTIN, K.C.B. People's Edition. Smith, Elder & Co., 15, Waterloo Place. 1882.

A wonderfully cheap volume. We are pleased that one of the earliest among the popular low-priced editions of celebrated or classic works has been published a People's Edition of the "Life of the Prince Consort." This work is so well-known that we need say little about it in its present form, save that it is printed in good clear type, neatly bound, with an Index. The circulation will doubtless be immense. Every private and lending library, however small, can now afford to place upon its shelves a copy of one of the greatest biographical books of the time, published only recently at a price which was fitting for a high-class work.

*Livy, Books II. and III.* Edited, with Introduction and Notes, by the Rev. H. M. STEPHENSON, M.A., Head Master of St. Peter's School, York; formerly Fellow of Christ's College, Cambridge. Pp. 300. Macmillan & Co. 1882.

This handy little volume, one of the best types of serviceable school-books, we have pleasure in recommending. The Notes are sufficient, and scholarly, not too long, free from overmuch translation. There are good Introductions; there are sectional marginal headings, with an Index; the printing is admirable. Another good book by Mr. Stephenson, "Select Epigrams of Martial," belongs to the "classical series" of the same publishers.

*Memoirs of Prince Metternich.* Edited by Prince RICHARD METTERNICH. Vol. V. R. Bentley & Son, 1882.

The earliest volumes of these Memoirs were reviewed in THE CHURCHMAN as soon as they were published. The volume before us covers the period 1830-1835. It contains little to interest any except politico-historical students. In 1831 Prince Metternich contracted marriage, for the third time, with Countess Melanie Zichy-Ferraris. The diary of Princess Melanie has been largely quoted.

*The Liberation Society, Arrested, Examined, and Exposed.* An Address delivered in the Central Hall, Darlington, on Wednesday Evening, March 8, 1882, by H. BYRON REED, Lecturer to the Church Defence Institution in the Northern Province. W. Poole, 12A, Paternoster Row.

A clever lecture; well printed, and very cheap.

For *Pulpit Talent*, by the late Dr. HORACE BUSHNELL (R. D. Dickinson) We cannot say we care much. The book is long, and, as we think, cold and dry.

*The Cottager and Artisan* (R. T. S.) is as good as usual; a valuable periodical. *The Home Visitor* (W. Hunt & Co.), edited by the Rev. P. B. Power, localized in many parishes, is bright, wholesome and instructive.

The Religious Tract Society is publishing several tracts of the same size and sort as *The Story of Easter*, tinted paper: of the "Seek Me Early" series, of the *Illustrated Messenger* series, of the "Every Week" series. All that we have read are really good. The *Illustrated Messenger*, No. 98, has an illustration of three railway servants in a signalman's box.

We gladly recommend *Talks about Christian Living* (R. T. S.), one of Mr. EVERARD'S suggestive little books; really practical. The "Talks" are short, and to the point, with here and there a striking anecdote.

*Thoughts on Prayer* (R. T. S.) may be useful to many. The compiler has brought "into the compass of a small volume the results of modern thought on the subject of prayer."

What we notice chiefly in *The Congregationalist* (Hodder & Stoughton) is its bitter Radicalism; to oppose Mr. Gladstone about the "closure" (especially for a "Moderate Liberal") appears almost an unforgivable offence. Such words as "truculent," "impudent," "envenomed spite," "unscrupulous language" meet the eye on a single page. *The Congregationalist's* review of Mr. Lansdell's charming book, "Through Siberia," does justice to its merits.

*Men of Mark*, No LXXVI. (Sampson Low), contains portraits of Sir Evelyn Wood, Canon Tristram, and Sir Michael Costa: it is a very good number. *Harper's Monthly*, a magazine which is full of choice illustrations, contains a readable account of Hawarden and the Gladstone family.

Messrs. Routledge have published four books of their "sixpenny edition" series, wonderfully cheap: *Robinson Crusoe*, *Grimm's Fairy Tales*, *Sandford and Merton*, and the *Swiss Family Robinson*; each well and largely illustrated.

*Fasting Reception of the Blessed Sacrament*. By the Rev. F. HALL, M.A., an "Assistant-Curate of S. Augustine, Kilburn" (Rivingtons), has reached a second edition. The little book, to a great extent a compilation, extracts from Pusey, Blunt, *Notitia Eucharistica*, &c., shows how far some who protest against Evening Communion are prepared to go.

A handsome volume, *Without Intending It* (R. T. S.), is a story of "John Tincroft, Bachelor and Benedict," by Mr. GEORGE E. SARGENT, Author of "The Story of a City Arab," &c. The story is pleasingly told and thoroughly wholesome, with a good deal of life; here and there, in the colonial experiences, occurs a specially interesting passage; and "John," in his courtship and married life, is well drawn. But the work seems to us, as a whole, rather weak; and the threads of the story, we think, might have been better woven.

Under the title *Golden-Golden* we have some capital stories by Mrs. PROSSER. This is one of the volumes of the R. T. S. large-type series, cheap, illustrated, neatly got up, and specially suitable for working-class people.

A year ago we had the pleasure of recommending *Reminiscences of Christian Life in India*; really interesting "Reminiscences," with a charming biographical sketch of General Charles Browne. We now cordially commend another volume by the same Author, *Reminiscences of Life in Mysore, South Africa, and Burmah*, by Major-General DOBBS: Dublin: George Herbert). This is a readable book, with a good deal of information. The long and honourable career of Colonel Dobbs in the Mysore country will be known to some, at all events, of our "Indian" readers.