

prelates carried back substantial tokens of good-will? North Queensland, for example, owns to £6,000 as gifts from the Motherland? Others no doubt have done equally well. You will all take this as a proof that the heart of the Empire cares for the extremities. The Motherland is a friend in need to her daughters, and thus a true friend indeed. These gifts, too, were personal ones: Let us hope they will not diminish what is usually forthcoming from S.P.G. and S.P.C.K. In keeping with this generosity towards Further Britain (I like to keep clear of the term colonies), it is pleasant to see the Queen Victoria Clergy Sustentation Fund assuming proper proportions. Laymen like Lords Egerton and Clinton are moving well in this matter, and they must be greatly cheered by the timely gift of £1,000 from the gracious lady after whom the fund is called. Moving amongst the clergy so much, I am painfully aware of their unmistakable poverty, and I rejoice that while with one hand the distant workers are cheered, those nearer home are not neglected.

It has been long since I have read so helpful a book as the "Life and Letters" of the late Dean of Lincoln, William John Butler. As a man, as a priest, and as a preacher, he was so uniformly and eminently sensible: though belonging to the true Tractarian school, he was very moderate in all external matters and intensely real in all he did. Here is a good case in point in reference to parochial missions—a matter of importance to you, Mr. Editor, in the colonies as at home. Butler had read these words in connection with a recent mission: "When, towards the close, those who felt they had received forgiveness of their sins, and had chosen Christ for their Master, were asked to give a sign by standing up, or holding up their hands (while all the congregation were kneeling with their eyes covered), the number was very large." And this is the comment: Have we really descended so low as this? Is this the theology of the Church of England? Did the "extempore preacher of great power and ability" imagine that such demonstrations have anything of real worth? How did these people know that they had received forgiveness of their sins? Must not repentance precede forgiveness, and what proofs had they given of anything like true repentance, such as ought to satisfy themselves or others? If the eloquent gentleman who held them "spellbound" would study an honestly-written life of John Wesley, such as Abbey and Overton, or Lecky have described it, or if he would make himself acquainted with what is called "Revival Work in America," he would find that it is a comparatively easy matter, yet not without considerable danger, to kindle emotional expression, but very difficult to lay the real foundation of a Christian life.

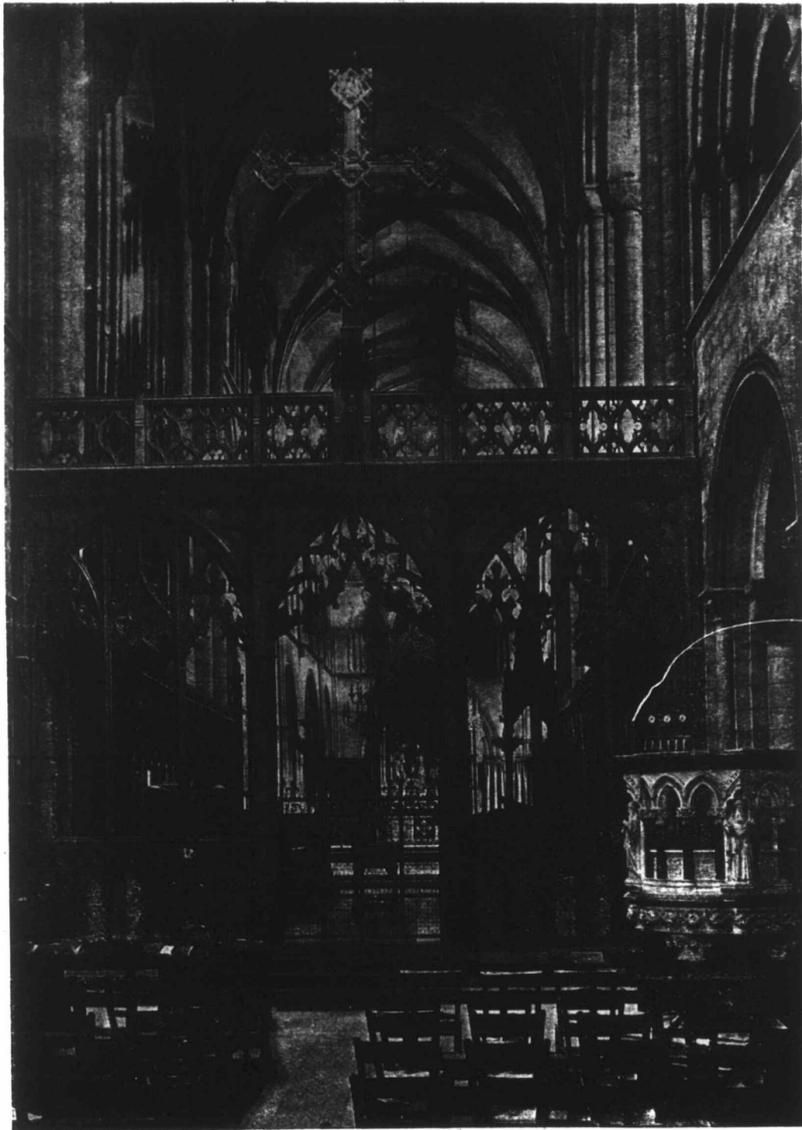
I know from experience how necessary it is for a parish priest to get suggestive matter for the Sunday sermons and weekly addresses, and I venture to think that in the newly-pub-

lished volumes of sermons by two deans—Dean Church and Dean Vaughan—the clergy will find what they require. No one will quarrel over differences of style—the essential thing being the grit found in these books and the stimulus gained from them. The title of Church's volume is "Village Sermons" (3rd series), and that of Dean Vaughan's, "University Sermons" (MacMillan's).

Before closing I should like to say how supremely useful "The Expositor" is. I have noted each number as it came out, and each time was surprised and delighted to see how the scholastic, the expository, and the devotional are finely blended in its pages. The standard of excellence has never been higher—not even in Dean Alford's time. To a "bush" parson, whose library must necessarily be

as being pure and wholesome, and we appear to have been reading her stories for little, at least, under fifty years. Her strength lies in dealing with plain and homely scenes, and you always feel that she is writing as an earnest and educated Churchwoman. "Founded on Paper" is as happy as any of its predecessors in the variety and brilliancy of its situations, and in the easy flow of its incidents. It has all the features of a well-told tale.

Magazines.—The Expository Times begins with a notice of the new Dictionary of the Bible, of which we have spoken more than once. In little more than a month (if not sooner), we hope to have the first volume of this great work in our hands. In the meantime we may mention that the contributors are among the most eminent Biblical scholars of the present day, of all the Churches. Thus we have Professor Ryle, Mr. Headlam, Canon Isaac Taylor, Professor Orr, Canon Driver, Professor Hommel, Dr. Plummer, Professors Gwatkin, Mayor, G. A. Smith, Ramsay, Armitage Robinson, A. B. Davidson, etc., etc. In fact we miss hardly one well-known name. The case of the translation of Maspero's books, published by the S.P.C.K., is gone into with a verdict against the English Editor. The matter has been made too much of, but it may read a useful lesson to future translators. The question of the standing still of the sun and moon is intelligently discussed by the Rev. John Reid. One of the most interesting papers in this number is a notice of Dr. H. Lisco's book on the "Origin of the Second Epistle to the Corinthians." Whether we accept the author's theory or not, this notice and the book to which it refers will help to a better understanding of all the circumstances. Another interesting paper is that on Bertholet's Commentary on Ezekiel, in the series published by Mohr of Freiburg. A full notice is given of a most interesting new theological monthly magazine, published also by Mohr. It is called the "Theologische Rundschau," and promises splendidly. The other articles are generally up to the high level of this excellent periodical.



CHICHESTER CATHEDRAL—THE CHOIR SCREEN.

small, the arrival of this fresh, informing, and high toned monthly must be an unspeakable boon.

REVIEWS.

Founded on Paper, or Uphill and Downhill between the two Jubilees. By Charlotte M. Yonge, author of "Under the Storm," etc. Illustrated by W. S. Stacey. 12 mo. pp. 252: 1.25. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

In Miss Yonge's work there are two astonishing features—the fertility of her pen, and the high character of her Christian teaching. We can count upon the creations of her genius

"ALL SOULS ARE MINE."

"All souls are Mine," is the cry over the whole broad world. Over the thoughts of men, and over the dismal expectations which some entertain, and over the sinfulness which others may be indulging in, over the cares and anxieties which belong to us all, there is no single heart that is near to breaking, nor a single mind that reels because of the painful speculations to which he has been called, there is not a single seeming outcast from the brightness of the Divine law that is not still the heritage of God. His hand is upon humanity, and he never turns back upon His loving-kindness. "Behold," says the Almighty by the voice of His Prophet, "all souls are Mine." I say we have a principle which