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Reviews of Books.

THE STORY OF EUROPEAN MISSIONS.

THE CONVERSION OF EUROPE. By Charles Henry Robinson, D.D., Hon. Canon of Ripon and Editorial Secretary of S.P.G. London: Longmans, Green & Co. 18s. net.

It is not often, in these days, that an author lights upon an unworked field. Canon Robinson tells us that, though the books on missionary work outside Europe which have been published during the present generation would fill a large library, "during this period not a single volume has appeared in England, America or Germany, which gives a detailed account of the work done by the missionaries who first preached the Christian faith in the various countries of Europe." This deficiency he has set himself to supply in the present work; and he has done it with a clearness and thoroughness which will win the grateful admiration of the historical and missionary student, and also, quite obviously, at the cost of an elaboration of research which it makes the heart quail to contemplate. One has only to consider the vast array of facts and dates embodied in this book, or to glance at the author's list of authorities, to realize, however faintly, something of the colossal labour that must have been involved in his task.

The different countries of Europe are dealt with in a succession of chapters, beginning with Ireland and ending with Russia. An Introductory chapter gives much information of a general character in a useful way, while the Conclusion, though brief, embodies a summary greatly to the point. One of the most interesting features, containing, however, much sad reading, is a special chapter on attempts to convert the Jews.

Illuminating comparisons are drawn from time to time between early (or mediæval) and modern Missions, in respect both of missionary methods and of problems presented by the work. For example, we have striking evidences of the value of using the vernacular, whether spoken or written; of the peril of compromises with heathen practices to secure a readier advance; of hindrance caused by not having workers to enter open doors; of the employment (for there is nothing new under the sun!) of lady missionaries, and of the missionary spirit running in families, as it often does to-day—not to mention the comparison, which of course has often been drawn before, but is none the less important to note afresh, between Julian's attempted sublimation of paganism and the attitude of many modern Hindus and Buddhists. It is interesting also to find that it is no new thing to have to carry on the great warfare of the Kingdom amid the distractions and hindrances of war, for Augustine left Rome while the invading Lombards were near at hand—a venture of faith with parallels a century ago as well as in our own day. Another suggestive passage deals with what we, at any rate, cannot hesitate to call the paltry character of the disputes which divided Christians in other ages. Speaking of the Conference of Whitby, Canon Robinson thinks we must in fairness say that the disputants were not quarrelling about trifles, as the issue which appeared to them to be involved was nothing less than the preservation of the Church's unity. But, we venture to ask, is not the true question what was *really* paltry, rather than what *seemed to them* vital? And was it not really paltry to make unity turn on trifles? None of us, perhaps, at this time of day will contend that the time of keeping Easter, or the style of the tonsure, was a matter of vital

principle ; yet, while we do not for a moment suggest that all our causes of division nowadays are on a level with these, we do venture to think, with special reference to another Conference held twelve and a half centuries later at Kikuyu, that succeeding generations may judge those who raised a well-remembered storm of protest against the conciliatory influences at that Conference as summarily as some people may now be prepared to judge the controversialists at Whitby for their hindrances to missionary work.

The story of European Missions, as the author himself plainly shows, cannot be said to be an inspiring one. Upon the whole, the example which it provides for the benefit of the modern missionary is an example how *not* to do it. Canon Robinson believes that much of our bitter experience in the present day is the result of the lamentable mistakes of those who "evangelised" (the word is scarcely appropriate) the Europe of the past. The forcible conversions (against the advice of some of the wisest men of the day, like Lull and Alcuin) and the worldly methods of past times are doubtless partly responsible for the fact that Europe has never been really Christian at all, and needs, as the author most truly says, re-converting. Some most striking words which he quotes from a French historian, A. Leroy-Beaulieu, on the subject of Russia might really be used of other countries, while they also throw light on the present Russian problem. Here is part of the quotation : "As pagan feeling was still alive in all its force . . . the triumph of the one God was more apparent than real. . . . What Vladimir overthrew was the wooden idols with the gilt beards, not the ancient conceptions which they represented. . . . The gospel victory, therefore, was easy in proportion as it was shallow. It quickly took possession of the hills of Kiev and the Varangian homes for the very reason that it did not take hold of men's souls ; it hardly disturbed them or made a change in their ideas. . . . Such, after centuries, still frequently is the *mujik's* religion." Pagan reactions are but the natural sequel of methods such as were all but universally employed in the dark ages ; yet it is a fact which should not be overlooked by those who criticize the slowness of modern missionary progress that even the nominal conversion of Europe, with all the worldly advantages of easy-going adaptation and forcible proselytizing, occupied no less than fourteen centuries. Canon Robinson is sanguine with regard to the prospects of true Christianity in Europe after the present disastrous crisis ; but he gives no indication (and this is the criticism it seems fitting to offer on his otherwise illuminating "Conclusion") that he bases his hopes upon that Great Event by which it seems more than probable we shall have to revise all our human calculations which bear upon developments "after the war."

In spite of so much that is saddening in the story, there is a brighter side to the picture. There are the lives of individual heroes of the Faith like Aidan, Boniface, Columba, Severinus, Otto or Anskar. Though they sometimes made mistakes, their faith and zeal and sacrifice might well be imitated by any modern missionary. There is also the reminder that the most effective missionary agency in the early centuries was to be found in the consistent lives, as well as in some cases the martyr deaths, of ordinary Christians. It is most interesting, too, that Otto's biographer is found to have noted a fact which the author truly says has often been observed by missionaries in South India and elsewhere—viz., such a change on the countenances of converts that they could be distinguished from those around them, "even as light from darkness."

Nothing has been omitted which could tend to the completeness of this excellently produced volume. At the beginning is a full synopsis of contents, chapter by chapter ; and the same headings are repeated in the margin throughout, in their proper place. Six maps help to illustrate the story.

The Bibliography at the end (arranged by countries) covers 32 pages; and the Index, which immediately follows, almost a similar number in double columns of small print—which is eloquent testimony to the immense variety of data contained in the chapters. The book itself is printed in large type and it is written in a clear and easy style; and the combination of these advantages makes its contents readily available whether for reference or for continuous reading.

W. S. HOOTON.

THE ENGLISH FRANCISCANS.

STUDIES IN ENGLISH FRANCISCAN HISTORY. Being the Ford Lectures delivered in the University of Oxford in 1916. By A. G. Little, M.A. (Publications of the University of Manchester, No. cxiii.). London: Longmans, Green & Co. 8s. 6d. net.

The first Franciscan friars arrived in England in 1224. They quickly attracted the sympathy of the English people, and within a short period established thirty or forty houses throughout the land. Their chief thought was to set an example of "poverty and the love of poverty."

How and to what extent the English Franciscans observed the vow of Poverty forms the subject of the first of Mr. Little's "Studies." At the beginning they revelled in poverty with a zest that would have cheered the last sad years of their founder. They would joyfully drink dregs of beer mixed with water, or would lie close together, "as is the manner of pigs," to keep a sick brother warm. From the insignificance of their lands and from the smallness of their regular incomes from other sources, Mr. Little infers that they depended for their living upon voluntary and casual alms, including legacies, and so far were true to the vow of poverty. But the complaint was soon made that they begged too much. They were charged with condoning the sins of the rich and with inflaming the passions of the poor for the sake of gain; and in these charges there was some truth. Yet, at the same time, there is evidence that, for the sake of justice and mercy, they were willing to fling themselves against the fiercest prejudices of the time. Further, poverty with the Franciscans was not only a practice for themselves, but a theory of wider application; and the endowments and temporal power of the Church came in for strong criticisms.

However, the English Franciscans broke their vow of poverty. Mendicancy failed. The gradual rise in the standard of living strained their resources to the breaking point; and they were forced to devote a disproportionate amount of their energies merely to their own maintenance. The result was that their whole tone was lowered. Beginning to offend in the matter of their clothing, they also broke the rule of poverty in buildings. It was said that, while the devil proposed to turn stones into bread, the friars turned the bread of the poor into stones. Mr. Little, while rejecting the assertion that the friars' houses rivalled royal palaces, shows that the amount of building that went on was not justifiable and called forth fervent protests. With increasing expenses and decreasing income, the friars were led to reek the vow of poverty in many ways. Many individual friars received bequests, and held private property. A full share of chantries fell to the friars, and popular opinion regarded them as a great source of income. Since the financial side became uppermost, the effects were demoralizing. Rights of begging in specified areas, too, were apparently farmed out. The general conclusion at which Mr. Little arrives is that the necessity of maintaining themselves on alms greatly impaired the social usefulness and the spiritual force of the friars.

To preaching the Franciscans attached great importance. The wandering preachers went throughout the land. Regular sermons in their own churches were given by the friars not only on Sundays and festivals, but also on rainy days when people took shelter in the buildings. Attendance at sermons was often held to be more valuable than attendance at mass; and the people preferred the method of shortened masses and lengthened sermons. Opinions differed as to the influence of their preaching. While Grosseteste spoke of the inestimable benefits of their work, Wiclif accused them of flattery and neglect of preaching the Gospel. The general verdict which Mr. Little gives is favourable. It might be added that even Wiclif prophesied that, when they were enlightened by God in the way of primitive truth, some of the friars would prove useful agents in building up the Church again.

The Education of the Clergy was greatly advanced by the Franciscans, who took up the work which the ecclesiastical hierarchy had failed to perform. Besides giving lectures to the clergy, the English Franciscans composed treatises; and in this connexion Mr. Little usefully draws attention to the works of Friar John of Wales.

In the sphere of Learning, the English nation gave to the Franciscan Order a greater number of eminent scholars than all the rest of the nations put together. Three names—Roger Bacon, Duns Scotus, William of Ockham—are enough to witness not only to the greatness, but also to the diversity of their intellectual achievements. The two distinguishing characteristics of the Franciscan School at Oxford—the study of mathematics as the basis of physical science, and the study of languages—are carefully discussed by Mr. Little, who gives due prominence to the fact that Grosseteste was the inspirer of the new movement in both directions. While the scientific movement lived on, continuous interest being taken in Roger Bacon's works, the linguistic studies found only poor soil in Oxford and Paris. The suggestion that the library of King Robert of Naples (who had some connexion with the Franciscan School at Oxford) might throw valuable light on the origin of the Italian Renaissance is made by Mr. Little.

We have owed much in the past to Mr. Little for our knowledge of Franciscan history. His new work—modestly entitled "Studies"—increases our debt. While the chapters of this new volume are packed with detailed material, they present a most interesting and illuminating general picture. The "Studies" deal with The Vow of Poverty; the Failure of Mendicancy; the Relation of the Friars to Monks and Parish Priests; Popular Preaching; Education of the Clergy; The School at Oxford.

W. DODGSON SYKES.

OUR OUTLOOK ON EPISCOPACY.

THE EPISCOPATE AND THE REFORMATION. By the Rev. J. P. Whitney, B.D. (Handbooks of Catholic Faith and Practice.) London: *Robert Scott*. 2s. 6d. net.

It is in view of the pressing Church questions of the day that Prof. Whitney has published this volume, which goes back to his Hulsean Lectures of 1906-7. He has hurried it forward in the hope that its suggestions might be of some use at this time. He has added two special appendices, one being his paper on "The Historic Episcopate in relation to Unity" (read at the Church Congress, Cambridge, 1910) and the other a recently written paper on "The Origin of the Episcopate."

He takes the Reformation as the central period; but he also notices in a

general way the state of the Episcopate at the end of the Middle Ages and makes suggestions for our modern times. Apart from a brief appendix, he leaves aside the origin and early growth of Episcopacy.

While rejecting the view that the Reformation in England was a purely negative movement aiming at the removal of abuses, he still considers that it was carried out too largely upon the negative side. He selects three defects. There were lacking : (1) an increase in the number of Bishops ; (2) a codification of Church Law ; and (3) a revival of Synodical life. These things were left aside, and the Church left almost permanently poorer.

The Episcopate that Prof. Whitney admires is " a constitutional episcopate with recognition of the rights of presbyters in Synods and calling forth the fellow-work of the laity." He looks forward to an Episcopate expanding to meet expansive needs and to Synods which can act and know their power. But on the power of the Synods he would place limits. To him it appears quite sound that in the Church and State Report the proposed Church Council should not trench on the rights of the Episcopate or issue any statement declaring doctrine or theology.

In discussing the question of Reunion, he points out that, while the Divine right of presbyters is an exaggeration, the rights of the presbyter still have a meaning and are sometimes forgotten. He suggests, also, that we have learnt too well from the State our lessons of uniformity and so have sometimes disregarded the rights of congregations. But he adds that Churchmen must become " episcopally-minded " men and must not surrender " principles." We are inclined to ask whether the divine right of episcopacy is an exaggeration or not.

On the attitude of English divines towards the non-episcopal Continental Protestants Prof. Whitney's remarks are unsatisfactory. He does not sufficiently show how great was the tenderness and mutual sympathy between the two parties. Whitgift's ignorance is not enough to support the idea that there was no admission of non-episcopally-ordained men to English benefices. There is abundant evidence that such orders were in general viewed as " valid."

The use of the words " valid " and " invalid " Prof. Whitney would still retain in this connection, and he regrets the remarks of the Archbishop of Canterbury against the employment of them. To use the word " invalid " is not, in his opinion, to assert total spiritual worthlessness.

The common employment of the expression " Monarchic Episcopate " is deprecated by him, as often suggesting undue ambition and power.

His use of the word " tradition " might well be closely examined by Prof. Whitney. He is far too apt to employ the vague and often question-begging epithet " traditional."

His discussion of the Origin of the Episcopate is inadequate, the full facts not being properly faced. Similarly, his remarks on the Synod of Dort do not convey the real historic significance of that Synod. The whole volume, while providing an interesting survey of Episcopacy in the Christian Churches, is, however, generally unsatisfactory on the attitude of the Anglican Church.

DR. ABBOTT'S GREAT WORK.

THE FOURFOLD GOSPEL. The Founding of the New Kingdom, or Life Reached through Death. By Edwin E. Abbott, Hon. Fellow of St. John's Coll., Camb. *Cambridge University Press.* 16s. 6d. net.

This volume, which completes Dr. Abbott's monumental series entitled *Diatessarica*, deals with St. Mark ix. to xvi. with the corresponding passages

in the other Gospels. Taking St. Mark as the earliest extant original from which both St. Matthew and St. Luke have borrowed, the author asks why Matthew and Luke occasionally deviate from their original source, and forthwith proceeds to find reason for such deviations. With regard to the Fourth Gospel, Dr. Abbott holds that St. John frequently intervenes either to explain or to correct the account given by the Synoptists. For instance, in the account of the Burial of our Lord, St. Mark describes Joseph as having "dared" or "boldly made up his mind" to ask Pilate for the body of Jesus. This might mean that Joseph was afraid of Pilate, but St. John intervenes and suggests that Joseph was really afraid of the Jews, for, says he, "Joseph was a disciple of Jesus, but in secret, through fear of the Jews."

"Mark sometimes barely and inadequately reports deep sayings of Jesus with such brevity and obscurity that they are omitted by Luke and occasionally by Matthew also. In such cases we have often found that John steps in, not to repeat in amended Marcan language what Jesus actually said, but to teach us in Johannine language what Jesus actually meant" (p. xv.).

St. John, we are further told, like "the poets and prophets of Scriptures, and the poets of the Haggada," is an optimist as to the future. Whereas the Synoptists record Christ's prediction of His suffering, death and resurrection, "they do not clearly reveal Christ's underlying sense that He, in thus fulfilling the Father's will, was to win a victory." St. John, on the other hand, represents Christ as speaking about His future death as a "lifting up," or "glorifying," never as "killing" or "crucifying." We may be allowed to give two more quotations:—

"The time will come, we may reasonably hope, when a Christian will say, 'I had sooner be a scavenger before the gates of Sion than a multi-millionaire in the City of Mammon.'"

The following is appropriate at the present time:—

"There are many forms in which men may patch up a peace—individual with individual, class with class, nation with nation—a peace of self-interest and convenience. But there is only one kind of peace that is permanent, that which is based on the acceptance of the spirit of the Son of Man, that is to say, of that ideal Humanity to which all human beings owe allegiance, and which we Christians identify with Jesus Christ. The Spirit of the Son of Man we have found to be the Spirit of self-sacrifice, a sacrifice of self for the sake of others" (p. xix.).

Wealth of learning, lucidity of expression, and great ingenuity characterize this book. Some of the explanations may seem fanciful and remind one of the Jewish Midrashim, but they are never fantastic. Although this volume is primarily intended for experts, yet no serious student of the Gospels can afford to neglect it.

KHODADAD E. KEITH.

THE PENTATEUCH.

THE UNITY OF THE PENTATEUCH. By the Rev. A. H. Finn, sometime Hebrew Lecturer, Leeds Clergy School. London: *Marshall Brothers*. Price 10s. 6d.

Biblical criticism has come to stay. Legitimately used, it need not cause any apprehension to the devout students of the Holy Writ. All that is destructive and unsettling in the higher criticism is due not to legitimate but to bad criticism. The foundation of our holy Faith can stand any amount of fair and reasonable scrutiny. It cannot, however, be denied that in past generations devout Christians have been somewhat timid to face the new problems raised by modern scientific research, and have been content to

denounce higher criticism without adequate examination. There rise before our minds, however, two honoured exceptions. Dr. J. Robertson in his *Early Religion of Israel* and Prof. Orr in his *Problems of the Old Testament*, have carefully studied and subjected to severe criticism the findings of the advanced critics. Now, Mr. Finn follows in the steps of Robertson and Orr. The subtitle of his book is: "An examination of the Higher Critical Theory as to the Composite Nature of the Pentateuch." He is a competent Hebraist and has made a careful study of modern books on the Pentateuch written by recognised exponents of the higher critical theory in England. He fairly and courteously examines these theories and subjects them to severe tests. He tells us that—

"he has not aimed at *disproving* the theory, but rather at showing that the theory is not the only one which may reasonably be held when the evidence is fairly weighed; that the traditional belief is at least as compatible with the evidence as the critical view, and even in many instances more in accordance with the evidence; that while the facts on which the critics rely are, for the most part, not in dispute, the critical conclusions drawn from them are not incontrovertible" (p. 501).

We may state that the book is quite comprehensive and examines all the crucial points of higher criticism, such as the duplicate narratives, the various documents, the three annual pilgrimages, the place of the sacrifices, the relative positions of the priests and Levites, etc. The critical contention that the account of the building of the Tabernacle in the Wilderness is "unhistorical," is carefully and convincingly handled.

Without endorsing every explanation that the author gives, we have no hesitation in saying that a perusal of this book will do much good not only to those whose minds are unsettled by destructive criticism but also to the critics themselves.

The Bishop of Durham in a characteristic preface commends these studies to the earnest attention of the readers. K. E. K.

OTHER VOLUMES.

"THE MEANING OF THE CREED."—Papers on the Apostles' Creed, edited, with an Introduction, by the Rev. G. K. A. Bell, M.A., Chaplain to the Archbishop of Canterbury. London: S.P.C.K. 6s. net.

These papers, fourteen in number, were printed first as separate tracts under the supervising editorship of the two Regius Professors of Divinity in the Universities of Oxford and Cambridge; and they were issued in direct connection with the National Mission of Repentance and Hope. The names of the writers of the papers guarantee the depth of scholarship, and include the Bishops of Ely, and of Down, the Dean of Christchurch, Drs. Scott Holland, Swete, Figgis, Stanton, Nairne, Goudge; while younger theologians are represented by the Revs. J. K. Mozley and A. E. J. Rawlinson. The papers vary in value, but all are deserving of careful reading, and together make a valuable contribution of modern thought to the study of the Creed. The Bibliography, which forms an appendix, is a most useful addition, and gives for each of the fourteen chapters an admirable list of books and articles dealing with the subject under consideration.

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MEANS AND METHODS IN THE RELIGIOUS EDUCATION OF THE YOUNG, with special reference to the Sunday School, by John Davidson, M.A., D.Phil. London: Longmans, Green & Co. 3s. net.

The writer has had a long and varied experience both as a teacher and a trainer of teachers, and most successfully draws upon that experience for

the help of Sunday School teachers. Two ideas underlie the book—first, that the religious teacher of to-day must base his teaching upon a conception of religion at once broader and deeper than any conception definable in the set terms of a Church Creed; and secondly, that the methods of religious instruction must result not merely in head-knowledge, but in a regenerate heart and a changed life. The volume is fully up-to-date, and is one that every modern teacher would do well to possess. It is quite an encyclopædia upon religious teaching of the young, and the twelve chapters give much valuable information and wise guidance upon a side of Church-work which receives far too little attention.

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A WORD TO LAYMEN. By the Right Rev. Bishop Ingham, Vicar of St. Jude's, Southsea. The Church Book Room, 82 Victoria Street, S.W.1. Price 4d. net.

The British layman in the writer's mind is the man from Greater Britain who has rallied to the Colours during this great war. He is also the man who has not hitherto left the Homeland except for the purposes of the war—the man who has probably been brought up on the Prayer Book and the Church Catechism, knows a little of the Bible, but who hates controversy, dreads cant, and is afraid of making any profession of religion lest he be dubbed a hypocrite. It is high time for the layman of this type to rise up, as the Bishop states, "to the level of his calling as a member of the Church and a citizen of the Kingdom of God and next of our country and Empire, and then 'do the next thing.'" The pamphlet is one which cannot fail to arrest the attention of those to whom it is specially addressed; it is strikingly written, and deals with subjects which are of the greatest importance. In particular, the section headed "The Layman and the Bible" contains suggestions which are of the utmost value. The Bishop emphasizes strongly in his concluding section the "something that must come before the Church"—personal relation to God.

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GOD HATH NOT DECEIVED THE NATIONS, being Replies to the Report of the Archbishop of Canterbury's Committee on Unfermented Wine. To be obtained from *John Abbey*, The Maples, Goddington Lane, Orpington. 1s. post free.

This is a pamphlet of 72 pages, of which 47 are occupied by Mr. Abbey's "Reply" in the form of a letter to the Archbishop. The other pages contain the reprint of a review of the Report by Dr. St. Clair Tisdall, a letter from the Rev. Dr. J. Newton Wright and further letters from Mr. Abbey. Mr. Abbey's contention is that the "One Wine Theory" will not stand; that to understand the Scripture references we must admit the "Two Wine Theory." There is much in his argument that is interesting and suggestive, but the strong language in which it is couched distresses us. Nothing is gained by the use of such expressions as "This is a bit of real public-house theology"; while "A Cambridge, M.A.," whose approval of the "Reply" is quoted, says Mr. Abbey has "completely demolished the pot-house arguments of the learned Committee." "Public-house theology," "pot-house arguments"—these are not phrases we expect to come across in a book of serious purport such as this professes to be.

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THE DAWN OF DAY. Annual Vol for 1917. S.P.C.K. (1s. 6d. net).
 THE OLD GATEWAY, by F. V. LUXMOORE. Morland, Amersham (1s. 6d. net).
 PAMPHLETS. *Reform or Revolution in the National Church*, by W. W. JACKSON, D.D., Oxford University Press (1s. net); *Can England's Church*

win England's Manhood? By an Army Chaplain. *Macmillan & Co. Ltd.* (1s.).

CHURCH SELF-GOVERNMENT PAPERS. Further numbers of this interesting and useful series are issued by the S.P.C.K. as follows: No. 12, *Some Objections to the Proposals of the Archbishops' Committee Considered*; No. 13, *How Church Self-Government is Working*, by the Rev. C. Coleidge Harper; No. 15, *Wage-Earners' Representatives*, by F. H. Wright; No. 17, *Newman's Essay on Consulting the Laity*, and No. 18, *The Call to Action*, by the Rev. L. Prestige—all these ½d. each or 3s. per 100; No. 14, *The Church for the People and the People for the Church*, by Canon Edwards Rees, D.D.; No. 16, *A Scheme of Study*, with List of Books; and No. 20, *The Church Franchise*, by Lord Hugh Cecil, M.P.—these are 1d. each, or 6s. per 100.

THE HIBBERT JOURNAL. January, [1918. *Williams & Norgate*, 2s. 6d. A very interesting number. Prof. H. L. Stewart makes a timely defence of the value of conventions in moral, social and political life. Somewhat similar in character is Mr. C. G. Montefiore's article on the Ethics of the Old Testament. Both deserve to be widely read. The Rev. Joseph Wood writes well on "Preaching After the War." There are two "topical" articles, Mr. M. J. Linds on "The Restoration of Palestine," and Mr. Noel Buxton, M.P., on "Christian Principles and the War Settlement." Mr. Buxton writes clearly and says much that ought to be considered, but it is not all that will have to be said when the time for saying it comes.

STRAIGHT TALKS. The S.P.C.K. is issuing a series of pamphlets, each one containing a "straight talk." *What Makes a Man*, by the Rev. Spencer H. Elliott, is addressed to boys; *A King's Daughter*, by Sylvia M. Hill, to girls; *Friendship, Love and Courtship*, by the Rev. S. H. Elliott, to young men and women; *Marriage and Motherhood*, by S. M. Hill, to girls about to marry; *A Woman's Honour*, by the Rev. S. H. Elliott, to men; *Our Girls*, by S. M. Hill, to mothers; *Our Lads*, by S. M. Hill, to Parents; *Liberty and Popular Amusements*, by the Rev. S. H. Elliott, to the British Public. These "Straight Talks" are issued at 1d. each or 7s. 6d. per 100 net.

BUSINESS.

Sir Edward H. Holden, Bart., presided at the annual general meeting of the shareholders of the London City and Midland Bank, held on January 29. Coming to the affairs of the London City and Midland Bank, he reviewed the balance-sheet, emphasizing that the cash in hand included £7,000,000 in gold coin, and that the total cash balance had been purposely kept rather lower this year than last year. Last year the money at call and short notice was £8,844,000, this year it was £31,003,000. Of these 31 millions no less than 24 millions was payable within three days, so that in case of emergency they could put their hands on from 65 to 70 millions within that period. Turning to their profit, he said it showed £1,967,716. Then additional expenses in salaries and bonus to staff serving with the Forces and bonus to other members of the staff amounted to £304,518, in comparison with the £207,601 last year, and this the Board feared would be an increasing item. They were in the greatest war the world had ever seen, and in these circumstances the directors had decided to carry forward no less a sum than £733,785. In conclusion, Sir Edward eulogized the work of the staff, both male and female, and expressed the deep regret of the Board that 320 of the 3,700 men or thereabouts who had been on active service since the beginning of the war had been killed, in addition to those wounded or missing. He moved the adoption of the report, which was unanimously carried. A full pamphlet of the speech may be obtained from the Bank.