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Short Notices.

The Quarterly Review. No. 308. John Murray.

THE current *Quarterly*, which reached us too late for a notice in the November CHURCHMAN, contains several articles which invite us to comment and quote. But the article of the number, in our judgment, is "Dr. Pusey and the Church."

The article which reviews Canon Cook's recent publications is worthy of serious study. Quoting from Dr. Hort, the *Quarterly* thus concludes:—"What then is the result, on Dr. Hort's own showing? It is that he rejects the text used by all the Ante-Nicene Greek writers not connected with Alexandria, and by all the fourth-century Fathers without exception, in favour of a text originally, no doubt, connected with Alexandria, but now represented almost solely by two MSS. which every critic except himself regards as careless in the extreme; a text, too, which is contradicted again and again in matters of the highest importance even by the Ante-Nicene Alexandrian Fathers and by the Egyptian Versions. Most readers will, we think, be quite content to possess in their ordinary Testaments the same text in substance as was used by the vast majority of the great Christian writers of the second, third, and fourth centuries."

The *Quarterly* review of the book by "the prophet of the new Religion of Nature," contains some telling passages. *Natural Religion*, says the *Quarterly*, is terribly disappointing:—

For sixteen years we have been waiting for the fulfilment of the promise held out in "Ecce Homo," that "Christ, as the Creator of modern theology and religion, will make the subject of another volume," and at last we are put off with a farrago of science and culture, a pseudo-religion, from which Christ and God have been ejected to make room for Humanity and Nature. Instead of the bread we hoped for, a stone has been thrown to us; instead of a fish we have been mocked with a serpent. The inference, we fear, is inevitable, that the author's own faith has meanwhile receded. True, he disclaims a personal interest in the new religion, and avows himself unable to be satisfied with it; but to have propounded it seems to us to argue a despair of anything better surviving the conflict of Christianity with modern speculation; and despair in such a case is within a measurable distance of disbelief. Faith, whatever be our modern confusions and negations, can confidently anticipate the ultimate triumph of the doctrine of Christ, and say, "Magna est veritas et prævalebit;" but the converse is also true, that to doubt of the triumph is also to doubt of the truth of the doctrine.

The article which reviews the recent work of Professor Montagu Burrows, an excellent edition of the Register of the Visitors of the University of Oxford, from A.D. 1647 to A.D. 1658, rebukes the intolerance of the "despotic" Chancellor Laud, and of the Puritans of the Commonwealth. And it is added that, "If Charles II. had kept his promises

made to the Presbyterians at Breda, the English Church might never have witnessed the secession of the Nonconformists."

The *Quarterly* article, "The Justification of Lord Beaconsfield's Policy," is precisely what might be expected.

From "Dr. Pusey and the Church," we are tempted to make long extracts. The article is written with singular ability, candour, and good judgment; not a trace of "party" narrowness or roughness can be traced.

As to the exaggerations of too many *In Memoriam* writers, the Reviewer says :—

We have observed with regret in not a few notices of Dr. Pusey a one-sided tone of exaggeration, as though the Tractarians had been the sole source of the revived life of the Church of England. Nothing could be more unjust, whether to the Evangelical clergy¹ or to men like Dr. Hook, who were energetically asserting the characteristic principles of the true High Church party years before the Tractarians were heard of. Dean Hook became vicar of Coventry in 1829, and at once commenced to set on foot in his parish the principles and the system which were subsequently reinforced by the genius of the writers of the *Tracts*. Those writers gave to High Church principles a vitality and strength they had not enjoyed for a century and a half; but it is entirely inaccurate and unjust to speak of them as if they had been the sole restorers of vital religion, or even of Church life, throughout the country.

"Having done justice, continues the *Quarterly*, to the many admirable, and "in some respects saintly, elements in his (Dr. Pusey's) character, and to the "rare services which in many respects he and his early friends rendered to "the Church of England, we feel reluctantly compelled, alike by the claims "of truth and by a conviction of the dangers to which the Church is at "present exposed, to draw attention, in the way of warning, to another "aspect of his later career. It would, we believe, be a fatal injury to the "very principles for which, in his best days, he contended, and to the "very cause which the original Tractarians had at heart if, now that the "lapse of a little time allows a calmer review of the past, we were to be "content simply to join in the all but universal tribute of honour and "admiration which his death has elicited. Of late years, owing to the "respect which his age and his character commanded, there has been a "natural reluctance to challenge his authority, and his name has thus "been allowed to cover with the shield of reputed High Church prin- "ciples an ever-growing mass of practices and doctrines which are pro- "foundly alien from the spirit of the true High Church party. It was

¹ The *Quarterly* says :—"Dr. Pusey, it must be remembered, did not fail to recognize the depth and strength of the work done by the Evangelical clergy in bringing home the great truths of the Faith to individual souls. Still less did Dr. Newman, who was indebted to them for the primary impulse of his own religious life. Mr. Mozley's travestie of that great school of religious thought is a most unworthy feature in his book; and we are glad to see that the Archbishop of Canterbury repels with just indignation his disparaging account of it. 'Mr. Mozley,' he says, 'has spoken with such bitterness of this party in the Church as would seem to argue some incapacity for appreciating its worth.' Dr. Pusey often spoke of them in very different terms."

“impracticable to speak candidly on the subject during his lifetime without the risk of a controversy with which it would have been painful to disturb his last years. But now that he has passed away, the time has come when the truth must be spoken; and that truth is, that it would be disastrous to the Church of England if, out of veneration for Dr. Pusey’s personal excellences, the principles and practices with which he was identified of late years were to be admitted as having a legitimate place in the High Church party, OR IN ANY PARTY, within her pale.” The italics and capitals are our own. Dr. Pusey, it is stated, justly and rightly as we think, surrendered himself a too willing captive to “a web of sophistry.” “For the last thirty-five years of his life he acted on the avowed principle that he was prepared to strain our formularies in favour of any doctrine or practice for which he could find a precedent in ‘antiquity.’ The proof of this has been placed fully before the world in some letters, published with Dr. Pusey’s consent, in the ‘Life of Bishop Wilberforce.’” Such “straining” of formularies has worked, we believe, in more ways than one, incalculable mischief.

Referring to the secessions at Leeds, in 1847, the *Quarterly* points out that Dr. Pusey was directly responsible:—

St. Saviour’s, Leeds, was consecrated under the auspices of Dr. Pusey and his more immediate adherents; and in a very short time the work of Dr. Hook’s life was in great measure undone. “In spite of his earnest remonstrances and of the Bishop’s, the clergy of St. Saviour’s persisted in doctrines and practices which he reprobated. One after another in rapid succession they fell away to Rome.”

“For this lamentable result at Leeds,” continues the *Quarterly*, “Dr. Pusey was directly responsible: and it has been repeated on a larger scale throughout the Church of England. The true High Church party, which held a high place in the confidence of the English people, has, mainly through his influence, become identified with a Romanizing school who are utterly alien from the spirit and the history of our Church. If High Churchmanship means the Churchmanship of Dr. Pusey’s later years and of the Ritualists, there is no place for it in the Church of England, and a struggle to cast it out, which might develop into a fatal convulsion, is inevitable. During Dr. Pusey’s lifetime, as we have said, men have hesitated to assert these convictions; but now that he has passed away, and there is no risk of personal conflict with a man who in many respects deserved high honour, it will be necessary to face this question as one of vital moment to the existence of the Church. In the interests of the High Church party, we appeal to the better judgment of the High Churchmen against the Romanizing sect with which, under Dr. Pusey’s misleading influence, they have of late years allowed themselves to be associated. It will be observed that we have not been expressing any opinions of our own respecting the true character and principles of the High Church party. We have been, as it were, making ‘an appeal from the New to the Old Whigs.’ We appeal from the degenerate, Romanizing, and disingenuous school

“fostered by Dr. Pusey’s later years, to the manly, the English, the Protestant, the Primitive Church party, represented by the great name of Dr. Hook; and we point to the testimony, not of a hostile witness, but of a Bishop [Wilberforce], whose chief fault was, perhaps, an undue weakness towards Dr. Pusey and his friends. We have been, and we shall ever remain, staunch in vindicating the principles of the great historic school of English High Churchmen. But for that very reason we cannot cease to protest against the perversion, or rather the supersession, of those principles supported by Dr. Pusey during the latter part of his life; and now that the controversy is no longer complicated by personal feelings, we call on High Churchmen to clear themselves of this Romanizing leaven without reserve. It is not too late to do so; but it is the eleventh hour; and Dr. Pusey’s death marks, in all probability, the critical moment. Once more we prefer to employ the language of a High Churchman whose name carries unquestioned authority; and we are glad to be able to sum up our remonstrance against Dr. Pusey’s example in this respect in the following admirable letter from Dean Hook, addressed in 1850 to the Editor of *The Guardian*” (“Life,” vol. ii. p. 277):—

I am not conscious of having changed a single principle during the last thirty years; but, on the contrary, I am only more confirmed in my admiration of the principles of the English Reformation, and more persuaded that the Church of England “is the purest and best reformed Church in Christendom.” For asserting this I have been called a High Churchman, and I assert it still. As far as the Church of England goes I will go, but not a step farther. Neither will I intentionally come short of her requirements. . . . It is very true, as the writer of the paragraph states, that I have for some time expressed my dissatisfaction with the proceedings of the Romanizers whom the writer calls Tractarians. . . . When I now find them calumniators of the Church of England, and vindicators of the Church of Rome; palliating the vices of the Romish system, and magnifying the deficiencies of the Church of England; sneering at everything Anglican, and admiring everything Romish; students of the breviary and missal, disciples of the schoolmen, converts to mediævalism, insinuating Romish sentiments, circulating and republishing Romish works; introducing Romish practices in their private, and infusing a Romish tone into their public devotions; introducing the Romish Confessional, enjoining Romish penances, adopting Romish prostrations, recommending Romish litanies, muttering the Romish Shibboleth, and rejoicing in the cant of Romish fanaticism, assuming sometimes the garb of the Romish priesthood, and venerating without imitating their celibacy; defending Romish miracles, and receiving as true the lying legends of Rome; almost adoring Romish Saints; and complaining that we have had no Saints in England since we purified our Church; explaining away the idolatry, and pining for the Mariolatry of the Church of Rome; vituperating the English Reformation, and receiving for the truth the false doctrines of the Council of Trent; when I find them whispering in the ears of credulous ignorance, in high places as well as in low, that the two Churches are in principle the same; when they who were once in the pit on the one side of the wall, have now tumbled over on the other side, and have fallen into “a lower deep still gaping to devour them;” I conceive that I am bound as a High Churchman to remain stationary, and not to follow them in

their downfalling. I believe it to be incumbent upon every High Churchman to declare plainly that it is not merely in detail, that it is not merely in the application of our principles, but in our principles themselves, that we differ from the Church of Rome; and that no man can secede to Rome, the system of which is opposed to the truth as it is in Jesus, without placing his soul in peril and risking his salvation.

It is sometimes asked why we should be continually attacking the Church of Rome? When this question is put to us, I admire the subtlety, but not the candour, of the querist. It is not against *Romanists* but against *Romanizers* that we write; against those who are doing the work of the Church of Rome while eating the bread of the Church of England. To these we will put the opposite question—"Why are you always defending the Church of Rome? Why are you propagating Romanism and condemning the Church of England?" When you cease to propagate Romanism, then we will take into consideration the propriety of not writing against it.

Although I have not left any party or joined any party, but remained stationary, I cannot be blind to the fact, that many who are now reputed Low Churchmen are what would have been called thirty years ago High Churchmen; and I do heartily wish that these, and all who are really High Churchmen, would forget past differences and bygone controversies, and combine to resist the aggression of Romanizers on one side and of Rationalists on the other. [The italics are our own.] The only bond of union that can be formed is that which rests on the principles of the English Reformation, and the doctrine of Justification by Faith only.

Ancient Ballads and Legends of Hindustan. By TORU DUTT.
London: Kegan Paul, Trench & Co. 1882.

There is always an interest about the poetry of youth, especially if the poet be dead; and for this reason the rich promise of Chatterton is measured in a degree quite incompatible with what he achieved. This interest is increased when the poetry comes from a foreign land, and we see our own language used to convey the thoughts of a different age and a different clime. The "*Ancient Ballads and Legends of Hindustan*," unite both these elements of interest. They are the work of a young Hindu girl, who died at the age of twenty-one; but who, nevertheless, lived long enough to give to the world a novel and two volumes of poetry. The life of this young and gifted authoress has been so well portrayed in the introductory notice by Mr. E. W. Gosse, that it is unnecessary for us to give here any more than the briefest outlines. Born in Calcutta in the year 1856, of a well-known native family, several members of which have since achieved distinction, educated in the Christian faith to which her family had recently been converted, she was sent to Europe with her sister Aru in her thirteenth year for educational purposes. After four years she returned to India, where, in the seclusion of her native home, she produced her first work, "*A Sheaf Gleaned in French Fields*," followed soon afterwards by a novel written in French. In August, 1877, she died, leaving behind her as a legacy to posterity the volume now under review.

This collection of poems is eloquent of such a career. It has the stamp of youth on every page, that freshness and vivacity which makes the life of the early ages so charming, that simplicity which is the soul of purely imaginative poetry. In the "*Legends of Hindustan*" the authoress found a congenial field of research. A Christian by education,

she looked to the Veda, not for instruction, but for poetry; the Hindu Pantheon was nothing more to her than Hermes and Zeus are to us; and yet her nation's Legends and Ballads possessed that same charm which the Greek mythology will never lose, when we consider them in their fresh simplicity as man's unguided strivings after truth.

There are several passages which provoke a smile by their quaint expressions and strange use of the English language. There is sometimes the spirit of Homer clothed in the metre of Tait and Brady; but elsewhere again there are passages which remind us strongly of Browning's best efforts.

Months passed, and lo, one summer morn
 As to the hermitage she went
 Through smiling fields of waving corn,
 She saw some youths on sport intent,
 Sons of the hermits, and their peers,
 And one among them tall and lithe,
 Royal in port—on whom the years
 Consenting, shed a grace so blithe,
 So frank, so noble, that the eye
 Was loth to quit that sun-browned face;
 She looked and looked—then gave a sigh,
 And slackened suddenly her pace.
 Their eyes just met—Savitri past
 Into the friendly Muni's hut;
 Her heart-rose opened had at last,—
 Opened no flower can ever shut.

There is no rationalizing, here, as in the Epic of Hades; no mysticism as in Rosetti's "Beryl Stone;" the several scenes are described naturally and easily: the freedom of the girl's life, her first sensations of love, the Indian scenery, the marriage ceremonies,—all these with their rich oriental colouring possess the essentials of true poetry, harmony of ideas, and suitable modes of expression.

It is difficult to assign to Toru Dutt her proper place in the realm of poetry without either underrating the difficulties with which she had to contend, or making too much allowance for them. But as in reading "Childe Harold" our thoughts instinctively revert from the hero to the author, so in reading the "Legends and Ballads of Hindustan," we must be content to travel in fancy to the seclusion of a native girl's home in Calcutta, to trace the growth of thought and feeling during the short visit to Europe, and the influence of the rich ancestral poetry which formed the subject-matter of her literary efforts. With these as our guides, we shall welcome a book so full of fresh and genuine feeling, of rich and beautiful fancy; and where it fails in expression, or is deficient in melody, we shall be ready to condone its deficiencies out of consideration for its simple pathos.

Facts on the Sunday Question, showing how far the Lord's Day Differs from the Sabbath. By J. E. BYTHWAY, B.A. London: Elliot Stock. 1882.

We have read this *brochure*, written by a Wesleyan, with considerable interest. It is fresh, bold, and bears marks of ability. The views expressed break away from recognized Wesleyan doctrine and, if accepted, would lead that body into new paths of teaching and of practice. We think in this matter the old lights to be clearer and better than the new. The *brochure* is distinctly and emphatically *Anti-Sabbatarian*. The writer concludes that the Lord's Day is not the Sabbath—has not been substituted for the Sabbath—has no proper relation to or connection

with the Fourth Commandment, and that the Fourth Commandment is simply a Jewish peculiarity. In this pamphlet, in fact, are reproduced in a short and taking form, the views of many teachers in different ages who have started on their Sabbatic studies from certain misunderstood statements of St. Paul, and who, arguing backward from their starting-point, have read their misconception of the Apostle into Prophecies, Psalms, History, and Decalogue. Undoubtedly if St. Paul, writing to the Romans, Galatians, or Colossians, condemns *the Sabbath*, the controversy is ended; but if, as is distinctly the case, the inspired teacher condemns the keeping of Jewish *Sabbaths*, and forbids the introduction into the Christian Church of the burdensome observances of the Ecclesiastical year which, since then, have intruded into the professing Church and have culminated in the Romish system, in which the One Sabbath of Jehovah, the True Resurrection Day of Rest, is hidden and lost in a host of holy days, and practically subordinated to them; if, we say, this was the point of Paul's teaching, there is left unrepaled and unaffected the whole teaching of the Word of God touching the existence, the authority, and the perpetuity of the Sabbath Law, by which one-seventh of our life (in equal portions of one day in seven) is separated from toil and ordinary earthly employments unto Worship and Rest.

Mr. Bythway, we venture to remark, handles St. Paul's teaching rather carelessly. On p. 1 he writes, "The important passage in Colossians, where *the Sabbath Days* are spoken of as vanishing away with the Jewish Ritual." Referring to or quoting the same passage several times afterwards he substitutes the singular for the plural, and always speaks of *the Sabbath*. Of all these references only the first is correct. Sabbath days—not the Sabbath—are condemned. This we think is an instance of unconscious dishonesty. Another unintended unfairness is in the designation of the Sabbath as Jewish. The writer should learn that those whom he designates Sabbatarians hold as firmly as he does that every *Jewish* Sabbath is dead, only the pre-Jewish and post-Jewish Sabbath remains. "Sabbatarians" plead for that only.

The writer makes too much of the difference of reading of the Fourth Commandment as found in Exodus and Deuteronomy, and builds on it more than it will bear. Two reasons are assigned for the observance of the Sabbath, one general and the other national, one founded on creation, the other on the deliverance from Egypt. The limited character of the second reason detracts nothing from the universal character of the first.

The writer omits the whole of the forcible arguments for the identity of the Sabbath and the Resurrection Day, which sprung from a comparison of the ii. and the cviii. Psalms with Acts iv. and xiii. and from the Sabbatic passages of Isaiah, and so fails to see the glorious harmony of the old and new Sabbath and the beautiful filling in of Old Testament Sabbath outlines with the fulness and blessedness of the Resurrection Day.

There are instances of quotations in this *brochure* which are scarcely just. The Sabbatizing against which some of the early Fathers protest, was not the keeping the Lord's Day as the Sabbath; it is quite as often the addition of Jewish Sabbaths to the one Sabbath—the faults and sin against which Paul pleads. We think, too, that the writer is unjust when he directs the ridicule, which is well merited by individual idiosyncrasies and oddities, against those who are indeed Sabbatarians, but who are neither fools nor oddities—those who reverence the Sabbath as an ordinance which is holy and just and benevolent, but who neither Judaize nor act with childish scrupulosity. In conclusion, and with reference to a frequently repeated statement of the writer, we may commend to him

these words, which, with slight differences, occur in all the Gospels:—*Και διαγενομένου τοῦ σαββάτου . . . λίαν πρὸς τῆς μιᾶς σαββάτου.* They have not received the attention which they deserve, and they have a frequently-unnoticed bearing on the whole question in debate.

Another pamphlet, "The Sabbath," written by the venerable Dean Close (Hatchard; the Lord's Day Observance Society) which was some months ago recommended in *THE CHURCHMAN*, may serve in many respects as an antidote to Mr. Bythway's. It is Sabbatic, and we think it is conclusive. It appeals less indeed than the other to Fathers and Councils, but it seeks to expound holy Scripture, and to learn what is the revealed will of God on the matters under discussion.

Andrew Fuller. By his Son, ANDREW G. FULLER. Hodder & Stoughton.

This little volume, one of the series, "Men Worth Remembering," has a peculiar interest. Andrew Fuller died in the year 1815; and his son, who lived in the same house with him, and witnessed scenes of his life which were witnessed by no other person living, now gives "personal reminiscences" of no small value. It is just a hundred years ago that Mr. Fuller became Baptist pastor in Kettering, the town of Dr. Gill, the commentator, and William Knibb, whose memory is linked with that of Clarkson and Wilberforce. His work, "The Gospel worthy of all acceptance," was published in the year 1784. Whether the origin of the Baptist Missionary Society is due to him or to Carey, is a question which can scarcely be settled.

Andrew Fuller was born in 1754, at Wicken, a village in the Cambridge-shire Fens. Both by his father and mother he was descended from a line of Puritan ancestors; but the father's earliest known ancestors were members of the Church of England. They were working farmers, who earned their living by the sweat of their brow. We read that:—

His parents being Dissenters, and his mother a member of the Baptist Church, he was of course compelled to attend their place of worship, and it is highly probable that the preaching to which he listened while a boy proved a hindrance rather than a help to him in his searching for the truth. Mr. Eve, the minister, was a Baptist professing doctrines of high Calvinism: his sermons were addressed almost exclusively to the "elect." He said nothing to arouse the unconverted, and, consistently with his principles, entirely neglected to point sinners to the Lamb of God.

The boy's first thoughts on those subjects seem to have been suggested to his mind when he was between thirteen and fourteen years old. He had heard the preacher talk about faith, and began to wonder what it was. He was occasionally overwhelmed with strong conviction, which rendered him extremely unhappy. "One winter evening," he says, "I remember going with a number of other boys to a smith's shop to warm ourselves by his fire. Presently they began to sing vain songs. This appeared to me so much like revelling that I felt something within me which would not suffer me to join them; and while I sat silent in rather an unpleasant muse, those words sunk into my mind like a dagger, 'What doest thou here, Elijah?' I immediately left the company; yet, shocked to reflect upon, I walked home murmuring in my heart against God, that I could not be let alone and suffered to take my pleasure like other young people."

His love of reading and the scarcity of books within his reach, induced him to peruse those of a religious character; of these he mentions particularly Bunyan's "Grace Abounding to the Chief of Sinners," and "The Pilgrim's Progress." But that which exerted at this time the most powerful influence upon his mind was Erskine's "Gospel Sonnets," that part entitled "A Gospel Catechism for Young Christians; or, Christ All in All in our Complete Redemption," entirely riveted his attention. He says, "I read, and as I read I wept. Indeed, I was almost overcome with weeping, so interesting did the

doctrine of eternal salvation appear to me; yet there being no radical change in my heart, these thoughts passed away, and I was equally intent on the pursuits of folly as heretofore."

In April, 1770, when he was sixteen years of age, he was baptized.

The Church Catechism Simply Explained. By the Rev. T. ALFRED STOWELL, M.A., Hon. Canon of Manchester, Rector of Christ Church, Salford, and Rural Dean. Elliot Stock.

This is a welcome contribution to the increasing store of material which, in these days, is so carefully made ready to the hands of those who are engaged in the teaching of the young. At one time, there appeared to exist amongst writers and teachers of the Evangelical School of thought, the present writer believes, a disposition to pass over the Church Catechism; or, at all events, a reluctance to give it any very prominent place in their instruction. We are glad to see that that feeling has well-nigh disappeared; and that the whole provision made by the Church of England for definition of doctrine and instruction in it, is now recognized as being in full accordance with what were considered as the distinctive tenets of the Evangelicals. Canon Stowell's name on the title-page of this little work is a guarantee of its evangelical character. The Manual is a valuable one, especially as a foundation on which to build confirmation addresses. It has the qualities of simplicity, Scripturalness, clearness, and conciseness, especially in definition. Indeed, in some points, it seems almost too concise, and the reader might wish that a little more of comment and illustration had been given. In treating of the moral law, the writer has been careful to make very plain the inner principle or pith of each several commandment, showing how it bears on the soul's life in every age of the world. We note the careful correction of various small, but at the same time not unimportant, mistakes in wording, into which children, and sometimes their teachers also, are liable to fall. For example, not "duty to my neighbour," as though I were responsible to him, but "duty towards my neighbour," in matters pertaining to him, in regard to which His and my Master will hold me responsible. Again, not "save and defend me from all dangers ghostly and bodily," a prayer, of course, inconsistent with a life of trial, but "in" them, that I may be saved in passing through them. We observe also the clear explanation of the word "creature" as the antithesis of "Creator," which experience has shown us that children very often misunderstand. The most important doctrine of the Redeemer's perfected provision and the Holy Spirit's progressive work in the heart is well set forth in few words:—

We are taught that this work of the Holy Spirit is now incomplete and being carried on in the elect. He sanctifieth, or is sanctifying, whereas Christ's work of redemption is finished and complete. He hath redeemed. We must always remember that we are not saved by holiness but to holiness.

An objection has often been made against the closing clause in the "duty towards my neighbour" that it tends to repress the laudable desire to rise in this world; as though the youth were never to look beyond the present state of life in which Providence has placed him. The author of this manual comments thus upon the clause:—

We may desire to succeed in business, or to excel and rise in life if we do not do so sinfully, with discontent at our own lot, and envy at the lot of others.

We can confidently recommend this manual as likely to be of great help in popularizing the Church Catechism, and rendering plain its spirit and teaching. We have reason to believe that the work will shortly be reproduced in a more extended form. We hope it will then contain a

larger amount of illustrations, which appears to be the only thing needed to complete its efficient character.

M. A.

Twilight Talks. "Easy Lessons on Things Around Us." By AGNES GIBERNE. The Religious Tract Society.

"An Introduction to Physics." Such a title would frighten off not a few who would otherwise procure this author's "Talks;" but her little work makes no such grand pretensions. In "easy" language it gives lessons on Atoms, Gravity, Cohesion, &c. Well meant, we have some doubts whether such an effort will succeed.

The Decalogue of Charity (1 Cor. xiii.) considered with more especial reference to Sunday School Work. By W. PAKENHAM WALSH, D.D., Bishop of Ossory. Church of England Sunday School Institute.

The substance of the twelve papers in this volume appeared in the monthly numbers of the *Church Sunday School Magazine*, during the year 1881. Few words on our part are necessary in heartily recommending the honoured Bishop's book; most of our readers, no doubt, are well acquainted with the valuable periodical published by the Institute, and also with other writings of Bishop Walsh. These suggestive expositions of the clauses of 1 Cor. xiii., "Thou shalt suffer long and be kind," "Thou shalt not envy," "Thou shalt not vaunt thyself," . . . &c., will be read with much interest, and with profit. The Bishop thus writes in his preface:—

Although the divine grace of Charity has been viewed from a particular standpoint, and treated with a special reference to Sunday School work, it is hoped that the general reader will find something in the following pages to enlarge his admiration of this "Queen of Graces," and to assist him in bringing her influences to bear upon the whole circuit of Christian life.

To those for whom it was mainly intended, the author affectionately presents it, as embodying the experiences of a fellow-labourer who, either as scholar, teacher, or superintendent has been for more than half a century connected with Sunday Schools, and who still feels the deepest and most prayerful interest in the important work which is committed to their care.

The Good News in Africa. Scenes from Missionary History, with Geographical Details and Illustrations. With a Preface by the Rev. E. H. BICKERSTETH, M.A. Seeley, Jackson, & Halliday.

This is one of the many interesting and useful books, for which readers specially drawn to Missionary writings are indebted to Messrs. Seeley. We need do little more, in heartily recommending it, than quote from the preface. Mr. Bickersteth says:—

Having been requested by my sister to write a few lines of preface to her "Missionary Scenes in Africa," I can only say that if her readers find as much pleasure in studying the complete work as I have found in glancing at the proof sheets, no ordinary treat awaits them. There is enough of geographical research and natural history given in these pages, enriched as they are with numerous and instructive woodcuts and a map, to make the scenery of each mission a vivid reality.

In a few graphic sentences and paragraphs you are transported to Sierra Leone, Yoruba, Caffraria, the Victoria Nyanza, Mombasa, Abyssinia, Madagascar, Cairo; and then, almost unawares, you are engrossed with the authentic stories of Johnson, the Hinderers, Bishop Crowther, Dr. Moffatt, David Livingstone, Dr. Krapf, Mr. Sterne, Mr. Ellis, and other of God's heroes and heroines in the missionary field.

This volume will form a most acceptable present for schoolboys. The indomitable courage, the hair-breadth escapes, the noble victories of faith, will

satisfy that longing for adventures which beats so strongly in every generous young heart. It will also supply most valuable reading for working-parties and mothers' meetings, and be a welcome addition to many a village library. Nor will the missionary lecturer be unrewarded who gleans in these fields before he tells others of the wonderful works of God in our own age.

Morality. An Essay on some Points thereof addressed to Young Men. By MAURICE C. HIME, M.A., LL.D., Head Master of Foyle College, Londonderry. 4th edition. Pp. 156. London: J. & A. Churchill, 11, New Burlington Street.

An ably-written little book. A very delicate subject has been treated with much tact and good judgment. Dr. Hime's suggestions are deserving of careful consideration, not only at the hands of schoolmasters and tutors, but also of fathers. There has been a good deal of correspondence, during this autumn, concerning the morality of our great schools. That vice and sensuality among the upper classes is on the increase may or may not be true; but the subject of chastity, in any case, ought not to be shirked, as commonly it is.

From Egypt to Canaan. For Little Children. By Mrs. G. E. MORTON. With four Illustrations and a Map. Pp. 250. Hatchards.

Recently, in reviewing that excellent book, Miss Arnold-Forster's "Heralds of the Cross," we mentioned Mrs. Morton's "The Story of Jesus for Little Children." A working man asked the present writer to lend him that "Story," that it might be read "for all of us" by the fireside; and the book, we heard, was most welcome to every member of the family. Mrs. Morton's "From the Beginning, or Stories from Genesis," is also an admirable book; and the well-written work now before us—which is intended as a sequel to "From the Beginning"—merits hearty praise. It will do good service, we doubt not, in thousands of schools and home circles.

On the Rock, and other Short Allegories. By the Author of "Under the Lime Trees," &c., with eight illustrations by T. Riley. Pp. 180. Seeley, Jackson, & Halliday.

It is a reviewing mistake, no doubt, to lay much stress on the fact that a book before us bears on its title-page "by the author of" this and that, books which are well known and much liked. To lay much stress, we say, is a mistake, but due weight ought to be given to the fact. At all events, the book now under notice is by an author, several of whose stories have been warmly praised by the present writer. We were predisposed in its favour. But "On the Rock" is a good and honest piece of work, and can stand on its own merits. The stories are simple; they illustrate and unfold Scripture truths in a very helpful manner.

The Interpreter's House, and What I Learnt There. New Lessons from an Old School. By the Rev. J. E. ARNOLD. R.T.S.

The writer of this well-intentioned little book has endeavoured to present a development of the original idea on a larger scale than the nature of "Pilgrim's Progress" permitted. It is a bold undertaking to "develop" Bunyan's masterpiece, unique, and matchless; and we cannot think Mr. Arnold's imitation is a success.

A well-written little book, practical and suggestive, is Mr. JOHN PALMER's *Active Service; or, Counsels for the Newly-Confirmed*, pp. 60. (Griffith and Farran.)

Cassell's Old and New Edinburgh. Its History, its People, and its Places. By JAMES GRANT, Author of "Memorials of the Castle of Edinburgh," &c. Illustrated by numerous engravings. Vol. II. Cassell, Petter, Galpin, & Co.

About a year ago was noticed in these columns the first volume of "Old and New Edinburgh;" and we have now the pleasure of reviewing the second volume. Our only regret is that from lack of time we are unable to do it justice. The volume now before us indeed seems rather better than its predecessor; it is, at all events, quite as interesting and quite as attractive, which is saying a good deal. Some twenty years ago we concluded our searchings and visitings in dear Auld Reekie, and its fair surroundings; every odd nook and corner, every coigne of vantage, every beautiful prospect, every historical "close," bit of wall or piece of ground, was, as we thought, well known to us. And now, as we mark the illustrations of this enjoyable volume, dipping here and there into its chatty pages, our discoveries—social, artistic, archaeological, historical, and what not—are brought vividly before us. Every page of the book seems to have an interest of its own; the biographical bits are all, we judge, remarkably well done; the engravings—full-paged or smaller ones—all most carefully executed, are delightful.

A Complete Concordance to the Revised Version of the New Testament.

By JOHN ALEXANDER THOMS. Printed under the authorization of Oxford and Cambridge Universities. Pp. 531. W. H. Allen & Co., 13, Waterloo Place.

This is a really valuable volume. In his interesting preface, Mr. Thoms remarks, with truth, that a Concordance is nothing, if not accurate; and we can well believe that every practicable care has been taken to secure correctness. It is not likely, however, that a work of this kind, including more than 60,000 references, should be quite free from mistakes. We have not discovered any yet; but, promising ourselves continual use of the work, we may, after a time, find a few; a second edition will afford an opportunity to point out errors. The book is clearly printed.

Memoir of Daniel Macmillan. By THOMAS HUGHES, Q.C., Author of "Tom Brown's Schooldays," &c. London: Macmillan & Co.

Cambridge graduates, and undergraduates of some thirty years ago, who were wont to "look in" at the well-known resort opposite the Senate House, will read this Memoir with a real interest.

Of Mr. Macmillan's defence of Maurician views we need say nothing. In his preface, Mr. Hughes remarks that this biography tells "the story of a young Scotchman born in a peasant home, who, with no schooling but what he could get in a small provincial town, before he was twelve, and in spite of want of means and wretched health, won his way to the front rank in a difficult business, and died at forty-four, the founder and head of a well-known firm of publishers. Such a career is rare, but not so rare as to call for any special commemoration. Many young Scotchmen have come south, and made fortunes, and founded great houses of business, in the book trade, and in other trades, to whom no special interest attaches outside their family circle and personal friends. Besides, in our day, the self-made man has been somewhat too much glorified, and we are tired

of worshipping the mere power of getting on. It needs some quality of a finer and higher kind than usual in the man himself, or something peculiar in his surroundings, or dramatic in his life, to make the world he has left desirous of hearing more of him than that he lies safely in such a cemetery or churchyard, and has left so many thousand pounds behind him."

The Life of Jean Frederic Oberlin. By MRS. JOSEPHINE E. BUTLER.
Pp. 200. The Religious Tract Society.

This is a readable book, to be recommended. The scene of Oberlin's labours has frequently been described in periodicals at home and abroad, by visitors attracted there by veneration for this "great apostle of charity, this saint of the Protestant Church," as his countrymen delight, and with reason, to style him. "A visit to the Ban de la Roche," says a writer in the *Eglise et Patrie*, of September, 1880, "is not a visit in the ordinary sense; it is a pilgrimage." The late Mr. and Mrs. Cunningham made this pilgrimage in 1820, and an interesting sketch of the country, and of the character and work of Oberlin, given in a series of letters from Mrs. Cunningham to friends in England, was embodied in the "Memoir of J. F. Oberlin," published in London, 1829. The appearance of the country has undergone some change since that time; and a more modern picture of it is presented to the reader of the interesting biography now before us. A good map of the Ban de la Roche is added.

Hid in the Cevennes. A Mountain Refuge. Pp. 200. The Religious Tract Society.

A few sentences may be quoted from this well-written Tale. A short passage will show what the story is like. On page 55 we read:—

The next day was a sabbath, a day that is strictly kept by the Protestants in the south. In the morning, Geraldine appeared in his new clothes, looking so neat and nice, that two old men said that they could not help expressing their satisfaction. A meeting was to be held in the environs of Durfort, between Saint Félix and Manoublet, in a retired field; for all the Protestant temples in the whole of Languedoc, except two, had been either burnt or razed to the ground in the reigns of Louis XIV., the Great, or Louis XV., the Well Beloved; and they were being built very slowly. At that time, about 1842-3, and to this day, the traveller passing some lonely field or desert place might have heard the voices of many hundred Cévenois singing the psalms of Clement, Marot, or Théodore de Bèze, the voice of the preachers, or the sound of prayer.

Holy Thoughts on Holy Things. A Treasury of Reference on the Higher Life of Christian Believers and Kindred Subjects. Selected from the best Authors of all Ages, and arranged by the Rev. E. DAVIES, D.D., Author of "Select Thoughts on the Ministry of the Church," &c. Pp. 728. Ward & Lock.

This is a bulky book; yet we cannot say it is too big. The title, "A Treasury of Reference," precisely explains the character of the work. We have read, here and there, with a good deal of interest; and the selection everywhere has seemed to us sensible, with a spiritual tone; all that devout readers could desire. The "Holy Things" are arranged, of course, alphabetically. There is an Index of Authors. The passage to which is appended the name *Purton*, is given incorrectly, probably from some

newspaper; it is an extract from one of the devotional writings of the Rev. W. O. Purton, Rector of Kingston-by-Sea.

Trying to Enter. By AGNES GIBERNE, Author of "The Upward Gaze," &c. Seeleys.

This is a little book, but it richly deserves the epithet *multum in parvo*. We agree that a book was wanted for persons not yet anxious; there are "anxious inquirers," but there are many who are sorry that they are *not* anxious.

Expelled. By BERNARD HELDMANN. Nisbet & Co.

Mr. Heldmann has written several stories for boys; "Dorrincourt" and "Boxall School" are the best known. His new book, about a youth who was "expelled" from school, shows skill; there is a deal of "go" about the story; some of the incidents are striking; the tone and drift are exceedingly good. The older schoolboys are sure to like it. We should add that the volume is well illustrated, and has a tasteful cover.

Picturesque Scotland. Its Romantic Scenes and Historical Associations, described in Lay and Legend, Song and Story. By F. WATT, M.A., and the Rev. A. CARTER, M.A. Pp. 510. Sangster & Co.

A gilt-edged volume, with emblazoned red cover, containing a good many illustrations. The work describes, in a popular manner, the great landmarks of Scottish scenery, with historical, literary, and legendary associations: Burns's country, Loch Lomond, Killiecrankie, Culloden Moor, Arbroath, &c. Open where one may, something readable is sure to present itself.

Precious Stones. Collected by H. L. SIDNEY LEAR. Pp. 212. Rivington.

Many of the pieces in this book are exceedingly good; but far too many, as we think, have been taken from Faber, Newman, and St. Francis de Sales. Mr. Lear would have had no difficulty in selecting from a writer of the English Church a better bit on books than that by "Mgr. Dupanloup."

The Parallel New Testament, Greek and English. Oxford: at the University Press.

This is a delightful book: as to type, paper, general "get-up," and binding, unexceptionable: a most serviceable edition, and deserving hearty thanks. We have here, in four parallel columns, the Version of 1611, the Version of 1881, the revised Greek text, and the readings displaced by the Revisers; in the fourth column there is space for MS. notes. With this volume by his side and Dean Burgon's book in his hand, the student can copy criticisms to his heart's content; and, certainly if the R.V. has done nothing else (and we ourselves have no desire so to limit its usefulness) it has stimulated study in a wonderful way.

Parables of the Spring. The Resurrection and the Life. By Professor GAUSSEN. R.T.S.

This is a charming little volume. Dr. Gaussen's parables are illustrated. A brief memoir is an interesting addition, and, in fact, crowns the whole. In 1863 Dr. Merle d'Aubigné wrote an *In Memoriam*; no other memoir has been published. We cordially recommend this tasteful volume.

Readings for the Seasons. By the Right Hon. Earl NELSON. S.P.C.K.

The "Readings" in this very tasteful volume, Lord Nelson hopes, may be found useful before Family Prayer, or for Private Meditation. When used for families the Versicles and Psalms, says the noble Earl, may be chanted, and the Hymns sung. For ourselves, here and there, we should make some alteration; but the arrangement will probably commend itself to many heads of families; the book is rich, and deeply devout.

Isabeau's Hero. A Story of the Revolt of the Cevennes. By ESMÈ STUART, Author of "The Belfry of St. Jude," &c. &c. S.P.C.K.

This is a really interesting and attractive story. All the chief events, as well as most of the characters of the Tale, are historically true; and Jean Cavalier, the "hero" of the great struggle, is skilfully and, doubtless, correctly painted; a simple mountaineer with great military genius, and with the fire of religious zeal, though not without faults. The author has made good use of M. Peyrat's "*Histoire des Pasteurs du Désert.*" She shows no bigotry, to say the least, in pointing out the persecuting, thoroughly Papistical, policy of Louis XIV. in regard to his inoffensive Protestant subjects.

Records of the Life of the Rev. Wm. H. Havergal, M.A. By his daughter, JANE M. CRANE. Pp. 384. Home Words Publishing Office.

Canon Havergal is so well known that the Memoir before us, written by his eldest daughter, needs but few commendatory words. Mrs. Crane, in her preface, remarks:—"Now that my youngest sister has also joined 'the spirits of the just made perfect,' a double interest will be felt in his memory as the father whom Frances Ridley Havergal so intensely and admiringly loved." The book is well printed in large type.

Under the common title, "Aids to the Inner Life," have been published five volumes (Rivingtons) viz. :—

- Scupoli; *Spiritual Combat.*
- Keble; *Christian Year.*
- Grou; *Hidden Life of the Soul.*
- S. Francis de Sales; *Devout Life.*
- T. à Kempis; *Imitation of Christ.*

Four of these volumes bear on the title-page the statement:—"Edited by the Rev. W. H. HUTCHINGS, M.A., Sub-warden of the Home of Mercy, Clewer."

We dislike this set, and on two grounds: (1) Of these five "Aids to the Inner Life," only one is a Church of England work. Why are English Church folk invited to study Grou and Scupoli? Why is such a work as Keble's *Christian Year* bound up as one of such a series as this? Five tastefully got up little books; very "Churchy" looking; one, you see, says some would-be buyer, is "The Christian Year!" (2) We dislike this set, because the writings of Romanists are "adapted!" We believe that "adaptations" of this sort are mischievous; on literary grounds, we think, they are indefensible. What is omitted; what is altered, toned down, and remodelled?

That we may do no injustice to the Sub-warden of Clewer, we will quote his own words:—

"The process of adaptation in the case of this volume is not left to the reader but has been undertaken with the view of bringing every expression, as far

as possible into harmony with the Book of Common Prayer and Anglican Divinity.

The italics, of course, are our own.

A Biographical Sketch of Alexander Haldane, of the Inner Temple, Barrister-at-Law, J.P. We have quoted the title of this deeply-interesting publication, printed by Messrs. Spottiswoode; but in addition to the exquisitely written biographical sketch, communicated to the *Record* of July 28, 1882, we find an excellent leading article of that journal, and several quotations from private letters. For ourselves, in gladly paying our tribute of sincere respect, we cannot do better than quote what is said on page 32:—

A few extracts from letters to conclude these reminiscences will be fitly introduced by the glowing words of an easily-recognized master of sentences which accompanied the first public announcement of Mr. Haldane's removal:—

“One who had enjoyed for more than thirty years his society and his friendship wishes to say a few last words in memory and honour of a man who has left a deep and indelible mark on his generation. Possessing a strong intellect, a cultivated mind, and wide knowledge, he devoted them all to the furtherance of religion and morality, to the honour of God, and the welfare of the human race. Intense in his love of the Lord Jesus Christ, and full of faith, and cherishing above all things the hope of the Second Advent, he laboured throughout his life for the advancement of that kingdom to which, by God's goodness and mercy, he is now translated. “S.”

A good gift-book is *The Vanguard of the Christian Army* (R.T.S.); or, *Sketches of Missionary Life*: by the Author of “Great Voyagers: Their Adventures and Discoveries.” The Missionaries whose lives are here pleasingly unfolded, are Schwartz, Martyn, Judson, Burns, Brainerd, Livingstone, and some ten others. Some of the “lives” are too short and sketchy. The author might have consulted with advantage the Bishop of Ossory's charming series of *Missionary Biographies*. The volume has a tasteful cloth cover and is gilt-edged; there are several illustrations.

Across the Water (R.T.S.) is a well-written and wholesome story; it relates the experiences of an orphaned family who sought a home in America. The sketches of life under difficulties are well drawn; the story—like the style—is simple. Edith, the mother-sister, at last finds a new home on the beautiful green hills of Kentucky.

A well-written tale—short and simple—is *A Runaway* (S.P.C.K.); wholesome sketches of village and seafaring life. But we cannot recommend it. There is an exclamation, on p. 74 and in other places, “My God!” On p. 124, we observe, “Good God! is this true?” From a second edition such serious blots should be removed.

A tiny book, very tasteful, is *The Light of the Morning*, by ANNA WARNER, Author “Of the Melody of the 23rd Psalm” and other devotional books (Nisbet). Soothing and encouraging words about the love of Jesus.

From Mr. Frowde, Oxford University Press Warehouse, 7, Paternoster Row, we have received two new editions of *The Parallel New Testament*: the A. V. and R. V. printed side by side. One edition is cheap, neatly got up, and printed in clear but small type; the other is

tastefully bound in flexible morocco, in a convenient cover-case; a charming edition for a present.

Two more of the "Colonists' Handbook" series (S.P.C.K.) have been published: *New South Wales* and *Queensland*.

The November *Quiver* (Cassell's) begins a new volume and begins it well. We have always had a kindly feeling towards the *Quiver* as a thoroughly wholesome as well as an attractive family magazine.

The Kitten Pilgrims, "Great Battles and Grand Victories." By R. M. BALLANTYNE, author of "The Three Little Kittens, who Lost their Mittens," &c. Illustrated by the author. (Nisbet & Co.) We have copied the title-page of this amusing and instructive quarto for little folks. Nothing further is necessary. Mr. Ballantyne stands at the head of all our childrens' story-tellers; *facile princeps*.

Of *Selections from the Writings of H. P. Liddon, D.D.* (Rivingtons), we need say little. Canon Liddon's writings are well known; and the editor of this volume appears to have executed his task of selection and arrangement with good judgment.

About the *Fairy Tales of Every Day* (S.P.C.K.), as a literary work, we should have only to write in praise; and many young ladies who know Miss Thackeray's "Five Old Friends and a Young Prince," will be glad, no doubt, to read the present adaptations of Cinderella, and so forth. But although for little folks simple moral lessons are sufficient, we think that the distinctively religious element should sanctify and strengthen "Fairy Tales" for maidens. And is it well that the heroine, an English Churchwoman, should marry a (Roman Catholic) Italian Prince? If we are not to have in these Tales any "Church" teaching (and we should be glad to see some) at least let us have a little really sound Christian principle.

We have received from the Religious Tract Society four works of a devotional character; useful, handy volumes: *Rest from Sorrow*, by W. GUEST, F.G.S.; *The Scripture Half-hour at Mothers' Meetings*; *The Holy Spirit in Man*, by the Rev. A. D. MACMILLAN, and *The Human Sympathies of Christ*, by the Rev. CUNNINGHAM GEIKIE, D.D. All four are good. The last-named is a work of great merit; Dr. Geikie's wide learning and graphic style impart a pleasing freshness to his expositions; he is always suggestive and strong; never poor or common-place. In the readings for mothers' meetings the language now and then is hardly simple enough. How is it that in books for the working classes one so often finds long sentences and difficult words?

We have received from Messrs. Macmillan a new volume of *Sermons*, by Dr. MACLAREN. In referring, recently, to sermons widely known, we made mention of the eminent Baptist preacher, Dr. Maclaren. His very carefully written, polished, and eloquent discourses, preached—we have heard—with oratorical grace and vigour, are read by thoughtful persons in a very wide circle. They are simple, yet suggestive, eminently *real*.

Referring to the address from the Dean and Clergy of Bristol, *The Congregationalist* (Hodder & Stoughton) says:—"The friendly greetings of the clergy of the Church of England at the Bristol meetings were a new feature, and were also a gratifying sign of the times. They were an indirect testimony to the growing power of Congregationalism, but they were also a direct manifestation of a more Catholic and Christian spirit among the clergy themselves. The men who offered them did honour to

the Union, but they did even more honour to themselves, and most of all to the true spirit of Christian unity, which is wider, deeper, and more enduring than any sectarian distinctions."

A new and revised edition of *The Englishman's Brief on behalf of his National Church* has been issued by the S.P.C.K. A full review of the book at the time of its publication appeared in *THE CHURCHMAN*.

The Religious Tract Society has sent us some specimens of their Almanacks for 1883; good and cheap, as usual.

From Messrs. T. & T. Clark we have received two volumes of the "Meyer's Commentary Series," Dr. HUTHER on James and John, and *The Epistle to the Hebrews*, by Professor LÜNEMANN; the second volume of Dr. MARTENSEN'S *Christian Ethics*, and the first volume of *Biblical Theology of the New Testament*, by Dr. WEISS. These, of course, belong to Messrs. Clark's "Foreign Theological Library."

From Messrs. Rivington we have received four elegant little volumes, "gems," tiny editions of the Allegories of the Rev. W. ADAMS—*The Shadow of the Cross*, *the Distant Hills*, &c.

Messrs. S. Hildesheimer & Co. (14 and 15, Silk Street, Whitecross Street, E.C.), whose charming Cards we commended last year, have sent us a parcel of their new ones; splendid in the extreme.

The Church of England Book Society (11, Adam Street, Strand) has issued a fourth edition of *Words from the Waves*; a brief Memoir of C. L. Layton, a youth who was drowned at Weston-super-Mare, in the year 1874.

An admirable work, very short but full, as well as clear, is *Romanism in the Light of the Gospel*, by Miss E. J. WHATELY (R.T.S.), out and out the best book of the kind, so far as we know. We heartily recommend it.

From the Artistic Stationery Company (7, Dyer's Buildings, Holborn, E.C.) we have received some splendid specimens of their Card publications. Cards and etchings so choice, we think, have never before come under our notice.—We have also received several Cards from the lady whose charitable efforts in this direction were noticed in *THE CHURCHMAN* a year ago; Miss E. J. Riddell, Devonshire Lodge, Buxton, chromos with Scriptures. Of several other publications of this kind our notice must be delayed.

The Annual of *Sunshine*, an illustrated Magazine, edited by the Rev. W. MEYNELL WHITMORE, D.D., Rector of St. Katherine Cree, London, is bright, wholesome, and cheap. (G. Stoneman, 67, Paternoster Row.)

A capital gift-book for the younger readers is *Katie Brightside*, by RUTH LAMB, the Author of "Sturdy Jack," and other good books (R. T. S.). This story tells in simple language how Katie made the best of everything. The type is large, there are "original drawings by R. Barnes," and the cover is charming.

We welcome another volume of *The Illustrated Missionary News* (E. Stock); attractive and informing; a cheap gift-book. We see that American Missionaries have reached the Bihé country, about which the Portuguese traveller, Pinto, lately wrote.

We heartily recommend the Annual of *Home Words*, edited by the Rev. CHARLES BULLOCK, B.D. (*Home Words* Office, 1, Paternoster

Buildings, E.C.) *Home Words* is a very cheap and useful Magazine, well illustrated, with well-varied matter. We have found that parents as well as the elder Sunday Scholars, in town and country parishes, read it with interest; it may confidently be recommended as a really good "Church Magazine for heart and hearth."

From Messrs. Eyre & Spottiswoode (Great New Street, Fleet Street, E.C.) we have received some thirty prize Christmas and New Year Cards, and one Almanack. The cards are of several sizes, and, of course, the price varies; some of them are simple, and very cheap; but all are tasteful and good. Considering the artistic nature of these pretty presents, one wonders how they can be issued at so low a rate. Sunday School teachers and managers will do well to ask for Messrs. Eyre & Spottiswoode's low-priced cards.

From Messrs. Longmans & Co. we have received, too late for notice in our present issue, *Common British Insects*, by the Rev. J. G. Wood; a capital gift-book for boys. From Messrs. Wells Gardner, Darton & Co. (Paternoster Buildings), we have received the annual of our old friend, *Sunday Reading for the Young*, and three other excellent gift-books for little people.



THE MONTH.

THE SALVATION ARMY.

AT the Chichester Diocesan Conference, lately held at Horsham, a paper on the Salvation Army was read by Mr. W. E. Hubbard, Jun. Kindly acceding to our request, Mr. Hubbard has sent us the Paper for THE CHURCHMAN.

The Salvation Army should be a cause of rejoicing to every earnest man.

In spite of a general increase of civilization and an increase of spirituality in certain classes, vice and infidelity still keep great masses of the people under the thralldom of Satan.

Consider the state of London, which is perhaps not worse than many other large towns. It has been said, and I do not think that the saying is exaggerated, that "London is the most heathen city in the world." Its population now approximates to four millions, and I think it would be within the mark to assert that not more than half of that number ever go to church or chapel; leaving two millions of heathen people in the metropolis of Christian England.

Churchmen and Nonconformists are alike struggling hard to reverse this awful state of things, but in the sight of this spiritual famine can one condemn any means which are found effectual to bring these heathen within sound of the Gospel. God grant that the Salvation Army may never be disbanded; may it be guided in its operations by Divine wisdom, and may it put away whatever in it is erroneous and contrary to the will of God.