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laity at all, yet it is the only means we have which has weight enough to influence the clergy; and I am sure that were any reforms such as those alluded to in this article submitted by the Convocations to the Government, they would be most willing to undertake the carrying of them into effect.

Opinions, I believe, are very much united in regard to the omission of the Litany from the Morning Service; but if inveterate habit should revolt from such a proposal, what can possibly be the use of continuing to make it imperative to use the Lord's Prayer, the Suffrages, and the three Collects immediately after the Apostle's Creed, every sentiment of which is repeated directly afterwards in the Litany.

Long and unfortunate habit, as I have already remarked, has rendered these changes extremely difficult of accomplishment; but, if I may venture to advise, it would be to act in this case as was done in that of the shortened services, namely, to allow each clergyman an option. I shall never forget the lugubrious vaticinations that were poured forth when it was first proposed to leave the matter to each individual clergyman. Some said that these shortened services would never be used; others that it would dissatisfy congregations, and engender discontent and want of that uniformity which was a *sine quâ non*. In the event they are universally used, and, so far as the congregations are concerned, with their entire acquiescence. By this method of option, adopting adequate safeguards, I believe these most desirable alterations might be quietly and permanently carried into effect.

EBURY.

Short Notices.

Converts to Rome. A List of over three thousand Protestants who have become Roman Catholics since the commencement of the Nineteenth Century. Compiled by W. GORDON GORMAN, Editor of the two last editions of "Rome's Recruits." W. Swan Sonnenschein and Co. 1884.

THIS book, it seems, is the fifth edition of "Rome's Recruits." The title of the book has been changed, the editor remarks, at the request of some of the most eminent perverts, or to give the editor's word, *converts*. Such a "List," an array of 3,000 names, in the aristocratic and upper middle classes, he naturally rejoices over; it demonstrates the growth of Romanism in a Protestant country; and the number of "converts," he adds, is largely increasing, year after year. As to the accuracy of the list we do not now make question; there has been some correspondence,

as our readers may be aware, regarding a few of the names, and after a time, perhaps, still further corrections may have to be made. Under the head of "Nobility and Gentry" appear the words, *Hon. W. Wyndham, brother-in-law of the Earl of Mayo*; this, we think, is a mistake. To some of the names no date is given. Thus, "Lady Heywood, wife of Sir Percival Heywood, Baronet," has no date. In the preface, however, the editor suggests, we observe, that "dates of conversion" should be sent to him. A very large number of the names, the dates being given, show the immediate results of the Tractarian movement; other dates, again, prove how Ritualism has been helping Rome. To show the style of character of this book-list we quote, in full, a few names:

Hugh Gladstone, cousin of the Right Hon. W. E. Gladstone, M.P., now studying at Rome for the priesthood.

Edwin Chabot, ex-churchwarden of St. James's, Hatcham.

Hon. Colin Lindsay, son of 24th Earl of Crawford and Balcarres, ex-President of the English Church Union; author of "*De Ecclesia et Cathedra*," etc.

The above appear under the heading "Nobility and Gentry;" under the heading of "Literature" appears—

R. B. Knowles, son of Sheridan Knowles, late editor of the *Nineteenth Century* (1849).

Under the heading "Oxford University" appear the following names:

Rev. Sydney Hamilton Little, B.A., curate of St. Peter's, Bournemouth, and Metropolitan Organizing Secretary of the Additional Curates' Society; brother of Canon Knox Little (1881).

Rev. Rowland Wedgwood, M.A., late of the English Church Union, and member of the Confraternity of the Blessed Sacrament (1879).

Rev. C. M. Ogilvie, M.A., one of the clergy of the Right Rev. Dr. Copleston, Bishop of Colombo; now studying for the priesthood at the Scotch College, Rome (1881).

Lazarus, and other Poems. By E. H. PLUMPTRE, D.D. Dean of Wells.

Fourth Edition.

Master and Scholar, etc. etc. Second Edition, with Notes.

Things New and Old. Griffith and Farran. 1884.

These three volumes, well printed, with tasteful covers, have attractions for many. Each of them is published by Messrs. Griffith and Farran. The characteristics of Dr. Plumptre's poems and verses have been so well known within the circle of readers of religious poetry during the last twenty years, that we need not even touch upon them now. The third of the three volumes, published a month or two ago, contains much that is pleasing and suggestive; we may return to it. The address of the Emperor Hadrian to his soul is thus given:

*Animula vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec ut soles, dabis jocos.*

Poor soul, now fluttering in unrest,
Erewhile caressing and caresst,
Of the body mate and guest,
Whither bound art thou?
Pale and stript and shivering left,
Of old use and wont bereft,
Jests are done with now.

"The Pulpit Commentary." *The Acts of the Apostles*. Exposition and Homiletics, by the Right Rev. Lord A. C. HERVEY, D.D., Lord Bishop of Bath and Wells. Homilies by various authors. Two vols. Kegan Paul, Trench and Co. 1884.

This is a good work, and a fair specimen of the "Pulpit Commentary." The Exposition and Homiletics are just what we should expect from such a divine as Lord Arthur Hervey; and the Homilies, so far as we have examined, are suggestive and sound. In his introduction the Bishop discusses the general object of the Acts of the Apostles. The Bishop views the "second treatise" as a necessary supplement to the histories of the life of Christ, telling us how the Church was compacted together, how Missionary work was carried out, how the functions of the Holy Ghost were revealed, and telling us "*how the Lord Jesus would carry on from heaven the work which He had begun on earth.*" But in his note on the first verse, "began both to do and to teach," the Bishop sets aside the view (held by Bishop Wordsworth, Dean Howson, and others) that St. Luke relates in the Acts, "the continuance by our Lord in heaven of the work which He only began on earth." The meaning of St. Luke's words, "of all that Jesus began both to do and to teach . . ." he says, is "of all that Jesus did and taught from first to last." The general object of the Book is "to give a faithful and authentic record of the doings of the apostles of our Lord Jesus Christ, after He had ascended into heaven, leaving them as His responsible agents to carry on the building of His Church on earth." The more particular object of St. Luke, according to the Bishop, was to write the "History of Gentile Christianity." Now, for ourselves, the Bishop's words in the introduction, which we have italicized, have a special significance; they give, in fact, as we have held, the purpose with which the "Acts of the Apostles" was written. The keynote of the Book, at least, is, the Lord Jesus is carrying on from heaven the work which He began on earth. Thus St. Luke's first treatise is an account of what Jesus began to do and to teach while He was in person on earth; and his second treatise, a sequel to the Gospel, is an account of what Jesus continued to do and teach from His throne in heaven. The Ascension, His being taken up, is the boundary, so to say, between the two. After the Lord was received up into Heaven, and sat on the right hand of God, St. Mark relates, "they went forth and preached everywhere, the Lord *working with them* . . ." He sat down on His throne; but He is still spiritually among His servants, "*working with them,*" "even unto the end of the world."

The Bishop's expository notes, as a rule, are exceedingly good: they are judiciously compressed. It may be added that the volumes before us, like other volumes of this very useful Commentary, are admirably printed.

Christian Womanhood and Christian Sovereignty. A Sermon by CHURCH WORDSWORTH, D.D., Bishop of Lincoln. Rivingtons.

This tiny thoughtful volume will by many be deemed timely. The sermon unfolds 1 Cor. xi. 10: "Power (authority) on her head . . ." arguing that woman would forfeit her authority, power and dignity, if she were to forget that she is an *ἐκκλησία*, and if she were to claim to be an *οὐσία*, an independent existence. Her dependence on man and subjection to him, says the good Bishop, is signified by the covering of her head.

The History of Protestant Missions in India from their Commencement in 1706 to 1881. By the Rev. M. A. SHERRING, M.A. New edition, carefully revised and brought down to date by the Rev. E. STORROW, formerly of Calcutta, with four maps. Pp. 456. The Religious Tract Society. 1884.

Mr. Sherring's work, no doubt, is very well known to many of our readers. It has done good service. We are glad to have this revised edition, carefully and judiciously executed, accurate, and as complete in all respects as can be expected. "No Society and no Mission, however isolated," says Mr. Storrow, in his preface,¹ "has intentionally been passed by. Whilst the position of all is recognised, however, the work of some is much more amply recorded than that of others. This has been done," he adds, "absolutely without national, theological, or ecclesiastical bias." Mr. Storrow duly acknowledges the assistance he has received from the Statistical Tables for 1881, prepared at the suggestion of the Calcutta Missionary Conference, and with the aid of almost all the Missionaries through India, Ceylon and Burmah. His narrative is clear, and the statistics throughout are well marshalled. The maps are useful, and there is a good index. By all who have felt the glow of co-operation in Missionary labour, this book will be read with interest. At the end appears a summary of the agencies and results of Protestant Missions in India, and from this chapter we may quote a few sentences. Mr. Storrow writes :

The evangelizing force now in India is represented by 586 foreign missionaries, 72 foreign lay helpers, 461 native ordained ministers, 2,488 native preachers and catechists, 98 foreign male and 479 foreign female teachers, 3,481 native Christian male and 1,643 native Christian female teachers, 2,462 non-Christian male and 281 non-Christian female teachers. These are the agents of 47 societies and 7 isolated or independent missions, 32 of which are British, 13 American, 7 Continental, 1 Australian, and 1 local. These numbers may seem large, but in reality they only give 1 foreign Christian agent to every 210,000 of the population, and 1 native Christian preacher to each 83,000. Thus "the labourers are few."

The population of all India is 254,899,516.

It must be remembered, he continues, that even this limited agency has not been in existence for a third of a century. Many critics are apt to ignore this. Between the year 1833, when the Company's Charter was renewed, and the great mutiny of 1857, steady progress was made both in the number of societies and of missionaries; "but it is only since the latter event that foreign male agency, and the last half of the period that foreign female and ordained native agency have assumed their present proportions." And what are the results? The 91,000 native Christians of India proper, in 1851—exclusive of about 54,000 in Burmah and 12,000 in Ceylon—rose to 138,000 in 1861, to 224,000 in 1871, and to 417,000² in 1881. Thus in the first decade the increase was 53 per cent., in the second 61, and in the third 86.

A Religious Encyclopædia. Dictionary of Biblical, Historical, Doctrinal and Practical Theology. Based on the Real-Encyklopädie of Herzog, Plitt and Hauck. Edited by PHILIP SCHAFF, D.D., LL.D. Vol. III. Edinburgh: T. and T. Clark. 1884.

Two volumes of this Encyclopædia have been noticed in this periodical. The third volume completes the work. The best articles in the German

¹ In the chapter on the Basle Society, of course, Mr. Heibich is mentioned. "Probably he was the means of the conversion of more officers in the Indian army than any other man has ever been." The Basle Missions, we observe, have 7,557 native Christians, of whom 3,842 are communicants.

² The total 492,882, Protestant native Christians, 1881, includes 75,510 in British Burmah, but not the 35,708 in Ceylon.

original have been condensed and supplemented to date. Many articles have been written by American or English contributors at Dr. Schaff's request. The aim of Dr. Schaff and his co-workers, in fact, has been to put the reader in possession of the substance of Herzog, with such additional information as the English reader needs. The *special* contributions to the work are mainly American; and a few of the biographical articles will have little interest for readers on this side the ferry. Viewed as a whole this work merits praise. It will be found useful by students of differing views. It is well printed in clear type, and considering the amount of matter contained it is certainly cheap.

Christian Vitality; or, The Recuperative Power of the Christian System as Evidence for its Truth. Six discourses delivered in the chapel of Trinity College, Dublin, at the Donnellan Lecture. By the Ven. JOHN WALTON MURRAY, LL.D., Archdeacon of Connor. Pp. 126. Dublin: Hodges, Figgis and Co. 1884.

Archdeacon Murray, as the Donnellan Lecturer, took in hand a good subject, and he has treated it well. On the character of Christ Himself, as a most important branch of Christian evidence, many interesting and suggestive writings have been issued; but on the recuperative strength of the Christian system, as an evidence of its truth, comparatively few writers have even touched. Dr. Murray has done a good work, therefore, in calling attention to the power of vitality inherent in Christ's religion, that recoverableness in which evil absorbed into the system is thrown off, while health and vigour return. Tracing the course of Christianity through the strifes and speculations of the centuries, we notice action and reaction, decline and revival. But the glory of Christian Truth is as grand now as when first it was revealed. "Christianity is not to be compared to the light which flashes from the east to the west in one brief blaze of brightness, but rather to the sun, passing along his ordered course after struggling through the heavy mists, but ever emerging in his former glory, as if no passing cloud had dimmed his beauty." Archdeacon Murray's argument on this truth is able and judicious. We shall gladly return to it.

In his chapter on "the increase of strength" (Isa. xl. 29-31) (a specially important point), applying it to the nineteenth century, the Archdeacon touches on the Oxford movement; and we thoroughly agree with his remark that the method and claims of the Tractarians have largely contributed to the development of Rationalistic opinions.

The Old Testament Commentary for English Readers. Edited by C. J. ELLICOTT, D.D., Lord Bishop of Gloucester and Bristol. Vol. IV. Cassell and Co.

In this volume, the commentary on Job has been written by Dr. Leathes; on the Psalms and the Song of Solomon, by Mr. Aglen; on Proverbs, by Mr. Nutt; on Ecclesiastes, by Dr. Salmon: the Book of Isaiah was allotted to Dean Plumptre. With the work of Professor Leathes we are greatly pleased; the expository notes are neither too long nor too short, and, while they betoken research and independent thought, they are happily conservative; the Introduction is brief, but full. To the other portions of this volume, an opportunity to return will be afforded by volume v., which will invite a consideration of the entire Commentary.

Travellers' Talk on England's Crisis. By SAMUEL WAINWRIGHT, D.D. Pp. 385. Hatchards.

By an inadvertence, which we regret, this volume has not been noticed in these pages. It is an interesting book—many readers will find it *very*

interesting ; and as the author, evidently a man of thought and reading, can put his points strongly and in a striking way, this "talk" about Rationalism, Ritualism, and other "isms," will be keenly relished by those who are thoroughly Protestant, and also in politics Conservative. One part of its title is taken from Lord Beaconsfield : "The crisis of England is fast approaching."

Thoughts on Sickness, for Invalids and their Friends.

Thoughts on Baptism, for the use of Churchmen, and specially of Candidates for Confirmation. By the Right Rev. J. C. RYLE, D.D., Lord Bishop of Liverpool. W. Hunt and Co.

These are excellent little books. Few men have the gift of putting truths in a clear and striking light so largely as Dr. Ryle. Whether controversial, or practical and spiritual, his writings are admirable.

Present-Day Tracts. Volume IV. (Religious Tract Society) contains : "Ernest Renan and his Criticism of Christ," by Professor ELSLIE ; "The Vitality of the Bible," by Dr. BLAICKIE ; and "Evidential Conclusions from the Four Greater Epistles of St. Paul," by Dean HOWSON, with essays by Dr. PORTER, Prebendary ROW, and Canon RAWLINSON. This is a very good volume of a well-planned series. The Dean of Chester's charming essay on the Galatians, Corinthians, and Romans (Epistles *incontestables et incontestées*, says Renan) has three divisions : In these Epistles we have, (1) Christianity as a system, including facts, doctrines, and institutions ; (2) St. Paul's personality ; (3) Minute, yet independent harmony with the details in the Book of the Acts. In a time when many a good book of a few years ago is reckoned old-fashioned and out of date, the Dean's remark on the *Horæ Pauline* as a book of infinite value which can never grow obsolete, may well be quoted.

The Messages to the Seven Churches of Asia Minor. An exposition of the first three chapters of the Book of Revelation. By the Rev. ANDREW TAIT, LL.D., F.R.S.E., Canon of St. Mary's Cathedral, Tuam, and Rector of Moylough, co. Galway. Pp. 470. Hodder and Stoughton, 1884.

We are greatly pleased with this work. It is evidently the result of long-continued labour ; in tone and temper it is all that one could wish ; and it merits well the epithets judicious, able, and independent. The learned author, in his preface, justly remarks that, with the exception of the Commentary by Archbishop Trench, there is scarcely any other in which the subject-matter of these "Messages" is treated exegetically and critically. In preparing the present exposition, therefore, Canon Tait has done good service, and we heartily recommend it. Regretting that our notice is, as to length, quite unworthy, we may remark that the volume is admirably printed.

Biblical Lights and Side-Lights. Ten thousand illustrations. With 30,000 cross-references. By the Rev. CHARLES E. LITTLE. Pp. 625. Hodder and Stoughton. 1884.

For the use of "public-speakers, teachers, and all who desire ready access to incidents and striking statements contained in the Bible." Mr. Little, a divine of Newark, N.J., has prepared this volume, which is "printed by special arrangement from American plates." To many Bible students it may prove useful.

The History and Claims of the Confessional. A Sermon preached before the University of Cambridge on the 3rd Sunday after Trinity (June 10th), 1883. With an appendix containing the chief authorities. By CHARLES PARSONS REICHEL, D.D., D.Litt., Dean of Clonmacnois. Published by request. Pp. 78. London: Longmans and Co. 1884.

"The Confessional is often spoken of as conducive to morality. The verdict of history is different. The least moral countries in Europe have been always those in which it existed unquestioned; and the least moral periods in the history of those countries were those in which the laws of the land made it compulsory to attend it. With my last breath would I say to the Church of England and her wide dependencies: 'STAND FAST IN THE LIBERTY WITH WHICH CHRIST HATH MADE YOU FREE!'"

So writes, in concluding his preface, the pious and learned author of this valuable pamphlet.

We had heard of the Cambridge sermon, and we gladly welcome its appearance in its present form. The assertions in the sermon are amply proved by the authorities in the Appendix. Some of these *e.g.*, especially the Greek Services, will be new to most students.

Here is a striking passage in the sermon:

The Reformers, in constructing their ordination service, had in view the sense in which the words of Christ were used in the ancient Latin office for consecrating bishops much more than the sense in which the more recent Latin office has diverted them to the conferring of a certain power on priests. And with this view concurred, in all probability, ignorance on their part of the recency of the introduction of those words into the Latin office for ordaining priests. For when we find Bishop Andrewes, in the generation that followed the Reformers, so ignorant of the ancient ordination offices as actually to say that unless the Romish Church had retained those words in the office for ordaining priests it is likely they would have had no priests at all: when we find the most learned bishop in a learned age thus betraying complete ignorance of the fact that the Greek Church had never used those words in ordaining ministers and that the Latin Church had only used them for about three centuries, it is not uncharitable to think that the compilers of our Prayer Book may have known no better.

Here is the corresponding passage in the Appendix:

Extract from a Sermon by Bishop Andrewes on St. John xx. 22, preached on Whit Sunday, 1616.

"Now what is here to do, what business is in hand, we cannot but know, if ever we have been at the giving of Holy Orders. For by these words are they given, 'Receive the Holy Ghost; whose sins ye remit, etc.' Were to them and are to us, even to this day, by these and by no other words. *Which words had not the Church of Rome retained for their ordinations, it might well have been doubted (for all their accipe potestatem sacrificandi pro vivis et mortuis) whether they had any Priests at all or no. But as God would they retained them, and so saved themselves.* For these are the very operative words, for the conferring this power, for the performing this act."

Bishop Andrewes plainly intimates that priests' orders conferred without these words would be probably invalid, and that God's providence influenced the Romish Church to retain them. Now this he could not possibly have thought or said, had he known, as we do, that these words have never been used at all in the Greek Church in the ordination service, and that in the Latin Church they were not "retained" but introduced for the first time somewhere about the thirteenth century, not in order to ordain priests, but to confer on the priests already ordained the right of hearing confession and granting absolution.

The Gospel according to St. Matthew, with Explanatory Notes for the Use of Teachers. By H. H. WYATT, M.A., Principal of Brighton Training College, and Vicar of Bolney, author of "Principal Heresies Relating to our Lord's Incarnation." Pp. 250. Rivingtons. 1884.

This volume has a commendatory preface by Archdeacon Darby, the Archbishops' Inspector of Training Colleges; and we agree that the Notes "are clear and to the point, reverent in tone, and sound." "The students in our Training Colleges," says the Archdeacon, "will find them very useful, as will our pupil teachers," and many other students. Mr. Wyatt, known as the able and judicious Principal of Brighton Training College, has, in his present work, aimed to combine simplicity with exactness, and to provide a suitable help for teachers. The pressure and profitableness of the secular subjects is crowding out, we fear, the religious knowledge. Besides, teachers may be satisfied with the dry bones, and neglect the sense of Scripture. It is worthy of notice that in a letter addressed (Feb., 1884) by the Bishops of Durham and of Newcastle to the clergy of their dioceses, occurs this sentence: "We are anxious to call attention to the extreme and pressing importance of securing proper religious instruction for the pupil teachers in our various schools. The Reports of the Archbishops' Inspector of Training Colleges show a grave, and, we fear, an increasing deficiency in this department of Church work." Mr. Wyatt's volume, therefore, is opportune, and it will prove, no doubt, of real service. He is not only a scholarly divine, but a teacher, and his commentary has a peculiar value. He follows the R.V., but with discretion. Scriptures pertinent to the text are frequently cited, *interpretation*, in the best sense of the word, being everywhere kept in view. Prayers by the Rev. Daniel Moore ("Daily Devotions") are appended to the chapters. We must not omit to add that the book is well printed in clear type. Other volumes of a similar sort, it may be hoped, will follow in due course.

The Gospel History for the Young. Lessons on the Life of Christ adapted for use in Families and in Sunday Schools. By WILLIAM F. SKENE, D.C.L., LL.D. Vol. II. Edinburgh: David Douglas. 1884.

The first volume of this excellent "History" was recommended in THE CHURCHMAN some months ago, soon after it was published. In the volume before us the learned author proceeds as far as the period of the Transfiguration.

Addresses Delivered on Various Occasions. By the Rev. FRANCIS PIGOU, D.D., Vicar of Halifax, Chaplain-in-ordinary to Her Majesty. Nisbet.

We are glad to receive and to recommend this work by the author of "Addresses to District Visitors" and "Addresses on Holy Communion." It is a book for the present day; ably-written (*that* of course), searching, and suggestive. Some readers will admire its literary grace and frankness; others its earnestness and deep spirituality of tone. Discouragements and Encouragements in Connection with the Christian Ministry; Woman's Work in the Church; Preaching and its Results, why not greater; Unity—are some of the chapters. In the chapter on "Clergymen's Wives, Sisters, and Daughters," Dr. Pigou shows how they may hinder and how they may help a clergyman's work. This address, it appears, was delivered on a quiet day set apart for the wives, sisters, and adult daughters of the clergy of several rural deaneries. He is not afraid, as the following extract shows, of plain speaking. In touching on secret worldliness of mind, he says:

Worldliness which does not sin against the world, which many are only too glad to see as excusing their own, must be a hindrance . . . This worldliness may manifest itself in affecting titled society.

Again, a wife may struggle to obtain an *undue* influence in a parish. She may want to have, and persevere in striving to have, her own way, and in particulars contrary to her husband's views and wishes. Thus harm comes from interfering or meddling with curates.

Modern Egypt: its Witness to Christ. Lectures after a visit to Egypt in 1883. By HENRY BICKERSTETH OTTLEY, M.A., Vicar of Horsham. Pp. 212. Society for Promoting Christian Knowledge.

An interesting and thoughtful little volume, likely to be well read. The author has evidently taken pains in consulting the best authorities on the cities, museums, and people of Egypt; and in a colloquial and popular form, the results of his inquiries are given as "lectures." We hardly understand why on page 142, several authors are named in reference to future punishment. On page 143 Mr. Ottley does not quote the whole of his text; "*But after this —*" he writes, omitting "*judgment*," or "*the judgment*." The sentence would be clearer if it began, "God help us now to cast ourselves upon Him, even" Jesus Christ.

The new *Quarterly* is largely political, but it is a very good number. The first article, "Municipal London," deals of course with Sir William Harcourt's Bill, now withdrawn, as everybody expected it would be. "Modern Spanish Literature," and "The Three Poems 'In Memoriam'" (Milton's "Lycidas," Shelley's "Adonais," and Tennyson's monody, which appeared in 1850) will be much enjoyed by a large proportion of the *Quarterly* readers. Mr. Fergusson's "Parthenon" and "Temple of Diana" are ably reviewed. "Peter the Great" is especially interesting. To the *Quarterly* "England and her Second Colonial Empire," Mr. Kitto's paper in the July CHURCHMAN, for many of our readers, will form a suggestive preface. The articles on "Redistribution and Representative Democracy" and "Mr. Gladstone's Foreign Policy" are, from a Conservative point of view, thoroughly just and sound. The former, perhaps, will convince some Liberals that the House of Lords is right in refusing to pass the Franchise Bill before Mr. Gladstone's scheme of Redistribution is propounded. "So far from resisting the popular will, the Lords insist on its expression being elicited." As to Mr. Gladstone's Foreign Policy and the Dissenters, the *Quarterly* writes:

Many of them, as there is plenty of evidence to prove, do not like Mr. Gladstone's Foreign Policy, and are as full of apprehension as we are regarding its consequences. "As to Egypt," Mr. Spurgeon is reported to have said, last month, "I cannot make head or tail of the present policy," but—"Mr. Gladstone knows more about it than I do, and a case is safe in his hands"—the blank cheque business with a vengeance! And why are the Dissenters thus enthusiastic? Why are they so generally Liberals? Mr. Spurgeon very candidly tells us, if we did not know it before. "The Established Church," he says, "is a great and crying injustice to all those who do not belong to it. . . . I sometimes think that it is a Providential arrangement that the State Church should be permitted to exist, in order to bind Nonconformists head and foot to the Liberal party. If that injustice were once removed, a considerable section of Nonconformists would go over to the Conservatives," and some other Providential arrangement would be required to keep them Liberals. So long as the State Church grievance rankles in their minds, they will, says Mr. Spurgeon, "remain with the Liberal party, even though in many things they may prefer the politics of the other side." These are very striking admissions, deserving of a great deal more attention than they have received.

The Thames Church Mission has done well to issue a *Sailors' Text-Book.—How to Play the Pianoforte* (R.T.S.), has chapters by Lady Benedict, Madame Arabella Goddard, Lady Lindsay, and others; a good little book.—In *Light and Truth* (S. W. Partridge) appears a report of the annual meeting of the Spanish, Portuguese, and Mexican Church

Society—a Society often commended in *THE CHURCHMAN*. Lord Plunket's account of his recent visit to Spain is very encouraging.—*Little Folks* is excellent, as usual.—In the *Church Missionary Intelligencer* is an admirable address by Archdeacon Richardson.—The *Homiletic Magazine* (Nisbet) has several good papers.—The *Church Builder* (Rivingtons) has an account of the annual meeting.

A volume of Messrs. T. and T. Clark's "Handbooks for Bible-Classes"—a good volume, full and cheap—is *Short History of Christian Missions*, by Dr. GEORGE SMITH, author of "The Life of Dr. Wilson," etc.

The Missioner's Hymnal (Rivingtons) may be found useful to many. Tunes accompany the hymns. The compiler is the Rev. A. G. JACKSON, Resident Chaplain of the Farm School, Redhill. "The Litany of the Holy Childhood," with its refrain, "Save us, O child Jesu!" we confess, we do not like. In one hymn appear the lines—

"From Thy holy altar
Life divine bestow."

Her Object in Life, a reprint from "The Girls' Own Paper" (Office, 56, Paternoster Row), is a pleasing and wholesome tale, with many points of interest and profit. Denzil and Faith are very well drawn.

From Messrs. John F. Shaw and Co. we have received four tales, *Left to Ourselves*, by the author of "Alick's Hero;" *The Sea-Gull's Nest*, by the author of "Lonely Jack;" *Leo and Dick*, and *Friendless Johnny*.

The Lord's Day Observance Society have published a *Report of Proceedings at the National Conference, March 19 and 20, 1884*, convened by their Committee (20, Bedford Street, Strand, W.C.). It is a really interesting report, and deserves to be widely read. We tender our congratulations to Dr. GRITTON, the able Secretary of the Society, on the result of the National Conference.

William Tyndale, by C. E. HEISCH (S.P.C.K.), a tiny volume, is spirited and stirring.—A second edition of *Thoughts on Subjects of Present Interest to the Church of God*, by the Rev. W. BUTLER DOHERTY, Vicar of St. Matthew's, Bristol (1884), a little book, vigorous in its Protestantism, will find acceptance with many. It deals with Apostolic Succession, Confession, Justification, and some other subjects.—*The Preachers' Analyst* (E. Stock) has some good stuff, but it might be made more generally useful, we think, as regards "preachers" in the Church of England. Why not give sermons for the Sundays?

A volume of the "People's Library," *Thrift and Independence*, is a really good "word for working-men," by the Rev. W. L. BLACKLEY, M.A. (Society for Promoting Christian Knowledge). Canon Blackley is well known as an authority on such subjects as Friendly Societies; and this book, eminently shrewd and of strong common-sense, can hardly fail to do much good. Our clerical readers who have to do with either artisans or peasants will find it useful.

Clergymen and choirmasters who wish to look into the subject of chanting may be glad to know of *The Church Psalter*, the psalms and canticles pointed for chanting, by Mr. CRAWLEY, choirmaster St. Margaret's Church, Ilkley, with a preface by the Rev. H. BICKERSTETH OTTLEY, Vicar of Horsham. (Leeds: R. Jackson.)

A Collection of Promises of Scripture under their proper Heads, is the fifth volume of the "Companions for a quiet Hour" series (R.T.S.). The promises relate to temporal blessings, to troubles, to duties, to spiritual gifts, etc., etc.

