

"in moral things. The moral, upright walk, the firm and steady tread of the feet of those who might have been slipping about in the filth of moral pollution, are not the only benefits to be derived from moral discipline. The mind that is being disciplined to control its own body, is also being fitted for greater things in this life and possibly in the life to come. The whole discipline of life shows that we must not view things too much in the abstract, but must remember that even the apparently trifling details have reference to the great scheme of life known to us now only in part, but viewed by the Creator as a whole plan complete in itself."

This is a specimen of the style of a book which we sincerely commend, and which we are certain must be useful.

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Short Notices.

A Charge delivered at the Fourth Triennial Visitation of the Clergy of the Diocese of St. David's. By WILLIAM BASIL JONES, D.D., Lord Bishop of St. David's. Pp. 82. Rivingtons.

THE previous Charge of the Bishop of St. David's was made the subject of comment at some length in this magazine when it was published (CHURCHMAN, Vol. IX., p. 450), and we have pleasure in inviting attention to the Charge—quite as interesting—now before us. On page 25 we read: "It is, perhaps, too hastily assumed on both sides that all, or nearly all, of those who do not ordinarily worship with us really desire the removal of the Church from her historical position, as it is certainly too hastily assumed on one side that those who do not ordinarily worship with us derive no sort of advantage from her enjoyment of that position. The statistics of the recent elections, in which the question of Disestablishment was doubtless far more present to the minds of Welsh voters than any other, would lead one to a different conclusion on the former point; while I have been assured by many who have conversed with the less educated supporters of candidates pledged to Disestablishment that they had not the least idea that this was meant to carry with it Disendowment, still less that the only authorized programme of its advocates involved the disintegration of the ancient historical Church of this country. The Rev. Thomas Moore, whose able and interesting addresses undoubtedly produced an effect in Wales, writes thus in an article on 'Three Months' Work in Wales,' published in THE CHURCHMAN, for August, 1886: 'As in England, so in Wales, people talk and discuss about possible Disestablishment, and yet in most cases attach no definite ideas to the word, except that in the event of Disestablishment coming to pass it would in some sense or other alter the position of the Church to the advantage of Dissenters (p. 334).'"

The Seven Voices of the Cross. By H. BICKERSTETH OTTLEY, M.A., Vicar of Horsham. S.P.C.K.

This tiny tasteful volume will prove welcome to many who may not agree with every word in the Addresses which it contains. The author is known as a very impressive preacher, with an eloquent incisiveness.

St. Paul's Epistle to the Galatians. A Revised Text with Introduction, Notes, and Dissertations. By J. B. LIGHTFOOT, D.D., D.C.L., LL.D., Bishop of Durham. 9th Edition. Macmillan and Co. 1887.

¶ On the value of this work—so rich, so candid, so thorough—it is certainly altogether unnecessary to write a single word. Within a space of twenty years the Commentary has reached its ninth edition. Its influence has been very great. We hope soon to write at some length on two or three points treated in it.

Biblical Commentary on the Psalms. By FRANZ DELITZSCH, D.D. From the latest edition specially revised by the Author. In three volumes. Vol. I. Hodder and Stoughton.

This volume is very convenient as to size (a member of the "Foreign Biblical Library" series), and the printing, on clear strong paper, is exceedingly good. The earlier pages of the translation have been revised by Professor Delitzsch. For ourselves, we prefer Dean Perowne's work; but this is wonderfully full. A notice will be given as soon as the third volume appears.

The Clergy List for 1887. John Hall, 291, Strand, W.C.

This volume is, to say the least, equal to its predecessor in fulness, clearness, and accuracy. We have examined it with care. The work reflects credit upon all concerned in it.

Blackwood contains a Jubilee Lyric by the Earl of Rosslyn, published by command of her Majesty the Queen. "Sarracinesca" keeps up its high level, and "Reminiscences of Patmos" is a very interesting paper. *Blackwood* reviews "The Service of Man," by a Mr. C. Morison, an advanced Positivist, it appears, whose book is a direct and detailed attack upon Christianity. "Agnostics," writes Mr. Morison, "are to be met with on every side; the place of honour is given to their articles in the most popular monthly reviews." *Blackwood* says:

Mr. Cotter Morison believes that our industrial system is on the eve of breaking down—"breaking down from inherent vices for which there is no remedy." . . . If what he says is true, it will be impracticable to attempt to serve man in these islands at least. The most philanthropic, the most self-devoted, cannot invent bread and meat, or even money, though that is a less achievement. The only thing, indeed, which Mr. Morison's Servant of Man could do, so far as his suggestions go, would be to interfere somehow with "the criminality of producing children." In this point he finds an apostle in the Member for Northampton. "Mr. Bradlaugh, with a courage which will no doubt be acknowledged after his death, and when the fight is won, has borne," he says, "the penalty of appearing as a champion of common-sense and human well-being." This is an unsavoury champion to put forward, and it is likewise a very unsavoury conclusion which makes out that "A and his prolific spouse" are more injurious to the world than most evil-doers, and that "the barren prostitute" deserves better of her country than they. These are not pleasant things to read.

In the *National Review* appear two articles by Tory M.P.'s, on Lord Randolph Churchill; the second in his favour, the first the other way. A Layman's article on "the Church Question in Scotland" is well worth reading; so is Lord Courtown's "Celts and Teutons in Ireland."

In the *Cornhill Magazine* "Jess" is coming to a conclusion.

We gladly notice the 4th edition of *Gordon Anecdotes* (R.T.S.).—*The Ray of Sunlight* is an attractive book; it contains several "Readings for Working Men's Homes," by well-known writers: we are much pleased with it.—*Easter Greetings* is a packet of Cards, cheap and tasteful

We have received from Messrs. Macmillan and Co. a "new edition" copy of Lord Selborne's *Defence of the Church of England*. This very valuable work, reviewed in the February CHURCHMAN, was strongly recommended in Convocation. It ought to have a very large circulation.

The *Shilling Peerage* and *Shilling House of Commons* (Chatto and Windus) merit, as usual, a line of praise.

In the *Church Sunday School Magazine* are several good papers: e.g., "The Teacher's Calling and Work," by the Ven. Sir L. T. Stamer; "Sunday Schools in Board Schools," by Rev. R. R. Resker.

We have pleasure in recommending the first volume of *The Weekly Pulpit* (Elliot Stock).

The *Foreign Church Chronicle and Review* for March (Rivingtons) contains much interesting matter. An extract from the Charge of the Archbishop of Dublin vindicates the title "Church of Ireland." The Archbishop says: "In the first place, this is the title which has belonged to that Church from time immemorial. Even in the Act of Parliament 'depriving her of her State position, she is described by that name. And a recent authoritative legal opinion has confirmed her claim in this respect.

"It is not, however, on this ground that I desire to take my stand. Long usage and Parliamentary sanction are no doubt valuable accessories in establishing our case. But our claim rests on more solid foundations than even these. We make it because we believe that our Church is the only legitimate successor and representative of that ancient Church established fourteen hundred years ago in this land by St. Patrick—a Church to which the title of 'Church of Ireland' has never been by any refused.

"That Church was an Episcopal Church. St. Patrick himself was a Bishop, and consecrated Bishops in every place where he desired to give permanency to his work. From him, and from the Bishops that followed him, our present Bishops derive their succession; and as to the validity of that succession there can be no reasonable doubt. As regards the Church of Rome in Ireland, her present Episcopate derives its continuity from Bishops introduced into this country in the sixteenth century. I do not deny the validity of their Orders; but they are not derived from the ancient Church of Ireland.

"Again, the ancient Church of Ireland was free from Papal control. In St. Patrick's autobiographical work, entitled his 'Confession' (of which a most beautiful translation has been bequeathed to us by the late Sir Samuel Ferguson), we have a very touching record of his life, admitted on all hands to be genuine. That record contains nothing whatsoever to warrant the assumption that he was acting under Papal authority. In the centuries that immediately followed the age of St. Patrick, the Church which he founded is well known by every historian to have been independent of the Church of Rome. She elected her own Bishops, summoned her own Synods, in which the laity had an important part, and acknowledged no foreign intrusion. Not only so, but she was on many points in deadly conflict with the Church of Rome, and, as a matter of fact, was the last Church in Christendom that submitted to the Papal rule."

* * A review of the *Official Year-Book of the Church of England for 1887* (S.P.C.K.), is—to our regret—unavoidably postponed.