

has fulfilled his task, bringing to it all the manifold resources of a widely-cultured and sympathetic mind.

The other volume of the "Expositor's Bible" now before us is a fairly good specimen of the series. Professor Findlay's exposition is always striking and trenchant. The "rationalistic" explanations of Baur and Renan are ably refuted, often by simple appeal to acknowledged facts, *i.e.*, Renan's endeavour to account for the events of the Apostle's journey to Damascus on a non-supernatural basis. The divisions of the subject-matter and the headings of the various chapters, giving at a glance the key-note to the contents, are likely to prove of great service to the average reader. As a matter of detail, it seems a pity, as there is no corresponding advantage gained, to speak of "Paul" and "Luke." The modern spirit is by no means so abounding in reverence, that we can afford to further the demolition of what remnants still survive.

R. W. SEAVER.

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## Short Notices.

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*Some Features of Modern Romanism.* S.P.C.K.

THIS is an interesting little book, and may do good service in many quarters. To that part of it which relates to Lasserre's "Translation of the Gospels," when it appeared in the *Anglican Church Magazine*, we called the attention of our readers. The chapter headed "Worship of the Sacred Heart of Jesus and of the very Sacred Heart of Mary" contains several painful passages, extracts from authoritative documents.

The *Art Journal* for February is a very good number; in some respects above the average, which is saying a great deal. (Virtue and Co.) For the first time the *Journal* has a coloured frontispiece, a brilliant water-colour by Ludwig Passini, successfully produced by the Royal Female School of Art, Bloomsbury. Mr. Loftie continues his papers on Windsor Castle; and "Frank Holl and his Works" is very attractive.

In *Blackwood* appear, as usual, some excellent papers. "Scenes from a Silent World," by a Prison Visitor, is, as before, of pathetic power. An account by an eye-witness of Major Barttelot's camp on the Aruhwimi is deeply interesting. The writer thus describes Tippoo Tip:

After the light complexion of the other Arabs, I was somewhat surprised to find Mr. Tippoo as black as any negro I had seen; but he had a fine, well-shaped head, bald at the top, and a short black beard, thickly strewn with white hairs. He was dressed in the usual Arab style, but more simply than the rest of the Arab chiefs, and had a broad, well-formed figure. His restless eyes gave him a great resemblance to the negro's head, with blinking eyes, in the electric advertisements of somebody's shoe-polish, which adorned the walls of our London railway stations some years ago—and earned him the nickname of "Nubian blacking."

The Editor of the *Church Missionary Intelligencer* has given a clear and striking account of the work at Uganda from the beginning.

An interesting and stimulating book is *John G. Paton, Missionary to the New Hebrides*. Here and there, perhaps, might well be a little abridgment; but the story is eminently real, and has some pathetic passages. (Hodder and Stoughton.)

*The Nun of Kenmare*, an Autobiography (Hodder and Stoughton) has just now a peculiar interest, for the accomplished writer has forsaken the Church of Rome.

*Doctrina Pastoralis* (S.P.C.K.) is a really useful book. Archdeacon Blunt, it appears, delivered six lectures on Pastoral Theology in the Divinity Schools, Cambridge, about a year ago, and was requested to publish them. We quote a specimen passage. Dr. Blunt says: "In small country parishes, where the candidates are few, they can be dealt with individually, yet the extreme shyness of the farm lad or domestic servant proves often an insurmountable obstacle to intercourse. If classes are held in the evening, the boys and the girls should meet separately, as is always best in the case of Bible-classes. The subject of these addresses or classes is of course the Church Catechism. The addresses may be delivered in the church or the schoolroom. All candidates should be required to attend them, but others should be invited—parents, godparents, those confirmed in past years, those to be prepared in the coming year, as well as the general congregation. To some of these, especially those last confirmed, special invitations may be sent. I have known cases in which Nonconformists have decided to offer themselves as candidates, after attending lectures such as these. It is also very important year by year to invite candidates of more advanced age, who have either neglected or refused Confirmation in youth, or have been brought up Nonconformists, and have hesitated whether without being confirmed they should become communicants. Sometimes it may be possible to find some suitable teacher besides the clergyman willing to give special training to those of this class who are illiterate. It is always better in inviting such to offer themselves as candidates to state quite clearly that they will not be put into classes with the young, and that special attention will be paid to their wants and necessities. The candidates should be divided into classes, according to their sex, their age and their attainments, and each lecture should form the subject of a more personal application in the gathering in the Confirmation class. In these classes questions may be freely asked, but not at the lecture, for it is hard at any large gathering to get the candidates to speak. . . . I need scarcely remind you after what has been said, that the Church provides the course of instruction for Confirmation candidates in the Catechism. This is stated in the address at the end of the Baptismal Office. I cannot express sufficiently strongly my admiration of this remarkable manual of Christian instruction, though I admit that it is so concise that it needs simplification as well as explanation. It covers a very wide field and is capable of the most varied treatment. It is painful to hear it depreciated by members of very opposite schools in the Church, some of whom would revise it and add a semi-authoritative appendix. I like to recall the words of one whose memory is still honoured and loved in this University, Charles Kingsley: 'Ponder carefully a certain singular—I had almost said unique—educational document which, the oftener I peruse it, arouses in me more and more admiration; not only for its theology, but for its knowledge of human nature; and not only for what it does, but for what it does not say—I mean the Catechism of the Church of England.'

We heartily recommend a scholarly and suggestive pamphlet: *The Sabbath, Primæval and Perpetual*, a Paper read before the Clerical Associations of the Deaneries of Dunster, in the Diocese of Bath and Wells, and Barnstaple, in the Diocese of Exeter, by the Rev. F. Tilney Bassett, M.A., Prebendary of Wells and Vicar of Dulverton. (Pickering 3, Bridge Street, Bath.) A portion of this pamphlet may well be quoted

Prebendary Bassett writes : " One word may be said on the *use of the Lord's Day*. In tracing the continuity of the Christian Sabbath with the primæval and patriarchal Sabbath through the Sabbath under the law, we are not to suppose that the special features of the connecting link, that is, the peculiar ordinances of the Jewish day, as such, are to be retained in their strictly legal force ; the restrictions enjoined were some of them purely national, and suited only to their circumstances and the climate of their country ; but the general scope and purpose of the ordinance, rest from active labours, and the dedication of the day to religious exercises, as we have seen, these are required of us as being privileges into which we were introduced when we were grafted upon the Jewish Olive Tree to be co-partakers with them of the blessings of the covenant with God. An objection has been advanced against the perpetuity of the Sabbath from the words of St. Paul in Col. ii. 16 : ' Let no man therefore judge you in meat, or in drink, or in respect of a feast, or a new moon, or a Sabbath day.' We admit that the round of Jewish observances was in the mind of the Apostle. The feast was annual, as the Passover, etc. ; the new moon monthly, and consequently the Sabbath must be the weekly one ; but the next verse shows what the writer meant, ' which are a shadow of the things to come, but the body is of Christ.' These were types : Christ was the embodiment and substance of them. The Passover was fulfilled on the cross, the Feast of Weeks on the first Christian Pentecost, and the Feast of Tabernacles awaits its fulfilment at the Second Advent ; so the Jewish Sabbath is transfigured in Christ into the day called after Him, the Lord's day. If Christians keep that day, there is no need for them to continue the observance of the Jewish Sabbath, a custom, as we have seen, which was prevalent in early times."

A second edition of the Dean of Worcester's *The Parish Priest of the Town* has been published by the Society for Promoting Christian Knowledge.

Many readers will be much edified and comforted by a book about " Heaven ; its Inhabitants, Occupations, and Life"—*Beyond the Stars*, by Dr. T. Hamilton, of Belfast. (T. and T. Clark.) The title comes from the well-known lines :

Oh change ! stupendous change !  
 Burst are the prison bars ;  
 This moment there, so low, so agonized,  
 And now—Beyond the Stars !

In the *National Church* of February, an excellent number, appear appropriate references to the work and character of the late Bishop of St. Asaph (Dr. Hughes) and Dr. Crosse, Canon of Chichester. The leading article of the *National Church*, headed " Not the Church of England Alone, but Christianity," comments on the *Quarterly Review* paper about Mr. Morley, from which extracts were inserted in the February CHURCHMAN.

