

wide. But, alas! the price is a serious outlay for most curates, and for very many incumbents too.

H. C. G. MOULE.

Short Notices.

Sir George Burns, Bart.: His Times and Friends. By EDWIN HODDER, author of "The Life and Times of the Seventh Earl of Shaftesbury," "The Life of Samuel Morley," etc. With etched portrait by H. Manesse. Pp. 500. Hodder and Stoughton.

THIS is a very interesting book. George Burns was a man well worth writing about, and Mr. Hodder has done his work with ability and judgment. The chapters which will be, to most readers at all events, specially interesting, besides those which relate to the home-life of Sir George, are "With Dr. Chalmers," "The Founding of the Cunard Company," "English Episcopalians in Scotland," and "With Lord Shaftesbury." We quote a passage from the Cunard chapter, as follows :

In December, 1835, Dr. Lardner, in a lecture delivered at Liverpool, said : "As to the project which is announced in the newspapers of making the voyage directly from New York to Liverpool, it is, I have no hesitation in saying, perfectly chimerical, and they may as well talk of making a voyage from New York or Liverpool to the moon!" It seemed to him as wild a notion as one propounded five years before had appeared to others, namely, that the ribs of a ship should be made of iron instead of timber. "What nonsense it is!" people were heard to exclaim; "as if anybody ever knew iron to float!" Or, as the chief naval architect of one of our dockyards said to Mr. Scott Russell, "Don't talk to me about iron ships; it's *contrary to nature!*"

The practicability of steam navigation to the United States was not fully tested until 1838, when the *Sirius* was advertised to leave London for New York. She sailed on the 4th of April with ninety-four passengers. Three days later the *Great Western*, a wooden paddle-wheel steamer, and the first steamship specially constructed, followed her. To the wonder of the whole world the two vessels reached their destination in safety, after a passage of seventeen days and fifteen days respectively.

Mr. Burns at that time, it appears, was on the high road to fortune, and though he carefully considered this matter he was not inclined to move. Afterwards, having been sought by that remarkable man Samuel Cunard, he took it up, and, the aid of Mr. Napier being secured, the great Company was founded. Mr. Hodder says :

Having secured the valuable co-operation of two such men as George Burns and Robert Napier, the chief difficulties of Mr. Cunard were overcome, for within a few days—entirely through the instrumentality of George Burns—the requisite capital of £270,000 was subscribed, and he was enabled to join in the tender to the Admiralty of a most eligible offer for the conveyance of her Majesty's mails once a fortnight between Liverpool, Halifax and Boston. A rival offer was made by the owners of the steamship *Great Western*, but the tender of Mr. Cunard was considered to be more favourable, and accordingly a contract for a period of seven years was concluded between the Government and the newly-formed company. The contract was taken in the names of, and signed by, Samuel

Cunard, George Burns and David MacIver, three names thenceforth indissolubly connected with the success of the famous concern now known as the Cunard Line.

An Historical Interpretation of the Revelation of John. By REV. ARTHUR ISHAM, M.A., late Fellow of All Souls, Oxford. London: Elliot Stock, 1890.

In adopting the historical system of the interpretation of the Book of Revelation, the author links himself with the old school of interpreters, Mede, Sir Isaac Newton, Vitringa, Fleming, Bishop Newton, Faber, etc., and also with the more modern Bishop Wordsworth and Elliot and many others. To adequately review the work is hardly within our limits, but we gladly quote the following, as showing how the author deals with the question of Babylon :

To what city can be imputed the guilt of having shed the blood of all the prophets and saints of the earth through many centuries? Surely Rome has done this, and more than this; she has instigated wars in her long history which have made the blood of mankind to flow in streams. What other city has acted like her, and has had so long a life in acting like her? When she was heathen she worked energetically under the Dragon with open violence to make an end of the kingdom of the Lamb. Then she was brought over to confess the truth of the religion she had persecuted. But her old character broke forth in a new form. She became the agent of the Dragon in persecuting the saints of God under the plea that she was contending for the faith once delivered to the saints, and doing service to God in crushing the alleged adversaries of these doctrines, all the while that she was full of spiritual fornications. She is Imperial Rome revived in her cruel antipathy to the gentle followers of the Lamb. She is localized as a city once chief of the civil Roman Empire. But she has a mystical name. And the whole range of her empire is felt over the vast multitude everywhere who have received the mark, yet have never visited the localized city. The mystical and civil empire are coterminous in this respect, that wherever the civil power of the ten horns extends, there the spiritual power of Rome is felt.

The work, we may add, is able and scholarly, written in a calm and sober spirit, and will amply repay reading, even by those who are not prepared to adopt all the conclusions of the author. In these days of new-fangled interpretations, it is refreshing to find one proceeding on the old lines.

R.

Are the Clergy of the Church of England Absolving Priests? The history and interpretation of St. John xx. 22, 23, as found in the Ordination Service. By T. M. MACDONALD, M.A., Prebendary of Lincoln and Rector of St. Paul's, Kersal. Manchester: John Heywood.

This essay will, we hope, be widely read, in lay as well as clerical circles; and it will repay a very careful reading. The mistake made by Bishop Andrewes has on two or three occasions been pointed out in THE CHURCHMAN, but it is well in these days to repeat a correction. We quote, therefore, from the essay before us. Canon Macdonald says :

There is a remarkable passage in a sermon preached by Bishop Andrewes on Whitsunday, 1616, respecting these words of our Lord in our Ordination Service, which will help us to account for their being retained by our Reformers: "Now what is here to do, what business is in hands, 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 thou dost forgive, they are forgiven' etc., and by no other words—which words, had not the Church of Rome retained them for their Ordination, it might have been doubted (for all their 'accipe potestatem sacrificandi') whether they have 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 confirming of this power, for the performance of this act." Bishop Andrewes is a greatly honoured name, and there are many who, seeing this statement by him, would accept it on his authority without further inquiry ; but Bishop Andrewes could not have thus spoken if he had not believed, as the Council of Trent declared, that this form had been always used in the Universal Church, and that it was essential to Ordination. He could not have known that the whole Eastern Church had never used it at all, and that in the Western Church it was less than four hundred years old at the time he spoke. If the learned Bishop Andrewes was so completely ignorant of the ancient forms of Ordination, it is not likely that our Reformers, living more than fifty years earlier, should have known these facts. In reforming the Ordinal, they removed the words supposed to convey the sacerdotal power ("receive thou the power of sacrificing for the living and the dead"). These words were not in Holy Scripture, and they were convinced that their doctrine was false ; but when they came to the words of Christ Himself—ignorant as they were of their recent introduction, and assuming, as Bishop Andrewes afterwards assumed, that they had been always used at Ordinations from the beginning—they did not dare to remove them.¹

My Counsellor. Holy Scripture arranged as Morning and Evening Meditations throughout the year, for edification, guidance, and comfort. London : Henry Frowde, Oxford University Press Warehouse, Amen Corner, E.C.

A dainty little volume, and one to be commended. Two pages of equal length are devoted to each day throughout the year, and are arranged so as to face each other at one opening.

Bethel, and other Sermons on Old Testament Subjects. By Rev. A. O. SMITH. London : J. F. Shaw and Co.

This little book contains seven sermons, which are characterized by much freshness and originality. We fancy they would be found extremely useful from a mission standpoint, as they are thoroughly evangelistic, and possess many terse and striking phrases. Perhaps the first sermon, from which the book takes its name, is the most thoughtful ; but all are good, especially one on "the vindictive vitality of vice." It will be noticed that the subjects are all taken from the Old Testament.

The Kingdom of Christ: a book about Missions. By A. B. TUCKER. London : Griffith, Farran, Okeden and Welsh.

This is a very useful little work consisting (1) of reprints from *The Net*, and (2) of extracts from the sermons and speeches of men of authority in the Church. In page 44 the author refers to the S.P.G. as a matter of course, but, printing for a wide circle of readers, it would have been well to have alluded to the C.M.S.

Life in Christ and for Christ. By the Rev. HANDLEY C. G. MOULLE, M.A., Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge. Pp. 130. Hodder and Stoughton.

The first four chapters in this little volume form a consecutive series, written as such : "Life in Christ ; Christ in Life." The fifth chapter, "The Bright and Morning Star," is a sermon preached before the

¹ *Quarterly Review*, October, 1877.

University, and the sixth is an Easter meditation. Throughout there is, as one would expect, scholarly suggestiveness with deep spirituality. As a specimen sentence we may quote a *multum in parvo* from the last page as follows: "This is part of our normal and God-chosen lot here, which is to 'walk by faith, not by sight' (2 Cor. v. 7), *οὐ διὰ εἶδους*—not by Object seen, not by objects seen." Few students, perhaps, understand *διὰ εἶδους*. Certainly the words are frequently explained "by sight," *i.e.*, *beholding*, whereas "visible form" is the word (not used actively, of *vision*).

Five Stones from the Brook. Counsel and comfort for the people of God. By the Rev. GEORGE EVERARD, M.A., Vicar of Christ Church, Dover. Pp. 180. Nisbet and Co.

This useful book, like many others by the same pen, is full of practical teaching, shrewd and spiritual. An anecdote or illustration appears here and there. The title of the first chapter and of the book comes from Wordsworth's lines:

"Five pebbles from the brook
The shepherd David drew."

The esteemed author's five pebbles are five texts: "One thing is needful," "Thou lackest," "I know," "I do," and, fifthly, "Be not ignorant of this one thing."

A Handbook of Scientific and Literary Bible Difficulties. Facts and suggestions helpful toward the solution of perplexing things in sacred Scripture; being a second series of the "Handbook of Biblical Difficulties." Edited by ROBERT TUCK, B.A. (London). Pp. 560. Elliot Stock.

This will be found a very useful book. Here and there some readers will say Mr. Tuck is scarcely conservative enough; but other readers may complain that he is not as "advanced" as he ought to be. On the whole, he has done his work, we think, with good judgment. It is out and out the best book of the kind.

Greek Pictures Drawn with Pen and Pencil. By J. P. MAHAFFY, M.A. D.D., Fellow of Trinity College, Dublin, author of "Social Life in Grece," etc. The Religious Tract Society.

A new volume of that delightful series, "Pen and Pencil," for which we are indebted to the Religious Tract Society, is always welcome, and "Greek Pictures," in the now long list of favourite works, we think, will take a good place. Dr. Mahaffy, of course, had special qualifications for the task; and his descriptions are of the highest merit.

The Church Monthly. 31, New Bridge Street, E.C.

This annual is one of the cheapest and best of gift-books for the season. It is full of cleverly written papers, while it is remarkably well illustrated. "Representative Churchmen" and "Our Parish Churches" are both excellent. Every Parish Library should have a copy.

By-paths of English Church History. Home Missions in the early Mediæval period. By the Rev. CHARLES HOLE, B.A., Lecturer in Ecclesiastical History at King's College, London. S.P.C.K.

Mr. Hole has given us a readable and informing little book, telling about Guthlac, Cuthbert, Cedda, and other Missionaries.

Bible Rambles in Everyday Paths. By M. N. London: Partridge and Co. Brighton: D. Burchell Friend.

These "little rambles through the pastures of God's Word" have not been made in vain. Seldom have we come across a little book of the kind at once so simple and suggestive. The application to everyday life is admirable. Mr. Friend, we must add, has printed the book remarkably well; each text, being given in smaller type, catches the eye at once.

Canon Rawlinson's new book, *Isaac and Jacob: their Lives and Times*, is a good specimen number of the "Men of the Bible" series (Nisbet and Co.).

Memorials of R. T. Cunningham, M.A., is an interesting little book, a memoir with selected sermons (Edinburgh: Andrew Elliott). In 1869 Mr. Cunningham entered St. Andrew's; he died (of *angina pectoris*) in 1888.

Besom Yard is a readable story about slum-life in Liverpool; one of the new Tales of the Sunday School Union (G. Cauldwell, 55, Old Bailey, E.C.).

The Child's Own Magazine Annual (Sunday School Union) is cheap and attractive.

We have received an advance copy of the *Church Monthly*, January, 1891; it gives high promise for the year. Certainly a very cheap penny-worth, and it ought to have an immense circulation.

The *Church Parish Almanack* for 1891 is excellent. Mr. Sherlock, who sees the wants of our day, is doing a good work on a great scale.

The *Art Journal* (Virtue and Co.) is a fair average number. It contains Richmond's "John Henry Newman, 1844," a sketch from St. Mary's, Oxford, fifty years ago, and later likenesses.

The *Fireside Almanack* for 1891 is exceedingly good, and so is the *Parish Sheet Almanack* for localization.

Young England, vol. xi. (55, Old Bailey), "for young people and the family circle," has several interesting papers and is attractive; but it is hardly up to the standard of some preceding volumes.

The *Quiver* volume for 1890 deserves the warmest praise. Cassell and Co. In the last number of *THE CHURCHMAN* was expressed our opinion of this Magazine; and we are always glad to invite attention to our old favourite. The Annual is full of good things, and is remarkably well illustrated. It is exceedingly cheap.

Mr. Ballantyne's new Tale, *Charlie to the Rescue* (Nisbet and Co.), must be noticed in our next number.

The *Dawn of Day Annual* (S.P.C.K.) will be warmly welcomed in many parishes.

The Finger New Testament is the latest curiosity in printing and binding from Mr. Frowde's warehouse. Certainly, "the Finger" edition of the New Testament, like the "Finger" Prayer-book, is a very dainty little volume.

From Mr. Murray we have received the new *Quarterly Review*, and we are sorry that our notice of it must be scanty. The articles which specially interest ourselves are, "M. Renan," "Sir Walter Scott's Journal," "Sybel's Foundation of the German Empire," and "Birds." It is a very good *Quarterly*; good all round. To the article on Renan we hope to return.