

Short Notices.

Roman Catholic Claims. By CHARLES GORE, M.A., Principal of the Pusey House, etc. Fourth edition. Longmans, Green and Co.

THE present edition of this work differs from the last, we read, only in minor corrections and modifications. But in the new preface there are some interesting remarks. For instance, Mr. Gore says: "I shall be sorry if what I have said in Chapter I. were understood to mean that there was no class of Roman writers who had a real regard for historical truth." There is "an exceedingly able school of Roman Catholic historical writers. But they abstain from applying their critical research to matters determined *de fide*." Mr. Gore adds: "Is it not intolerable to one who believes in the God of truth—to one who believes that whatever is of God will bear investigation—to be told that on certain subjects, on matters of the faith, there is to be no free and critical investigation?"

The Gospel Narrative, or Life of Jesus Christ. By Sir RAWSON W. RAWSON, K.C.M.G., C.B. Griffith, Farran and Co.

To give the full title of this book we must add: "Collated from the authorized text of the four Gospels, with Notes of all material changes in the R.V., and Epitome and Harmony of the Gospels, forming together a complete narrative in chronological order of the Life and Discourses of our Lord Jesus Christ as derived from a synoptic view of the four Gospels." The work is well and carefully done; and to those students who value a system of this sort the volume will be very welcome.

The Relation of Confirmation to Baptism, as Taught in Holy Scripture and the Fathers. By A. J. MASON, D.D., formerly Fellow of Trinity College, Cambridge. Pp. 497. Longmans.

This ably-written book will be read by many with interest, although it is long, and from the nature of the case somewhat "dry." It merits a review of some length, specially as it bears upon the Chrism of the Greek Church; and due criticism, perhaps, will hereafter be given. At present, we quote a key-note sentence (p. xv.). English Churchmen, says the learned author, "are not bound to prove that Confirmation is a separate sacrament. To us it is no incorrect description of the relation of Confirmation to Baptism when the Fathers say that in Baptism the Holy Ghost is given, meaning thereby that He is given in that part of the baptismal sacrament which we know by the name of Confirmation."

The Book of Common Prayer, with Historical Notes. Edited by Rev. JAMES CORNFORD, M.A., Lecturer at the London College of Divinity. Eyre and Spottiswoode.

The "Notes" in this work are printed in the margin. They are judicious and, so far as we can see, correct. Many of them, of course, are simply dates. Thus, in the margin of the "Prayer for all Conditions," we find "1662; Dr. Gunning, Bishop of Ely"; and opposite the word "Finally," "The Prayer was originally much longer." As to the type, etc., we need only say the volume comes from the Queen's Printers.

Our Lord's Signs in St. John's Gospel. By JOHN HUTCHISON, D.D. Pp. 240. T. and T. Clark.

Dr. Hutchison's "Lectures on the Philippians" was, at the time, very favourably reviewed in this magazine by an Archidiaconal pen. The

volume before us, dealing with the eight Miracles in the Fourth Gospel, is exceedingly good.

In the *National Church* appears the text of Mr. Gladstone's remarkable speech on the Clergy Discipline Bill.

The *Morning Calm*, the monthly magazine of Bishop Corfe's Mission to Corea, is—as we have mentioned before—published by Messrs. Griffith, Farran and Co.

The *Higher Criticism of the Bible* (Elliot Stock) is a paper read at Ruridecanal Chapters by the Rev. E. B. Wensley, Vicar of All Hallows, Kent. Mr. Wensley is strongly conservative.

William the Silent is one of the excellent Biographical Series published by the Religious Tract Society.

In the *Anglican Magazine* (Harrison and Sons, 59, Pall Mall) appears an interesting Note on the good work being done in the diocese of Sydney under Bishop Saumarez Smith. Here is another Note:—

The Encyclical Letter of Pope Leo XIII., *De conditione opificum*, and his intervention in social questions on behalf of the working classes, seem to be producing singular results on the development of the newer dogmatic theology of the Church of Rome. They have given a fresh impulse to the *cultus* of St. Joseph, as the example and the patron of the working men. In accordance with a *mandement* of Cardinal Richard, Archbishop of Paris, and with the formal approbation of the Pope, on Sunday, March 20th, in Notre Dame de Paris, the city and diocese were solemnly consecrated to St. Joseph, and placed under his patronage. Thus become more and more prominent the later and more peculiar developments of Roman doctrine. The great church at Montmartre is dedicated to the Sacred Heart, as an expiation for the whole of France; Notre Dame and the whole city and diocese have now been consecrated to St. Joseph.

In the *Church Sunday-School Magazine*, a good number, we notice with pleasure the following paragraph:

The Sheffield Sunday-School Union has asked the schools in connection with it for information as to the proportion of former Sunday scholars who are now members of the churches to which the schools are attached, and the result is satisfactory to those who regard the Sunday-school as a power for good. There are 126 schools in the Union, and 106 answered this particular question. In the churches with which the 106 schools are associated, *nine-tenths* of the whole number of church members have, at some time and place, been Sunday scholars, and *in thirty-nine of them*, all the church members, without exception, are, or have been, Sunday scholars. Further, one-half of the members of the 106 reported churches are, at the present time, in the Sunday-school, nearly one-fourth as scholars, and more than one-fourth as teachers.

The Rev. A. F. W. Ingram, Head of the Oxford House, Bethnal Green, has done well to publish some short papers, *Old Testament Difficulties* (S.P.C.K.), simple but by no means feeble. Here is an anecdote on the vitality and influence of the Bible. "Why can't you let the Bible alone, if you don't believe it?" was asked, it is said, of an energetic Secularist lecturer. "Because the Bible won't let me alone," was the honest reply.

Archdeacon Farrar's Sermons in 1877, on the subject of "Man's eternal future," published by Messrs. Macmillan and Co., now appear with a "Preface to the Thirtieth Thousand." This volume is a companion to other books in the new series of the learned and eloquent Canon's writings. The title is *Eternal Hope*.

Canon Law is a pamphlet published by the Council of the C.A. as the reply of the Association to the "Rejoinder of the E.C.U." (Church Association, 14, Buckingham Street, Strand.) The greater part of this "Reply" has appeared, if we remember right, in the *Guardian*.

The Holy Tears of Jesus is one of the late Dr. Christlieb's sermons, translated by Prebendary Kingsbury, with an Introduction and Appendices. (Hodder and Stoughton.)

The "Liturgy" and the "Eastward Position" is a pamphlet by a very able controversialist, some of whose writings, as e.g., "The Historical Grounds of the Lambeth Judgment," have been commended in the CHURCHMAN. The *Quarterly* and the *Guardian* alike referred to the writer's learning and research. Mr. Tomlinson's present work is illustrated by "fifteen of the oldest known representatives of the Lord's Supper." (J. F. Shaw and Co.)

Bishop Crowther's *Experiences with Heathens and Mohammedans*, a tiny volume, is published by the S.P.C.K.

We are pleased to see a second edition of *Everyday Thoughts for Everyday Children*; simple and practical Christian counsels. (Elliot Stock.)

In the April number of the *Newbery House Magazine* (Griffith, Farran and Co.), appeared an interesting article by the Archdeacon of London on "Declaratory Acts and the Reform of Convocation." One paragraph in Dr. Sinclair's article runs thus:—"The difficulty which none of these attempts have been able to overcome is the great question, Where resides the authority for the reform of the Convocations? This can be only decided from a strictly legal point of view; and in offering a solution I have the advantage of two very clear and able articles on the subject in the CHURCHMAN magazine, by an eminent lawyer who takes a keen interest in all matters affecting the National Church—Mr. Philip Vernon Smith. There has been a misapprehension that Mr. Smith is not of the same opinion as when he wrote those articles; but I put the question to him only the other day, and he assured me that the misapprehension was entirely groundless, and that he held the solution with which I am to conclude my paper to be the only one possible." The Archdeacon's article somehow or other escaped our notice; but we saw it mentioned (with an allusion to the CHURCHMAN) in the *Guardian*.

An interesting leaflet is issued by the "Pastoral Work Association, Diocese of Norwich." It gives order of reference, on both sides, for the Old Testament controversy. Thus:—I. *The following state the case of Modern Criticism*:—Rev. C. Gore, "The Holy Spirit and Inspiration" (*Lux Mundi*); Professor Sauday, "Oracles of God"; Bishop of Manchester, "Teaching of Christ"; Professor Ryle, "The Canon of the Old Testament"; Rev. R. Horton, "Inspiration of the Bible"; Canon Kirkpatrick, "Divine Library"; Professor Driver, "Introduction to the Literature of the Old Testament." II. *The following have been written in reply*:—Principal Cave, "Inspiration"; Bishop of Gloucester and Bristol, "Christus Comprobator"; Canon Liddon, "Last Oxford Sermon"; Professor Stanley Leathes, "The Law in the Prophets"; Rev. R. B. Girdlestone, "Foundations of the Bible"; Rev. Dr. Robertson, "The Early History of Israel." III. *Standard Works written before the present controversy*:—Professor Westcott, "Introduction to the Study of the Gospels"; Dr. Lee, "Inspiration of Holy Scripture." The names of publishers and the prices are given. In connection with this leaflet we may express our regret that no mention was made of Professor Kirkpatrick's "Divine Library" in the brief notice of Bishop Wordsworth's book (*The Primary Witness*) in the last CHURCHMAN. That notice, written in haste, was unavoidably imperfect. The counsels of the venerable Bishop (St. Andrews) are wise and weighty. He says:—

"The collapse of the Wolfian theory in its attempt to dethrone Homer, notwithstanding the energy with which it was prosecuted, and the triumphant air which it assumed, may well teach us to be doubly cautious how we meet the advances of the new criticism in its attempt to dethrone Moses, however we may admire the ability, or be staggered by the boldness and assurance it displays. I say, to be doubly cautious 'how we meet.' *We must not refuse to meet them.*"

A little volume entitled *Te Deum Laudamus* (Nisbet and Co.) will be welcomed by many. It is a series of simple and earnest addresses on the "Te Deum," specially insisting on the true doctrine of Justification, by Sir Arthur Blackwood.

Blackwood has a well-written paper on Civilization, Social Order, and Morality in the United States. We give an extract, as follows :

"It has been estimated that two-thirds of the whole population of the United States never enter a church, although it may be assumed that almost all have been baptized in some form or other. These two-thirds may be classified as irreligious, or devoid of religion. The reader may estimate how many of the remaining third are really religious. The number of professed atheists is unknown, but it is said that atheistic missionaries are to be met with. Agnosticism is professed by a very large number. Israelites, hundreds of thousands of whom are inhabitants and citizens, are agnostics so far as Christianity is concerned ; and very many Gentiles represent themselves as agnostics. Naturally it would be inconsistent for a good Christian or a good Israelite to go the usual pace as one of 'the boys' ; so the profession of agnosticism serves many as a pretext for their conduct. Although professed Christians are generally not backward in dilating upon their ideas of religion and of God, and many of them would be offended were they told that they were nothing but idolaters, it is safe to hold that most of them have very quaint ideas of the attributes of God, and are in fact idolaters. Being unable to reconcile individualism to any god but one after their own heart, each has his ideal god—not of stone, wood, or india-rubber, but a flexible and comfortably fitting ideal god, who suits at all times under all circumstances as his worshipper desires. This kind of deism is consistent with man's reason, but may not prove to be a saving doctrine. It is about a century since the French in Paris dethroned God and enthroned the Goddess of Reason. Man's reason is self-asserting, and not to be put down in the United States ; where Reason reigns supreme, so it is claimed. They take their chances as a matter of course. Permanent impressions are made upon a child's mind at a very early age. In the United States little or no special care is taken to keep the bad from deteriorating the good. All are thrown together, and it may be for the good of the bad—so think many. Parents may not have had the advantage of education, and may be vulgar, foul-mouthed, foul-mannered, drunken, vicious, and utterly depraved. Their children soon learn to despise them, or are ashamed of them, or break away from them. Long before the children have left school they have become self-asserting, and grow up, for want of proper restraint and correction, to imagine that they are the salt of the earth and far superior to all their seniors—or at least equal to them in knowledge and in ability to take care of themselves. They scarcely know what gratitude is. They may or may not even thank the donor for favours or services rendered, but receive everything as a matter of course, as only their due."