

and some other things, he was separated *toto caelo*, and also of his anxiety to discourage anything like what he calls "the overdoing and overvaluing of these externals."

The notices of mission work which pervade this volume are occasionally of a very interesting character, and cannot fail to impress the reader with a deep sense of the extent, the reality, and the success of the work. The increase of the Episcopate in India was an object of much solicitude to him, and naturally so, considering the enormous amount of time which he expended every year in his long journeys, extending at one time to British Burmah, and at another to Bombay and Madras, which he "visited" as Metropolitan. The formation of the dioceses of Lahore and Rangoon, and the consecration of Drs. Caldwell and Sargent, were events which would have cheered him had he been spared to see them, while the subdivision of his own diocese must have materially lightened the labours which eventually, no doubt, cut short his life.

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## Short Notices.

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*Recollections of Ober-Ammergau in 1871.* By H. N. OXENHAM, M.A.  
Pp. 80. Rivingtons, 1880.

These "Recollections" are reprinted from the *Guardian* of October 4, 1871. They form one of the best of the many accounts of the *Passionspiel* which have appeared since 1850, when the attention of the English public was first directed to this subject. We cannot at all agree with the author about the Ober-Ammergau performance. It may be that Handel's "Messiah," on its first appearance, about a century ago, had a powerful effect in checking the Unitarian tendencies of the age; but the Passion Play in 1880, in our judgment, is much more likely to increase the degrading materialism of semi-Romanist tourists than it is to counteract scepticism. To real religion, according to the New Testament, its spirit and its truth, "dramatizing the Passion"—we quote Mr. Oxenham's words—is, as we judge, flatly opposed. Concerning the effect of this decennial performance on the villagers themselves, Roman Catholics, who get their bread by carving crucifixes and such like, we say nothing. But as to the performance itself, a "Play" representing our Lord's Passion, including "the Crucifixion scene," it seems to us inexpressibly shocking. On the last page of Mr. Oxenham's narrative occurs the statement that the "drama" is "a real though minor fulfilment of the apostolic injunction to shew forth the Lord's death till He comes again." We are surprised to see a scholar thus refer to 1 Cor. xi. 26, in which the Greek verb (according to the English version "shew") signifies *declare*, announce, or proclaim. The word is commonly perverted as justifying the mystical representation of the Passion in the Mass. Again, on the title-page of this book Mr. Oxenham quotes, οἱς κατ' ὀφθαλμοῦς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἑσταυρωμένος; and these words are translated in our Version, "before whose eyes Jesus Christ hath been evidently set forth, crucified among you." But the verb of Galat. iii. 1, προγράφω, is simply *to write*, either "first," "before," or "openly," *i.e.*, in public; and, whatever shade of meaning be given to the word, this Scripture gives not the slightest sanction to the *Passionspiel*. St. Paul's thought was of prior written or verbal description. To suppose that the great Apostle would have countenanced a man on a platform *playing* Christ upon the Cross is worse than an absurdity.

*Εἰκὼν Βασιλική*. The Pourtraicture of His sacred Majestie in his solitudes and sufferings. A reprint of the edition of 1648, and a facsimile of the original frontispiece, with an introduction throwing fresh light upon the authorship of the work. By E. J. L. SCOTT, M.A. Oxon., Assistant Keeper of MSS., British Museum. Pp. 226. Elliott Stock, 1880.

In a monograph on Milton, just issued, for the series of English Men of Letters, is a brief account in four passages of *Eikon Basilike*, wherein are reproduced all the blunders and mis-statements which it was the laborious task of Dr. Wordsworth fifty years ago to expose. So writes Mr. Scott in his very interesting preface to the edition of the *Eikon* before us. Against Bishop Ganden's claim he brings out several new points, and fresh matter was found a few weeks ago, which has weight of its own. It appears from an additional note, that while the sheets of the present work were passing through the press, Mr. J. B. Marsh made a most interesting discovery in corroboration of the Royal Authorship. He found in the Record Office the original of the second prayer at the end of the *Eikon*, in the handwriting of Charles I., of the date 1631. An article upon this discovery will appear in *The Antiquary* for May. The present edition of *Εἰκὼν Βασιλική* is well printed, tastefully got up, with a parchment cover.

*The Church Sunday School Hymn Book*. For use in Sunday Schools and at Children's Services. New and revised Edition. London: Church of England Sunday School Institute, 34, New Bridge Street, E.C.

With this Hymn Book we are much pleased. No work of the kind will satisfy everybody; but the present selection seems to us, on the whole, an exceedingly good one, and the arrangement admirable. Our dear and esteemed friend, the late Dawson Campbell, if we mistake not, had some share in preparing this book. It is sufficiently comprehensive to meet the wants of all Sunday Schools. It contains 365 Hymns; and as to size, price, and binding, no fault can be found with any of the various specimens. We are old-fashioned enough not to like the Litanies. Otherwise, as we have said, we are greatly pleased with the book; and have no doubt that it will prove a favourite in thousands of our schools this year.

*Intermediate Schools in Ireland*. By MAURICE C. HIME, M.A., LL.D., Head Master of Foyle College, Londonderry. Pp. 270. Simpkin, Marshall & Co., 1879.

Dr. Hime is evidently a scholar and a man of ability, and one who has well thought over Educational questions. He has acquired a reputation as a writer, and his present work will not diminish it. We have read some of its pages with interest; the book is never dry or feeble. As a thoughtful contribution to a controversy of no small importance—in which some, at all events, of our readers are deeply interested—we gladly recommend it. Dr. Hime's Papers were written before Lord Cairns's Intermediate Education Bill was brought forward; but he remarks that the tendency of the Act will be certainly to diminish the injury so long inflicted on their schools. The disendowment of the Church, he says, has injured them much; and he gives his reasons. He also makes a protest against "Grinding establishments." The Grinders' occupation, he says, is cramming. We should add that one of the Appendices is "The Intermediate Education (Ireland) Act, 1878."

*The Epistle of Paul the Apostle to the Romans, with Introduction and Notes*. By the Rev. H. C. G. MOULE, M.A., Fellow of Trinity College, Cambridge. Pp. 270. London: Cambridge Warehouse, 17, Paternoster Row.

This is a volume of that very useful series, "The Cambridge Bible for

Schools," edited by Dean Perowne. Mr. Moule's work, we need hardly say, bears marks of close, conscientious study; the exposition is clear, suggestive, and thoroughly sound. There is not the slightest parade of scholarship, and yet this Commentary will bear comparison with any even of the highest rank for ability and erudition. Here and there, as we have opened and read its pages, we have found the notes, both doctrinal and practical, really excellent. Mr. Moule has evidently read much, and pondered carefully; but he gives, in small compass, the conclusion at which he has arrived. We are greatly pleased with this book.

*Addresses to District Visitors and Sunday School Teachers.* By the Rev. FRANCIS PIGOU, D.D., Vicar of Halifax, and Chaplain in Ordinary to her Majesty. With an introduction by the Right Rev. the Lord Bishop of Rochester. Pp. 148. Nisbet & Co., 1880.

"These addresses of an eminent Clergyman, whose varied experience in large parishes is equalled only by his readiness to impart it to those beyond his borders, I heartily commend to all who would make the Church's work among the poor, by the hands of her devout daughters, solid, vital, and lasting." So writes Bishop Thorold, in a valuable, though all too brief, introduction to this book. Dr. Pigou's Addresses are thoroughly practical, and all earnest Christians will find them interesting.

"*Can Nothing be Done?*" The Story of Robert Raikes. A Plea for the Masses. By the Rev. CHARLES BULLOCK, B.D. Pp. 146. Home Words Publishing Office.

A timely, vigorous, and very interesting publication. At the age of 72 Robert Raikes saw the destitution of the children. "I asked," said he, "Can nothing be done?" A voice answered, "Try!" "I did try; and see what God hath wrought." This is the key-note of the excellent little book before us, which may be heartily recommended. Its author desires to bring before the Christian public the spiritual and moral destitution of the masses in our large towns. "I believe," he writes, "that great things might be done. I believe that a definite, permanent, New Testament evangelization of the masses is not, as some seem to believe, Utopian. The very thought that it could be so would indicate that we despaired of Christianity itself." We thoroughly agree with Mr. Bullock in regard to Lay workers: and we hope that his earnest appeal or plea may touch many hearts.

*Heart-Breathings.* Short Comments on a Portion of Psalm cxix. By AGNES M'NEILE MALDEN. Pp. 100. Nisbet, 1880.

In an interesting editorial preface to this useful little book we read that Agnes Malden was named after her godfather, Hugh M'Neile, at the time of her birth Rector of Albury, where her father lived, Lieutenant Malden, R.N.—afterwards for many years a well-known resident in Brighton. Her health was always delicate. During years of sickness, until at the age of thirty-one she sang her *Nunc Dimittis*, there was the consistent testimony of a quiet mind; "cheerfulness and joyfulness even in her hours of greatest weakness and suffering." The secret of this happy equanimity, we read, lay in the habit of constant meditation and prayer. Her comments on Psalm cxix. are suggestive, and deeply spiritual. It was the privilege of the present writer, several years ago, to hear Miss Malden's words of trustful patience; and he gladly recommends the little volume which recalls her sunny saintliness.

A tasteful, tiny book has for title, *Words of the Lord Jesus Christ*: these "words" are arranged as a daily companion epitome of the Gospel, and treasury of private prayer. (Nisbet & Co.)

The Sunday School Centenary: School Libraries, &c. We are pleased to learn that by the liberality of a friend of Sunday Schools, who wishes to promote the circulation of pure literature in the homes of the people,

help will be given towards procuring books for School Libraries, &c., selected from *Hand and Heart* publications. The offer, available during the Centenary year, is to the value of £5 for £3, £3 for £1 16s., or £1 for 12s. The grants will be made up to the value of £1,000. Many applications will be sent, no doubt, without delay, to the Manager, *Hand and Heart* Office, Paternoster Buildings, E.C.

From Messrs. Hodder and Stoughton we have received a copy of Dr. E. de Pressensé's well-known book, *Jesus Christ, His Times, Life and Work*, seventh edition, unabridged.

We heartily recommend Mr. Ballantyne's tale of the Post Office, *Post Haste* (Nisbet & Co.), a notice of which, by inadvertence, has been delayed. All Mr. Ballantyne's stories—and he has written many—are clever, and really good; there is a touch of reality about every one of them; and adventure-loving boys, or, for the matter of that, sedate girls, are sure to read them with zest. *Post Haste* is full of interest, and also of information. It has several illustrations, and is handsomely got up as a gift book.

A pamphlet of 120 pages, "*Phoster*," a sequel to "*Luknon*" (Simpkin, Marshall, and Co.), has for its full title, "Light cast on the Footprints of Israel, from Medea to the British Isles." Its author, Mr. H. P. Keighly, has adduced evidence, direct and indirect, to prove that the ten tribes, erroneously called lost, have at this present day a separate and distinct national existence.

We gladly call attention to *Diocesan Map of England and Wales* (W. and A. K. Johnston, 6, Paternoster Buildings, E.C.) Compiled by the Rev. Donald J. Mackey, B.A., Cantab., Canon and Precentor of St. Ninian's Cathedral, Perth. This Map shows the provisions of the Bishops Act, 1878, also the other recommendations of the Cathedral Commissioners, 1854. It is an interesting and useful publication, with a special interest, of course, at the present time. The Bishop of Chichester's residence, we may remark, is by the side of Chichester Cathedral.

*Ancient Universities and Modern Requirements*, a pamphlet of 20 pages, by the Rev. Preb. Anderson, M.A., is well worth reading. (*Chronicle* Office, Bath.)

In the last number of the *Foreign Church Chronicle* (Rivingtons), an ably edited little Quarterly, Mr. Oxenham replies concerning "The Literary and Theological Fraud." The reference is to a work edited by Mr. Oxenham, with Introduction and Notes, a twelvemonth before, under the title of "An Eirenicon of the Eighteenth Century," the first edition of which appeared in 1704, while three were published subsequently, one in Ireland and two in England, as an "Essay towards a Proposal for Catholic Communion, by a Minister of the Church of England." At the end of Mr. Oxenham's letter, the Editor of the *Foreign Church Chronicle* remarks:—

There is no external evidence whatever for the hypothesis that this Essay was written by a Member of the Church of England. The very year after its publication it was denounced in three separate publications as a Popish fraud, and *this charge was not refuted or denied*. The book sank into oblivion as a *coup manqué*, like the Puritan sermons delivered by Jesuit priests half a century earlier. But the tradition respecting it survived, and every scholar who knew that the book existed at all, knew also that it was composed by a Papist, who employed the equivocal expression of "a Minister of the Church of England" to designate himself by, and that its purpose was "to break that bias which education, study, and interest had given" English Churchmen "in disfavour of the Church of Rome." To this tradition, unbroken so far as scholars are concerned, the author of *Kettlewell's Life*, Thomas Hearne, Bishop White, Hartwell Horne, Arthur Hadden, and Dr. Richard Gibbings, among others, bear testimony.

As to the internal evidence, the *Chronicle's* remarks are pertinent and forcible. Mr. Oxenham is again requested to withdraw the book from sale.