

Do we not as Catholics claim to believe doctrines which yet we dare not avow in their plain unmistakable words? We dare not; for, alas! the Church of England does not give us plain and unmistakable words in which to avow them: and if we convince ourselves that she does not rather intend us to avow THEIR VERY REVERSE, it is only by a course of explanation which twists her apparently most Protestant statements into a positive sanction of Catholic truth."

Having quoted these passages in regard to prevarication, and non-natural interpretation, Dr. Goode proceeds as follows:—

I am quite aware that an endeavour has been made to raise a *tu-quo-que* argument against the Evangelical party on this ground, on account of their denial of the doctrine of Baptismal Regeneration, which their opponents hold that the Prayer Book teaches; and that this argument has also been urged against them in other quarters. The only reply which it seems to me at all necessary now to make to such accusations, and a very sufficient reply to all the lucubrations of newspaper editors, and writers in reviews, the dogmatism of Romanizers, the anti-Church prejudices of Dissenters, and the ignorance of historical theology (to which the question belongs) in some members of our Church, lay and clerical, as to point such cavillers first to the known views of the compilers of our Formularies, and more especially to the Judgment pronounced, after a long, careful, and elaborate investigation of the matter by some of the ablest legal minds in the kingdom,—known to have been previously somewhat inclined in the opposite direction,—in the case of *Gorham v. the Bishop of Exeter*: followed up, it may be added, by the frank and public admission of one who was an earnest adviser of the movement on the part of the Bishop, that the course of the discussion had produced in him the conviction that the doctrine of Baptismal Regeneration, for which he had been contending, was not that of the Church of England.

The passages in which Dean Goode vindicates for Evangelical Churchmen their true position form not the least valuable portion of this ably-written work.



Short Notices.

The Edinburgh Review. No. 310. Longman's.

In the last number of the *Edinburgh* appears an ably-written Article on "Ritualistic Literature," under six heads, viz. :—

- I. The "Sacrament of the Altar," or the "Mass;"
- II. Non-communicating Attendance for the purpose of Assisting at Sacrifice and for Adoration;
- III. The Obligation of Fasting Communion;
- IV. Sacramental Confession and Absolution;
- V. The Observance of Unauthorized Festivals, and the Invocation of Saints and Angels;
- VI. Hymnology.

Ultra-Church literature is examined, fairly, and with sufficient fulness. Proofs are adduced of such assertions as these:—"It is virtually, if not formally, conceded that in regard to the doctrine of the Mass, the Romanists and the Romanizers are at one." On the doctrine of the Church of England as to "the Real Presence," the *Edinburgh* quotes the following words of the late Bishop of Exeter, to whose authority Ritualists often appeal:—

It is in this sense that the crucified Jesus is present in the Sacrament of His Supper, *not in, nor with, the bread and wine, nor under these accidents, but in the souls of communicants*; not carnally, but effectually and fruitfully, and therefore most really.

The Reviewer concludes by pointing out that the tendency and object of Ritualism is to un-Protestantize the Church. He says:—

The system of Ritualism is based upon a view of the visible Church essentially opposed to that of the Twentieth Article of Religion, and one which naturally leads either to secession to the Church of Rome, or to efforts in order to effect a corporate reunion with her. In total oblivion of the fundamental designs of Jewish ritual, as expounded in the Epistle to the Hebrews, our modern Ritualists seek to “build again” in the Christian Church those “rudiments of the world” and those carnal ordinances which it was the object of Christ’s Gospel to destroy. Unmindful of the fact that under the Mosaic dispensation a gorgeous and imposing ceremonial was maintained only in one place, and that, as regards the nation at large, the worship of the Jews was strikingly devoid of outward rites and observances, the Ritualists proceed on the assumption that a minute ritual has been uniformly sanctioned, if not enforced, alike under the Jewish and the Christian dispensations.

Is the Papacy Predicted by St. Paul? (2 Thess. ii. 1-13). *An Inquiry.*
By CHR. WORDSWORTH, D.D., Bishop of Lincoln. Second Edition.
Rivingtons.

This interesting *brochure* was recommended some two or three months ago in our columns; and we cordially welcome an edition which contains fresh matter. Several criticisms, it appears, on special statements in the Essay, have been made by correspondents of the Bishop, who concurred in its general conclusions. Referring to the chief points in this correspondence, his lordship observes:—

1. That there is clearly a *terminus a quo*, from which the Prophecy of St. Paul began to be in course of fulfilment. That terminus was the removal of the Roman Empire, which has long ago ceased to exist. (See above pp. 7-14.)
2. That there is also a *terminus ad quem*, to which the fulfilment of the Prophecy tends, and at which it will be completely accomplished. That terminus is the Second Advent of Christ. (Verse 8, above p. 6.)

Between these two *termini* the Prophecy moves.

3. As has been long since well remarked by Lord Bacon, many prophecies of Holy Scripture have a course of *successive fulfilment*; what he calls a “germinant accomplishment” in the series of many centuries.

So it is with this Prophecy of St. Paul.

“Consequently,” writes the Bishop, “although I firmly believe this Prophecy to have long since *begun* to be fulfilled, and to be now in *course of fulfilment*, in the Roman Papacy, I do *not* suppose that it has been *exhausted* by the Papacy, as it now is. If I might venture to express an opinion as to the future, which I do with all reverence, I am inclined to believe that the Roman Papacy will develop itself into something worse. The impulse and encouragement which, by its monstrous dogmas, usurpations, and superstitions (revolting to the intellect of Europe), it has given, and is giving, to *Infidelity*, leads to the expectation that it will probably give rise to the appearance of some personal Enemy of God, who will exhibit in all their terrible fulness the features portrayed by St. Paul; and who will be destroyed by the Second Coming of Christ.”

In the preface to this new edition, the Bishop thanks “the learned author of a recent popular work” (“The Life of St. Paul”), for his courteous assurance that some of the expressions in it commented on by the Bishop “will be modified.” In thus yielding to the judgment of a Bishop so eminent for his piety and learning, Dr. Farrar does himself honour.

Songs in Suffering. Lyrics and Hymns for the use of the "Afflicted and Distressed." Selected by W. O. PURTON, Rector of Kingston-by-Sea. Author of "The Help of Prayer," &c. New Edition. Hunt and Co.

Trust in Trial. Lessons of Peace in the School of Affliction. By the Rev. W. O. PURTON. Sixth Edition. Hunt and Co. 1880.

Of "Trust in Trial" it may be said that, as a manual containing a meditation on some Scripture, with an appropriate prayer and selected hymn, it is probably unique. Both little books are neatly got up, printed in clear type, and cheap.

Fynie's Flower. By BRENDA, Author of "Froggy's Little Brother," "Nothing to Nobody," &c. Pp. 106. Hatchards. 1880.

Several stories by Brenda are well known, interesting, original, and good. "Fynie's Flower" is a very touching little story; it illustrates the resurrection power in nature and in grace. A tasteful volume. We do not care for the illustration of the little girl presenting her flowers in the chancel.

God's "Ten Words." A Course of Lectures on the Decalogue; preached in St. Thomas' Church, Nottingham. By the Rev. WALTER SENIOR, B.A. Pp. 364. R. D. Dickenson. 1880.

Vigorous, thoughtful, reverent addresses, with a ring of manliness. Mr. Senior certainly cannot be blamed for reticence. He speaks out clearly, and strongly denounces the shams and vices of the age. In the lecture on Chastity occur some statements and arguments which many, not to say most, clergymen would think unsuitable for the pulpit. Here and there we should have been pleased to notice a more distinct reference to the work of the Holy Spirit; but we bear in mind that this is a special course of Lectures. Against the opening of Museums and other places on Sundays the argument is forcible.

A Child. For a Mother. By Mrs. UMPHELBY. Pp. 94. Nisbet & Co. 1879.

A tender, thoughtful little book. "Trust begets truth," is one of its key-note teachings, as to dealing with children. We quote a specimen anecdote:—

A son nearing manhood once said to his mother about some bygone failing, "Do you remember?"

"No, indeed."

"Just like you, mother. How you have helped me all my life by forgetting all that has been bad in me!"

"Perhaps you have made me forget by so many dear things in you."

How expressive was the quiet kiss that rested for a moment on her forehead!

Holy Living and Holy Dying. By JEREMY TAYLOR, D.D. Edited by Rev. F. A. MALLESON, M.A. London: Ward, Lock & Co. Pp. 168.

A popular edition of the great Divine's celebrated work, with an interesting preface and notes. It will prove a boon to many who are desirous of reading, in an inexpensive form, this standard work.

Cæsar de Bello Gallico, Books I.—III. J. H. MERRYWEATHER and C. J. TANCOCK. Rivingtons. Pp. 234.

This little book is in every way worthy of being published in connection with the many excellent educational works of the firm. With really good notes, clear type, comprehensive maps, and indices, it is all that can be needed by the student.

Temperance Landmarks. By Rev. ROBERT MAGUIRE. London: *Hand and Heart* publishing office. Pp. 96.

Another protest against the great evil of drunkenness which is worthy of wide circulation, containing some very true and telling arguments, and issued in a neat and attractive form.

Illustrious Abstainers. By F. SHERLOCK. Pp. 230. Hodder & Stoughton.

Sir Garnet Wolseley, Mr. Burt, M.P., President Hayes, Sir Henry Thompson, Dr. B. W. Richardson, Canon Farrar, Mr. Plimsoll, M.P., Mr. Morley, M.P., and Canon Wilberforce, are among the total abstainers brought before the readers of this interesting book.

Among the Brambles, and other Lessons from Life. In which the Natural is used to Illustrate the Spiritual. By E. C., Author of "Lord, I hear of Showers of Blessing." Pp. 248. Nisbet & Co. 1880.

With this book we are much pleased. In a prefatory note it is stated that to the author the pleasure of lovely scenes and times of rest has been greatly enhanced by their connection with something beyond themselves, and when "the Natural" has pointed to "the Spiritual," it has become instinct with a new life. Suggestive, simple, and thoroughly Scriptural, these "lessons from life"—eminently *real*—are full of interest. No reader with any religious feeling about him, we think, would reckon them dry; to devout readers generally they will seem both picturesque and practical. The volume, we may add, has a very tasteful cover.

The Saint and his Saviour. The Progress of the Soul in the Knowledge of Jesus. By C. H. SPURGEON. Pp. 470. Hodder & Stoughton. 1880.

A book which earnest seekers after truth and holiness may read with profit. Opening its pages here and there, we have always found some suggestive sentence. The style is simple; the thoughts are eminently practical. On page 131 we read—"The writer confesses his eternal obligations to an old cook, who was despised as an Antinomian, but who, in her kitchen, taught him many of the deep things of God, and removed many a doubt from his youthful mind." We have not noticed any expression which would reveal that the eminent writer is a Baptist.

The Student's Commentary on the Holy Bible. Founded on the Speaker's Commentary. Abridged and edited by J. M. FULLER, M.A. Vol. III. Pp. 473. John Murray. 1880.

The third volume of an abridged edition of "The Speaker's Commentary" needs, in these columns, no lengthy notice. It contains Job, the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon. Mr. Fuller has done his work, so far as we have examined, with skill and great judgment. With the Psalms, as a whole, we are particularly pleased. The third volume, like volumes i. and ii., is well printed and neatly bound; a book very handy and usable. "The Student's Commentary" will prove a boon to many devout and thoughtful persons who desire to know the latest results of the inquiries of learned and orthodox divines, but who are unable to buy or borrow the volumes of the complete, unabridged Commentary, which is designed especially for critical readers.

The Forgotten Truth; or, the Gospel of the Holy Ghost, with Selected Hymns of the Spirit. By the Rev. CHARLES BULLOCK, B.D. Pp. 144. *Hand and Heart* Publishing Office.

We heartily recommend this attractive little book. Mr. Bullock believes—and we thoroughly agree with him, that the special and urgent need of the Church of Christ at this time is a due sense of the absolute

necessity of the Divine influence of the Holy Spirit for the right teaching of Christian truth and the right doing of Christian work. The lack of setting forth Scripture doctrines concerning the ministry of the Spirit is great and grievous, and it lies, we are persuaded, at the root of many prevailing errors. A thoughtful and thoroughly spiritual treatise on this subject can hardly fail to do good. Mr. Bullock's Selection of Hymns is a good one; but we learn, from a brief preface, that he is anxious to prepare a large selection. We may mention the hymn "The Abiding Comforter" (in our judgment an excellent one), by Mr. Bickersteth, first published in *The Churchman*, No. IV.

Six Addresses on the Being of God. By C. J. ELLICOTT, D.D., Bishop of Gloucester and Bristol. Pp. 168. S.P.C.K.

These Addresses were delivered last autumn to the clergy and others of the Archdeaconry of Gloucester in the course of a Visitation. A desire was expressed at the time that they should be published. Accordingly, after revision, and with additions, they have been issued in a very usable form; and the little volume will prove, no doubt, a real help to seriously-thinking young men and others in these days of widespread doubt.

Christian Certainties. Five Short Addresses delivered in St. Paul's Cathedral, at the Mid-day Service, Lent, 1880. By the REV. GORDON CALTHROP, Vicar of St. Augustine's, Highbury. Pp. 80. Elliot Stock. 1880.

Mr. Calthrop is known as one of the most eloquent, suggestive, and thoroughly practical Evangelical preachers of the day. Very many outside his own large congregation, in town, and elsewhere, have had the pleasure of hearing him; and his discourses, partly from his manner, and partly from the clearness and crispness of his language, are likely to leave an impression. In the five Addresses before us, delivered, we presume, in what were particularly short services, he has hardly given himself, here and there, room for exposition. For instance, we may refer to the phrase, "state of salvation," on page 52; a few additional words—a second edition will give the opportunity—would make it more clear to anxious inquirers. His chief aim, throughout, has been evidently to arrest attention and fasten in one leading thought. And these Addresses will, probably, prove most useful as regards the class of readers who are either careless or are at least content to remain uncertain. This class is a very large one; they need, above all things, to be made to see their real case—need to be brought, so to speak, to the point; and Mr. Calthrop's incisive language can hardly fail to excite inquiry in many such, and lead them, through the Holy Spirit, to give their hearts to Jesus. In heartily recommending this earnest little book, we may remark that it is well printed and has a neat cloth cover.

God is Love; or, Memorials of Little Nony. By her MOTHER. Preface by Miss HAVERGAL. Pp. 126. Nisbet & Co. 1880.

Few Christian people are likely to read these "Memorials" unmoved; but they have an especial value, of course, for children. The story of little Nony's early days, her earnest efforts to do good, the suffering which followed a fall of twelve feet, her submission to the will of God during a long and very painful illness, and her waiting, yearning prayers, is told without reserve in homely unaffected language. The great charm of the book is its unmistakable reality. Seldom have we seen so simple and yet so suggestive a picture of a child's patience during pain; and the motto, *God is Love*, is truly the key-note of the whole.

"Little Nony," we read, "fell asleep in Jesus," May 1st, 1879; she was nearly eleven years old. In the preface it is stated that her memoir was to have been (how the Master's call often breaks our "was to be!") written by Frances Havergal. "The pleasant incident of Nony's willingness to become the first collector in the Bruey Branch of the Irish Society, associates their names as fellow-workers." The Memorials are dedicated to the junior members of the Bruey Branch, of which Frances Havergal was the founder, and little Nony the first member. We may add that the little book, tastefully got up, contains some beautiful hymns.

Commentary on St. Paul's Epistle to the Romans. By F. GODET, D.D., Professor of Theology, Neuchatel. Vol. I. Edinburgh: T. & T. Clark. 1880.

A Commentary on the Scripture which Coleridge deemed "the profoundest book in existence," and which Luther went so far as to term "the chief book in the New Testament," written by an eminent author of unquestioned piety and scholarship, deserves, to say the least, a respectful and really careful consideration. The characteristics of Dr. Godet's Commentaries are, probably, well known. We content ourselves, therefore, at present, with remarking that we have read many passages in the volume before us—just issued—with unalloyed satisfaction. When the second volume is published we shall, we hope, notice the work as a whole. With the present volume, it may be mentioned, Messrs. Clark begin a new series of their valuable "Foreign Theological Library." The binding of the new series is modernized so as to distinguish it from the former series.

The Life of David as Reflected in his Psalms. By ALEX. MACLAREN, D.D. Pp. 260. Edinburgh: Macniven & Wallace. 1880.

Dr. Maclaren's suggestive sermons and essays are valued by many Churchmen. His present work—first volume of a new "Household Library of Exposition"—is not unworthy of its predecessors; it brings out fresh thoughts, and is interesting all through. The eminent Baptist writes with polish and power.

A well-written little book—from one point of view, a very interesting book—is Dr. A. Nicholson's *Apostolic Succession in the Church of Sweden*. (Rivingtons). There was some conversation in Convocation on this subject last summer. Anxious to increase knowledge, Dr. Nicholson, some time H.M. Consular Chaplain at Gothenburg (now Incumbent of Christ Church, Leamington), went to Sweden, last autumn, and consulted various authorities at Stockholm and Upsala. He brings forward abundant testimony to the consecration of Bishop Peter Magnusson in 1524. When the breach took place between the King, Gustavus Vasa, and the Pope, Bishop Magnusson consented to serve the King's measures, although he hated the Reformation. He consecrated three bishops, without the Pope's sanction, in 1526. One sentence in this book shows its author's leanings. "The Church of Sweden," says Dr. Nicholson, "has never called in question, much less prohibited, the use of those Eucharistic vestments which are the immediate testimonies to the Apostolical succession of Catholic bishops and priests."

What do we Owe Him? is the title of a very timely little book about Raikes and Sunday Schools, by the Rev. C. BULLOCK (*Home Words* Office). Cheap, attractive, and instructive, this "Story of a Grain of Mustard Seed," ought to have a large circulation.