

cheap. This volume contains *Judges* and *Ruth*. With the exposition and homiletics in the Commentary on the Book of Judges, the work of the Bishop of Bath and Wells, Lord ARTHUR HERVEY, we are much pleased; they are worthy of the high reputation of that eminent scholar and divine.

Thoughts on Education. By the Rev. I. GREGORY SMITH, M.A., Vicar of Great Malvern, and Prebendary of Hereford; late Fellow of Brasenose College, Oxford, and Bampton Lecturer. Pp. 62. Oxford and London: James Parker and Co.

Prebendary Smith has evidently given much thought to the subject of Education; and these three able essays, "The Study of the Classics," "Books for Children," and "Education or Instruction," are well worth reading.

We have received two copies of really charming Illuminations, or Chromo-picture Texts, "*The Lord Knoweth*" and "*I have Loved Thee with an Everlasting Love.*" These are worthy of a good frame. An explanation of each picture, with copies, may be had from Miss E. J. RIDDELL (care of Rev. J. W. Werninck, Wareham, Dorsetshire). The prices are low, considering the excellence of the pictures; and the profits are entirely for charity. Smaller cards, at from 3d. to 6d. each—French and English texts—are very good.

For an admirable little book, with a very tasteful cover, "Words of Encouragement, Counsel, and Help for Sunday School Teachers," (Elliot Stock), we are indebted to the Rev. GORDON CALTHROP. *Labourers together with God*, is the title of his thoroughly practical work, the chief object of which is the encouragement of the Teacher. We warmly recommend these "words," sympathizing, suggestive, spiritual.

From Messrs. W. Hunt & Co. we have received a pamphlet, *What shall We Do? or, True Evangelical Policy.* By SAMUEL GARRATT, M.A., Honorary Canon of Norwich. The opinions held by Canon Garratt in regard to the Church Association prosecutions are well known. This is an interesting pamphlet, and deserves to be read with respect.

Several very tasteful cards of a novel kind have been sent to us by a lady who is engaged in works of charity. "Alpine Souvenirs"—dried flowers, with texts of Scripture—are extremely pretty; they show much taste and skill. Some of them are especially suitable for gifts to the bereaved. (The prices are from 1s. to 1s. 6d.). These "Alpine Souvenirs," and Easter Cards, may be obtained from M. S. S., Royal, Torquay.

THE MONTH.

APPLICATION has been made on behalf of the Incumbent of Miles Platting, first to the Queen's Bench (Mr. Justice Grove and Mr. Justice Lindley), and then to the Court of Appeal, Lincoln's Inn (Lords Justices James, Brett, and Cotton). Mr. Green is a prisoner in Lancaster gaol for contumacy, and a writ of *habeas corpus* was moved for. The applications were

dismissed. Neither a new Judge nor a new Court, it is again declared, was constituted by the Public Worship Act.¹

In the House of Lords, on the 7th, judgment was delivered on the appeal *Mackonochie v. Lord Penzance and Martin*. The Lord Chancellor thus concluded:—

These authorities, therefore, are sufficient to reduce the question whether there is any reason against the exercise, in the case of disobedience to a final decree, of the same powers which can be exercised in case of disobedience to citation or an interlocutory order, to one, not of jurisdiction, but of mere ecclesiastical procedure. And there is at least one distinct precedent on record (prior to the cases of "*Martin v. Mackonochie*" and "*Hebbert v. Purchas*," before the Judicial Committee of the Privy Council) of a sentence of suspension *ab officio*, affirmed by the Court of Delegates, for disobedience to such a decree. This is "*Jones v. Jones*," 1671, which was brought before the Delegates from the Consistory Court of Bangor ("*Rothery's Return*," No. 63). The clerk, who was defendant and appellant in that case, was articulated for not reading the prayers of the Church in what was alleged to be the proper and accustomed place. Having been, by decree having the force of a definitive sentence, admonished to do so, he appeared in court, and "peremptorily refused to obey the monition." For this the Bishop suspended him *ab ingressu ecclesie*, and ordered him to show cause why he should not be suspended *ab officio*. On a later day, not having appeared to show cause, he was suspended *ab officio*. These orders were affirmed, on appeal, both by the Court of Arches and by the Delegates. The result appears to me to be that the appellant in the present case has failed to show that the provisions of either of the statutes on which he relies are in any way contravened by the suspension of a clerk in holy orders *ab officio et beneficio*, for contumacy in disobeying a monition, forming part of a decree having the force of a definitive sentence pronounced against him in a suit regularly instituted under the Church Discipline Act; the sentence of suspension being pronounced in the same suit; and that this is nothing more than a question of ecclesiastical procedure. Into any reasons of expediency either for or against the existence of such a power in

¹ *The Guardian* (April 20th) says:—If, as we understand is the fact, the decisions of the Final Court of Appeal about vestments are to be challenged once more upon their merits in Mr. Green's case, no doubt the arguments will be interesting and instructive, and the result may be important. It is alleged by some learned persons that the Elizabethan "Advertisements" never had any formal authority accorded to them in the Province of York, whatever may be their legal value in that of Canterbury. Now, it will be remembered that the Judicial Committee advised that these "Advertisements" must be "read into" the Ornaments Rubric. Should it be established that the "Advertisements" are of force only in the Southern Province, then Mr. Green can hardly be held guilty for disregarding decisions based on them, benefited as he is in the diocese of Manchester. It will also be then demonstrated, if it be not so now, that there is no final cure for our troubles about ritual save amended Rubrics.

Ecclesiastical Courts, or for or against the exercise of it under circumstances like those of the present case, I do not think it proper for your Lordships to enter. If the Ecclesiastical Court has not exceeded its jurisdiction, the judgment of the Court of Appeal ought to be affirmed, and being of that opinion I now move your Lordships to affirm that judgment and to dismiss the present appeal with costs.

In a speech on behalf of the Society for the Irish Church Missions (*Record*, April 11th), Lord Cairns said:—

The persecution of the converts was the point that we were now led to consider, and there was a noticeable fact to be mentioned here—that no man, woman, or child in any part of Ireland, who had been under the Mission influences, had ever once taken part in any of the Land League meetings, seditious controversies, or murderous assaults. This was a very remarkable as well as transparent fact. What did it prove? Could we not see in this one matter sufficient reason to acknowledge that the Irish Church Missions were resulting in moral as well as spiritual benefit to that unhappy country?

Whatever may be the result of the debates on the Irish Land Bill, Mr. Gladstone's speech in introducing the measure, explaining its different very difficult clauses, will go down to history as one of the greatest efforts of his genius.

The Duke of Argyll found himself unable to accept certain provisions of the Land Bill. In an impressive speech he explained to the Peers that nothing but an absolute sense of duty in relation to a question of immense and far-reaching importance, could have compelled him to separate himself from his colleagues, and especially from his friend the Prime Minister, with whom he had enjoyed twenty-nine years of a close political connection—a connection, said his Grace, “on my part, of increasing affection and respect.” In the House of Commons Mr. Gladstone announced the resignation of the Noble Duke “with the deepest concern, alike personal and political.” Lord Carlingford, who as Mr. Chichester Fortescue was Chief Secretary for Ireland, succeeds the Duke of Argyll as Lord Privy Seal.

The electors of Northampton have again chosen Mr. Bradlaugh¹ to represent their borough in the House of Commons. At the General Election he defeated Mr. Phipps, the leading Conservative candidate, by 675 votes; but in this contest his majority was only 132. The difference is made up of a falling off of Mr. Bradlaugh's supporters to the number of 390, and

¹ The Court of Appeal unanimously affirmed the Judgment of Mr. Justice Mathew in the Bradlaugh case. The appeal was dismissed with costs, and although Mr. Bradlaugh gave notice of a further appeal to the House of Lords, it is difficult to believe, judging by the ordinary course of events, that any different decision will be arrived at. The Lords Justices declared, in the forcible language of Lord Justice Bramwell, that “it is about as plain a case as ever came before a Court of Justice.”

an increase of 253 votes to the total number polled by the Conservative. The *Record* says:—

Nonconformists of Northampton have once more disgraced themselves and the country to which they belong by supporting an Atheist and a Republican as a fit exponent of their views in the House of Commons. We regard the Northampton election as nothing less than a most ominous portent for Nonconformity. It is becoming more clear every year that Dissent is rapidly degenerating into a merely political system. The old-fashioned Dissenter . . . would have stood aghast at the proceedings of his successors. Eccentricity of demeanour and voice furnish insignificant material for the charge of cant and hypocrisy compared with the speeches of the Nonconformist friends of Mr. Bradlaugh. When one of these declared that "as a religious man" he felt bound to support Mr. Bradlaugh, and another felt that "one of his first duties as a Nonconformist to the principles he held dear was to do his best to see that Mr. Bradlaugh was not thrown overboard on theological grounds," there is no wonder that Mr. Bradlaugh speaks so sneeringly of Christians.

Nonconformists who are not committed to the policy of the Liberation Society, says the *National Church*, and who can therefore allow their natural judgment to have free exercise, are beginning to realize the full significance of such cases as that of Jones *versus* Stannard.¹—

The older men had, no doubt, a recollection of similar cases, such as were mentioned by Lord Selborne in 1871, but to the younger it has evidently been an unexpected though salutary lesson. A correspondent in the *Christian World* probably speaks for many others who have been thus enlightened. "We may shout," he writes, "as we like that we are Jews and never were in bondage, but Pilate is in the Judgment Hall all the same. One good effect, it is to be hoped, will follow from this trial: that we shall see less popular clamour about our imaginary freedom, and less ravings against the trammels of the State Church. Dwellers in glass houses should not throw stones." Mr. Baldwin Brown, the well-known Independent minister, is quite as emphatic. His words in the *Nonconformist* of March 24 are these:—

¹ On this "Huddersfield Chapel" case (see CHURCHMAN, p. 459 and p. 474), some curious comments have appeared in *The Congregationalist*. The Editor replies with some soreness to the criticisms of *The Catholic Presbyterian* as to the Erastianism and doctrinal unsoundness of Congregationalists. The Presbyterian magazine had said:—"It looks as if the old Evangelical beliefs were not flourishing among English Congregationalists." The Independent magazine, in reply, reminds the Scotch Presbyterians that "those who live in glass houses," etc., but, further, says:—"We have no wish to reproach our brethren, or to indulge in self-righteous complacency for ourselves. The pressure of the age is on all of our Churches, and the part of Christian wisdom is for each one to strengthen the hand of his brother, instead of magnifying and proclaiming his weakness to the delight of the common foe."

“Let us for very shame have done with the tone of lofty superiority which we are so fond of assuming with regard to creed-bound churches. We are ourselves more miserably bound than any of them. They at least have ancient creeds, and are judged with some relation to the development of Christian thought. But ours is arranged for us, apparently, by the committee of a society, with the aid of an unofficial circular to a few ministers and laymen, and it will be dealt with according to the strictest letter should it ever be brought into Court.”

In a powerful and brilliant speech Earl Cairns denounced the Transvaal arrangement.

A Lay Memorial has been presented to the Archbishop of Canterbury, signed by upwards of 22,000 men of influence and position in the country :—

We, the undersigned, lay members of the Church of England, beg leave hereby most respectfully to express to your Grace our firm attachment to the doctrines and ceremonial, established in the Church of England at the Reformation, and set forth in the Book of Common Prayer ; we desire to represent to your Grace that whilst we are most anxious to maintain such reasonable latitude of opinion and practice as is not inconsistent with the teaching of the Formularies, Articles, and Homilies of the Church of England, taken in their plain grammatical sense, or with a faithful adherence to the Rubrics of the Book of Common Prayer, as interpreted by the custom of three hundred years, we, nevertheless, feel ourselves constrained to enter our solemn and emphatic protest against the toleration, within the Church of England, of any doctrines or practices which favour the restoration of the Romish Mass, or any colourable imitation thereof,—any reintroduction of the Confessional,—or any assumption of sacerdotal pretensions on the part of the clergy, in the ministration of the Word and Sacraments.

The Bishop of Manchester preaching in Manchester Cathedral, (1 Cor. chap. xi. verses 23–26), on the administration of the Lord's Supper, said :—

Apparently the usage in the apostolic age was simplicity itself, founded as nearly as possible on the actual institution of Christ, and this was evidenced by the accounts given by the Apostles, which even made it doubtful if the consecration was the act of a special minister, and not rather of the whole assembly. He was not going to argue as to which was the better way to administer the Sacrament, the mode adopted now, or that in vogue in the Apostolic age. To his mind that was best which best answered its purpose; and if the mode of the Church of England answered its purpose, was edifying, scriptural, and in accordance with what they believed to be the mind and the spirit of Christ, he did not see why they should alter it because the Christians of the Apostolic age pursued a rather different form. The Eucharist—the great sacrifice of thanksgiving—was to be three things. It was to be an act of loving remembrance ; it was to be a means of spiritual

grace and strength; and it was to be an interest for keeping alive and propagating the great central fact of Christianity, the death of the Lord—the great foundation-stone on which they built their faith and hope. What some people called the highest view of the Holy Eucharist seemed to him to be the lowest. In a book called the “Server’s Mass Book,” edited by a clergyman of the Church of England, it was asserted that “when the priest has consecrated the elements upon the table, every crumb on the paten and every drop in the chalice has become the body, blood, soul, spirit, and divinity of Christ.” Now, he could not distinguish that from the grossest materialism.

Sir Charles Reed, M.P., Chairman of the London School Board, and Dr. Punshon, the eminent Wesleyan preacher, have passed away.

By permission of the Archbishop a meeting was held in the library of Lambeth Palace on behalf of the Waldensian Church. The Dean of Canterbury moved the first resolution:—

Resolved, that, in view of the painful privation endured by the pastor of the Vaudois Church, in the Valleys of Piedmont, it is desirable to take immediate steps for raising a capital sum of not less than £12,000 in order to augment their stipends.

The Prime Minister’s budget—his eleventh, which he described as probably his last—disappointed probably the majority of his supporters. Its finance had nothing dazzling, or surprising about it.

Mr. Stanhope’s Bill, which, if carried, would make short work with the sale of next presentations, was recommended to the House by Mr. Gladstone. Nonconformist speaking against time has stopped its course.¹

A prosecution has been instituted against Herr Most, editor and in part proprietor of the *Freiheit*, for the atrocious article which appeared in that Socialist journal with reference to the murder of the Czar.

Several arrests have been made in Ireland.² The revolt of Archbishop Croke against his ecclesiastical superior is one of many signs of restlessness in the Romanist Church in Ireland.

¹ Mr. Leatham approached the abuses of private patronage in the Church of England from a rather bitter Nonconformist point of view. Mr. S. Wortley’s amendment recognized with clearness the existence of evils connected with the exercise and disposal of Church patronage which call for speedy legislation. The debate was useful.

² “On a recent Sunday, at Parsonstown,” says the *Daily Telegraph*, “the officer in command of the troops was a Roman Catholic, Lieutenant Keatinge. Of course he fulfilled his devotions like the rest of the congregation, and, as he was not asleep, he had to listen to the short address from the altar which the Irish priests generally substitute for the regular sermon familiar to the English Church. Soon he found that he and his men were really listening to a Land League oration, and he did not choose that they should be exposed to the influence of a speech spiced with