

Reviews.

To the Central African Lakes and Back. The Narrative of the Royal Geographical Society's East Central African Expedition, 1878-80. By JOSEPH THOMSON, F.R.G.S., in command of the Expedition. With a short Biographical Notice of the late Mr. Keith Johnston, Portraits, and a Map. Two volumes. Sampson Low, Marston, Searle, & Rivington. 1881.

TWO recently published works of Travel in Africa, Major Serpa Pinto's "How I Crossed Africa," and Dr. Emil Holub's "Seven Years in South Africa," both published by Messrs. Low & Co., have been reviewed in THE CHURCHMAN. The work now before us has an interest of its own. It deals with Central Africa, and it gives an account of a remarkable expedition, unique, indeed, in many of its characteristics. The subject of African exploration, no doubt, has lost much of its novelty; such puzzling problems as those of the Nile and the Congo have been settled; and of the mysteries which enshrouded the Dark Continent not many now remain. Nevertheless, for a really good book of tropical travels, readers are sure to be numerous; and, with respect to Central Africa, there is yet a great deal to be discovered and described of interest to many who are not usually reckoned in the "general reader" class.

In the Preface of the work before us, Mr. Thomson writes as follows:— "Mr. Keith Johnston, who, on account of his well-known and varied "abilities, was chosen to lead the Society's East African Expedition of "1878, succumbed¹ at the very outset of the undertaking; and I, an "unskilled youth, who had been selected only as an assistant, found "myself unexpectedly in a position of difficulty and responsibility, which I "feel myself far from being competent to fill. But I remembered I was "the countryman of Livingstone, and my Scottish blood would not allow "me to retreat till I had performed my duty to the best of my ability." Mr. Thomson further remarks, that though it was not to be expected that he should bring back the rich harvest of accurate geographical facts which Mr. Keith Johnston would doubtless have reaped, yet the expedition was by no means fruitless. The Royal Geographical Society expressed its approval in flattering terms, and testified that the objects of the expedition had been fully attained. Mr. Thomson writes:—

In carrying out the objects of the expedition, an immense area of country has been traversed for the first time. I have had the honour of being the first to reach Lake Nyassa from the north, to journey between Nyassa and Tanganyika, to march along the west side of the latter, and to pass for sixty miles down the

¹ Mr. Keith Johnston, who was stricken down almost at the commencement of the long journey into the interior, had achieved fame as a geographer, having been specially trained; and his reputation as an author and cartographer was steadily increasing. He was the only son of Dr. Alexander Keith Johnston, of Edinburgh, the author of the "Physical Atlas" and other well-known works. Born in 1844 (he was only thirty-four years when he died), he came to London at the age of twenty-two, and, for a year, worked in the geographical establishment of Mr. Stanford. In 1870, he published his "Lake Regions of Central Africa," illustrated by an original map drawn by himself; this little work attracted the attention of Dr. Livingstone, who praised "the geographical acumen of Keith Johnston *secundus*." In 1873, he accepted the offer of the Paraguay Government to take part in a scientific survey of that country. In 1878, he offered himself as leader of the Royal Geographical Society's Expedition. Mr. Thomson was only twenty, having just left Edinburgh University, when he offered himself as an assistant to Mr. Johnston.

Lukuga. Lake Leopold has also been visited for the first time, and some light has been thrown upon a variety of geographical subjects—such as the rivers Ruaha and Uranga, the mountainous region north of Nyassa, and the interesting question relating to the drainage of Tanganyika.

Mr. Thomson writes warmly of the honesty and faithfulness which characterized the men of his company; at the bottom of their semi-savage nature he discerned a really genuine character. He records neither desertions and plundering by the porters—usually supposed to be the inevitable adjuncts of African exploration—nor battles and bloodshed. In the majority of places he found the natives peaceable, and not given to plunder. Almost everywhere he was received with hospitality and friendship. He never fired a shot in anger.

Several new tribes were discovered. No inconsiderable additions have been made by his collections to our knowledge of the botany of East Africa. Conchology has also received contributions of a valuable nature. A general idea has been given of the geological formation of the region of the Great Lakes. Anthropological details are scanty, as the author's aim has been to describe only *what he saw*. From many writers on East Central Africa he has seen causes to differ on such subjects as the prospect in trade of that region, and the value of railways and roads in a commercial. Their "roseate views," he thinks, are vain. Not a single article did he see, except ivory, which it would pay to bring down from the interior.

In November, 1878, the Expedition left London. The sum of £1,500 was placed at their disposal. In January, 1879, having had to wait a fortnight at Aden for a steamer, they arrived off Zanzibar, which, with its evergreen mantle of waving cocoa-nut trees, was a refreshing sight after the dreary barrenness of the country on either side of the Suez Canal, the burnt-up mountains inclosing the Red Sea, and the glazing sands of Berberah. Zanzibar, according to our author, has been much maligned. The children of Dr. and Mrs. Kirk looked as healthy as if they had never been out of England. Merchants, consuls, missionaries, and their wives, bear good testimony of the climate. And, then, there is the Bishop. "In making our calls" writes Mr. Thomson, "we did not neglect to visit that genial and laborious gentleman, Bishop Steere, whose life for the last sixteen years in East Africa presents a record of travel, and of literary, philological, and missionary work, so vast and varied in character, as at once to dissipate the notion that the climate of East Africa is destructive of all energy." Writing of the "sights" of Zanzibar, Mr. Thomson alludes, to Bishop Steere's "*grand church*" as a "*striking illustration of the misapplication of money and energy*, which might have been so much more usefully directed into other channels." What a pity it is!

One of the most important of their preparations in Zanzibar was to study the Ki-swahili, a language not only spoken by the natives at the coast, but so well-known in the interior as to enable the traveller who can speak it to pass almost from one side of Africa to another. In their studies they were assisted by Bishop Steere, the best of Swahili scholars. Chuma, whose long and faithful services with Livingstone is not forgotten, was engaged as their chief head-man. Of Susi and Jacob Wainwright, Mr. Thomson does not give a very gratifying account. Susi, he says, had fallen into drinking habits, and Jacob Wainwright, after his return from England, was found impudent and impracticable. A trip to Usumbara gave them an insight into the difficulties of managing a caravan, and also an introduction to the dreaded fever; and the fever, in Mr. Johnston's case, was followed by an abscess. On their way, the third day's journey from Pangani, they reached Magila, where the Universities'

Mission has established a station. "Here," writes Mr. Thomson, "a number of missionary gentlemen make themselves martyrs to the conventionalities of their Church in a manner which greatly amuses one. Perhaps their consistency may be worthy of admiration, but I confess it tickled my fancy to see these men, with the thermometer at 90° in the shade, wearing long, black, priestly garments hanging to their feet, ropes round their waists, and shovel hats, in which they pushed through forests and jungle, plunged through swamp and stream, handled the axe or the spade, and finally held Divine service in their fancifully decorated chapels. I have no desire to convey the impression that this ritualistic mission is doing no good in Magila. Undoubtedly, the missionaries are learned and devoted men, whose soul is in their work; but in their methods there is unquestionably much that is absurd, if not worse. They certainly succeed in raising the vulgar admiration of the natives, by their showy vestments, ceremonial processions, candles, and altars; and by substituting a cross when they take away the 'dawas' or charm, from the negroes, they convey an idea of the Christian religion which suits naturally superstitious minds. But whether all this is calculated to produce the highest results I very much doubt." No wonder!

In the middle of May the travellers left Zanzibar in earnest, for the mainland, Mr. Johnston having first made a voyage of inquiry as to the best route. At Dar-es-Salaam, a harbour till within the last few years quite unknown, Mr. Johnston was smitten again with fever, and for two or three days he was very ill. When they set out they had in all seventy guns, thirty being Government Sniders. They numbered 150 men, including a few engaged at Dar-es-Salaam. In expediting their preparations Dr. Kirk was of great use. Five donkeys arrived safely in a dhow from Zanzibar. No better organized caravan ever left the coast.

They had not journeyed far before Mr. Johnston took cold, "hippo" hunting in a marsh; he felt a pain in the back, which he supposed to be rheumatic, but which was really the beginning of a deadly disease. He journeyed along in pain and weakness; the close, steaming air was impregnated with malaria; the rain was violent; the long grass was bad, and the swamps worse. After a time he broke down; but, without taking sufficient rest, he gave the word to set out again, and he was carried along on an extempore hammock. The donkeys, whether from the climate or the nature of the food, pined and died. At length the caravan reached the eagerly anticipated haven, the pleasant village of Behobebo, and hope of their leader's recovery rose within them. But they had come too late. Poor Johnston, who had discovered that his disease was dysentery, and had suffered agonies of pain while he was being carried, gradually grew worse; he could take no food, and a convulsive cough, the result of extreme exhaustion, rarely left him. Letters reached them on the 22nd of June; and he struggled hard to get through his. Sinking fast, and becoming insensible, he passed away on the 28th.

In their journey onwards, Mr. Thomson being now the leader, they came to the river Ruaha, the first time it had ever been seen in its lower portion by any European traveller. Its upper sources had been explored, from the north end of Lake Nyassa to Ugogo, by Captain Elton, in the journey which ended in his death. The caravan crossed the river in Admiral MacDonald's little collapsible boat.

At length they reached the end of the lowland journey. With exultation and delight, says Mr. Thomson, they reached the mountains which bound the interior plateau. "Africa has been compared to a nut, only hard to deal with from the outside. Once through the shell, and the prize is gained. We had got through the shell, which in East Africa

" means the low-lying country between the coast and the edge of the plateau. This is in many respects the most trying part of an explorer's journey; for here the European is first brought face to face with the hardships of travel; here he has to do battle with disease, bad fare, hard work, and danger, and to be ever on the alert against desertion and stealing. Nature soon weeds out the incapable, and determines who is 'fittest to survive.' Few caravans have crossed this tract of country without manifold troubles, as the history of all East African travellers has shown. We read of nothing but marshes and swamps, fevers and dysenteries, with difficulties of various kinds." Mr. Thomson himself had nearly succumbed to the fever, and still suffered from the malaria. But he records with triumph that, during their march of over 350 miles, they had not lost a single man by desertion or death (Mr. Johnston excepted), and not a yard of cloth had been stolen.

On the 17th of August they marched over a pass 7,000 ft. high, and stood on the Plateau of Inner Africa. On the 20th of September they heard the faint roar of the Nyassa breakers; weak and weary, Mr. Thomson hurried down the slopes and bathed in its waters.

On the 3rd of November, as they were drawing near to the Great Lake, from the entire caravan burst forth a shout, "Tanganyika! Tanganyika!" When they came in sight of the splendid prospect, the men fired their guns, and danced like schoolboys. After a little, when they had descended to the shore, for the first time for a month the roll was called; a sonorous *Eh wallah*, "Here, sir!" followed each name. Not one of the 150 men were absent. A speech was made, and all in turn shook hands.

Pambetè is memorable as the spot where Livingstone first reached Tanganyika (April, 1867). Mr. Thomson's first day here was marked by two incidents; he narrowly escaped from a crocodile, while enjoying the cool waters of the Lake, and, secondly, he met Mr. Stewart, a lay missionary from Livingstonia, who had travelled to open up communications with the agents of the London Missionary Society.

The ill-success of the Belgian expedition, we read, is due to the lack of care and common-sense.

Our author's return journey to the coast, by Unyanyembe, was accomplished by the middle of July, and they entered Bagamoyo in triumph. Only one porter of the 150 was missing; and after travelling some 5000 miles, the men were in good health and spirits.

Canonicity. A Collection of early Testimonies to the Canonical Books of the New Testament. Based on Kirchofer's "Quellensammlung." By A. H. CHARTERIS, D.D., Professor of Biblical Criticism and Biblical Antiquities in the University of Edinburgh; and one of Her Majesty's Chaplains. Pp. 580. Edinburgh & London: William Blackwood & Sons. 1880.

AT the time when we received a copy of this work—nearly a year ago—we gave a few lines of cordial commendation in our "Short Notices" without delay, expressing our intention of giving at a future time a review more fit and becoming of a work which a hasty examination was sufficient to stamp as able and important. It is with pleasure that we now call to it the attention of our readers—in particular, of theological students, and of laymen who have learning and leisure for such inquiries. Not seldom on the southern side of the Tweed have scholars welcomed aids, both literary and theological, by Scottish pens; and the book before us, written by a divine of the Church of Scotland, a Professor in the University of Edinburgh, will be regarded as a work of first-class merit.

Professor Charteris has evidently studied, with due care, the works of Continental¹ and British scholars of the present day, and all standard authorities; but he has taken a line of his own. His title-page, indeed, states that "Canonicity" is based upon Kirchofer's *Quellensammlung*; yet the work is really independent. Everywhere we see signs of patient research, and also of accuracy and sound judgment. Dr. Charteris has not forgotten to "verify his references," neither has he made a single page tedious by unecessary quotations. "Canonicity" will take a good place, we believe, among Christian classics.

The first portion of the work is the Introduction, which occupies 120 pages. It gives an account, brief but not bald, of the early writers. The closing portion, on the Fourth Gospel, refers to recent controversies, starting from Bretschneider (1820); and in nine pages, as full and forcible as anything we have ever seen, Dr. Charteris replies to criticisms all along the line. With the writings of Canon Westcott and Dr. Sanday it forms a satisfactory answer to both German and English objections upon every point. We have great reason for thankfulness, indeed, that the appearance of such melancholy works as *Supernatural Religion* has been followed by a series of sound, scholarly publications of the very highest rank.

Of the volume before us Chap. I., "Oldest Testimonies to a Collection of Sacred Books;" Chap. II., "Testimonies to the Canon, of later date," beginning with the Council of Laodicea (A.D. 360), and including the Confession of Basle (A.D. 1536), the Swiss (1566), Gallican (1559), Old Scottish (1560), Bohemian (1535), Anglican Articles (1562), with the Westminster Confession (1643); Chap. III., "The New Testament as a whole;" Chap. IV., "The Gospels"—these take up a hundred pages. A separate chapter is devoted to each separate Scripture: the chapter on the Apocalypse ends with p. 357. Part II. contains "Testimonies of Heathen;" Part III., "Testimonies of Heretics;" Part IV., "Extra-Canonical Gospels."

We may notice briefly two or three points in the Introduction. And, first, the Epistle of Clement of Rome. Only one of the writings which bear Clement's name can be rightly reckoned as his. Now, the testimony to the Canonical Scriptures borne by this, the "First" Epistle of Clement, writes Dr. Charteris, is specially important, because it is unquestionably of very early date:—

That it is indeed a very early work there can be no reasonable doubt. Traditional testimony consistently establishes the existence and prominence of a letter of "Clement to the Corinthians," and furnishes us also with a key to its characteristics, as written by him in the name of the Church. . . . It was habitually read in the Church of Corinth in the end of the second century; it was evidently used by the author of the Epistle of Polycarp; and both Eusebins and Jerome tell us that it was still publicly read in some churches in their times.

It is singular that an Epistle which received so much honour in the Early Church disappeared entirely from view. Not till the middle of the seventeenth century, when the Archbishop of Constantinople sent to our Charles I. the Codex Alexandrinus, did it reappear. Of that great gift, Cod. A., the Epistle of Clement was a part: it formed an appendix to

¹ In his Preface, Dr. Charteris makes especial mention of Professors Weizsäcker and Christlieb, and the Rev. W. Pressel, Lustnau, for the encouragement which induced him to undertake the work. We may add that while he pays a just tribute in regard to Kirchofer's book, which has been a trustworthy store-house for some forty years, Dr. Charteris remarks that his admiration of Lardner (on whom Kirchofer almost exclusively relied) has increased with increasing knowledge of the wide field over which the labours of that eminent apologist extended.

the New Testament. And until lately this MS.—incomplete—was the only one known to exist. Six years ago, however, (1875) students were startled by the appearance of a careful and complete edition published in Constantinople from a MS. discovered in the “Library of the Most Holy Sepulchre” in that city. Its editor is Philotheos Bryennios, Metropolitan of Serræ. Six new chapters (containing, among other interesting matter, a prayer of singular beauty) are added by this new MS. Scarcely was this discovery realized, when a Syriac MS. of the two Epistles was also found in Paris, so that three MSS. of this most ancient Christian work are before the critics of this critical age. With the discovery of so important a manuscript, as Dr. Lightfoot remarked, in an Appendix to his edition of Clement’s Epistles—referring to the treasure found by Bryennios—a hope of future discoveries in the domain of early Christian literature was opened out, in which the most sanguine could not have ventured to indulge before. Singularly enough, in the same year (1876) in which the Parisian MS. of Clement appeared, was published—at Venice—a translation of a Commentary on the Diatessaron of Tatian by Ephraem the Syrian, a document of the highest importance. Ephraem’s work, indeed, in some sort overshadows the discovery of Bryennios.

Concerning the Epistle of Clement, inserted in the middle of the New Testament after the Catholic Epistles in the newly-found Syriac MS., the comments of Dr. Charteris are candid and cogent; he sums up the evidence fairly, and in a small compass, not unduly pressing any point. The earlier date of the Epistle is not, he says, at all well supported: “It is by no means improbable that Clement, Bishop of Rome, and writer of this Epistle, is the same as Clement, nephew of Vespasian, and Consul of the city, who was slain in the year 96 A.D.” Be this as it may, the most probable date of the Epistle is about 90 A.D. And its testimony is remarkable. “Its author’s mind is steeped in the thoughts, doctrines, and associations which are preserved to us in Scripture.” In every unstudied line is shewn “the general acceptance of the Gospel narratives and of the Epistles now found in our New Testament.” It may be said, indeed, of Clement and Polycarp, that they “manifest in every page, and in almost every line, the power of a religion based upon the truths of our Gospel. The men have rested their faith upon Jesus Christ as their Saviour; they have done that once for all; and now they are occupied in living up to the requirements of Christianity in daily life.” Their aim was mainly ethical; but in the outpouring of their hearts we see the *πίστις δι’ ἀγάπης ἐνεργουμένη*. When regarded in their true light, the Epistles of Clement and Polycarp furnish an argument for the canon from this very fact: *they imply far more than they express*. They imply the previous acceptance of the existing documents and doctrines of the New Testament.

The chapter on Polycarp’s Epistle is exceedingly good—so good, indeed, that we could wish it were a little longer. Concise as it is, however, it is clear. As to the date of Polycarp’s death, the learned Professor shows that the acceptance of A.D. 155 leaves us at issue with some ancient authorities. The researches of M. Waddington have supplied contending critics with abundance of material. Wieseler defends the date of Eusebius, A.D. 166 (Jerome, 167). He founds upon the common consent of antiquity that Polycarp suffered in the reign of Marcus Aurelius, and on the visit of Polycarp to Rome in the episcopate of Anicetus, which began A.D. 157 or 158. Bishop Lightfoot follows M. Waddington. Bishop Wordsworth, however, we observe, after an able analysis of the arguments adduced by M. Waddington, rather inclines the other way. Concerning the Epistle, Dr. Charteris writes with becoming firmness. “As far as any literary production can be regarded as of assured antiquity, this can; and, although there may be some uncertainty as to the very year of its

origin, its being written by Polycarp is quite certain." This Epistle, then, written by a disciple of the Apostle John, a document of the highest importance, what is its testimony? We gather it not merely from particular passages, but from the very warp and woof: the whole letter breathes the spirit of the Scriptures. Clement cites the words of Jesus with special solemnity: thus, "as the Lord said;" "as the Lord said teaching." It is obvious that he used the Epistles of St. Paul as *Scriptures*. He says, *e.g.*, "Do ye not know that the saints shall judge the world, as Paul teaches?" "In these Scriptures, it is said, 'Be ye angry and sin not.'" Again: "Neither I nor any such other one can come up to the wisdom of the blessed and glorified Paul." Dr. Charteris rightly remarks:—

We could not ask stronger testimony, direct or indirect, to our New Testament than this. Its author—the disciple of John, and the teacher of Irenæus—was a leading and representative man among the Christians during his long life, and "in his old age," as Irenæus says, "had a glorious and splendid martyrdom. To whom, then, does this saint testify? Not only to the Epistles of his own Master, but to St. Peter, and to the writings of St. Paul. There is no trace of jealousy, and he is one in spirit with all the "three mighty ones."

Dr. Charteris adds, in one of the too few *ad clerum* passages, some well-weighed words:—

It may not be out of place, in a book primarily designed for students of theology, to draw attention to a practical lesson. Polycarp—now old and revered—was asked by the Philippians to write them a letter. He accordingly exhorts them to Christian duty and faith: proclaiming the truth as it is in Jesus, "who" (as he says) "bore our sins in his own body on the tree," and "for our sakes was raised again from the dead;" but his words are not so remarkable even for their tender courtesy and touching humility, as for the fact that all his exhortations are based on the authority of Holy Scripture.

The writings of Justin Martyr are especially important in the history of the canon, inasmuch as he occupies a position equidistant from St. John on the one hand and Irenæus on the other. In concluding his remarks on the controversy about Justin's knowledge of our Gospels, Professor Charteris puts the case clearly, and in few words. He says:—

Justin quotes memoirs written by Apostles and their companions; he calls them Gospels; his words are the words we find in our sacred books; he says they were used in public worship along with the prophets every Sunday; Trypho knew them; they are described as accessible to heathen; Justin's knowledge of Christian truth, whether fact or doctrine, is bounded by their contents, for the little apocryphal items are not worthy of being dwelt upon; and if these things do not prove that Justin was a reader of our Evangelists, it is hard to say what would prove it.

Other points in "Canonicity" we had marked for notice; but we must wait for a second edition. We should add, however, that the quotations from the Latin and Greek authorities are printed in large clear type.

Kurum, Kabul, and Kandahar. Being a Brief Record of Impressions in Three Campaigns under General Roberts. By CHARLES GRAY ROBERTSON, Lieut. 8th (the King's) Regiment. Pp. 240. Edinburgh: David Douglas. 1881.

THIS is a well-written and interesting book. It is dedicated to Major-General Robertson, C.B., late Lieut.-Colonel 8th Regiment, the author's father. Plans were placed at his disposal by Sir Frederick Roberts and Colonel Barry Drew. The book has an especial attraction, of course, for members of military circles; but all who take it in hand will find the narrative very readable.

The first of the three campaigns described ends with the Treaty of Gandamak. The second campaign, the events of which are narrated in fourteen chapters, beginning with "Returning to the Front," and ending with "Summering the Troops," is the advance to Kabul, the series of struggles within and around Kabul, and the repulse of the enemy:—the chapter—"General Roberts at bay"—is exceedingly good. In the third section of the book, we have "The Lesson of Maiwand," "The March," and "The Victory."

The march from Kabul to Kandahar—a march that will be remembered when every other incident of the second Afghan War has faded out of history—was begun on the 8th of August, 1880. Lieut. Robertson gives a clear and spirited account of it. He says:

It was hard work from the first. But the earliest stage—the march divides itself naturally into three—was the least trying. Men and animals were fresh, comparatively speaking, — for it is not the least notable part of this forced march of 300 miles, that it was undertaken at the end of an arduous and protracted campaign. . . . There was a regular block at the Tanji Wardak. It took two days to get the division either through the Pass or over the Kotal. But the dead pull did not make itself felt till we left Zaidabad in the Maidan Valley. From this point we said good-bye to all trees and verdure of every kind. . . . Under foot were stone and sand and choking dust. . . . Ghazni was sighted in a week. . . . Next day we marched thus twenty miles. . . . A real night's rest at Khelat-i-Ghilzai was a priceless boon.

"On the 31st of August," writes Lieutenant Robertson, "the goal of all our toils was reached:"

Kandahar is a perfect example of a walled town, square and compact, without so much as an outhouse or a garden straggling beyond its defences. Looking down from the upper citadel on the gaily-coloured uniforms, the sentries, and the big guns, the commissariat, magazines, and all the shine and brave show of warlike preparation, it was difficult to believe that any semi-organized hordes of Afghans had lately been surging round its ramparts, and were even now insulting us with their presence only a few miles off. From the day we left Khelat-i-Ghilzai, the General's sole pre-occupation was to force Ayoub to have it out somehow; as he caught sight of the enemy's piquets extending from the Golden Mine Pass westward to Babar Wali and beyond, he may well have felt that his enemy was delivered into his hand.

Unlike the northern capital, Kandahar does not lie in the shadow of lofty hills; but about three miles off from the north, westward, to the south, there runs a bare, serrated range, with many a fantastic peak and clearly-cut block showing against the sky line:

Behind this screen Ayoub had posted himself. His position might be approached by the Golden Mine and Baba Wali Passes; but the first of these was difficult of access, and the second was strongly held with artillery. Further west, however, there is a great gap in the hills, where the Kandahar plain narrows and runs in the Argandab Valley. To force a passage in this direction, through thickly-sown villages, and gardens, and vineyards, was no child's play. Without masses of well-trained infantry the attempt could not have been made at all. But, on a level with the hills, Ayoub's flank was laid bare, and his line of retreat might be threatened with cavalry. Once more General Roberts gave the first place to the consideration in his plan of attack, and again its peculiar supremacy in Asiatic warfare was made evident.

The struggle and the success are well described.

We may add that the book is printed in clear type, and contains three good maps.

History of Religion in England, from the Opening of the Long Parliament to the End of the Eighteenth Century. By JOHN STOUGHTON, D.D. Six volumes. New and Revised Edition. Hodder and Stoughton. 1881.

TO the present edition of this History a brief allusion was made in the last CHURCHMAN. Dr. Stoughton is well known and greatly respected; and his writings have been warmly recommended by critics of every shade of opinion in religious circles. In a brief prefatory note to the new and revised issue of his History, from which we well may quote, he writes as follows:—

Volumes relative to the History of Religion in England, which I have published within the last twenty years, are now brought together in one harmonious form. Several minor inaccuracies, sure to creep into matter of this kind, have been corrected; valuable criticisms in periodical reviews and private communications have improved the narrative . . . a few chapters are almost wholly rewritten; but as to important facts and opinions the History remains the same in substance as before. My object throughout has been, not to give prominence to any single ecclesiastical party to the disadvantage of others; but to point out the circumstances of all, and the spirit of each, to brace their mutual relations, and to indicate the influence which they have exerted upon one another. . . . I have sought to do honour to Christian faith, devotion, constancy, and love wherever they are found, and never to varnish the opposite of these qualities. And I shall esteem it a great reward to be, by the blessing of God, in any measure the means of promoting what is most dear to my heart, the cause of truth and charity amongst Christian Englishmen.

Not every work answers to its preface; but the lines laid down by Dr. Stoughton, as above quoted, really exhibit the principles on which this History has been written. We do not agree with him in all the inferences which he deduces; and in his historical arguments or doctrinal allusions a keen Episcopalian critic, even of the Evangelical school, may here and there pick holes with satisfaction. His regard for fairness, however, stands out upon every page; a few readers may sometimes be reminded that he is a Nonconformist, but all will appreciate his Christian courtesy and reverence for truth.

The six volumes have the following titles:—

The Church of the Civil Wars.
„ of the Commonwealth.
„ of the Restoration.
„ of the Revolution.
„ of the Georgian Era.

A work of such scope we cannot now pretend to review. Its character is known so well, indeed, that criticism is almost needless. We may supply, however, two or three specimen quotations.

In the first volume, p. 17, we read as follows:—

Anglicanism allowed no exercise of private judgment, but required everybody to submit to the same standard of doctrine, worship, and discipline. Moderate Puritans were to be broken in, and Nonconformists harried out of the land.¹ Whitelocke, when Recorder of Abingdon, was accused and cited before the Council Table because “he did comply with and countenance the Nonconformists then, and refused to punish those who did not bow at the name of Jesus, and refused to receive the sacrament kneeling at the high altar.” It might seem a trifle that people should be fined for not attending parish churches; but imprisonment and exile for Nonconformity struck most Englishmen as a stretch of justice perfectly intolerable.

¹ The Scotch King of England declared, “I will harry the Puritans out of the land, or worse.”

On Ecclesiastical Courts, we read that "so late as 1636 the Archdeacon of Colchester held forty-two services at four different towns during that single year. The object of the canon law and the ecclesiastical courts being *pro morum correctione et salute animæ*, immoralities such as the common law did not punish as crimes came within the range of their authority, together with all sorts of offences against religion and the Church." Among the charges some seem very strange; such as hanging up linen in a church to dry, matrons being churched without wearing veils, setting up May-poles in church time. Other charges relate to disturbing and reviling the parish ministers; refusing to stand and bow when the Creed was repeated. Brownists ("Independents," or "Congregationalists") were mentioned.¹ Admitting that these Courts, in the rude life of the Middle Ages, might possess some advantages, Dr. Stoughton rightly remarks that they "became the ready instruments of intolerance when great differences in religious opinion had appeared." On those two arbitrary and abominable courts, the High Commission and the Star Chamber, and also on Archbishop Laud's policy, linked with Strafford's imperious illegalities, Dr. Stoughton's remarks are sound and vigorous. He adds—

Rigid ceremonialism, desecration of the Sabbath, sympathy with Roman Catholicism, fondness for imitating popish practices, cruel intolerance, alliance with unconstitutional rule, and clerical immorality, will seem to explain how it was that Puritan feeling surged up so fearfully in 1640.

"The majority of divines at that time," writes Dr. Stoughton, "were thoroughly Anglican or thoroughly Puritan; yet a great many had only partial sympathies with the one or the other. Nor did they form a class of their own." Amongst them—of the middle party, though not "party" men—was Dr. Jackson, sometime Vicar of Newcastle, afterwards Dean of Peterborough (whom Coleridge ranks with Cudworth, More, and Smith as Plotinist rather than Platonist divines) a decided Arminian, and a rather High Churchman, the author of many theological works. Southey ranks Jackson in the first class of English divines; and his writings, says our author, "rise far above sectarian levels, and are suited to enrich and edify the whole Church of God." Dr. Christopher Sutton, author of "Learn to Live" and "Learn to Die," is another theologian of the same class. "The well-known Bishop Hall is a more striking example of the Puritan divine united with the Anglican ecclesiastic."

From page 51, we may extract the following:—

Taking Andrewes and Donne as exponents of Anglican theology, the reader may regard Bolton and Sibbs as representative of Puritan teaching. Their works were exceedingly popular with the Evangelicals of Charles I.'s reign. In rough leather binding they might have been seen on the humble library shelf of the yeoman's house, or in his hands well thumbed, as he sat in his window seat

¹ An interesting account of Robert Browne appears on p. 343. "The Independents of the next age," says Dr. Stoughton, "repudiated any connection with Browne's name, and held his character and history in the utmost abhorrence." Dr. Stoughton also states that a Congregational Church existed in London so early as 1568; and a quotation is given from a certain document which "bears internal signs of genuineness," although, adds our author, "it is not said where the original may be found." As at present advised, we regard Browne as the real founder of Congregationalism. The quotation from "Ecce Homo," p. 343, seems to us beside the mark; and the pious and learned author's own words that the Christian religion does not need support from "political governments" is not, as we think, a favourable specimen sentence of his arguments. To the position of "Congregationalists," as regards the principle of "National Religion," upheld by Puritans, we may hereafter call attention.

or walked in his little garden. "The Four Last Things" led many to prepare for the future life; and the "Bruised Reed" became honoured as the chief means of Richard Baxton's conversion. The tone of piety in these men partook of a glow and ardour which made their spiritual life at times appear like a rapture, and rendered their death "a perfect euthanasia." . . . If, to use a figure of Coleridge, the Cross shines dimly in certain Anglican authors, that Cross is all radiant in Puritan theology.

We may add that these volumes are well printed, as to size "handy," neatly bound, and cheap.

Short Notices.

"*The Cambridge Greek Testament for Schools.*" *The Gospel according to St. Matthew. With Maps, Notes, and Introduction.* By the Rev. A. CARR, M.A., late Fellow of Oriel College, Oxford; Assistant-Master at Wellington College. London: Cambridge Warehouse, 17, Paternoster Row.

In undertaking an edition of the Greek Text of the New Testament, with English notes, for the use of schools, the Syndics of the Cambridge University Press did not think well to reprint the Text in common use. The form of the Text most used in England is that of Stephens's third edition (1550), and the name "Received Text" is popularly given to the Elzevir edition of 1633, based on that third edition. To reprint this Text, no doubt, is to disregard the results of searching and successful investigations of modern days. To prepare an entirely new and independent Text, however, is a very responsible task. Again. The Syndics were unable to adopt one of the more recent critical Texts. It is obvious that they could not leave each contributor to the series to frame his own Text. What was to be done? "They believed that a good Text might be constructed by simply taking the consent of the two most recent critical editions, those of Tischendorf and Tregelles, as a basis." Lachmann and Stephens were to act as balancing weights. "It is hoped," says the Dean of Peterborough (the Editor of the Series), "that a Text formed on these principles will fairly represent the results of modern criticism." At the very time, therefore, when the R. V. brings textual changes to the bar of public criticism, a new Version for Schools is published. With the "Notes," by Mr. Carr, in the volume before us, we are much pleased; so far as we have searched, they are scholarly and sound. The quotations from the Classics are apt; and the references to modern Greek form a pleasing feature. On ν . 28 (A. V. "offend thee") *allure them to destruction* is given; not a very precise rendering. But it is correct to say that temptation or allurements is the primary thought in $\sigma\kappa\alpha\delta\alpha\lambda\acute{\iota}\zeta\epsilon\upsilon$, and secondly, *to bring into difficulties*.

Conquering and to Conquer. A Sermon preached in the Chapel of Lambeth Palace, on Ascension Day, May 26, 1881, at the Consecration of the Bishop of Singapore and Sarawak. By WILLIAM CADMAN, M.A., Rector of Trinity, St. Marylebone, and Prebendary of St. Paul's. Printed at the Bishop's request. London: Kerby & Endean, 190, Oxford Street. 1881.

Among representative dignitaries of the present day no man is more sincerely respected than the author of this Sermon. Whether among those Churchmen who are distinctively Evangelical, as in the Lay and Clerical