

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

Associations—happily now increasing their influence in many counties—and at the annual gathering of clergy under the presidency of the Vicar of Islington, or in the sometimes heated atmosphere of a Church Congress, his words are listened to with respect and regard. If any of our brethren more or less “High” Church should desire to see what Evangelical Churchmanship really is, its tone and temper, and its truths, we could not do better than invite them to read the sermons or the speeches of Mr. Cadman. The Sermon before us shows that Evangelicals—we did not arrogate the name, as Mr. J. H. Blunt supposes, but we will not abnegate it—are staunch Churchmen upon the good old lines, and that Evangelical Churchmanship is sober, steady, Scriptural. We quote one passage:

(iii.) GREAT RESPONSIBILITIES are awakened to-day. To some minds it may seem of little importance—to ours it calls for devout thankfulness—that the ascended Saviour, in bestowing His gift of ministry upon this branch of His Church to which we belong, calls us in His Providence to work within Apostolic lines. In the calling of our brother now to be consecrated to the office of a Bishop we see the continuity of this gift, and His true interest in the work which He calls His Church to carry on for Him. We cannot but see in reading the Holy Scripture (not to dwell upon the testimony of ancient authors), that of those first ministers of the Church to whom the name of Presbyter and Bishop might be alike applied, there were some who were charged with peculiar duties. The four chief particulars of those duties correspond with what we now attribute to the office of a Bishop. These were and are—

a. The ordination of other ministers.—Titus was left in Crete to ordain elders in every city.

b. The superintendence of the doctrine of those ministers.—Timothy was to abide at Ephesus that he might “charge some that they teach no other doctrine.”

c. The superintendence of their conduct.—The direction was, not to receive an accusation against an elder except at the mouth of two or three witnesses. To receive charges and hear evidence implies the position of a judge.

d. The taking order for the regulation of such matters as were not settled by Divine command. Things that were wanted were to be set in order.

We cannot but believe that these directions were given by the Spirit of Wisdom, and that if the carrying of them out was a blessing to the Early Church, they surely ought not to be despised by us.

It is not, then, in a spirit of boasting, but of humble thankfulness, that we avow our belief that the heritage of Apostolic truth, and the example of Apostolic effort, have been handed down to us in connection with Apostolic order.

On the Present Disquietude in the Church. A Letter to the Clergy and Laity of the Diocese of Lincoln. By CHR. WORDSWORTH, Bishop of Lincoln. Pp. 54. Rivingtons. 1881.

In this Letter appear many wise counsels. The Bishop’s “private opinion,” does not prevent him from stating the facts of the case in regard to the administration of Law and Ecclesiastical Courts. Taken together with Dr. Blakeney’s Swansea Church Congress Paper (and we venture to add Dr. Blakeney’s Article in *THE CHURCHMAN*), the Letter of Bishop Wordsworth supplies an admirable statement—sufficiently complete—in regard to the points just now so eagerly discussed. The esteemed and honoured Bishop says:—

As for the “*Reformation Settlement*,” as it is called, the action of Parliament was, as we have seen, precisely the same at that time as it is now; Parliament enacted the “Statute of Appeals” in A.D. 1533, which regulated the manner in which the Royal Supremacy was to be exercised in Ecclesiastical causes—namely by the *Court of Delegates*, which our best Divines do not hesitate to call a *Spiritual Court*, not because it consisted of *spiritual persons* (for this was not the case), but as having authority in spiritual causes. And this “Statute of Appeals” remained in force, as we have also seen, for three centuries; and, as

has been already shown, this mode of Parliamentary action was defended by all our greatest divines, such as Richard Hooker, and Bishop Andrewes, and others during that time.

If the "Judicial Committee of Privy Council" is to be condemned as a "State-made Court, consisting of State-made Judges," the same condemnation must be pronounced on "The Court of Delegates," which was our Court of Final Appeal from the Reformation to our own age.

They, therefore, who appeal to the "Reformation Settlement" ought to acquiesce in this Parliamentary action; but if they condemn this Parliamentary action, they have no right to invoke the "Reformation Settlement."

The fact is, if the Judicial Committee had nothing to fear but the censure of those who seem to misapprehend the matter, and call it a "State Court," a "Secular Court created by Parliament for taking cognizance of Spiritual causes which ought to be judged only by spiritual persons," it need not be very uneasy.

The Humiliation of Christ. The Sixth Series of the Cunningham Lectures. Second edition, revised and enlarged. By ALEX. B. BRUCE, D.D., Professor of Divinity, Free Church College, Glasgow. Pp. 450. Edinburgh: T. & T. Clark. 1881.

This book should have received an earlier notice. Dr. Bruce is known as an author of a valuable work—"The Training of the Twelve," scholarly, sober, and really suggestive. We are by no means surprised to see a second edition of his Lectures on "The Humiliation of Christ," which we read with satisfaction when they first were issued. The subject is difficult, but important, and, for theological students, full of interest. Dr. Bruce writes with reverent carefulness, and everywhere exhibits sound judgment. The rendering of Philipp. ii. 5-9, in the Revised New Testament is that which he advocated. The A. V. *thought it not robbery to be equal.* . . . which follows the post-Nicene Latin Fathers, is not suited to the connection or the grammatical construction. On page 217 we read an analysis of the views, "crude, undigested, and nondescript," of Mr. Haweis. Being "an eclectic and a child of the Zeitgeist, under its English form," that clergyman "utters opinions on the subject of Christ's Person which defy classification." "The incarnation taught by Mr. Haweis has more resemblance to that believed in by the worshippers of Brahma than to that embodied in the creed of the Christian Church."

A Chaplet for the Church. Original Christian Melodies. By JOHN DAWSON HULL, B.A., Vicar of Wickhambrook, Suffolk. Pp. 120. Elliot Stock.

Mr. Hull is known to us as the author of some thoughtful and experimental sermons, thoroughly evangelical. As a writer of hymns and poems he is entitled to the praise of evident earnestness and true Christian sentiment. Some of his melodies are pleasing and expository. The little book is tastefully got up.

The Roman Breviary. A Critical and Historical Review, with copious classified extracts. By C. H. COLLETTE. Second edition, revised and enlarged. Pp. 116. W. H. Allen & Co. 1880.

An earlier notice of the new edition of Mr. Collette's work should have appeared in these columns. We content ourselves, at present, with recommending it as showing the real character of the Breviary, a book of lying wonders, forgeries, and follies, to the truth of which the Church of Rome is positively pledged.

Royal Geographical Readers. No. 3. *The British Empire.*
T. Nelson & Sons.

This is a delightful little book; by far the best thing of the sort, so far as we know.

A Plea for the Poor South of the Thames. By the Rev. C. H. GRUNDY, Organizing Secretary of the Rochester Diocesan Society. *The Church of England Pulpit Office*, 160, Fleet Street, E.C. 1881. An interesting sermon.

Messrs. Nelson and Sons have sent us specimens of their *Royal Readers*, third series: No. 1 for Standard I., No. 2 for Standard II., 3 for III., and 5 for V. The "Royal Reader" volumes are well known as among the best (some will say they hold the first place) of illustrated School Reading Books. The new set, the third series, is exceedingly good: "nothing could be better," we should say. The selections are excellent; well varied and full of interest. The questions and explanations are admirable. As to illustrations, type, paper, cover, size of book, we must write in praise; and the books, it should be added, are cheap.

The *Leisure Hour* is an admirable number. We heartily recommend *Friendly Greetings* (R. T. S.).

We have received from Messrs. Benyon and Co. (Fine Art Publishers, Cheltenham) an admirable portrait of Dr. RYLE, Lord Bishop of Liverpool. Large size, well executed, on good paper, this pleasing and expressive likeness of a much-honoured Prelate will ornament many a library. We are greatly pleased with it.

We earnestly invite the attention of our readers to *The Thirty-seventh Annual Report* of that very valuable Society, the Church Sunday School Institute (34, New Bridge Street, Blackfriars, E.C.). The Institute is doing a great work, and deserves to be supported with a generous liberality. We have frequently recommended the *Magazine* and other publications. The organizing work of the Society, we are glad to see, is increasing. As to statistics, only 8,405 parishes in England and Wales made returns; 6,064 parishes did not make returns. The total number of scholars on the books of the Schools in the 8,405 parishes which complied with the request of the Institute is 1,289,273. We should like to see these returns discussed at some length, in the light of the recent census.

We have received the *Report of the Church Missionary Society for 1880-81*; "eighty-second year." Ably edited, it is readable throughout; full, but clear, and interesting. The Committee have done well in publishing in a separate form the valuable article on "Retrenchment and Extension," from the *Church Missionary Intelligencer* of July. We touch on only one or two points in the *Report*, which will, we trust, be widely read, and stir many hearts. Under the heading "East Africa," appear testimonies of Naval Officers to the efficiency and success of the Mission. Captain Brownrigg—e.g., of H.M.S. *London*, was "deeply impressed" with all he saw at Frere Town. Under the heading "Nyanza Mission," including the Mission in Uganda, and the intermediate stations in Usagara and Unyamuezi, we find much interesting information. In Mpwapwa, Dr. Baxter is the secular head of the Mission, Mr. Price the ordained missionary, and Mr. Cole the agriculturist. There is a good map showing the routes between the coast and the lakes. Concerning Mtesa, the Committee can only say that their great enterprise was begun and carried in a spirit of prayer; results are God's. May the blessing of our gracious Master rest upon their agents, here and elsewhere! Our love for this noble Society grows year by year.

We hear with lively interest that the Rev. Canon Carus has now completed for publication some Memorials of the illustrious and venerated McIlvaine, late Bishop of Ohio. On many accounts these tidings excite

pleasing thought. The biographies of the great and good rank high among the publications which enrich English literature; and among these we place in the first rank the reminiscences of the distinguished heroes in the fight of faith. Next to the inspired Word of God, such volumes have contributed largely to give solace, instruction, and delight to Christian readers. Many a weary minister has received peace and holy reflections from such hallowed pages. Hence it is a matter of regret that so few of these Christian volumes have been translated into the language of other countries. It is our high appreciation of their value that leads us to hear with joy that our shelves are about to receive an important addition to their wealth. The fame of Bishop McIlvaine is worldwide. His labours, his zeal, his eminent gifts, his writings, his example, exalted him to a high place in love and admiration, not only in his own country, but in this land, where he was so well known by his visits and by his reputation. Sad, indeed, would it have been if his memory had only lived in the hearts of those who personally knew him. We cannot repress the expression of our thankfulness that the Memoir of such a Prelate will soon be in our hands. We indulge the hope that in our next Number we shall be enabled to introduce our readers to a summary of the contents of a volume to which we now bespeak attention. There never, perhaps, was a day in which such a publication was more needed, and more likely to be an extensive blessing.

THE MONTH.

THE Bishop of Derry and Raphoe, at the close of his Charge, largely occupied with a friendly notice of the New Testament Revision, thus speaks of the Irish Church Act and the Land Bill:

We live, I repeat, in a land of ruins that have no history and no beauty—the ignoble trophies of statesmen who legislate in passion or in panic. The ruined glebe-house and the alienated Church-lands may soon have in their neighbourhood ruined mansions and broad acres parcelled out in small lots between impoverished peasants. We have probably not seen quite the last of the abject theatrical penance in which English statesmen love to pose themselves before the world: atoning for the intolerance of English Parliaments in the last century by plundering the Irish Church in the present, redeeming the selfishness of English tradesmen and manufacturers in the reign of King William III. by a vicarious flagellation inflicted upon the Irish landlords in the reign of Queen Victoria. We may have other “messages of peace” sent over to us with their carriage unpaid, profitable to the senders and the belligerents, tremendously costly to those “who are quiet in the land,” and to them only. The prospect, indeed, is gloomy enough. An agitation which threatens to be chronic in the North is communistic rather than national; in the South national and communistic in about equal degrees. The endowment of outrage elevated into scientific brutality by the certain impunity which it