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“opposite pole, the radical change which is admitted as necessary is described as a magical effect, not necessarily involving or leading to any moral renovation of the heart; a gift indeed of grace, but neutral in character and result, which may or may not consist with an habitually sinful state. Under the former system man never did need a new creation; under the latter, a member of the visible Church does not need it because, whatever be his moral condition, he once received it for good. Under either system Pelagianism finds a natural footing. Under either aspect Christianity sinks from being a Divine method of redemption from fearful evils to a system either of mere naturalism or of crass supernaturalism. And under either system, in different measure—much more it must be admitted under the former than under the latter—the atoning work of the Redeemer suffers a depreciation, and becomes obscured.” On the work of the Redeemer, we need hardly say, Mr. Litton’s observations are extremely valuable.

Mr. Litton’s quotations, here and there, it may be remarked, are given with good judgment; they add to the interest of the book; and theological students whose library is small will prize them highly.

To this imperfect notice of a work which is really unique, and which we heartily recommend, we ought to add that the book is well printed in large clear type.

Short Notices.

Fluctuation of Prices, 1835 to 1880, in relation to the value of Tithe Rent-Charge and Land-Rent. From Parliamentary Returns. By C. A. STEVENS, M.A. Pp. 32. P. S. King, King Street, Westminster, S.W.

Mr. Stevens has done good service in publishing this pamphlet; an ably-written essay of 22 pages, with 10 pages of statistical tables (exceedingly interesting) and a diagram. It is a timely contribution to the literature of a pressing question. Mr. Stevens has evidently studied this subject; he writes in a clear and forcible way as a statistician who has arrived at definite conclusions. The resolution which was passed at the Central Council (March 7th), to the effect that the landowners in every case should pay the tithe rent-charge, lends to his closing words additional weight. We quote a portion of the last two pages:—

“The Tithe-owner, be it observed, has no *advantage* whatever, even when he receives 10 or 11 per cent. over the Tithe-value of 1835, because even then the object and intention of the Commutation settlement is not attained—that he should always receive an income countervailing the rise of living expenses, which, as has been shown, amounts now to 25 per cent. or more.

“But he will have a very real *disadvantage*, and a substantial grievance, if, while the rise in these expenses is maintained—still more if it be further enhanced—such low Corn-values prevail. For the repeal of the Corn Laws, and of the Malt Tax, and, what Mr. Caird has lately called attention to, the enormous increase of Indian Corn importation, and the reduction of Corn-values thereby, actual or probable, were no elements in the Commutation calculations. If they had been considered, the Tithe-value of all produce would not have been merged in, and made measurable by, a mere fickle Corn-rent, but have been based upon produce-value of a much broader scope.

“But under no circumstances whatever can the present tithe-payer have any grievance on the subject as against the Tithe-owner. The Commutation Act enables him, if he engages, as the agent of the Landowner, to pay the

“Tithe rent-charge, to deduct *whatever amount* he pays, whether ordinary or extra-ordinary, from his rent, exactly as he does the Schedule A Property Tax. It thus plainly contemplates, as the only legal course, *either* that the landowner shall pay the Tithe-rent charge himself, or that any lease or agreement shall be for a rent inclusive of the Tithe-rent charge, for otherwise the tenant could not deduct the amount. But, behind the back of the Tithe-owner, the tenant has chosen to contract himself out of the Act, and to engage to pay a fixed rent free of the Tithe-rent charge, making himself liable for the Tithe-rent charge with its margin of variations, agreeing to pay a fixed rent by so much exactly the less, so that he undertakes whatever risks there are, instead of the landlord. Now he tries to repudiate the liability he has undertaken and objects to pay it. It is the same thing, whether it is the ordinary, arable and pasture, rent-charge, or the extra-ordinary, hop or fruit rent-charge. He thus pockets the amount he has promised to pay, paying it neither in rent to the landlord, nor in Tithe-rent charge to the Tithe-owner; and this he accounts honest. The landowner, who insists on all the other covenants of his lease being strictly fulfilled, does not insist upon this one, and so the Tithe-owner is driven to his only legal remedy; and this the landlord accounts honour. Out of this, which is the fruit of their own wilful act, directly in the teeth of the law, it is not thought unreasonable that the tenant should construct a grievance against the Tithe-owner, with whom, except as the voluntary agent of the Landowner, he has nothing whatever to do. And a Select Committee, refusing to receive tendered evidence on the point, is found to report in favour of the grievance. And legislation is to be sought to remove it.

“It is surely the course of common sense that, if the tenant is dissatisfied with the working of the bargain he has chosen to make with the Landowner, not that he should be encouraged to fall foul of the Tithe-owner, who is no party to it, but should be referred to his landlord, the legal tithe-payer, for a rearrangement of his rent with him.

“The landowner, by his inaction in not insisting on his lease covenants being fulfilled, seems to show himself not disinclined to allow the self-manufactured grievance of his tenant to become a ground for further attacks upon the Tithe-owner's property, knowing, as he cannot fail to do (however the tenant sanguinely fancies otherwise), that whatever is lost to the Tithe-owner in property or income will necessarily drop into his own own pocket as clear gain.

“For, as at the Commutation of Tithes, every farthing of value withdrawn from the Tithe-owner will with absolute certainty become so much in aggrandizement of his own rental.

“The landlord who has paid so much less for the purchase of his estate in consequence of the rights of the Tithe-owner, thus, like the tenant, seeks a profit at both ends.”

With regard to the Hop, and other extra-ordinary rent-charges, says Mr. Stevens, “it may be possible to re-commute them into an ordinary rent-charge, though the difficulties would be found not inconsiderable:—

“But it is equally certain that such an operation, however equitable it may appear as a whole upon paper, would only be effected in detail at a great loss of property and income to the Tithe-owner, and commensurate gain to the landowner.

“The obvious solution of the difficulty is the simple one, of following Lord Melbourne's advice, and leaving things alone; *with this exception*, that whereas it appears that the 80th section of the Commutation Act is not so worded as to enforce its intention, and is now avoided by landlords and tenants, that intention should be enforced and the provisions of the Act made compulsory by an Amendment Act, so that the tenant, if he pay Tithe-rent charge for his landlord, shall always deduct from his rent whatever amount he pays, just as he now, under a more carefully worded Act, is compelled to deduct the Schedule A Property Tax.

“This is the course recommended, as regards the ordinary Tithe rent-charge, in the 27th section of the Farmers' Alliance Bill; and there is absolutely no

reason why the same should not be applied to the Hop, Fruit, and Market-garden Tithe rent-charge, being, as it is, at a fixed amount per acre of actual growth."

As regards the "ordinary" tithe, the lines laid down by Mr. Stevens will commend themselves probably, at least in theory, to all sensible and loyal supporters of the National Church. But as to the "extra-ordinary" tithe, many will doubt whether Lord Melbourne's advice, as qualified by Mr. Stevens, is timely and wise. We must look at the political and the social aspects of an agitation which will probably grow more and more serious; and we must not forget the apathy, or the selfishness, or the Radical Liberationism against which a struggle must be made. For ourselves, we wish the extra-ordinary tithe rent-charge question could be settled. As to the ordinary tithe, we think the question of averages or any other practical point, *not touching a principle*, might well be considered if the farmers really desire it. In heartily recommending Mr. Stevens's vigorous pamphlet, we should add that the diagram showing the relative amounts from the year 1820 of land value, of tithe rent-charge, and of the cost of living, is well worth studying.

The Statistics of Attendance at Public Worship, as published in England, Wales, and Scotland, by the Local Press, between October, 1881, and February, 1882. Tabulated by ANDREW MEARNS (Secretary of the London Congregational Union). Hodder & Stoughton.

These Statistical Tables are well worth studying. Christian citizens whether Churchfolk or Nonconformists, will find in them matter for serious thought. It is possible to attach too much importance to "Statistics of attendance at public worship" prepared as these have been: it is possible to attach too little. As regards the National Church, her weakness in many of our large towns is manifest, and deplorable. That there is need for changes, and for additional machinery, is all too evident.

G. F. S. *What does it mean?* By CORNELIA J. HAWKSLEY.

Pp. 55. Hatchards. 1882.

A pleasing little book; likely to be useful. The frontispiece is an engraving of the Rochester Diocesan G. F. S. Lodge, Brixton Rise, S.W.; and under the form of a story its readers are presented with a bright, suggestive sketch of the work being done in one of the Homes of the Girls' Friendly Society. There is an engraving of the Sunninghill Home of Rest. We observe a statement that there are 16,000 girls in the Workhouses of England and Wales, and that the G. F. S. is trying to be of service to them. So far as we can hear, this Society is doing noble work, and is likely to increase its usefulness in every direction. Upon such really practical good works we can but pray that the Divine blessing may largely rest.

The Church and the Ministry. A Review of the Rev. E. HATCH'S Bampton Lectures. By the Rev. CHARLES GORE, M.A., Fellow of Trinity Coll., Oxford, Vice-Principal of Cuddesdon Theological Coll. Rivingtons. Pp. 70. 1882.

This pamphlet is ably written, and is worth reading, as a sort of appendix to Mr. Hatch's book; but many theological students will be reminded continually that the critic is of Cuddesdon.

The Pathway of Peace. Counsels and Encouragements for the Earnest Inquirer. By W. MEYNELL WHITTEMORE, D.D., Rector of St. Katherine Cree, London. Fourth edition. Pp. 243. William Poole.

We gladly call attention to a new edition of this useful work, which

contains a good deal of teaching. Dr. Whittmore is well known as a pleasing and practical writer,—persuasive on really good lines; and his words of counsel for earnest seekers after truth are very likely to lead them into the way of peace.

Thoughts for the Workers. By M. E. TOWNSEND. Pp. 75.
Hatchards. 1882.

A little book, but truly *multum in parvo*. "Our work is God's; we must learn the lesson of sacrifice; to *train* we must *trust*; He is our guide; we shall have trials:" so the work goes on. Its motto might well be the lines of Miss Havergal—

O teach me, Lord, that I may teach
The precious things Thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart.

The Prayer Book Appendix of the Systematic Bible Teacher. London:
The Systematic Bible Teaching Mission, 67, Paternoster Row, E.C.

This useful little volume contains, to quote the title-page: "Grade IV.—First year, the Church Catechism in 48 weekly lessons, to be thoroughly committed to memory and oft repeated. Second year, explanatory questions and exercises to be read. 48 weekly lessons, always repeating catechism lessons. Grade V.—To prepare for confirmation. First year, 12 lessons on sacraments, 12 lessons on confirmation, 24 lessons on articles of religion illustrated from Holy Scripture, and short extracts from the writings of the early fathers. Second year, the Apostles' Creed, showing the 12 articles of the Christian faith in 48 weekly divisions for reading; proved from Scripture by Bishop Beveridge." It also contains the collects and specimen-pages of the lessons for one week. This "Prayer Book Appendix," we read, "is designed to help the Clergy, by enabling Teachers in the Sunday School and Parents at home to teach with certainty what the Prayer-book requires for the solemn ordinance of Confirmation, by following the lessons arranged in this manual."

"*Alms and Oblations.*" An Essay, reprinted, with Corrections and Additions, from THE CHURCHMAN of January, 1882. By J. S. HOWSON, D.D., Dean of Chester. Elliot Stock.

Of this timely Essay our readers have already formed their judgment; and any words of commendation on our part are simply needless. In heartily recommending the pamphlet, we may observe, that the new notes add to its interest. One of these notes may here be quoted:—

It seems clear also that there may be a Communion without any money offerings of any kind. In this case, as the late Canon Elliott has forcibly observed, the minister has no authority for the use of the words "alms and oblations" in whole or in part: not in whole, because no alms have been collected; not in part, because he has no right to use the word "oblations" and to omit the word "alms."

Plain Reasons against joining the Church of Rome. By W. F. LITLEDALE, LL.D., D.C.L. Thirtieth thousand, further revised. Society for Promoting Christian Knowledge.

When this work was issued a review of it appeared in the CHURCHMAN; and a short notice of the second edition was inserted in a following impression. We are not surprised to perceive that the book has had a large circulation; the more it is known, its merits (we don't for-

get its defects) will be acknowledged, as a very able and a very interesting work. Recently a formal reply from the Roman Catholic side has been published, bearing the name of the Rev. H. D. Ryder, of the Birmingham Oratory, and circulated with the express approval of Cardinal Newman. All the points and criticisms of that work, we read, have been carefully examined. "Father" Ryder, as many of our readers no doubt, are aware, is a clever controversialist; but he is no match, anyhow on such a field, for Dr. Littledale. We quote a few of the additions:—

In the porch of one of these churches, St. Maria delle Grazie, close to the Vatican, the text, 'Hebrews iv. 16, is set up in large permanent letters, with this important change: "Let us come to the throne of the *Virgin Mary*," instead of "throne of grace," as it stands in the Bible.

F. Curci, in the preface to his recent (1879) translation of the Gospels and Acts, states thus:—"The New Testament is of all books that which is least studied and read amongst us, inasmuch that the greater part of the laity, even such as are instructed and practising believers, do not so much as know that such a book exists in the world, and the majority of the clergy themselves scarcely know more of it than they are obliged to read in the Missal and Breviary."—Curci, *Avvert. Prelim. in N.T.*, § xi.

The still extant answer of Dinoh, Abbot of Bangor-Iscoed, at the Synod of St. Augustine's Oak, in 603, to the claims put forward by the Roman missionaries to the obedience of the British Churches in virtue of the Papal appointment of St. Augustine as Metropolitan, deserves citation: "Be it known to you without any ambiguity, that we all and singly are obedient to the Pope of Rome and to every true and devout Christian, to love each in his own order with perfect charity, and to aid each one of them to become sons of God in word and deed. And I know not of any other obedience than this due to him whom ye style Pope, nor that he has a claim and right to be Father of fathers. And the aforesaid obedience we are ready to yield at once to him and to every Christian. Further, we are under the jurisdiction of the Bishop of Caerleon-upon-Usk, who is, under God, appointed to oversee us, and to make us keep the spiritual path."—Haddan and Stubbs, *Councils and Ecclesiastical Documents*, vol. i. p. 122.

"F. Ryder's work, 'Catholic Controversy,'" we read, "is full of misleading citations, many of them, indeed, admittedly derived from an exceptionally untrustworthy source, Mr. C. F. Allnatt's 'Cathedra Petri,' so that the guilt is not first hand, but the practical result is of course identical, as no pains have been taken to verify and state the real facts." Dr. Littledale gives examples in illustration:—

a. At p. 3, St. Chrysostom, Hom. 54 in Matt. v. 2, is given as a reference in a footnote, without actual citation of the passage, but ostensibly as *confirming* the citation in the text above, wherein the same Saint names St. Peter as a rock and foundation. On being tested, it proves to be this: "'On this Rock I will build My Church,' that is, *on the faith of his confession*;" thereby *disproving* the gloss put on the quotation which is given in full.

b. At p. 59, it is remarked that it is "somewhat anomalous that a Council [*i.e.*, Constantinople, in 381] which told the Pope in its synodal letter, 'You have summoned us as your own members,' and was addressed in the answer as 'most honoured sons' (see Theodoret, H. E., lib. v. c. 9, 10), should have been under the presidency of an excommunicate." Of course, the reader assumes that the Council which wrote to the Pope is the same as that which was presided over by the excommunicated Meletius; that this synodal letter was addressed to the Pope *singly*, and was couched in terms of dutiful *obedience*. In fact, it was not the General Council of 381 which wrote, but a *second and minor synod* held in the next year (Hefele, *Concilienges.* viii. 102), which had of course never been presided over by Meletius, who was then dead; while, on verifying the letter in Theodoret, it is found to begin thus: "To our most honoured lords and most pious brethren and fellow-ministers (*συνλεγουργούς*), Damasus Ambrose, Brito, Valerian, Ascholius, Basil, and other holy bishops assembled in the

great city of Rome." That is, the letter is from one council to another council, wherein the Pope is only the bishop of highest rank present, and, even so, merely the "brother and colleague" of those who address him inclusively. Next, the full text of the cited passage is this: "Since ye [plural], exhibiting your brotherly affection towards us, assembling a synod by God's will at Rome, have invited us, as your own members, by the letters of the most God-beloved Emperor—we [the Fathers say at some length] are sorry that we are unable to attend." Nor does it appear that the letter of Pope Damasus, in the next chapter of Theodoret, was in reply to this synodal missive. The historian does not say so, nor is there a word to imply it in the letter itself, which is addressed to the bishops "ruling in the East," not "assembled in Constantinople;" while Baronius and Valesius date it about 373 or 375, several years before the letter from the East—a fact which can hardly have been overlooked.

Wines: Scriptural and Ecclesiastical. By NORMAN KERR, M.D., F.L.S., Author of "Unfermented Wine a Fact," "The Mortality of Intemperance," &c. Pp. 173. National Temperance Publication Depôt.

This is a readable book, on an interesting subject; it is ably written, full of information, and it shows common-sense all through. The reader may agree or disagree with the Author; but, in any case, he will read his opinions and consider his statements and suggestions with respect. The book is dedicated to the Archbishop of Canterbury and other patrons and members of the Church Homiletical Society, under whose auspices a lecture—the main portion of this book—was delivered last November. The Author, Dr. Norman Kerr, is Hon. Sec. to the Society for Promoting Legislation for the Control and Cure of Habitual Drunkards; and the volume before us is published as one of a series of "Popular Temperance Handbooks," at the National Temperance Publication Depôt, 337, Strand. There are two divisions in this book: first, Wine, Scriptural; second, Wine, Ecclesiastical: there are also some Tables in an Appendix, and a good Index. We make two brief quotations. On page 146, we read:—

Many have Tent, which is *not* a fermented wine. At its worst, Tent is a mixture of treacle, spirits of wine, port wine dregs, and water; and at its best, of *unfermented* grape juice boiled, with 10 to 20 per cent. of proof spirit, or an equivalent quantity of brandy or whisky, added to it to prevent fermentation.

On page 150, we read:—

To me, a physician, concerned for the safety of my patients reformed from drunkenness, as for the safety of my unfallen patients burdened with the inherited taint of alcohol, it is a matter of perfect indifference what any ecclesiastical authority may decree. As an expert, my business is to declare the truth and bear witness to the facts. It is for the bishops and clergy of our venerable Church to see to the propriety and consistency of her services. But perhaps I may be permitted, as the humblest of her sons, and an insignificant unit in the great community of Christians, to suggest the inquiry whether any custom can be wholly in accordance with the teaching and character of Christ which, in these days of widespread and hereditary alcoholism, is unsafe for the weakest of those for whom He died.

It appears that in the Church of Scotland the use of unfermented wine was sanctioned in the year 1879. As to the Church of England, the opinion of Dr. Stephens seems conclusive; that eminent ecclesiastical lawyer remarked that there is no evidence to show whether the "fruit of the vine" at the Last Supper was fermented or unfermented.

Paul the Missionary. By the Rev. W. M. TAYLOR, D.D., Minister of the Broadway Tabernacle, New York. Author of "Daniel the Beloved," "Peter the Apostle," &c. Sampson Low & Co.

This is a really interesting book. The author has aimed at pointing

the practical lessons for modern life which are suggested by the personal Missionary experiences of St. Paul. His addresses are forcible and very suggestive; the earnestness of tone and directness of application are likely to make them useful. Here and there appears a striking anecdote.

The Pulpit Commentary. Edited by the Rev. Canon H. D. M. SPENCE, M.A., and by the Rev. Joseph S. EXELL, Editor of "The Homiletic Quarterly." *Leviticus.* Introductions by Rev. R. COLLINS, M.A., Rev. Professor A. CAVE, B.A.; Exposition, by the Rev. F. MEYRICK, M.A.; Homilies, by various Authors. Pp. 434. Kegan Paul, Trench, & Co. 1882.

Several volumes of "The Pulpit Commentary" have been reviewed in *THE CHURCHMAN*; we have been able to speak warmly of its merits, and we have expressed the hope that so bold an undertaking may be brought to a successful conclusion. The Commentary has many good features; but to a section of the Clergy, perhaps, and of Preachers generally, its chief value lies in its mass of material for the pulpit, well-arranged, and easy to apply. The homiletical element, in fact, is remarkably rich. But the exegetical portions are exceedingly good; the Introductions and the Exposition alike are valuable. The treatment as a rule is full and satisfactory. That the work supplied a real want is evidenced by the circulation which it has attained, a second and third edition of some volumes having been called for with little delay. Dean Payne Smith, Bishop Lord Arthur Hervey, Professor Rawlinson, with many other eminent divines, have been engaged in the work; and of the portions done by contributors whose names are not yet in the highest rank, many have seemed to us, after careful examination, not at all unworthy of such a work. Throughout, the editing evidently has been judicious.

The volume before us is one of the best. More than a small proportion of its pages we cannot say that we have read. A volume of 434 pages, mainly of rather small type, is not in these busy days an easy reviewing task; and we do not attempt to criticize it in detail. But we have read passages here and there, and upon certain points made a careful examination; and with the volume as a whole we are well satisfied. The Introduction by Mr. Collins contains true thoughts tersely expressed; but in certain paragraphs his remarks, to our mind, are not satisfactory. To Professor Cave we have been indebted for a valuable book on Sacrifice; and his Introduction in the volume before us is not unworthy of that learned and well-balanced theological treatise. Prebendary Meyrick's expository notes are just what we should expect; on the whole, most readers whether High Churchmen, Evangelicals, and moderately Broad, or orthodox Nonconformists, will be pleased with them; but here and there, of course, there will be differences of opinion. Throughout the volume there breathes a truly reverent tone.

As we have spoken of the type, we are bound to add that, though not large it is very clear; the book, in fact, is well printed, on good paper, and it is well bound.

The Speaking Dead. Select Extracts from the Writings of the Reformers and Martyrs. By R. BRADNEY BOCKETT, M.A. OXON., Vicar of Epsom. Pp. 370. Elliot Stock. 1882.

We gladly recommend this useful volume. It contains a *reading* for every day of the year; short, but selected with good judgment as full and clear. A biographical notice of each Reformer and Martyr quoted adds to the interest of the work; and a pithy preface contains suggestive sentences as to the Sacraments and the true principles of the Reformation. The frontispiece is a steel engraving of the Martyrs' Memorial at Oxford.

The volume is neatly bound, and is very well printed in clear type. We may quote Mr. Bockett's opening remarks in his excellent preface:—

The compiler's "earnest desire is that others may derive equal benefit from the careful perusal and study of that collateral evidence (so to speak) which uninspired writers have been permitted to give to the force and value of the very words of inspiration. It can be no slight privilege to learn what such devoted servants of God as Cranmer, Ridley, Latimer, Bradford, and others (semi-inspired men, one might almost suppose) have written and published concerning the common faith, in defence of which they laid down their lives, suffering so cruel a death. Their very dust and ashes seem to speak to us from the tomb, and to urge the study of the things which brought them peace with God. Though the Parker Society's laborious works may be found adorning the shelves of many, both clergy and laity, the valuable gems contained in those precious mines of truth may scarcely be said to have been, to any appreciable amount, brought to the surface; certainly not to have had that value attributed to them which they do so justly merit."

Under the Shield. By M. E. WINCHESTER, Author of "A Nest of Sparrows." Seeley & Co.

We can heartily recommend this tale, as one of the best of the excellent series of tales published by Messrs. Seeley. We have not read, we confess, every page; but we have kept the thread, and reading passages here and there, have appreciated the finish. The verdict of two deputy critics, however, has been of the warmest, while they have read every page and every sentence. One of them has read the story to a class of lads, who "enjoyed it immensely." Its simple language and reality in tone and description make the tale very attractive. "A Nest of Sparrows," by the same author, is one of the choicest books of the kind, in our judgment, and the two stories ought to be put on the same shelf in our parish libraries whether in town or country.

Philips' Popular Atlas of the World. A series of new and authentic Maps. Constructed by JOHN BARTHOLOMEW, F.R.G.S. With a complete consulting Index. London: George Philip & Son, 32, Fleet Street; Liverpool: Caxton Buildings, South John Street. 1882.

This handsome volume contains 36 Maps. The choice of countries has been good, and the Maps are all admirably done. Map 20 shows India, Afghanistan, Beloochistan, Burmah, and Siam; on 21 appears the Chinese Empire with Japan; 24 gives the Eastern Province of Canada and Northern United States, with Newfoundland on the same scale in the corner. Australia has 3 maps; there is a good map of New Zealand, with corner pieces showing Tasmania and the Fiji Islands, while on map 32 Oceania and the Pacific Ocean are shown with the utmost clearness. Map 34 gives Cape Colony and Natal—exceedingly good—the Mauritius and other Islands. Map 36 gives the Transvaal and Orange New Free State, British Columbia, &c. The index, so far as we have examined, is complete and accurate. With the way in which the maps have been executed we are much pleased; there are enough names, but crowding, and consequent lack of clearness, has been avoided. One can see at a glance what one desires. We have tested some of the maps with recent books of travel by ourselves—e.g. Baron Nordenskiöld's "Voyage of the Vega," Mr. Lansdell's "Through Siberia," and three or four works on Africa; we have found all that we wanted, and this without difficulty. The Map of Palestine, too, is good and serviceable. The Maps of Physical Geography deserve a special word of praise. On the whole we rate this Atlas very highly. The volume is cheap, too, considering the size and quality of the Maps, and that it is bound well and strongly.

The Imperial Dictionary of the English Language; a complete Encyclopædic Lexicon, Literary, Scientific, and Technological. By JOHN OGILVIE, LL.D., Author of "The Comprehensive English Dictionary," "The Student's English Dictionary, &c. &c. New Edition, carefully Revised and greatly Augmented. Edited by CHARLES ANNANDALE, M.A. Illustrated by above three thousand engravings printed in the text. Vol. II. Depasture—Kythe. London: Blackie & Son. 1882.

The first volume of this splendid Dictionary was reviewed in the December CHURCHMAN, and was warmly recommended. With the second volume we are quite as well pleased. The work has been carried on throughout with unsparing pains, as well as with singular skill and good judgment. Of its erudition and ability there can be no question whatever. Under the word *Descent* we find quotations from Milton, Jortin, Tennyson, Hooker, and Shakspeare. *E.g.*, as to pedigree; to Clara Vere de Vere the poet says:—

"The grand old gardener and his wife
Smile at the claims of long *descent*."

As to issue:—

"If care of our *descent* perplex us most,
Which must be born to certain woe."

As to lowest place:—

"From the extremest upward of thy head,
To the *descent* and dust beneath thy feet."

The other illustrative quotations are very good. We have examined several of the botanical and zoological words, and we are thoroughly satisfied. We may quote a bit from the exposition of *Fee*. Milton says:—
"Litigious terms, fat contentions and flowing *fees*." Shakspeare says:—

"Take some remembrance of us as a tribute,
Not as a *fee*."

In the sense of wages (Scotch):—

"And for a merk o' mair *fee*,
Dinna stan' wi' him."—*Scotch Song*.

The Scotch words and phrases, we may here remark, are exceedingly well done. Under the word *heave*, appear quotations from Milton, Heywood, Thomson, and Shakspeare. ⁽¹⁾ to lift, raise:—

"Chained on the burning lake, nor ever hence
Had risen or *heaved* his head."

⁽²⁾ to puff up:—"The Scots, *heaved* up into a high hope of victory."

⁽³⁾ to cause to swell:—

"The glittering finny swarms
That *heave* our friths, and crowd upon our shores."

⁽⁴⁾ to raise from the breast:—

"The wretched animal *heaved* forth such groans;"

and so with other meanings. Again with *heave* (*v.i.*), to be thrown up, we find Gray's, "Where *heaves* the turf," and Pope's "The huge columns *heave* into the sky; to rise and fall," Byron's "The *heaving* plains of ocean," &c., while for "to pant, labour," &c., we have, with other quotations:—

"The Church of England had *heaved* at a Reformation ever since Wickliff's day."—ATTEBURY.

The derivation of the word *hell* is correctly given as from the Saxon *helan*, to hide, to cover in. It might have been added that in some parts of England to this day a form of the Saxon word is used for the cover of a book or of a house. Under the heading *Inexhaustible*, appear quotations from Macaulay and Dryden, while an engraving—with explanations—of the “inexhaustible bottle,” is given. The engravings, we may here remark, are numerous and excellent. While writing we watch a tame jackdaw, and observe in the Dictionary a good picture and description. View this work how we may, it deserves warmest praise.

The Clergyman's Legal Handbook. By the late J. M. DALE. Sixth Edition. Edited by CECIL M. DALE, of Lincoln's Inn, Barrister-at-law, and BERNARD DALE. Seeley, Jackson & Halliday.

About the sixth edition of a book a Reviewer need say little, especially, of course, when the book is well-known and generally valued. Scarcely a clergyman, probably, can be found who has not seen Mr. Dale's “Handbook:” of incumbents, the majority, no doubt, have studied it. The edition before us contains a good deal of new matter; recent Acts of Parliament are printed in the Appendix, and the Index is much improved. The book is printed in good clear type. A note in the Preface tells us that “any statements of opinion” in the book are “to be attributed to the late author, and not to the present editors.” We quote this note, because on page 103 we observe the statement that the black gown is illegal, or at least not authorized. The gown is “quite unauthorized, if preaching be a ‘ministration,’ as *doubtless would be held*, and its use should be discontinued (Prid. Chwdns. 425).” In this sentence the italics are our own. But the editors have added, in a foot-note, a quotation from Mr. Cripps' “Laws of the Church and Clergy,” as in favour of the legality of the black gown; and they state, correctly, that there has never been a decision either one way or the other. Without entering into the question, the opinion may be expressed that, except when the Holy Communion is to be administered, the gown and not the surplice is the proper vestment for the pulpit: and this, as we think, not merely as regards long custom but law.

The Gospel of Christ. By ANTHONY W. THOROLD, D.D., Lord Bishop of Rochester, Author of “The Presence of Christ.” Pp. 225. Wm. Isbister. 1882.

“This I pray,” wrote St. Paul, “that your love may abound yet more and more in knowledge and all judgment (*discernment, αἰσθησις*) that ye may approve things that are excellent.” And again: “Whatsoever things are true, whatsoever things are honest (*honourable, σεμνά*) whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report (*gracious, εὐφρημα*) if there be any virtue, and if there be any praise, think on these things.” Thus St. Paul laid down the lines of Christian culture—at least, its fundamental principles. A common word nowadays, and often much abused, *culture*, is a sound, suggestive term when rightly understood. It made its way to us from Germany through the influence of Goethe, and has been often applied to the educational “higher life,” *que l'on dit*; refinement, breadth of view, and so forth, resulting from a many-sided cultivation. An æsthetic author has lately told his readers that the problems of this nineteenth century must be faced with Greek serenity: and many writers in the periodical literature of the day so speak of culture as though it were in some sort inconsistent with really earnest, Scriptural piety. Especially to such “men of taste,” is Evangelicalism offensive. They censure it as something in which a full-orbed goodness is impossible;

staunch Evangelicals are supposed, almost from the nature of the case, to lack urbanity and refinement. Taking in view the practical problems of the day, as, *e.g.*, the improvement of the masses, one might inquire how far some of our cultured critics are likely to exercise an influence for good. But looking at the question broadly, one must meet with the most positive denial the insinuation that Evangelical Christianity is inconsistent with a high state of "culture." A man (or a woman) may have a good deal of "sweetness and light," whose conscience leads him to give £50 to missions rather than buy a chaste vase, and to read the Bible to two or three sick poor in a leisure hour, rather than seek amusement in æsthetic criticisms or improvement in the romances of Renan.

The cultured classes are those, we think, whom the Bishop of Rochester has chiefly in view in the addresses or sermon-essays before us. To readers of intelligence and refinement, at all events, his work may with hope be recommended. All devout and thoughtful persons, however, may read it with profit. We quote his lordship's preface:—

Gospel (says the Bishop), is a large word; and if it really is what it calls itself, it should be able to tell us not only how to escape penalties, but how to win righteousness; how to live, as well as how to die; what we may enjoy, as well as what we must surrender. Surely it is a morose religionism that fears knowledge, or distrusts science, or condemns music, or despises art. All these things have been, are, ought to be, and will be, used, and perhaps increasingly, as handmaids of the Church's ministry, and for the innocent delight of the intelligent. Only, they do not make Heaven, or reveal God.

We are bound, according to our opportunities, to make the best of ourselves, and to be complete. To suppose that faculties have been given us which we are not meant to employ, or tastes which it is unsuitable to cultivate, is to accuse our Maker of injustice and folly. The Gospel nowhere discourages our being complete; but it would have our perfection in due equipoise and order. Each man's own spirit ought to be a well-furnished kingdom, in which with a dignity, that will ever be in exact proportion to his self-culture, he will bear the burden of his own being, and lend a helping hand for his neighbour's.

There are six chapters in this book; Life, Grace, Forgiveness, Discipline, Sacrifice, Glory. The exposition, we need hardly say, is excellent; clear, simple, and full, with a winning fervour. It is eminently practical. The present is a time when true Christians need to watch and pray that their daily life may show the beauty of holiness. For the majority, *wide* shining is impossible; but *bright* shining is the privilege of every recipient of "the Gospel of Christ." As specially a treatise on Christian usefulness, suitable to the present day, we heartily recommend the honoured Bishop's book.

With the punctuation on some of these pages, we are not pleased; here and there too a sentence is jerky. We should add that the work is admirably printed.

The S. P. C. K. has published an attractive *Bible Picture Book*, one volume Old Testament, another volume New Testament; coloured pictures, with reading suitable for little children. These tasteful volumes are likely to be very useful.

A really interesting book is Lady ALICIA BLACKWOOD'S *Narrative of a Residence on the Bosphorus throughout the Crimean War*, illustrated. (Hatchard). At the close of the year 1854, Dr. Blackwood obtained a chaplaincy to the forces; in 1856, July, their Eastern sojourn ended. Lady Alicia made notes of such things as came under her personal observation, or occurred within her knowledge. These memorials lay undisturbed during many years; but last year, happily, they were brought

forth, revised, and published; they form a very readable and instructive volume. Anybody who reads the first chapter is sure to go on steadily to the end. The references to missionary work and to the help of prayer add to the value of the work.

Be Careful for Nothing, from "The Stanhope Magazine," is a charming address by Canon CLAYTON. We hope it may be published, and have a very large circulation; it is one of the very best things of the kind we have ever seen. Such teaching as this will win its way in many quarters where sound Evangelical principles are little appreciated. We cannot refrain from quoting a few words:—

For want of spiritual watchfulness, and through infirmity of the flesh, the peace of some Christians breaks down here. "Many Christians," says Mr. J. Newton, "who bore the loss of a child, or the loss of their property, with heroic Christian fortitude, are entirely vanquished," he says, "by the breaking of a dish, or by the blunder of a servant." Oh! The religion of the meek Jesus has done but little to ornament your souls, if it has done so little for your tempers. How great a proficient in the school of self-control was good Mr. Wilberforce! A friend once found him in the greatest agitation. He was looking for an important despatch, which he had mislaid, and for which one of the Royal family was then waiting. At this moment, as if to make it still more trying, a disturbance was heard in the nursery overhead. Now thought his friend, "Surely for once his temper will give way!" The idea had scarcely passed through his mind, before Mr. Wilberforce turned to him and said, "What a blessing it is to hear those dear children! Only think, what a relief among other hurries, to hear their voices, and to know that they are well." "Thou wilt keep him in perfect peace." "The peace of God shall keep—shall garrison—your hearts and minds."

In the *Contemporary Review* (Strahan & Co.), Canon Farrar writes on "The Revised Version and its Assailants." The Canon first replies to the articles in the *Quarterly Review*. He says that the Reviewer "has written in a style which refutes himself;" the Revisers, eminent scholars, are "wildly, arrogantly, and indiscriminately arraigned." His "diatribe" will rank "with the similar outcry of the scholarly but impracticable Hugh Broughton, in 1611" (CHURCHMAN, iv. p. 446). Canon Farrar says a good deal more; and he would say, no doubt, that he does well to be angry. Sir Edmund Beckett is much more gently criticized. The *Quarterly* "assailant" is Broughton, but Sir Edmund is Dr. Gell. Many of Canon Farrar's remarks on the changes in the R.V.—e.g. Matt. xv. 6, "Ye have made void the word of God because of your tradition" (CHURCHMAN, vol. iv., p. 256) are sound. He has no difficulty in replying to Sir Edmund, and he is justified in remarking that Sir Edmund sometimes criticizes the Inspired Writers rather than the Revisers of 1881.

Under the title of *A Companion for the Lord's Day*, "A Devonshire Clergyman" has published (Hatchards) some Meditations: on the Sabbath, Worship, Praise, the Scriptures, the Lord's Supper, &c.; suggestive, soothing, and spiritual.

We gladly invite attention to *Dean Close on the Sabbath* (Hatchards); letters which many of our readers have enjoyed in the *Record*. This pamphlet by Dr. CLOSE may do good service.

The third volume of the capital series "Talks with the People; by Men of Mark," is H.R.H. Prince Leopold. (*Home Words* Publishing Office.)

We have received from Messrs. Marcus Ward & Co. (67, Chandos

Street, W.C.) a handsome packet of their Easter Cards. We are much pleased with the cards; they are bright and beautiful. Some of the flowers are specially well done. On the back of each card is an appropriate scripture or verse.

Messrs. Hatchard have sent us several volumes by Bishop OXENDEN. Our notice, for lack of time, must appear in the May number.

Winsome Christianity, by the Rev. RICHARD GLOVER, M.A. (T. Nelson and Sons), will be read by many with much interest. The Vicar of St. Luke's, West Holloway, has a persuasive pen, and his first object in writing this book, his preface says, was to urge his fellow Christians to make their religion more attractive to those all round them. In treating of Christian Manliness, he quotes the remark of that blunt old truth-speaker, Robinson, predecessor of Robert Hall, at Cambridge, as to "godly boobies," and he says that, in our day, more mental robustness is needed. Mr. Glover's second object was to show to those who admire not "the beauty of holiness," how lovely and engaging a thing the religion of Christ is.

We gladly repeat a word of praise in regard to Miss GIBERNE'S tale, *Sweetbriar* (Seeley & Co.). A lady friend tells us it ought to have been more warmly recommended in THE CHURCHMAN, and we readily take the hint to say that *Sweetbriar* is a worthy companion of "The Rector's Home," and other religious stories by the same gifted author.

The Voice of Time, by Mr. J. STROUD (Cassell), has reached a thirty-seventh thousand. The little book—cheap and tastefully got up—contains a meditation for each hour of the day, simple, earnest, and scriptural.



THE MONTH.

AN attempt upon the life of the Queen by a crazed creature, named Maclean, was made on the 2nd, at Windsor, when her Majesty with Princess Beatrice, in a close carriage, was leaving the railway station. Providentially, no one was hurt by the shot from the revolver, and her Majesty has in nowise suffered. A most gratifying burst of loyalty from her subjects, at home and abroad, was called forth, and the goodwill of foreign nations was displayed in most hearty congratulations. In almost every place of worship in Great Britain, and largely in Ireland, certainly in the Protestant churches and chapels, a special offering of thankfulness for her Majesty's deliverance was made on the following Sunday.

Before leaving England for a month's stay at Mentone, the Queen sent to the Home Secretary the following letter,¹ published in the *Gazette* of the 14th:—

¹ *Church Bells* says:—"The queenliness of Her Majesty has been demonstrated on many occasions when exceptional circumstances have