

Turkish Missions Aid Society, and otherwise. Is it too much to ask that when the aid of their own Church is invoked, and there is a fair prospect of reforming the most ancient and venerable of the churches of the East, the response should be prompt?

The sum of £1,000 a-year would meet all demands. The case comes under the purview of no existing society. There is no time to be lost, for the harvest is fully ripe.

H. B. TRISTRAM.

Short Notices.

The Pulpit Commentary.—Deuteronomy. Exposition, by the Rev. W. L. ALEXANDER, D.D., Editor of Kitto's "Biblical Cyclopædia;" Homiletics, by the Rev. C. CLEMANCE, B.A., D.D.: Homilies by various Authors. Pp. 580. Kegan Paul, Trench & Co. 1882.

IN reviewing several volumes of "The Pulpit Commentary," edited by Canon Spence, and the Rev. Joseph Exell, we have readily done justice to the work, as almost unique; admirably planned, and carried on with ability, reverent care, and good judgment. The volume now before us merits hearty praise. The Introduction by Dr. Alexander is exceedingly good; and of the exposition, homiletics, and homilies, so far as we have examined, we can write with confidence. Here and there, in the exposition, occur some specially choice paragraphs; but the whole is clear, forcible, and fresh. The book is a big one; in some respects, perhaps, too big; but from many teachers, at all events, there will be no complaint on this score. Full and suggestive, it is a valuable Commentary. The printing, on good paper, is excellent.

In his Introduction, Dr. Alexander replies to Dr. Robertson Smith. We quote a specimen passage of his able argument:—

The aspect and attitude of the writer, both retrospective and prospective, are those of one in the position of Moses at the time immediately before the entrance of the Israelites into Canaan. . . . These allusions are so numerous and precise that it may with justice be said, "If Deuteronomy is not the work of Moses, there is here the most exquisite of literary frauds, and that in an age which had not as yet acquired the art of transporting itself into foreign individualities and situations" (Hengstenberg).

The passage just quoted suggests a weighty consideration in favour of the Mosaic authorship of this book. If the book is not by him, if it is the production of a later age, it must be regarded as a forgery. For beyond all question, the book not only contains discourses alleged to have been uttered by Moses, but also claims to have been written by him (cf. ch. i. 1; xxix. 1; xxxi. 1, 9—11, 24). Are we, then, to pronounce this book a forgery? If so, the book cannot be regarded as one of the *ιερα γραμματα*, the sacred writings—as really belonging to the *γραφη θεοπνευστος*, as being a book given by Divine inspiration. For the religious consciousness recoils from the thought that God would either originate or sanction a deliberate untruth. We may admire the genius of the man who could produce so consummately skilful a fiction; but we can never believe that it was by Divine direction and with help from above that he composed it, or that it was sent forth with the authorization of him "all whose words are true." Nor is it easy to conceive how what must have been known to be a fraud could have found acceptance and been reckoned among

the sacred writings of the Jews. It has, indeed, been pleaded that there was no fraud in the case; that, as all knew that the book was not written by Moses, none were deceived by the ascription of it to him, any more than those who heard Herodotus read his history at the Olympic games were deceived by the ascriptions to his heroes of the speeches which he had himself composed. But on this supposition, how are we to account for the author of the book ascribing it to Moses at all? Herodotus made speeches for his characters, and inserted them in his history, merely to give completeness to his story and as a display of literary skill. But no such motive could have induced the author of Deuteronomy, supposing him to be some prophet or scribe of a later age, to have ascribed his work as a whole to Moses. He could do this only in the hope of thereby investing it with greater authority, and procuring for it a more ready acceptance and deferential regard. But for this it was essential that the book should be *believed* to be by Moses; the moment it was known not to be by him, the author's design would be wholly frustrated. The author must, therefore, have *intended* it to be accepted as really the work of Moses; and if it was not so accepted, it must have been repudiated as a too manifest forgery to be endured. Its acceptance by the Jews and its place in the canon is thus utterly unaccountable on the supposition that it is the production of a writer of an age later than that of Moses.

The Abbey Church of Bangor. By the Rev. CHARLES SCOTT, M.A., Incumbent of St. Paul's, Belfast. Pp. 45. Belfast: Baird, 10, Arthur Street.

Bangor, the Bangor of Mr. Scott's interesting pamphlet, which we gladly recommend, is the pleasant watering-place on the shores of Belfast Lough. It was called Bangor Mor, or the Great, to distinguish it from Bangor in Wales; and it has a claim on every student of Irish history. (The word Bangor, which in other parts of Ireland takes the form Banagher, means rocky or pointed rocks.) About eighty-four years after the landing of St. Patrick, St. Comgall, who was the founder of Bangor, Mr. Scott tells his readers, was born at the place now called Magheramourne, on the shores of Larne Lough. This district produced two of the most eminent Irish saints of that century; for Ciaran, the founder of Clonmacnoise, though born in Meath, was sprung from the tribe Latharna, a word still preserved in the name Larne. Comgall studied at Clonard, Glasnevin, and Clonenagh, then celebrated schools. The learned author proceeds:—

At Clonmacnoise or, more probably, at Connor, he was ordained priest by Bishop Lugidius, for the Church of St. Patrick did not believe in the parity of ministers, but, with the whole Primitive Church, recognized the distinction of the ministry into three ranks, bishops, priests, and deacons. Like many other earnest and ardent Christians of his time, he desired to go over as a missionary to Britain, and it was only after a good deal of persuasion that he remained at home. After teaching for some seven years in Ulster, he settled in the year 558 at the place then, as now, known as Bangor. He built a church and established a monastery, that is, a Christian settlement, comprising not merely a church but a college and schools, a mill, and everything else that was needed for the support of the community. In fact, an Irish monastery was just like a modern missionary station in Africa or North America. Ireland at that time was divided into numerous tribes, continually at war. Each great church, with the people, men, women, and children, that gathered around it, formed thus a tribe, too, under the charge of the principal minister; he was called their chief, and they were called his people. Comgall's settlement grew from year to year, until, it is said 3,000 souls were under his care. He framed rules for the guidance of his community. Its fame spread far and wide. We find that Cormac, King of South Leinster, came to Bangor, joined the community, and there died.

Of Columbanus, Mr. Scott says:—

Columbanus was a very remarkable man, and like his namesake Columbkille, hardly ever out of hot water. He rebuked sin wherever he found it, and nearly suffered the fate of John the Baptist for a somewhat similar cause, from a weak king and an infuriated queen. He wrote most boldly to the then Pope, Leo the Great, and wound up with this remarkable statement—"Error can lay claim to antiquity, but the truth which condemns it is always of higher antiquity still." To Pope Boniface he wrote as strongly—"For we are disciples of St. Peter and St. Paul, and of all the disciples who wrote by the Holy Ghost, the divine Canon, thorough Irishmen are we, inhabitants of the very ends of the earth, but, however, men that receive nothing beyond the teaching of the Evangelists and Apostles." Such was the teaching received in old Bangor long ago. These missionaries from Bangor carried with them the institutions of Bangor and the *Cursus Scottorum*, or Irish order of Divine Service.

Comgall, was an intimate friend of another great Ulsterman, Columbkille, the founder of Iona. He visited him at Iona, and travelled with him through Scotland.

Popular Commentary. Vol. III. Edited by P. SCHAFF, D.D. *Commentary on the Epistles of St. Paul.* With Illustrations. Pp. 628. Edinburgh: T. & T. Clark. 1882.

The second volume of this Illustrated "Popular" Commentary, edited by Professor Schaff, was reviewed in the *CHURCHMAN* nearly two years ago. The first volume had been noticed in these columns a little while before. We were able to commend the work as an admirable addition to our store of sound and interesting commentaries; on general grounds, we thought this illustrated Popular Commentary would stand a comparison with its predecessors and contemporaries, and it merited praise on account of its own peculiar features. The volume before us we can also warmly recommend. As regards illustrations, we may remark, the first volume surpasses the second and the third. But the three volumes, as a whole, form a valuable work, and the concluding volume, which Messrs. Clark announce as to be published at an early date, will be worthy, no doubt, of ranking with its fellows. The type, printing, and general "get-up" of the work deserve special mention. The demand for such volumes as these is a cheering sign of the times. Of critical Commentaries for scholars and theologians, English and translated German, we have now enough; of expository and illustrative Commentaries for the use of intelligent and thoughtful students, who know no other tongue but English, Commentaries up to date, as regards both controversies and discoveries, the store is not too large. The present work of the eminent Edinburgh publishers will have, we trust, the large circulation which it deserves.

The Epistles to the Romans, Galatians, Ephesians, and Colossians, are the work of the Editor, Dr. Philip Schaff, and Dr. M. Riddle; Professor Lumby undertook Philippians and Philemon; Dr. Oswald Dykes, Dr. Marcus Dods, Principal David Brown, and Dean Plumptre, are the other commentators.

In the exposition of the Epistle to the Romans we had marked several passages for notice; but we have no room. In the Introduction to the Epistle to the Philippians, Professor Lumby discusses briefly, but with sufficient fulness, the organization of the earliest Christian Churches. "We can see," he says, "that the two titles, 'bishop' and 'presbyter,' were for some considerable time employed as interchangeable."

In the exposition of the Epistles to Timothy, Dean Plumptre refers, of

course, to the same question. He says that the position which Timothy occupied was that "in modern phrase, of a vicar-apostolic," exercising an authority over bishop-presbyters, and deacons. He had to sit in judgment over men who were older than himself (1 Tim. v. 1, 19, 20); to appoint the bishop-elders and deacons of the church (1 Tim. iii. 1-13); to regulate its almsgiving and the support of its widows, as a sisterhood partly maintained by the church and partly working for its support (1 Tim. vi. 9, 10). In regard to "widows," 1st Ep. v. 3-13, the Dean writes that these women, like those of Acts vi. 1, ix. 39, were dependent on the alms of the church, not necessarily deaconesses or engaged in active labours.

The Temple. Sacred Poems and Private Ejaculations. By Mr. GEORGE HERBERT. First Edition. 1633. Fac-simile Reprint. Third Edition, With Introductory Essay. By J. HENRY SHORTHOUSE, Author of "John Inglesant." London: T. Fisher Unwin, 17, Holborn Viaduct. 1882.

This is a very interesting volume; in its way a *gem*. Prepared from the copy in the British Museum, this edition of "The Temple," says a prefatory note, is "wholly a *typographical* reproduction, and for this purpose many special punches have been cut and ornaments engraved. The volume is as close an imitation as possible of the original in size, in binding, and in the colour and texture of the paper." An introductory essay by the author of that remarkable novel "John Inglesant" deserves, in a literary point of view, unstinted praise. Upon his opinion of George Herbert's position, and influence, on another opportunity we may make some criticisms. At present we remark that in his opening sentences Mr. Shorthouse twice writes "altar," a term which he cannot find in the Prayer Book.

The Faiths of the World. A Concise History of the great Religious Systems of the World. Pp. 430. William Blackwood & Sons. 1882.

This volume contains twelve lectures, delivered in St. Giles' Cathedral, Edinburgh, and in the Cathedral, Glasgow, last winter, by leading clergymen of the Church of Scotland; Principal Caird, Dr. Matheson, Professor Milligan, Dr. Burns, Professor Flint, and others. That these lectures are able, interesting, with much that is new and with a good deal that is old, yet newly set and suggestive, we need scarcely remark. With every lecture, considering both what is said in it and what is left unsaid, we cannot say we are satisfied.

Voices from Patmos. By Rev. WILLIAM BURNETT, M.A., Author of "Sidelights of the Bible." Pp. 134. S. W. Partridge & Co.

Simple, faithful, and affectionate expositions of the benedictions to the Seven Churches: a little book we can heartily commend.

A Manual for the Social Science Congress. By J. L. CLIFFORD-SMITH, Secretary of the Association. Office of the Association, 1, Adam Street, Adelphi, W.C.

In commemorating the twenty-fifth anniversary of the foundation of the Association for the Promotion of Social Science it has been thought well to issue a narrative of past labours and present results. This Manual, cleverly compiled, is a readable little book, with a good deal of useful and interesting information. We quote a specimen paragraph:—

CANAL AND RIVER POPULATION.¹—The subject of the social and sanitary condition of the canal and river population was considered by the Health Com-

¹ *Transactions*, 1876, p. 614; 1877, p. xxxvi.; 1880, p. 622; 1881, p. xxxviii. *Sessional Proceedings*, vol. x. pp. 21, 312; vol. xiv. p. 143.

mittee and by the Council in 1877, when representations were made to the Home Secretary urging the necessity of early legislation with a view to the prevention of overcrowding, the spread of infectious diseases, the evasion of the Acts for the registration of births and deaths, and vaccination, the neglect of education, and the deterioration of morality. The Canal Boats Act of 1877, warmly and mainly promoted by Mr. George Smith, of Coalville, was passed shortly afterwards. In 1880 the Health Committee instituted an inquiry into the working and operation of this Act, issuing to all the authorities charged with its administration a series of questions as to the number of boats registered, the system of inspection adopted, &c. The replies received were afterwards presented in a tabular statement which gave interesting and valuable information as to the working of the Act, and practical suggestions for its amendment.

With the Prophets Joel, Amos, and Jonah. Church and Home Lessons from three Minor Prophets. By ALFRED CLAYTON THISELTON, Minister of the Episcopal Chapel, Upper Bagot Street, Dublin. Pp. 318. Nisbet. Dublin: Sealy, Bryers, and Walker, Middle Abbey Street. 1882.

A good book. The author is known to some of our readers, no doubt, as the Honorary Secretary for Ireland of the Colonial and Continental Church Society; his "Church and Home Lessons from Hosea" we had the pleasure of reviewing at the time of its publication.

The Great Roman Eclipse; with the visions of the Locusts and Horsemen. An Exposition of the 8th and 9th Chapters of the Apocalypse. By the Author of "The Little Horn of the East." Pp. 400. Elliot Stock. 1882.

This book will be read with interest by many students of prophecy who cannot concur with the Author's conclusions. We may give an examination of it, hereafter, in connection with other good prophetic works, but at present we simply remark that while the author accepts the general English interpretation of the first four trumpets, he differs from it in some particulars, and especially in regard to the *eclipse* (not *extinction*) of the Roman Sun. The book is well printed on good paper.

The Church Missionary Society *Report* for 1882 (C. M. S., Salisbury Square), contains many valuable and interesting passages, on which, had we space, we should gladly comment. The encouraging Report of the Palestine Mission—*e.g.*, by Canon Tristram and Mr. Bickersteth, is particularly inviting. Our affection for this noble Society grows stronger year by year; and we are thankful to note how its excellent publications are edited, with good judgment, literary ability, and reverent care.

"It is evident that we want additional work of all kinds both in our town and large rural parishes, mission chapels, open-air preaching, services suited to untrained tastes, and a larger army of workers from every class, as lay-readers and district visitors. *It is difficult to see how by any other mode than the extension of the ministry by an unpaid diaconate the present spiritual destitution of the country can be completely met.*" We quote these sentences from the Church Pastoral Aid Society's *Report* for 1882. (C. P. A., Temple Chambers, Falcon Court, 32, Fleet Street.) This 47th Report of a most important Society deserves to be read, and lent, and recommended, more—a good deal more—than as we fancy at present is the case. The sentence which we have put in italics, has an especial interest just now. No "party" feeling, happily, has been felt, as yet,

among the advocates of a change as regards the Diaconate. The movement is growing stronger, slowly, but surely. For ourselves—the remark may be excused—we rate the question as among “Church Reforms” of the highest importance; and in the pages of *THE CHURCHMAN*, from the first, this reform has been urged. Representative men, High, Broad, and Evangelical, plead in its favour; but, as we think, the traditions and the principles of Evangelicals should make them prompt in coming to the front.

Of *The Revolt of Man*, a clever work of fiction (Blackwood & Sons) a new edition has appeared. Mr. BESANT’s plot is that in the order of things which certain irreligious *doctrinaires* have seemed to wish for, women were masters; but the men revolted, and the monstrous woman-rule, with Socialistic ideas of marriage, was swept away.

We received in due course from Messrs. T. & T. Clark, the first issue of their Foreign Theological Library for 1882. *Dorner’s System of Christian Doctrine*, Vols. III. and IV. These volumes should have been noticed in an earlier number. For those students who know how to use it Dorner’s work is of high value.

Messrs. Silver, the well-known outfitters, have published several colonial handbooks. The volume before us, *Handbook for Australia and New Zealand* (S. W. Silver & Co., Sun Court, 67, Cornhill), a third edition, seems an exceedingly good one; complete, clear, and correct; a *handy* book, besides, not too big. The Map shows the latest discoveries.

We have received some pleasing packets of new floral Cards from Messrs. Campbell and Tudhope (45, St. Paul’s Churchyard), cheap and good, suitable for Sunday Schools. It seems early for the Christmas and New Year’s Cards; but it is well to be in time.

The Preacher’s Analyst, a monthly Homiletical Magazine, edited by the Rev. J. S. BIRD, B.A. (Elliot Stock) is a good fourpenny-worth; after the fashion of the *Clergyman’s Magazine*, it contains original articles and sermon notes, original and selected. Its tone is all that we could wish.

In the *Foreign Church Chronicle* (Rivingtons), an interesting number, appears a review of Dr. Littledale’s *Plain Reasons*. The *Chronicle* therein says:—“One thing is very striking in the work—that instead of being, as so many former works on Roman controversy were, an attack, it is really a defensive work. It does not aim at proving the Church of England to be a true living branch of the Catholic Church, and the Church of Rome to be a withered branch, and to show how far she has fallen from the faith, so much as to plead that there is no sufficient reason to leave the one for the other. Its attacks seem as the desperate sallies of men from a beleaguered fortress, rather than the confident assault of a victorious army.”

THE MONTH.

THE interest of the war in Egypt speedily shifted from Alexandria to Ismailia on the Suez Canal, Kassassin on the Freshwater Canal, and the earthworks at Tel-el-Kebir. Sir Garnet Wolseley has proved a prudent commander, with qualities of the highest order of generalship. The war is over. Loyal subjects throughout the British Empire have abundant