

The natural history paragraphs of "The Land and the Book" are full of interest, as are also the historical-parallel allusions. In a Missionary sense, of course, this work has a peculiar value. The veteran traveller will be listened to with regard and respect; and his polished and pleasing literary labours are in themselves a testimony of no small weight. We tender our own sincere and grateful thanks.

Dr. Thomson's previous volume, "Southern Palestine," was warmly commended in THE CHURCHMAN when it appeared, and was also reviewed by the Dean of Chester in one of his Essays on the Holy Land in these columns. Of the illustrations in this charming work we can hardly speak too highly. The maps are very good. There are two indices. We have much pleasure in recommending this very attractive gift-book.

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## Short Notices.

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*The History of Preaching.* With two chapters on the Matter and the Manner of Preaching. From the manuscript of the late Rev. THOS. GRINFIELD, M.A. With a Preface by ROBERT EDEN, M.A. (late Fellow of Corpus Christi College, Oxford), Hon. Canon of Norwich, and Vicar of Wymondham. Pp. 90. Griffith & Farran.

BY an inadvertence, which we regret, this little book, which we read with pleasure when it was issued about two years ago, has been laid aside. Thomas Grinfield, who died at Clifton in 1870, was an accomplished scholar who loved to preach the truth of the Gospel; the deep conviction of that truth "which dwelt first in his father and mother," says Canon Eden, "lay at the foundation of his elevated religious character and equally high excellence as a writer of sermons."

Canon Eden has done well in publishing Mr. Grinfield's essay on preaching, and his excellent preface adds much to the interest of the book. He points out that if a preacher is so indolent (so averse from taking trouble, οὐτως ἀταλαίπωρος) as to leave matters to the last moment, and then pick up something at hand, some sermon skeleton, or "notes" (which oftentimes nobody but the man who wrote them can use), the rough and ready "impromptu" adventure—the sermon which "will do," is not likely to either interest or edify the unfortunate congregation.

Mr. Grinfield's keynote remark is sound: the essence of all good composition, or discourse, is *Unity in the midst of Variety*. Without unity, he says, there will be no strong effect at last:

Denique sit quod vis, simplex duntaxat et unum.

Without variety there will be no strong interest all along. You may have infinite variety in the details, yet absolute unity in the leading design. How richly in the Apostle Paul, you observe, appears this combination of great versatility of address with the utmost simplicity of intention! "Many preachers, however, content themselves with an extremely narrow range of subjects, and are pretty sure to be found ringing changes on two or three doctrines, justly their favourites, as the whole sum of the discourse, to the exclusion of all interesting and instructive variety." He proceeds:

The immense comprehension and grandeur and opulence of revealed religion perishes or declines in their hands. The riches of the household are forgotten,

and an artificial scarcity created, while minds of a vigorous and excursive character groan under the confinement, and are dejected or disgusted by the poverty of the entertainment. But let it be well remembered that we "are not straitened in" our materials, but in ourselves. "All things are ready;" only let us be ready also. "All fulness is" there; only let our "mouth be opened, and our heart enlarged" to receive it. . . . The mind of man, too, not less than the model of Scripture, craves variety of entertainment. Attention is to be strongly arrested, and continually detained, only by variety: without it we grow languid and averse. In this sense the preacher should spread his sail to "every wind of doctrine;" he should court and indulge variety to the utmost extent compatible with that all-important, all-pervading "unity" of design to be mentioned hereafter. He plays upon an instrument of ten thousand strings, and, instead of harping upon two or three favourite chords with a tiresome sameness, he should aim to pass from one to another, and to give to each its different tones and powers, with a masterlike and delightful versatility. . . . Let him intermix an Old Testament "text," or topic, with a New Testament; or illustrate the bearing of one on the other; or dwell on a fine prophecy in the morning, and an edifying psalm in the evening; or seize upon some passing occasion of the day, with art and discretion; or come down to the common cases and relations of busy life, after having treated of some high spirituality, walking on the plain ground after having been rapt into the heavens. A perpetual series of variegated subjects might thus be sustained, without the slightest departure from Scripture as a model: and in keeping close to the good old ways, and not turning aside either to the right hand or the left, new scenery, or new objects, or the same under new aspects, might be displayed in endless succession. Was not such the example of Him Who "spake as never man spake"?

*Religions of the Ancient World.* By GEORGE RAWLINSON, M.A. Pp. 276. The Religious Tract Society.

This work, as might be expected, is carefully written and sufficiently complete. The religions of which the learned Professor treats are those of Egypt, Assyria and Babylonia, Persia, India, Phœnicia, Etruria, Greece, and Rome. Naturally, perhaps inevitably, much that is advanced, a going over oft-trodden ground, has no special interest. The chapter on the Iranians, bringing out the principle of Dualism, has a good deal that is fresh, and all the details are very well put. Together with Canon Rawlinson's second chapter may be read Dr. Cunningham Geikie's article on the Accadian religious system in *THE CHURCHMAN* of February, 1880.

*Short and Simple Readings on St. Matthew's Gospel.* By G. H. A. RYVES. Pp. 184. Stock. 1883.

The title well describes this book. Ten or twelve verses are printed at the head of each chapter; then follows a "short and simple" *reading*. Mainly, the exposition is meditational, like the expository portions of Mr. Purton's book, "Trust in Trial." These readings, however, are not intended for seasons of affliction, but for family worship, or the closet, like Mr. Bourdillon's and Bishop Ryle's. There is about them a sweet tone of lowly-mindedness; the piety is thoroughly practical.

*The Christian Ministry and its Functions.* Being chiefly extracts from the Rev. C. Bridges' "Christian Ministry." By the Rev. CHARLES CLAYTON, M.A. Pp. 156. Seeley & Co. 1883.

Most heartily do we recommend this little book, especially as an aid to students for Holy Orders and a gift-book for our younger clerical brethren. The work of that shrewd, sound, and saintly man, Charles

Bridges (with whom, for a season, more than twenty years ago, we were privileged to take counsel on these subjects) is now, we hear with regret, out of print, and is not likely to be republished. Under these circumstances Canon Clayton, who by his experience as Examining Chaplain, and in other ways, is eminently well qualified for such a task, undertook the publication of Mr. Bridges' work, several of the chapters being shortened, and some omitted, while only a few footnotes have been kept. Instead of 540 pages, therefore, we have now only 106. Inasmuch, however, as in the more quiet days, when Mr. Bridges wrote his treatise, it was not necessary to lay special stress upon the Evangelical and Protestant character of our Church, Canon Clayton has thought well to add his paper (recommended in *THE CHURCHMAN* of June, 1882) on Evangelical Protestantism, clear, full, and forcible; he has also added an Islington Meeting paper, "The Christian Minister's Strength," and a Church Association Conference paper—Southport, 1879—"Our Lord a Pattern to the Christian Minister." In an Appendix there are 13 pages of Questions and Answers.

*An Argument for the Divinity of Jesus Christ.* Translated from "Le Christianisme et les Temps présents," of the Abbé BOUGAUD. By C. L. CURRIE. John Murray.

This little volume somehow escaped our notice last autumn. We have read it with interest, and can recommend it for those to whom such works may be useful. The Abbé Bougaud—to take one point—quotes Rousseau. Do you say the Apostles invented the character of Christ—His life, death, scheme, character? "The inventor would be more wonderful than the hero." But other critics say, with justice, "The inventor is an impossibility!" Every reader of Pascal's "Pensées" remembers the remark that the death of Stephen is represented by Luke as more full of strength than that of Jesus Christ; the Evangelists knew how to describe a courageous death. They believed Jesus Christ to be God; why did they describe Him as so weak? No man could have invented such a man as the God-man Christ Jesus, who died an atoning death. "Suppose," said Parker, "that Plato and Newton never lived—that their story is a lie: but who did their works and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus."

*Simplicity in Preaching.* A few short hints on a great subject. By JOHN CHARLES RYLE, D.D., Lord Bishop of Liverpool. Pp. 48. W. Hunt & Co.

This is a capital little book. Every passage has something good; and one is only sorry it is so short. The subject is of the highest importance. To take a leading thought: Avoid hard words. Some twenty-five years ago we learned our first lesson about hard words, when speaking to a dying ploughboy; we found out that he did not know the meaning of the word *anxious*. The most telling words, as a rule, are very short words; but even short words, if they belong not to "market English," are not spoken at the fireside, may puzzle common folk. Again: Avoid long sentences. In extempore sermons the preacher must beware of rambling; the in and out and round about style, with involved sentences, is tedious in the extreme. But in writing sermons it is well to avoid long sentences. A congregation of even fairly educated people are more likely to profit from sentences which are not broken up with semicolons, colons, and so forth. For the agricultural class and the lowest middle class, the shorter the sentences the better. In addressing them, it is well now and then to have questions: "He did; *why* did he?" "Is it so? Yes; it is." The saying, "Mr. — goes over it and over it again" does not necessarily

imply useless, tedious repetition. Again: Simplicity is by no means inconsistent with suggestiveness. An extempore preacher, who has really the gift for preaching "without book" (we heard of an excellent man who muddled along for years until some members of his congregation begged him to make a change), may use simple language all through his sermon; plain words, ringing sentences; yet he may be very suggestive. The divisions, announced or understood, following on one after another with ease, not artificial or forced; the leading thought, like the strain in one of Mendelssohn's "Songs without Words," giving force and beauty to the whole; never obtrusive, but never lost; the antithetical proverbial saying, the homely illustration, the brief pointed exposition: these notes of a lucid yet full discourse attract interest, make impression, and stimulate inquiry. A vast number of sermons preached in the Church of England, we fear, are not listened to with attention. The people don't know at what the preacher is aiming—"what he *is at*." When they have left the church they cannot remember anything. What was the thread of thought? There was none. Forty-five minutes long, we remember one sermon in a watering-place; the curate, evidently in earnest, was preaching on not loving the world; but what he meant to recommend or to censure it was impossible to discover. There was no *point*. It was insipid. A loud voice and an animated manner will not make up for thought: *freshness* is a good test. To hear the same sayings time after time without a particle of novelty, is for many, perhaps, not what good George Herbert quaintly hinted, an aid to patience. A simple style, as we have said, may be very suggestive. And this leads to the root of the matter; there must be pains in preparation. We have not yet, in heartily recommending Bishop Ryle's book, made any quotation from it, because we hope many of our clerical readers and lay preachers will procure it; but in regard to this matter—useful reading and application—we may quote from one who is a master of English the following bit of advice:

You will never attain simplicity in preaching without plenty of trouble. Pains and trouble, I say emphatically, pains and trouble. When Turner, the great painter, was asked by some one how it was he mixed his colours so well, and what it was that made them so different from those of other artists: "Mix them? mix them? why, with brains, sir!" I entreat my younger brethren to remember this. I beg them to make time for their composition of sermons, to take trouble, and exercise their brains by reading.

"*Cambridge Bible for Schools and Colleges.*" *Epistle to the Hebrews.*  
With Notes and Introduction, by the Rev. F. W. FARRAR, D.D.  
Cambridge University Press, 17, Paternoster Row. 1883.

The present volume of the Dean of Peterborough's useful series will probably be regarded by many Teachers in "Schools and Colleges" as one of the very best. It is undoubtedly a strong book, full, and interesting; just what might be expected from one whose picturesque style, keen insight, and rich scholarship are admitted on all hands. Here and there, of course, peep out Canon Farrar's peculiarities; and who the theological critic is must not be forgotten. Of 196 pages, the Introduction occupies 50, and the Canon's aim in discussing the style, date, theology, etc., of the Epistle is to establish that Apollos wrote it. Either Apollos wrote the Epistle, says Dr. Farrar, or it is the work of some author who is to us entirely unknown. With this conclusion we are inclined to agree.

*The Foundations of Morality.* Discourses on the Ten Commandments, with special reference to their origin and authority. By the Rev. STANLEY LEATHES, D.D. Pp. 240. Hodder & Stoughton.

In these discourses, says Professor Leathes, I have tried to estimate

the kind of natural and inherent testimony that is borne by the Mosaic Decalogue to its own authority and origin. Again : The question Why is right right ? says the Professor, is one which points us to the very foundation of morals. In the revelation, " I am the LORD . . ." we are told why right is right. Take away the personal authority of the law, and instead of a *law* you have a creation of your mind, and it is under your control. Take away the revelation, and there is no other standard of right than that which seems, at the moment, expedient, useful, advantageous ; and this varies as the occasion varies. Destroy the reality of Revelation, and you sap the foundation of Morality.

The characteristics of Dr. Leathes's writings—vigorous, fresh, and soundly " liberal"—are well known ; and in recommending the present able work—one upon a subject just now specially important—little need here be said. What we have read we have read with interest and satisfaction ; it recalls that excellent book, " The Christian Creed." From the last chapter, an exposition of Rom. x. 4—*Christ is the end of the law for righteousness to every one that believeth*—we may quote one passage :

The Apostle does not conceal the fact—neither must we conceal it—that Christ is the end of the law to every one that believeth, *but to no one else*. He does not, indeed, express this, but it is clearly implied, because it is *for righteousness* that He is the end of the law. That is, Christ is the complete satisfaction of all that the law seeks after in the heart and nature of him who longs for righteousness and who is continually baffled in the search for it by the discovery of the continually increasing demands of the law. There is no end to these demands, looked at in their naked simplicity and severity ; but Christ has put an end to them, for He is the end of the law. He has satisfied the otherwise insatiable. The righteousness of God's testimonies is everlasting, and He is their everlasting righteousness. But that He is and can be this to him only that believeth is patent from the fact that if Christ is not the end of the law there is and can be no other end to it. The law is unsatisfied and insatiable ; it is infinite in its demands and everlasting in its enforcement of them, and those only can delude themselves into the belief that they have fulfilled, or can fulfil, the law who are totally ignorant of its nature and its claims. To make good this position to those who are so is perhaps a hopeless matter. We are thankful to remember that it is enough continually to proclaim and enforce the truth. Then *we* are no longer responsible for its effect. God will take care of His own word, and will see that it does not return unto Him void. Therefore it is our duty to declare and declare again, as though it had never been declared before, that Christ is the end of the law for righteousness to every one that believeth. The mere statement of that fact is certain, in God's good time, to make its own way and produce its own results, and these we are content to leave with Him.

What, then, is the bearing of this fact upon the origin and authority of the moral law, and what light does it throw upon the relation between religion and morality ? Surely it contains in itself the key of the whole position, the very solution of the problem, for if there is any one doctrine of the Gospel which may challenge to itself an indisputably divine origin, it is surely the doctrine of FAITH.

*Manual of the Lord's Supper, or Holy Communion.* By R. P. BLAKENEY, D.D., Rector of Bridlington. The Church Association, 14, Buckingham Street, Strand, W.C. ; John F. Shaw and Co., 48, Paternoster Row.

This Manual of forty-eight pages, clear and full, is the most valuable publication of the kind, so far as we know. From the pen of such a

master as Dr. Blakeney the Church might expect a Manual of real research—trustworthy, lucid, not diffuse; in short, suitable in every way for students; and unprejudiced Churchmen, we think, as a rule, will admit that the present pamphlet has not disappointed their expectations. The learned and laborious Canon, on whose ability and sound judgment that great lawyer Dr. Stephens had much reliance, gives in short compass the results of recent investigations. His authorities are standard ones; and we have, besides, the pith of recent decisions. Not only for theological students, but for truth-seeking laymen of fair education, this publication has a real value.

*Disestablishment and Disendowment by Instalment and Piecemeal.* A Charge, with Notes. By BENJAMIN HARRISON, M.A., Archdeacon of Maidstone. Rivingtons, 1883.

The Archdeacon of Maidstone has often done good service to the Church by publications such as the present. It is indeed of the utmost importance "that we should clearly understand and fully realize what is the question at issue in that great design of Disestablishment and Disendowment, which, however disguised, will assuredly be the one chief end in view—most dangerously then when it comes piecemeal and by instalments—in the many and various legislative propositions which we must expect to see, from year to year, in different shapes brought forward.<sup>1</sup> It is no question," continues the Archdeacon—

We must never forget, as it might have been two centuries ago, between antagonist religious systems, as between Episcopacy, Presbyterianism, and Independency. There is not any one form of belief, doctrine, or discipline, which would be chosen for national preference; and concurrent endowment has been openly and repeatedly forsworn. It is pure *Secularization* that is in view; a godless State, godless education, godless policy and law; confiscation of that which was in past ages given to God; the Cross to be wrenched from its place surmounting the Crown; and the Bible to be taken out of the hand of the Sovereign, in whose hand the Holy Book is solemnly placed at the coronation of our kings. There must henceforth, if the principles of a popular philosophy are to be followed out to their "corollaries," be no prayer to consecrate the deliberations of a national legislature, no recognition of the being of a God, no fear of guiltiness in His sight in taking His name in vain, profaning an oath, and insulting His Gospel.

In the *Foreign Church Chronicle* (Rivingtons) appears, as usual, a good deal of interesting information. It is an ably edited periodical, judicious, and of a sound Church (Protestant) tone. A report of a Committee of the Norwich Diocesan Conference, on "Our Relations and Duties to Foreign Churches" (Archdeacon Groome, chairman) is well worth reading. The Report mentions with sympathy and respect—

Those Protestant Churchmen in Spain and Portugal who are desirous of organizing themselves after the model of the Anglican Communion under episcopal and synodical government, making use of a liturgy compiled so far as possible from ancient national sources.

The Waldenses, who probably are the representatives of the old Church of North Italy, and whose loss of episcopal government, which they may be induced to restore, is the direct result of the persecutions that they have undergone.

The Armenian Church, whose members are suffering dire oppression at the hands of their Mohammedan masters, and whose disintegration is zealously pur-

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<sup>1</sup> See Note A. (A very interesting note, we may observe. The quotations from evidence given by Liberationists before the Committee on the burial fees question show pretty clearly what Churchmen have to expect.)

sued by the proselytizing efforts both of Roman Catholic and American Dissenting Missionaries.

The *Foreign Church Chronicle*, in referring to M. Gambetta's funeral, gives the triumphant utterance of one who is now a Professor of the University of Oxford. In a Sunday morning lecture Mr. Harrison said:—

“For the first time in this century a great nation of Europe had buried a great citizen with the highest national honours, from which every vestige of priestly intervention was resolutely excluded. Gambetta was the first statesman of European rank formally to repudiate any kind of homage to any sort of Church. His religion was France; with the religion of Churches he refused the very semblance of adhesion. It might well be that in history he would be recorded, not only as the young lawyer who replaced the Empire by the Republic, but as the first statesman in Europe who refused to bow the knee in the Temple of Rimmon.”

“To bow the knee in the Temple of Rimmon.” This is how Mr. Frederic Harrison describes the recognition of Christianity; and Mr. Frederic Harrison is now a Professor at Oxford—elected as one of their own body into a College in which but a few years ago the Collect for Trinity Sunday was recited every day in the Chapel in addition to the Collect for the day.

*The Report of Proceedings at the Eleventh Annual Conference of the Surrey and North Kent Clerical and Lay Association* (Shaw and Sons). We are sorry that this very interesting report has by some inadvertence been mislaid. The Conference of this “Clerical and Lay” branch, of which Lord Midleton is president, was held at Blackheath, and several interesting speeches were made; while the papers read were above the average. Professor Lionel Beale, Canon Hoare, Mr. N. Bridges, Mr. Henry Morris, the Rev. C. L. Engström, and others, took part in the proceedings. From a timely and vigorous paper on “The Duty of the Evangelical Section of the Church with regard to Diocesan Organization,” by the Rev. J. W. Marshall, a brief extract at the time was given in *THE CHURCHMAN*.

From Mr. J. E. Hawkins (36, Baker Street, W.) we have received several charming cards. In a packet, “Treasures of Wisdom,” are four flower-pictures with texts of Scripture, printed in finest chromo-lithography. They are beautifully done, and merit warm praise. In “Newness of Life” packet are three Easter cards, the work, it seems, of Deaconesses, Mildmay Park. “The Risen Life” cards are cheap and choice.

The Religious Tract Society has sent out some excellent cards at a low price, very tasteful and good—“Easter Joy,” and “The Love of the Spirit.”

Messrs. Marcus Ward and Co.'s cards (67, Chandos Street, Strand) are always choice and well executed. Several recently sent to us are exceedingly good; prices from a penny to a shilling. The spring flowers, berries, etc., are beautifully done. *Easter Greeting*, “He is not here; He is risen”—the interior of the Sepulchre, with angels guarding the “linen clothes”—is a wonderfully attractive picture-card.

We have several times recommended some little pamphlets or tractates published by the Religious Tract Society—*The Temptation in the Wilderness*, *The Story of Easter*, and others. We are pleased to notice another,

*The Week before the Crucifixion*, now issued, worthy of its carefully written companions; one of the best of the series.

*The New Departure*. Thoughts for Loyal Churchmen. By the Rev. E. HOARE, Vicar of Trinity, Tunbridge Wells, and Hon. Canon of Canterbury. Reprinted from THE CHURCHMAN. E. Stock. We have copied the title-page of this pamphlet, the price of which is one penny. We need only add the expression of our hope that the esteemed author's earnest and gentle appeal may be of real service throughout the Church.

We have received from Messrs. Suttaby and Co. (Amen Corner, St. Paul's) three beautifully printed "Devotional Manuals"—Bogatzky's *Golden Treasury*, Bishop Patrick's *Heart's Ease*, and Keble's *Christian Year*. The last named is indeed a dainty volume. If other volumes are like these three, the present series will be a gem.

We gladly recommend Messrs. Nelson's Royal School Series of Arithmetic. We have examined three of the series, and are much pleased with them. A practical teacher of experience tells us the questions are admirably selected: "Nothing could be better for class-work." (The answers are supplied to teachers.) The books are well printed, and very cheap.

*The Bible: How to read it*. By the Rev. AUGUSTUS LYNE, Book Society, 28, Paternoster Row. Simple, earnest, and likely to tell with many. Over a hundred thousand have been circulated, we see.

In the *Quiver*, a very good number, appear articles by Mr. Calthrop, Dr. Maguire, and several very readable papers. In *The Church Missionary Intelligencer* we notice an ably written article (with the well-known signature "K.") on Government Education in India. The *Sunday at Home* contains a capital paper on the fishermen of the North Sea; we hope this paper may be reprinted, it would be of service, e.g., as regards the Thames Church Mission Society, which is doing a noble work. *Non cuius contingit* to see what this graphic friend of the fisherman saw: "We came up with the fleet about 300 miles from the Thames, and though I had frequently passed through numbers of herring, mackerel, and pilchard fishing craft, I was not prepared for the imposing sight of 200 fine smacks of from fifty to eighty tons burden, their tanned sails reflecting the most brilliant scarlet in the rays of the setting sun, and extending for several miles east and west of the admiral's vessel." Every reader of the *Sunday at Home*, however, can sympathize, and we cannot refrain from quoting a portion of this touching description:

A special meeting for intercession was held on the 12th of June by three who were deeply interested in the smacksmen, and each rose from his knees in the hope that God's "set time" was come. Within three days a friend had—unsolicited—provided £1,000 to purchase a suitable vessel; and within three weeks the *Ensign* was fully equipped, placed under the command of a godly captain, and had joined the Lower Short Blue fleet, then fishing off the German coast. She has since then supported herself by fishing, but for mission purposes is placed entirely and gratuitously at the service of the Thames Church Mission.

"I'm a fisherman myself, sir," a man once said to me, "and I'll allow that there are many well-mannered, sober, steady men among us, but, taking us all round, you'll not find a coarser set of human beings in the world; and, if you want to know the reason, you've only got to look at yonder smack heading away into the North Sea, where, maybe, she'll be heaving and tossing about for weeks, with ne'er a proper influence in the shape of books or company for the men to come at."

Here, then, was a *raison d'être* for the Mission vessel—to be not merely a rendezvous for Christian sailors, but a help in various ways to the whole fleet.



Eight months have now elapsed since the day when, with a Thames Church Mission flag at the main, she sailed in amongst the smacks, amid the boisterous greetings of the crews. Mr. Herbert Johnson, in the accompanying sketch, faithfully depicts the scene of which he was an eye-witness on the Lord's-day, when a party of five arrived out from London by the steam-cutter *Frost* to celebrate the *Ensign's* advent. The great twenty-foot flag was for that occasion transferred to the steamer, where, by the captain's kindness, both morning and afternoon services were held. The weather was very unsettled, with a threatening of more wind, so many were prevented coming in the morning; but, spite of all difficulties, a large company responded at three o'clock to the call of the steamer's whistle sounded from the bridge, and listened attentively to an address by a Christian brother. Very touching were the petitions afterwards offered by several smack-men, very fervent their thanksgiving, and all their visitors were deeply moved by the triumphant closing hymn, so appropriate to the circumstances of these brave fellows. The "bright, beautiful home" was the burden of their song.

"Curious, is it not?" said Lord Beaconsfield, one day, in the spring of 1881, as he took up a certain Review. "Curious, is it not? Reading an article in this publication, I find it demonstrated that there is no God. Going a little further, and perusing another paper in the same number, I discover that the Pope is God's vicegerent. Well, that is a little perplexing." These words of Lord Beaconsfield are quoted by MR. ALFRED AUSTIN as a sort of keynote of the new publication, *The National Review*, in regard to Religion. At present, says the able writer, many people are building a second Tower of Babel, and the confusion of tongues grows daily, while they are no nearer the sky! For ourselves, we have always regretted the encouragement given by religious persons, whether writers or reviewers, to periodicals of such a mangle-mangle character, that on one page you find Infallibility, and on another Infidelity. Now and then, of course, appears an article by some eminent author, whose devotion to Scriptural Religion is well known; his name serves to increase the circulation of a great deal that is radically wrong. When that particular number appears on a drawing-room table, what is to be said of the effect on the younger members of the family? Canon Lefroy made some pertinent remarks on this subject on a London platform some months ago: his phrase "the domestication of Infidelity," may serve to suggest some serious thoughts to persons who place Christianity higher than "culture." In the Conservative periodical now issued we may, at the least, expect to have Christianity spoken of with reverence; but we hope for a good deal more than that, and the present number gives much promise. Even of the two great quarterly Reviews, one—the *Edinburgh Review*—contains now and then something that the devout Christian, of even high culture, reads with regret and with something more than regret. The religious articles of the *National Review*, we hope, will be written in a thoroughly conservative spirit: we may go farther, and say we hope the articles on Church of England subjects will run on sound, really loyal Church lines even if "High" Church, not of the bastard Anglican type, but liberal, tolerant, and not ashamed of a Protestant tone.

The chief contributors to the *March National Review* (W.H. Allen and Co., 13, Waterloo Place, S.W.) are Lord Carnarvon, Canon Gregory, Mr. Balfour, M.P., and Lord Middleton. All the articles which we have read are ably written, and in certain respects decidedly above the average of periodical literature. On the First of March, 1711, the first number of the *Spectator* appeared; and Lord CARNARVON writes pleasantly of the 1st of March, 1883 and the Tory venture. We wish it a very useful and honourable career. Of a Liberal review—on the same lines—we

should say the same. Canon GREGORY'S "The Work of the Church during the present century," is well worth reading. Lord MIDLETON'S "Irish Legislation and its Results," is out and out the best paper on this subject, so far as we know.

We have received from Archdeacon MOULE, Shanghai, the following letter :

TO THE EDITOR OF THE CHURCHMAN.

DEAR SIR,—I have read with deep and painful interest the article in your Magazine for November, 1882, on the "Present Aspect of the Conflict with Atheism." I cannot but hope that the serious and alarming statements made by Mr. Walter Browne both as to the strength of the atheistic forces, and the confusion and division in the otherwise invincible ranks of Christians, will lead to some definite result ; at any rate to the speedy republication of the works by Sir James Paget and Dr. Asa Gray, as to the subject and contents of which Mr. Browne is so provokingly silent.

My object in writing to you from the other side of the world is, however, to draw attention to two slight flaws in Mr. Browne's article. In the first place, he does, I think, but scant justice to the character and work of the Victoria Institute. Whatever may have been the special scare which led to the formation of that admirable and most useful Institute, it is certain that its investigations have gone far beyond the unproven hypothesis of evolution. If Mr. Browne will glance through the titles of the papers printed in the sixteen large volumes of the "Transactions of the Victoria Institute," he will admit, I feel sure, that his description of its character is meagre, if not unjust.

He thinks that evolution is "an hypothesis to be investigated, not a heresy to be written down." In reply, I would venture to remark that evolution, as applied to the origin of species and the order of creation, has been investigated most exhaustively, and has been found to be an hypothesis and no more. The proofs of its probable application, were creation to be originated over again, are many. The proofs of its application in the creation with which our investigations are concerned are not forthcoming. Even the discovery of a specimen or two of "missing links" would not do. They would be set down, and justly so, as freaks of nature, not as sure links in a calm chain of evolving species. What the theory wants, and must have, if it is to stand, and cannot have, for they are not, is crowds of such specimens, covering all the old world which geological excavations have disclosed ; and specimens also growing and evolving under our eye on this modern earth. They should be as numerous as the flint-flakes in the "great and terrible wilderness."

But they are nowhere to be found. Since, therefore, the hypothesis is a heresy judged by Nature's book, and since it is exultingly used as contradictory to the Bible, it might, scientifically speaking, be "written down." I doubt, however, whether this will be found to be the true character of the papers on the subject published by the Victoria Institute.

I have one more complaint to urge against Mr. Browne's argument before I revert heartily to the tone of thankful appreciation with which I began. Speaking of the necessity for aggressive work in preaching the truth to the enemies of the faith, he writes thus : "It may be said that the Church does this in her missionary enterprises to heathen lands. But it is a strange way of maintaining an empire to be straining after foreign conquests while you refuse to check rebellion at home. Why are the enemies of the faith in East London less worthy of attention than those in India?" To this language I venture to offer a very strong protest. I make bold to reverse the whole picture. How can you expect to keep down rebellion at home when you show apathy and indecision about rebellion and revolt in the wider provinces of your vast Empire? Is force no remedy? then Ireland can go on murdering and terrorising over law and the officers of law. But the roar of guns at Alexandria, and the shock of battle at Tel-el-Kebir, showed rebels near home that whatever politicians may say, the policy of England is to maintain her Empire intact. Well, and are not India and China parts of the Empire of our Lord? What does Mr. Browne mean by "*foreign conquests*?" Does he mean that we are "straining after" what the Church has no prior right