

books for Adults."—We are pleased to recommend *Miss Marston's Girls and their Confirmation*; a really good gift-book. Rose Collins, Eliza Thompson, and two others, are the "girls" of the Bible-class. The story is very practical; its keynote is that beautiful prayer, "Defend, O Lord, these Thy servants . . ."—*Angel Meadow*, by ALICE LANG (Religious Tract Society), is a well-written story of work and duty in the East-end: simple, affectionate, and likely to do good. It is illustrated.

The Diaconate, an Ancient Remedy for Modern Needs, two Sermons, by the Rev. A. C. DOWNER, M.A., Vicar of Ilkley (Church of England Book Society), is well worth reading.—In the November *Church Missionary Intelligencer* appear some deeply interesting extracts from the journal kept by the Bishop of LAHORE during his recent visit to Persia; also some comments on the honoured Bishop's Congress paper.—A good little book for Mothers' Meetings is *Messages for Mothers*, Lessons from the Lives of Women of the Old Testament, by LUCY MARSHALL (Religious Tract Society).—In the *Church Sunday School Magazine* we are pleased to see, with several good papers, the paper read by Mr. GOE at Reading on "Sunday Teaching for Children;" we hope it will do much good. Why do so many of our Sunday scholars, when grown youths and maidens, forsake the school and the Church? This is a most serious question. We heartily wish the *Church Sunday School Magazine* a prosperous year, rich in spiritual results.—*Witnesses to Truth*, by the Rev. Canon HOARE, an excellent little work (Church of England Book Society, 11, Adam Street, Strand), has five chapters: "Difficulties," "The Races," "The Jews," "Palestine," and "The Sacraments;" simple enough for general circulation, clear, and interesting. A valuable tractate, also written by Canon HOARE, and published by the same Society, is *Conformity to the World*. We are pleased to see a third edition of so suggestive and deeply spiritual a writing.—We cordially commend a new book by Mr. EVERARD, *His Steps, traced from the Great Biography*. Mr. Everard's writings are widely known as sound and useful; well adapted for parochial reading, lending, or giving away. *His Steps*, "Practical Readings in the Life of our Lord" (pp. 128), is an excellent little book.—*Stray Leaves from Cousin Mabel's Sketch-Book*, by Miss E. J. WHATELY (Religious Tract Society), a sort of sequel to "Cousin Mabel's Sketch-Book, warmly commended in THE CHURCHMAN a year ago, gives some thoroughly practical lessons about intolerance. Complaints of *sensationally* religious persons, who gad about from Bible-reading meeting to service and prayer-meeting night after night, are fairly criticized in this tiny volume.



THE MONTH.

AT the Guildhall banquet the Prime Minister made no reference to the programme of the coming session. He stated that a portion of the British troops would at once be withdrawn from Egypt. His references to France have been gratefully acknowledged by the Paris newspapers. The French ambassador, M. Waddington, made a very telling speech.

A not very satisfactory apology, with the offer of pecuniary compensation, has been tendered to Mr. Shaw. The French, it is said, are preparing to march upon Antananarivo.

The difficulty between the French Government and China is becoming more grave. The Tonquin expedition may, in the end, prove a very serious matter, not only for France. M. Ferry is, just at present, the only possible Premier; and now that he is rid of M. Challemeil-Lacour he may carry out a strong and peaceful policy.

The Transvaal delegates have had an interview with Lord Derby. The state of Zululand is grievous. Cetewayo's return has worked sad mischief.

Mr. Errington, an agent or a representative of the English Government, whose position no one has defined, has again an interview with Cardinal Jacobini.

About the results of the Ilbert Bill in India many well-informed persons have great fears.

The centenary anniversary of the birthday of the distinguished Jewish philanthropist, Sir Moses Montefiore, was celebrated at Ramsgate with great rejoicings.

The proceedings at some of the Diocesan Conferences have been of unusual interest. The weakness of such gatherings practically regarded, has been, by many critics, exaggerated; the movement, we are persuaded, gains strength and influence; but there is a danger lest the speeches and papers, in some subjects, should lead to no result. "Mere talk."

At the Conference of the diocese of Chichester, held this year at Lewes,¹ there was an animated discussion on the Ecclesiastical Courts Report. A resolution moved by Mr. Beresford Hope (supported by the Earl of Chichester) that the Report should be accepted as affording a satisfactory basis . . . was carried *nem. con.* The Dean (Mr. Burgon) remarked that these questions would never be settled and the blessing of peace be obtained so long as men insisted on being a law to themselves. An interesting paper on Church Services and the work of Laymen, embodying replies from the clergy of his Archdeaconry, was read by the Archdeacon of Lewes (Dr. Hannah). The self-supporting Diaconate, the Diocesan work of Missions (see CHURCHMAN for 1883, pp. 374), were among the points of importance brought forward.

At Liverpool, the Bishop's opening address was, as usual, vigorous and full of interest. The financial state of the Diocesan Institutions (specially the Church Building, the Church Aid, and the Education Societies), his lordship said, was discreditable; in providing funds, also, for cathedral services, there was great backwardness. The Diocesan "Home Mission" scheme for overgrown parishes was again to be

¹ From the first sanguine in regard to the Diocesan Conference movement, we have always held the opinion that it is well to have two or three "Conference" centres in a Diocese.

considered; he had no intention to interfere with the vested rights of any Incumbent. Chancellor Espin, in a paper on the Ecclesiastical Courts Commission Report, said :

He quite agreed that there must be some check upon frivolous and vexatious complaints; but he thought that application for leave to begin the suit should be publicly made in the Consistory Court, and if refused, refused with reasons rendered there and then. (Applause). . . . Let them all try to get their Church Courts constituted so that they might satisfy reasonable, sober-minded, loyal Churchmen of all parties.

There was a resolution in favour of the Report (by Rev. E. Carleton) and an amendment against it (by Canon Taylor); but an amendment moved by Archdeacon Bardsley, "That the Conference records its opinion that the Ecclesiastical Courts Commission has laid the Church of England under a deep sense of obligation, and cordially recognises the fact that the recommendations deserve and command the thoughtful consideration of all Churchmen," was carried by a substantial majority.

At Chester, the motion of Lord Egerton of Tatton, that the Conference "approves generally" of the Report, was carried *nem. con.* Ripon approves. At Wells, a resolution generally approving the recommendations was rejected in favour of Archdeacon Denison's amendment taking exception as regards the Court of Final Appeal. At Truro, a resolution hoping that the recommendations would be fully considered by the Legislature, was agreed to. Manchester pronounced them "satisfactory." Lincoln said the same, but with a rider excepting the final Court (which seems to have been carried without division). Exeter and Lichfield require more time for consideration.

The Bishop of Lichfield, in a letter to his clergy, has stated that the proposed Clerical Union is to bear the name of "The Pastoral Order of the Holy Ghost, for the higher fulfilment of the office and work of a priest in the Church of God." We honour the Bishop's motive; but we regret the institution of a new "Order."

We are happy to record a decided improvement in the health of the Bishop of Peterborough, after a very long and trying illness.

At the Norwich Diocesan Conference, in paying a tribute to the late Archbishop of Canterbury, the Bishop said :

Looking upon that one of the great works which he was useful in securing to the Church, in moving the Government to advise her Majesty to issue that Royal Commission in reference to the Ecclesiastical Courts, and over which he presided with so much wisdom, influence, and energy, I feel that he left a very important legacy to the Church, for I believe it would never have been called out, and would never have been so useful a Commission to the Church as I believe it will prove to be, had it not been for the way in which he first started it and superintended it for so long a period.

The Report of the Committee on the Diaconate (a very interesting document) having been read, Archdeacon Perowne moved the reappointment of the Committee to consider the forthcoming Report of the Joint Committee of the Convocations of Canterbury and York on the subject, and to report to the Conference upon it. Canon Garratt, seconded the motion which (supported by Sir T. F. Buxton), was agreed to.

The Deanery of Exeter has been conferred on Dr. Cowie, Dean of Manchester. From Carlisle, where he has been Dean a year or two, Mr. Oakley has been invited by the Prime Minister to remove to Manchester. Mr. Gladstone's ecclesiastical appointments will give little satisfaction, probably, to the staunchly Protestant Churchmen among his political supporters.

The Oxford correspondent of the *Record* writes (November 7th) of a remarkable sermon in the University pulpit, by the Bishop of Derry :

One sentence especially seemed to electrify his audience. Speaking of an incident within his own knowledge, he said that a gentleman who had taken a prominent part in religious controversy being suddenly confronted with death in a most terrible form, wrote from his deathbed, "The Evangelicals are in the right after all. Christ in us and Christ with us is the one thing needful."

Many *In Memoriam* statements have been made in the press, in the pulpit, and in other ways, of our much-esteemed friend, Canon Clayton, who entered into rest, after a short illness, on Oct. 18, aged 70. Charles Clayton was "a good man, and full of the Holy Ghost and of faith."¹

Messrs Moody and Sankey have been holding a mission in Islington. The proceedings were most encouraging. It is eight years since the American Evangelists laboured in the metropolis. The Bishop of Rochester in an admirable letter to one of his clergy, Mr. Marshall, of Blackheath, has spoken in sympathetic terms of their work.

The Rev. Prebendary Wace, D.D., has been appointed Principal of King's College, London. Dr. Wace has edited the "Three Primary Works" of Luther, just published by Mr. Murray.

¹ Mr. Clayton's University career, as was remarked by Mr. Weldon, in his very interesting "Recollections of Cambridge" (CHURCHMAN of August last), was distinguished. He was Tutor of Caius, and Incumbent of Trinity Church, and then Examining Chaplain to the Bishop of Ripon, and Rector of Stanhope. Of his sermons and influence at Cambridge, remarks were made in the January CHURCHMAN. The leading article in the *Times*, so far as it related to the deceased Canon, was, in the main, appreciative and just. Remarks have been made, elsewhere, concerning Canon Clayton's faithfulness and deep devotion. We may add a word as to his kindness, sympathy, and generous readiness to advise and aid.—An excellent pamphlet has been published by the Rev. James Cosbey, Curate of Stanhope: *Joy in Divine Ordinances* (Darlington: Bailey).

The "Middle Class Schools" movement, we are pleased to note, is making progress. Even at Wells, Archdeacon Denison's attack on the "Conscience Clause" was defeated (by 94 to 55).

Bishop Ryan has been appointed to the Rectory of Stanhope. The Bishop has been doing right good service in Ripon diocese.

The annual meeting of the Craven Evangelical Union has been held at Halifax. The Dean of Ripon gave a full and very telling address. On the Diaconate a paper such as might have been expected from the Rev. Jackson Mason was read, with speeches by Mr. Sydney Gedge and Canon Jackson. Papers were read by Canon Bell (on Luther), the Rev. J. B. Whiting, and the Vicar of Halifax.

The Rev. Sir Henry Wellwood Moncrieff, an influential leader in the Free Church of Scotland, has entered into rest. Due tributes of respect have been paid to that courageous and consistent leader, the Rev. Dr. Begg.

The Duke of Connaught, with the Duchess, has departed to take command of the Meerut Division. The Marquis of Lorne and the Princess Louise have been warmly welcomed in Liverpool on their return from Canada.

The Luther meetings in Germany have been enthusiastic.¹ At Worms, at Wittenberg, and at Eisleben, and in other centres, the festivals were most successful.

Turning to England, on November 10th, the inaugural meeting for the metropolis was held at Exeter Hall. The Earl of Shaftesbury presided, supported by the Lord Mayor, Sir Harry Verney, Lord Ebury, Mr. Froude, Dr. Osborne (representing the Wesleyans) and others. Papers on the life of Luther were read by the Dean of Chester and the learned and honoured Congregationalist, Dr. Stoughton. On the 11th the Archbishop of York² preached a sermon in Westminster Abbey; Archdeacon Farrar preached in St. Margaret's, West-

¹ An article in the *New York Observer*, of October 11th, on the blessings of the Reformation, thus concludes: "The Protestant world will recognise these facts when on the continent of Europe, in England and Scotland, and all over free America, the 10th day of November, 1883, is distinguished by meetings, prayers, orations, and songs of praise to celebrate the day when a child was born who grew to be the masterman of the great Reformation."

² On Wednesday the 14th, a noble sermon was preached by the Archbishop at the Church of St. Michael, York. On the letters of the Dean of York, we prefer to make no comment. The success of the Ritualists at Oxford in preventing a vote of Convocation expressing sympathy with Germany, is criticized by the Oxford correspondent of the *Record*. He writes: "They were moved by hatred of Protestantism."

minster, and Dr. Leathes at Kensington parish church. A very telling address was given by Mr. Spurgeon. At Exeter Hall, on the 12th, Mr. J. Maden Holt presiding, an admirable paper was read by Dr. Boulton. These papers, we hope, will be published.

Many meetings in connection with the far-reaching Luther Commemoration have been held in this country.¹ At Bradford, for example, an address was given by the Right Hon. W. E. Forster. At Liverpool addresses were delivered by Canons Taylor and Lefroy. In Cambridge, with an admirable paper by Professor Lumby, there was an interesting meeting. At Leeds, a telling speech was made by Canon Jackson. At a meeting in Exeter, the Bishop of the diocese presided. Several telegrams were sent to the Emperor of Germany.

England is unmistakably Protestant.²

Some references at the present moment may well be made to a book in which the work and character of Luther are ably defended. Archdeacon Hare's sermons on the "Mission of the Comforter" were "preacht" before the University of Cambridge in 1840. In a preface to a new edition, dated Herstmonceux, November 12th, 1850, the Archdeacon says: "I have reserved the overgrown Note in vindication of Luther for a volume by itself."³ We are afraid that this Note has been of late years but little read; and few of our theological students, probably, are at all acquainted with it.

That this is so, appears from the noble protest contained in Dr. Ince's sermon the following Sunday. It is a matter for deep thankfulness that the two chief Divinity Professors at Oxford have been led by this question to declare themselves so publicly against the mediæval school, who are trying to undo the work of the Reformation."

¹ Sermons were preached and lectures delivered in Ireland. The following Resolution was passed at the Dublin Synod: "The united Dioceses of Dublin, Glendalough, and Kildare, in Synod assembled, desire—in view of the celebration, on the 10th of November next, by the Churches of the Reformation throughout Christendom, of the Fourth Centenary of the birth of Dr. Martin Luther—to record their deep thankfulness to Almighty God for having, in His providence, raised up His servant Luther for the purification of the Church from error and superstition; for the spread of the light of Gospel truth; for the security of freedom of conscience, civil and religious liberty, and a free and open Bible for all men."

² At the Mildmay Conference Hall an interesting meeting was presided over by the Bishop of Liverpool. A vote of thanks to his lordship was proposed by the Rev. Dr. Allon, and seconded by the Rev. Dr. Edmond, in very cordial and appropriate terms.

³ In the original preface, Archdeacon Hare says: "Those who swallow the theology either of the Fathers or of the Middle Ages, in the gross, find themselves out of place in a Protestant Church; and while they wish to revive the Church of the Middle Ages, and confound faith with credulity, they are just fitted for the surrender of their reason and conscience to the arbitrary mandates of the Papacy."

The edition of Archdeacon Hare's great work, which lies on our table, is in two volumes, 1846. In the second volume, Note W., the Luther note, extends from p. 656 to p. 878. This Note, as a separate volume, was published by Messrs. Parker and Son. We have made inquiries lately concerning it, and we find that Messrs. Macmillan¹ have a few copies of this "Vindication of Luther." We hope the books will soon be bought and worthily studied.

A few extracts from the original Note may be given. The Archdeacon writes :

It is not to be wondered at that Luther, as he was sent to reproclaim St. Paul's doctrine [justification by faith] which had been distorted for century after century by manifold sophistications, and which practically was almost forgotten and set aside, and often grossly outraged, by the teaching of the fallen Church, should in like manner have been assailed by similar reproaches. The oblivion that doctrine had fallen into, the mass of corruptions whereby it was overlaid and hidden, impressed him with the necessity of setting it forth continually in its naked power ; and though he also followed his great Master and prototype in continually enforcing every moral duty, not indeed on the ground of justification, but as its fruit and proof, yet as this did not save St. Paul from such *slandorous reports*, neither did it avail to save Luther. The charge has been renewed of late years in England, from several quarters ; and since it has become a fashion to decry the Reformation and its authors, has found acceptance with many, who catch it up with a parrot-like volubility in repeating ugly words."

The Archdeacon examines the evidence on which certain English writers thought themselves justified in imputing Antinomianism to Luther. He refers to Mr. Hallam (following Bossuet) ; he touches on Mr. Newman's "Lectures on Justification," and replies to Mr. Ward's and Sir W. Hamilton's criticisms and charges. He thus concludes :

"To some readers it may seem that I have spoken with exaggerated admiration of Luther. No man ever lived whose whole heart, and soul, and life have been laid bare as his have been to the eyes of mankind. Open as the sky, bold and fearless as the storm, he gave utterance to all his feelings, all his thoughts—he knew nothing of reserve—and the impression he produced on his hearers and friends was such, that they were anxious to treasure up every word that dropped from his pen or from his lips. No man, therefore, has ever been exposed to so severe a trial ; perhaps no man was ever placed in such difficult circumstances, or assailed by such manifold temptations. And how has he come out of the trial ? Through the power of faith, under the guardian care of his Heavenly Master, he was enabled to stand through life, and still he stands, and will continue to stand, firmly rooted in the love of all who really know him."

² The book passed into the hands of Messrs. Macmillan some years ago. Not many copies are left. The title-page runs thus : "Vindication of Luther against his recent English Assailants. Second edition. Reprinted and enlarged from the Notes to 'The Mission of the Comforter.' By JULIUS CHARLES HARE, M.A., Rector of Herstmonceux, Archdeacon of Lewes, Chaplain in Ordinary to the Queen. London : . . . 1855."