

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---


A table of contents for *The Churchman* can be found here:


[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

THE  
CHURCHMAN

*A Monthly Magazine*

*CONDUCTED BY CLERGYMEN AND LAYMEN  
OF THE CHURCH OF ENGLAND*

——  
VOL. XII.

——  
LONDON  
ELLIOT STOCK, 62, PATERNOSTER ROW  
1885

Revelation, but for the sake of society itself ; for no man who looks at the present condition of the world, especially among the crowded masses of our great cities, will hesitate to acknowledge the accuracy of the following words. We quote them from the last chapter of the book :

Those who wish to sever all the bonds which bind human society together—the State, the Church, the family—and whose spirits are in fierce rebellion against all law, human or divine, are, and must be, bitter enemies of religion. The idea must be unendurable to them of a Ruler who cannot be defied, of a Throne which cannot be overturned, of a Kingdom which endureth throughout all generations. The belief in any Divine Personality as the source of the inexorable laws of Nature is a belief which enforces, as nothing else can enforce, the idea of obligation and the duty of obedience.

But the book as it is, we must add, is not suited for general circulation in those places where such truths are specially needed, and among thousands of our countrymen who would not be unwilling to receive its teaching if it were given in a form which they could understand, and in language more level with their comprehension.

We commend this book to the admirers of Professor Drummond's "Natural Law in the Spiritual World," which offers us, what is in reality, a new religion, without Creeds, and Articles, and Sacraments, and authority, in which also it is very doubtful whether he regards the continuance and transmission of any of the positive institutions of the Christian Church as a duty never to be superseded, and an essential part of the Christian religion.

WILLIAM ANDERSON.

---

## Short Notices.

---

*Religion in England from 1800 to 1850. A History, with a Postscript on Subsequent Events.* By JOHN STOUGHTON, D.D. Two vols. London: Hodder and Stoughton. 1884.

THE six volumes of Dr. Stoughton's *History of Religion in England* have a good place, probably, on the shelves of many of our readers ; and the two companion volumes, lately published, which complete the pious and learned author's work, carrying on his narrative during the nineteenth century, will be cordially welcomed. The characteristics of Dr. Stoughton's writings are so well known that we need scarcely discuss them. Seldom indeed will a candid critic question either the impartiality or the kindness of his tone and method ; and his ability, painstaking research, and deep reverence, will be admitted—or rather we should say, will continue to be admitted—upon every side. Now and then his view of affairs, we think, appears defective or inaccurate. Nevertheless, his *History of Religion* is rich, and very readable : in certain respects, indeed, it is unique. Many Churchmen, like ourselves, will value in it the information given about our Nonconformist brethren by a cultured and honoured Nonconformist.

The first of the two volumes before us begins with "Political Relations;" then proceeds to "The Episcopal Church." From chap. viii. onwards, we find Presbyterians, Independents, Baptists, Wesleyans, and Irvingites, and so forth. The second volume opens with "Church and State, 1830-1837;" among its other chapters are "Tractarianism," "Typical Churchmen," "Roman Catholicism," "The Evangelical Alliance."

In his sketch of "Early Evangelicals, 1800-1837," appears much that is

well and strikingly put. "There was a living power in their convictions," we read, "which moved their whole being, and gave incisiveness to words, boldness to work. . . . They were the very salt of the Church of England, during a period when influences existed threatening decay and corruption. If not for any number of dignitaries within its circle, if not for a multitude of adherents within its ranks, yet for spiritual force, for religious efficiency, the Evangelical Movement can scarcely be overrated." Perfectly true. The sketches of Cecil, Simeon, and others are brief, but appreciative and just. Yet when the author proceeds to point out how frequent and important are the inaccuracies which are now to be found in writings relating to the history of the Evangelical Movement in its earlier stages, he trips himself. In pp. 120-130 he does not, as we think, present a clear and consistent representation. For instance, he says that Daniel Wilson (1830) "was, in fact, bishop in the north of London." Again, he says that "perhaps the zenith of prosperity in the Evangelical section of the English Church may be dated from 1810 to 1830." Both these statements, we think, are erroneous. As to Islington, any well-informed Churchman will perceive at a glance the historical absurdity. But as to the growth of the Evangelical section of the Church there is equal inaccuracy. Dr. Stoughton has, in fact, too much kept in view the "Clapham sect," and he over-estimates their influence. A more careful study of the biographies of leading Evangelicals (1810-1820) would have led him to the conclusion that the influence of Evangelicalism in the Church was, speaking proportionately, extremely limited. In ecclesiastical circles throughout the country—nay, even in the Diocese of London—Evangelicals as a rule were regarded with suspicion and dislike, not seldom with contempt. As to the "zenith of prosperity," how many Evangelical incumbents in the year 1810 could be found in all England? Take the large towns, where was "Evangelical prosperity"? Nay, if even we come down to 1830, the state of things—social and ecclesiastical—as regards Evangelical "prosperity," what is to be said of it? The work begun by a few men of intense spirituality, practical, hard-working, self-denying, and steadily consistent, had been growing, no doubt, and under God bearing much fruit; but how few those men really were, how much they had to endure at the hands of Bishops and "Bishops' men" and worldly clergymen of many types, what little social influence there was to support them, and how much to thwart and discourage them,<sup>1</sup> these are points too often misunderstood or imperfectly appreciated in the present day.

Dr. Stoughton's remarks on the Tractarian Movement are precisely what one might expect. He says :

Yet none the less can any sound Protestant lament and condemn the characteristic opinions of the Oxford divines. Those opinions drew off sons of the Church who had been looked up to as its ornaments. They poured in a tide of sacerdotalism which has ever since troubled the adherents of the Reformation, and sadly perverted the teachings of many clergymen. Ritualism, scarcely distinguishable from that of Rome, entered parish after parish; and this fact damaged the Establishment in the eyes of multitudes, and strengthened popular arguments against its principles. Those who adopt Evangelical views, who believe that the

<sup>1</sup> Dr. Stoughton briefly shows (p. 8) the condition of the Church in rural districts, and he quotes Sydney Smith's rhyming burlesque of Bishop Blomfield's Chester Charge in 1825 :

Hunt not, fish not, shoot not ;  
 Dance not, fiddle not, flute not ;  
 But before all things, it is my particular desire,  
 That once at least in every week, you take  
 Your dinner with the squire.

teaching of Holy Scripture is unsacerdotal; that church worship in the primitive age was eminently simple and unceremonial; that salvation by grace through faith, apart from mediæval ideas of merit, is the doctrine of St. Paul; and that the written Word of God is the ultimate and conclusive standard of theological appeal, must regard the main tendency of the movement as mischievous and deplorable.

*Church Ordinances from the Layman's Standpoint.* By MAJOR SETON CHURCHILL. London. Nisbet and Co.

It is a great advantage to the clergy and to others when a thoughtful layman frankly publishes his deliberate opinions regarding Church Ordinances, and the relation of general Church questions to social and personal life. And of all laymen, perhaps soldiers (they will allow us for the moment to call them laymen from our present point of view) are more likely than any other class to be useful in this way. Their training has made them clear-sighted and practical, and impatient of confused statements and of ensnaring mysticism. Major Churchill seems, both generally and specially, to be well fitted for criticism of this kind. We have taken up his book with a predisposition in its favour; and we have not been disappointed.

It is evident, under the circumstances of our existing controversies, that the character of the Christian Ministry and the manner of the Divine Presence in the Eucharist are the two chief pivots upon which such questions as are treated of in this volume will chiefly turn. As to the latter point, it would be quite a mistake to suppose that only a slight value is here attached to Christ's Eucharistic Presence, and to the blessing which results from it. True to the instinct of his profession, Major Churchill says, "Military writers tell us that Napoleon's personal presence in the battle-field was worth a whole brigade;" through that presence "the faint-hearted took courage again, and the weary frame was urged on by the mind" (p. 120). This presence, however, of Christ, which may very properly be thus illustrated, is spiritual. "Christ present to faith is the great sacramental truth" to which we must firmly hold (p. 119). The author elsewhere (p. 233) very fitly quotes the Dean of Peterborough, whose words really state the whole case: "The presence is a presence to faith; not in the hand, but in the heart. I can conceive of only two kinds of presence, a literal one, or a figurative one—a presence to sense, to sight, to touch, which is personal presence; or a presence to the mind or heart, which is a spiritual presence."

From the question of "presence" in the Eucharist we easily pass to the question of "sacrifice" in the Eucharist, and thence to the consideration of the true character of the Christian ministry. The phrase "commemorative sacrifice" is one which is frequently used as describing the meaning of the Eucharist, and which fosters the notion of a sacrificial priesthood in the Christian Church. It is, however, a phrase inviting confusion of thought. Major Churchill, again attracted perhaps by the military comparison (p. 246), quotes Dean Stanley as saying that the Eucharist "can no more be called a commemorative sacrifice than the Waterloo banquet can be called a commemorative battle." The Epistles to the Hebrews (iii. 18), and to the Romans (xii. 1), show what the sacrifices are which must be offered up under the Christian dispensation. But these sacrifices "are to be offered up by the whole Church" (p. 245). No contrast can be

greater than that between the Old Testament and the New, in regard to the character of the Church ministry. "If we take the New Testament only for our guide, we find no directions for a material sacrifice, for an altar, for a priesthood" (p. 251). The whole case is summed up in a quotation here given from Bishop Thirlwall, regarding the offering up of the bread and wine as in sacrifice; and it is of the highest importance that the utterances of that great scholar and divine should not be forgotten amongst us: "The Church has deliberately rejected the doctrine; for in the first Prayer Book of Edward VI. every expression which implied a real and proper sacrifice had been carefully weeded out; in the second Prayer Book every allusion to an altar, or to a material sacrifice, was finally got rid of—the word *altar* thenceforward disappearing from the Liturgy" (p. 246).

The Holy Communion, in almost all its aspects, is discussed in this volume; and other subjects brought under discussion are Baptism and Confirmation. But the extracts already given will suffice to show the general character and spirit of the book. Without any pledge of agreement with every phrase that it contains, it may confidently be recommended for general perusal and study. It is suggestive of various and serious thought, and it is rich in illustration. And another of its merits must be carefully named. It is written in a charitable spirit. While firm in the expression of his own opinion, the author does not think that all those who differ from him are necessarily bad men. He says truly, (p. 201) that "the student of the history of great religious movements, be they good or bad, true or false, cannot shut his eyes to the fact that almost every error has had associated with it some sincere minds whose very earnestness and zeal were worthy of a better cause." D.D.

*The Four Holy Gospels.* The Authorized Version, with variations of type, and marginal notes. By Rev. E. T. CARDALE, late Rector of Uckfield. Pp. 128. Rivingtons. 1885.

The main feature in this edition of the Gospels is the additional use of capital letters. The Divine Names are throughout printed in capitals, and small capitals; initial capitals are employed for pronouns relating to the Divine Persons. Mr. Cardale is known as one who has given time and thought to this question—a by no means easy question—and we are pleased to recommend his little book. It is a sequence of the tractate "Capital Letters in Holy Scriptures, a plea for their further and corrected use." We observe that "the son of man," A. V., is printed "the SON of Man;" instead of "saith unto me, Lord, Lord" (Matt. vii. 21), we find "saith unto Me, LORD, LORD." In Matt. xi. 25, Mr. Cardale has printed—"I thank Thee, O FATHER, Lord of heaven and earth." Yet it is *κύριε* here, as in Matt. vii. 21; but Mr. Cardale alters the type according "to the *sense*."

*The Sceptic's Creed.* Can it be reasonably held? Is it worth the holding? By NEVISON LORRAINE, Vicar of Grove Park West, London, author of "The Church and Liberties of England," etc. Pp. 160. Hodder and Stoughton. 1885.

The author of this thoughtful little book, the Preface tells us, invited his congregation to suggest topics for a series of Sunday evening discourses. Among the subjects proposed was "The Sceptic's Creed—an examination of popular aspects of Unbelief." This proposal commanded the Vicar's "instant sympathy." Hence discourses, and a lecture, and this volume.

*A Diurnal for the Changes and Chances of this Mortal Life.* Edited by CATHARINE STURGE. Pp. 216. Hatchards. 1885.

A very interesting little book is this Diurnal; and many devout and thoughtful persons who are fond of *bits* of really good prose and poetry will prize it much. "This is not a devotional book," says an introductory note, "but it is hoped that the daily perusal of the extracts will further 'high thinking,' and be a help to some in the varied, and often rugged path of life." Trench, Hemans, Wesley, Browning, Tulloch, and Jeremy Taylor, are some of the authors quoted. The prose extracts are, of course, very brief; *bits*, as we have said; and of many sacred songs only a few lines appear. Two of the three verses by Anne Brontë, "In Sickness," are given; the first verse is given in the Rev. W. O. Purton's book, "Trust in Trial."

*Studies on the Character of our Lord as our Example.* By A. NICHOLLS. With Introduction by the Right Rev. Lord Bishop of SODOR and MAN. Pp. 140. W. Hunt and Co. 1885.

A well-meant endeavour; may prove useful to many. Our Lord's use of Scripture, observance of the Sabbath, humility, sympathy, are some of the sections.

*Diocesan Histories.—Norwich.* By the Rev. AUGUSTUS JESSOPP, D.D., Rector of Scarning, late Head Master of King Edward VI.'s School, Norwich. With Maps. S.P.C.K.

This is an exceedingly good representative of the "Diocesan History" series; and we are sorry that it has not sooner been noticed in these pages. Dr. Jessopp has given a good deal of time and thought to the preparation of this History; and, although we do not forget his modest reference (in the preface) to this little volume as a ridiculous mouse to come out of years of research, we are of opinion that impartial critics will say that the result of his research is by no means unworthy. Dr. Jessopp's book is indeed more than a dry compilation; and readers who are specially interested in the Diocese of Norwich will be grateful to him for it, while all students of the history of the National Church will be glad to have it.

*Madagascar and France: With some Account of the Island, its People, its Resources, and Development.* By GEORGE A. SHAW, F.Z.S. London Mission, Tamatave. With many illustrations from original sketches and photographs, and a Map. Pp. 320. The Religious Tract Society. 1885.

A special interest attaches to this book. Mr. Shaw's connection with Madagascar for nearly fourteen years as a Missionary of the London Missionary Society, enables him to speak with authority touching the progress—social, political, and religious—of the Malagasy; and the manner in which he was treated by Admiral Pierre, at a crisis in the French operations on the coast of Madagascar, has not yet been forgotten. For the past two years, says Mr. Shaw, feeling has been aroused by accounts which have been brought to England about French aggression in Madagascar. A great deal of indignation was expressed on the receipt of the first news of the high-handed action of the civilized nation towards the comparatively weak, but singularly interesting people: and that feeling, though dormant, strongly tinges the deep sense of sorrow and pity felt in this country for those who a few years ago were heathen barbarians, but who have struggled through thick clouds of superstition into the light of Christian civilization. The claims put forward by France in justification of her aggressive operations, says Mr. Shaw, are lame and paltry. During

the past two years trade has been stopped or hindered, neutral merchants have been ruined, property has been destroyed, lives have been lost, and Mission work has been upset. What has been the conduct of the Malagasy within this painful period? "It has excited the strongest admiration," says Mr. Shaw: "they have shown themselves determined patriots, clear-headed politicians, good soldiers, and conscientious Christians. In their dogged determination to resist to the last, and their indifference to the hardships of the campaign, in their watchfulness in the trenches, and bravery in meeting death, they have called forth the encomium of those who have seen active service in other parts of the world; while their practical Christianity and faithfulness under the trying dispensation of Providence have completely silenced their detractors who prophesied that at the first breath of calamity the Malagasy Christians would revert to their ancient idolatry and superstition." The Government, we note with pleasure, has by no means lost influence or power. Mr. Shaw's description of the coronation of the new Queen will be read with interest by all English supporters of Missions.

Mr. Shaw's book is not, as might be supposed, mainly political. Of its fourteen chapters four are historical and descriptive; two relate to the flora and fauna of the island; two others are "The Accession of Ranavalona III.," and "Present Civil and Religious State of the Malagasy." "The Bombardment of Tamatave"—a graphic narrative—is specially interesting.

*Man's Departure and the Invisible World.* A Collection of Opinions and Facts. By G. H. H. OLIPHANT-FERGUSON. Second edition. Pp. 240. Nisbet. 1885.

"Dissolution of the Body," "Departure of the Spirit," "The Spiritual Body," "Recognition of Friends," and "Dying Experiences," are some of the chapters in this volume, which many will read with interest and profit. There are several excellent quotations, both prose and verse. The book is printed in very clear type.

*The Devotional Use of the Book of Common Prayer.* A Paper read at the Chester Diocesan Conference, on October 21st, 1884. By the Very Rev. the DEAN OF CHESTER. Chester: Phillipson and Golder.

We gladly recommend this paper. Here is a specimen extract:

I may have seemed in some words used above to depreciate sacred music as a help to devotion. This, however, was very far from my meaning; and I hope our Precentor will receive my public thanks for all that he has done in giving expression to the clouds and sunlight which float over the rich fields of David and the other Psalmists. While it seems to me that in our Parish Churches good reading of the Prayers is infinitely better than bad intoning, yet I think that the Psalter ought pre-eminently to be wedded to music, and that it derives from this source one of the best explanatory commentaries. In the *Spectator* we are told of Sir Roger de Coverley—who was "landlord to the whole congregation, kept them in very good order, and suffered no one to sleep in it besides himself"—who, when a boy had answered well "on a catechizing day," ordered a Bible to be given him next day for his encouragement, and "sometimes accompanied it with a fitch of bacon for his mother"—that "in order to make his parishioners kneel and join in the responses he gave every one of them a hassock and a Common Prayer Book; and at the same time employed an itinerant singing-master, who went about the country for that purpose, to instruct them rightly in the tunes of the Psalms."

*The Relation of the Jewish Christians to the Jews in the First and Second Centuries.* By the Rev. F. H. REICHARDT, B.A., late Scholar of Corpus, Cambridge. Seeley and Co.

This essay was written four years ago at Cambridge as a Hulsean Dissertation, and was mentioned with approval.



*Like Christ.* Thoughts on the Blessed Life of Conformity to the Son of God. A sequel to "Abide in Christ." By ANDREW MURRAY. Nisbet and Co.

The tone of this well-written book is all that could be desired. Everywhere may be felt a depth of devotion, true Scriptural earnestness, together with an affectionate simplicity. The high standard is commended in a very winning way, and even beginners or inquirers will find themselves helped onward and encouraged. One cannot criticize such a book as this. There are thirty-one readings; not one of them is too long.

*Meditations for Advent.* Short Readings on the First and Second Coming of the Lord Jesus Christ. By DANIEL MOORE, M.A., Chaplain in Ordinary to the Queen and Prebendary of St. Paul's, author of "Sunday Meditations," etc. Hatchards.

This excellent book did not reach us in time for a notice during the season of Advent; but we have read its Meditations with much interest and satisfaction. A book which bears upon its title-page "Daniel Moore" is certain to be suggestive, with the marks of sound judgment and spiritual power. We tender our thanks to the honoured author of these "short readings." They form a worthy companion of "Sunday Meditations," a very helpful book, which we had the pleasure of recommending, and now commend once more. The present volume, it may be added, is well printed, in clear type.

Messrs. Shaw and Co. have published more of their capital "Home Series," reprints of well-known Tales (e.g., *Mistress Margery*, by Miss Holt), in a convenient form, only sixpence each.

*The Clergy List for 1885* (John Hall, 291, Strand, W.C.) reached us too late for the March CHURCHMAN. The notes of this valuable Directory, accuracy and completeness, are universally acknowledged. The volume for 1885, admirably printed, has some new features, and the information is thoroughly up to date.

*Galilee in the Time of Christ*, by Rev. S. MERRILL, D.D., is No. VI. of that excellent series "By-Paths of Bible Knowledge," for which the Christian public is indebted to the Religious Tract Society. Dr. Merrill's interesting book "East of the Jordan," published two or three years ago, was reviewed in THE CHURCHMAN at the time. We have pleasure in recommending his present work, an essay expanded: it is clear, up to date, and, though in some respects slight, has a good deal of suggestive statement. Section XVII., "Was Galilee regarded with contempt by the people of Jerusalem?" will surprise many readers. The popular view, says Dr. Merrill, has hardly a shadow of proof. As to the origin of the name Nazareth, rejecting the very popular explanation (for which Hengstenberg laboured in his "Christology"), a reference to the Messiah as a *sprout* or *branch* of David, Dr. Merrill goes to the root *natzar*, and we are inclined to agree with him. Nazareth is a "city" (πόλις in N. T., a town, not a "village"), with a hill commanding a wonderful prospect; Nazareth *watches*, overlooks, a vast region, land and sea. The real character of Nazareth, in connection with both Temple-life and a great traffic-road, is an interesting subject for discussion.

The fifth volume of "Present Day Tracts on subjects of Christian Evidence, Doctrine and Morals" (R. T. S.), contains timely and ably-written papers; e.g., "The Authorship of the Fourth Gospel," by Dr. Godet; "The Present State of the Christian Argument from Prophecy," by Dr. Cairns; "The Zend-Avesta and Zoroastrianism, or the Religion of the Parsis," by Dr. Mitchell (for many years engaged in Missionary service in Bombay). In "Man not a Machine, but a Responsible Free Agent," Mr. Row appeals to common sense against materialistic, necessitarian philosophy. "A wide-spread philosophy at the present day," he says, "affirms that there is no distinction between the forces which energize in the material and in the moral universe; but that both are alike subject to an iron law of necessity." To some points in the learned Prebendary's argument we hope to return; certainly, the subject just now is of great importance. From Mr. Row's remarks on Altruism we may quote the following:

But the utilitarian principle of altruism, or that the realization of the greatest happiness of the greatest number will be attended with the realization of the greatest happiness of self, is no new discovery. It is neither more nor less than one of the old laws of the kingdom of God, but deprived of all the sanctions by which it can be enforced. Yet we are invited to believe that altruism is a great improvement on the now worn-out Christian law, "Thou shalt love the Lord thy God with all thine heart, mind, soul, and strength;" and, consequent on this, "thou shalt love thy neighbour as thyself;" and on the new commandment, to love one another as Christ has loved us. All that the utilitarian philosopher has really effected is, to divest these commandments of all moral power, by proclaiming that there is no God whom we need regard, no Christ to love, and no hereafter to fear.

But if this philosophy is the sole foundation on which morality is to be based, I ask, how is this principle of altruism to be generated? It cannot be generated by invoking the principle of evolution, for it is one of its fundamental principles that primitive man was altogether selfish, and that everything in civilized man which is not so is an after-growth. How, then, can the disinterested love of others be evolved out of a being whose one distinguishing characteristic is pure love of self? Many are the shifts to which utilitarianism has recourse, such as the family, and the tribal feeling; but it may be justly asked, whence came these? How did they originate in a being whose moral constitution, if he had any, was selfishness pure and simple.

*The Honey Bee*, by W. H. HARRIS, B.A., B.Sc., will prove to general readers a very interesting book, full of anecdotes and instructive information, while to those who are thinking about keeping bees it will prove a treasure. Mr. Harris tells all about the nature, homes, and products of the bee—all, that is, which one really would wish to know; and many will thank him for so enjoyable a book. There are many illustrations.

In *Blackwood's Magazine* appears "Our Egyptian Atrocities: From Capel Court to Khartoum." The article is very strong against Mr. Gladstone and Lord Granville. "If Mr. Gladstone," says *Blackwood*, "had bestowed half the attention on the Dual Note of January, 1882, that he was then giving to obstruction, he would have saved his own country and Egypt money enough to buy every farm in Ireland under five acres, and make a clean present of it to the tenant. While he was gagging the House of Commons, Egypt was hurrying to her ruin, bombarded by his 'friendly' ironclads, invaded by his 'friendly' armies, reduced to bankruptcy by his 'friendly' Controllers, and abandoned at last to the tender mercies of 'friendly' bondholders. Alas! bad as it is, that is not the bitterest drop in this cup of national sorrow and humiliation. It is only when we stand in imagination, with uncovered heads and grief-stricken hearts, beside the unknown grave of Gordon, that we realize the full evil of our 'meddling and muddling' on the Nile. General Gordon, the oriflamme of our Christian chivalry, dead!"

In the *Monthly Interpreter* for March (No. V. of the new magazine), appears an interesting paper on "The Assumption of Moses," by the Rev. W. J. DEANE, M.A. The *Monthly Interpreter*, published by Messrs. T. and T. Clark, and Messrs. Kegan Paul, Trench and Co., is much the same as the *Expositor*. Under the heading "Foreign Periodical Literature" appear some interesting paragraphs. We quote a portion of one :

*Revue de l'Histoire des Religions*, Sept., Oct., 1884. M. Massebieau, who has considered some of the leading German and French studies of the *Didaché* (edited by Bryennios), presents his general conclusions. Part I. (*Catechesis*) he thinks must date from before 100 A.D., and was probably of Roman origin. As it contains little Christian matter—with the exception of what relates to the Sermon on the Mount,—its substance may be Judæo-Hellenic teaching, designed for the numerous pagans who desired to embrace the law of Moses. Part II. A. *Baptism, Fasting, The Lord's Prayer, The Eucharist*. Here also the ritual ascends to early times—in particular, with reference to the Lord's Supper, to a time when the Agapé was entirely identified with it. Zahn, on the other hand, holds that the Agapé comes immediately after the Supper, in the directions.

We are pleased to recommend a pamphlet lately published—*The Fourth Commandment in the Light of the Four Gospels*, with an Introductory Letter to the Right Rev. the Lord Bishop of Oxford, and to the Members of the Oxford Diocesan Conference, by the Rev. ALFRED KENNION, M.A., Vicar of Gerrard's Cross, Bucks. (London: Bemrose and Sons, 23, Old Bailey; and Derby. 1885.) In THE CHURCHMAN of November, 1884, appeared an interesting letter from a Member of the Oxford Diocesan Conference, touching the debate on which Mr. Kennion comments. Many of our readers will be glad, no doubt, to make themselves acquainted with Mr. Kennion's ably-written essay. Its key-note is, "Read the Fourth Law in the Light of the Four Gospels."

We give the title of an ably written pamphlet: *Churchmen, hear! a further "Remonstrance" against the Recital of the Athanasian Creed*. A reply to the *Church Quarterly Review*, with Addenda, by a Member of the Church of England. (London: W. Ridgway, 169, Piccadilly, W. 1885.) Into the controversy on the Athanasian Creed we have no desire at present to enter; nor have we the slightest wish to comment upon the article in the *Church Quarterly*; but it will be admitted on all sides, we think, by impartial readers of this pamphlet, that many of its statements are worthy of serious consideration. A very telling passage is the author's reference to Cardinal Newman.

*The Fireside News*—of which we have some recent numbers before us—has many claims upon Churchmen who value wholesome teaching, and it ought to have a very large circulation. It is an admirable Church newspaper, with well-written articles, and a good deal of social information; altogether bright, cheery, and thoroughly sound. Much remains to be done, no doubt, in the way of penny papers for the masses; but the *Fireside News*—for which the Church is indebted to the Rev. Charles Bullock—is to a large extent meeting a great want of the times. It is published at "Home Words" Office, 7, Paternoster Square, E.C.

In the *National Review* appears an admirable article on Woman Suffrage ("a reply" to Mr. Raikes's article in the January number), by Mr. Philip Vernon Smith. For ourselves, we are inclined to agree with the learned barrister, whose criticisms on the right hon. gentleman's position are acute and practical. Another interesting article "Recruits and Recruiting," which has special attractions for many readers, is written, surely, by Dr. F. Robinson, a contributor to THE CHURCHMAN.

In *Cassell's Family Magazine* for March we notice this pleasant bit :

There is no sound that we feel to be more rural than the cawing of rooks ; yet the rook has been established time out of mind in London. Tall trees are all he wants for a home, though they may stand in the noisy Marylebone Road, or even in the heart of London at Gray's Inn Garden. But though the rook never objects to the presence of men at the foot of his trees, it is strange that he should be willing to remain in London, where the streets afford him no food, and the parks, one would think, very little. It must be remembered that, attached as the rook is to his home, he often wanders very far afield in his daily round ; and as he can at any time easily overfly the few miles of houses which part even Gray's Inn from the open country, he can hardly be aware of the distinction which we feel between the life of the town and the country. A bird so wary as he, and so circumspect in his dealings with the human race, must well appreciate one great advantage which belongs to the London rookeries—that there is no rook-shooting possible there in the spring. In consequence of this advantage the numbers of the London rooks ought to increase very rapidly, and one would like to know how they settle who shall emigrate and who stay behind.

In the *Art Journal* for March (Virtue and Co.) there is a beautiful etching by Mr. Slocombe, "Friday," from the picture by Mr. Sadler, in the collection of the Corporation of Liverpool. "Nature through a Field-glass" is excellent.

An interesting little book is *Wesley Anecdotes*, by JOHN TELFORD, B.A., published by the R.T.S. We also recommend two little volumes, *The Lilies of the Field*, and *Walking with Jesus*, "Sunday Readings for the Little Ones ;" illustrated, neatly got up, and cheap.

From Mr. Elliot Stock we have received, too late for notice in the present CHURCHMAN, a very dainty little volume, *Before His Presence with a Song ; fifteen Hymns*, by the Rev. Canon BERNARD. An admirable gift-book for Easter.

---

The Rev. Canon Clarke has sent us the following Rondeau :

"I will bless the Lord at all times."—Ps. xxiv. 1.

I'll bless the Lord, when fragrant morn  
Seems breathing on a world new-born,  
And when the lips of ling'ring light  
Kiss wearied earth and say,—"Good night !  
And starry gems thy head adorn !"

When harvests wave with golden corn,  
Or fields are rank with frequent thorn ;  
Come plenty's bloom, or famine's blight,  
I'll bless the Lord.

Though dark'ning clouds my soul affright,  
Though tempests gather in their might,  
Though angry thunders peal, and warn  
Of coming woe, contempt, and scorn ;  
E'en when the storm is at its height,  
I'll bless the Lord.