

where the system of Rome is upheld, and where the spirit of Romanism prevails, hatred of religion is the attitude of the nations. Will any well-wisher to England seek to encourage these delusions amongst ourselves? No; without travelling to Rome we can find models of spiritual excellence, true saints in the annals of our Church. It will be our wisdom not to undervalue them, but to rejoice in following them even as in their day and generation they have followed and are following Christ.

GEORGE KNOX.



## Reviews.

*With the Armies of the Balkans, and at Gallipoli in 1877-78.* By Lieut.-Colonel FIRE-COOKSON, late Military Attaché to Her Majesty's Embassy, Constantinople. Second Edition. Pp. 194. Cassell, Petter, Galpin & Co.

COLONEL COOKSON was appointed Military Attaché in May 1877, and soon after joined the head-quarters of the army of the Balkans. General Gourko had just commenced his raid, and the army of Suleiman Pasha was being rapidly transported from Montenegro by sea and rail. Confident of success, Suleiman's troops were in good spirits, healthy, and well-disciplined. While waiting for movement to the front, many of them plundered neighbouring Bulgarian villages, but their loot was taken from them and they were flogged. Abdul Kerim's plan, presumed to be one of pure defence in the Quadrilateral with concentrated forces, favoured the Russians, and in deference to public opinion he was recalled. In the meantime Osman Pasha had occupied Plevna, driving out Russian cavalry. On the 20th July he defeated with great slaughter a Russian attack. This crippled the movements of Gourko, who had passed the Balkans and wanted reinforcements. The Russians therefore turned all their available strength against Plevna. But Osman meanwhile had strongly entrenched it, and the attack of July 30th was a damaging failure.

Reouf Pasha, commanding against Gourko's advance, failed to bring up the bulk of his force, and an opportunity was lost. When Suleiman's army joined, Eski-Zara (before the war a town of 18,000 inhabitants) was taken and nearly destroyed. Soldiers engaged in plundering even the burning houses in Eski-Zara were punished; some were shot. Suleiman appears to have determined that Reouf's share of the battle should not be won. At all events Reouf was defeated in the wood of Choranlı. Had Reouf been victorious, he could have pursued the retreating Russo-Bulgarians towards the Hain Bogaz, while Suleiman could have marched at once to the Shipka Pass. Valuable days were lost. It is clear, however, that on the part of Reouf a want of military skill was shown.

Shocking stories were told by fugitives. "Wholesale massacres and outrages" were perpetrated by the Bulgarians. Accounts agreed that Cossacks looked on or incited the Bulgarians to the deeds, and were themselves conspicuous in outrages on Turkish women. On page 53 we read:—

The enormity of the crimes committed in this and other districts, made it difficult to credit them. But the proofs were undeniable. . . . Owing to want of time, I was only able to visit a very small proportion even of such scenes of massacres as were near the halting place.

The following extract shows the opinion of the gallant author as to the invasion by Russia :—

The tract of country along the southern slopes of the Balkans yields a rich harvest, and is altogether one of the most fertile in soil and favoured by climate in the world—a very garden in Eden. This is the district in which every evil passion has been let loose, to the ruin and destruction of an industrious, peaceful and contented population. Here, before the war, a good feeling existed between the two races. The Bulgarians had their schools and churches just as the Mohammedans had, and possessed a great deal of indirect political power, owing to their greater wealth. Reform had not yet given them a direct voice in the Government. Still, had the choice rested with them, they would have undoubtedly preferred to await the inevitable effects of time and circumstances, rather than that a war, which must destroy or ruin so many of them, should have been undertaken on their behalf. Owing to their exemption from the conscription, their great industry, and other causes, the Bulgarians were rapidly gaining on the Mohammedans in numbers and wealth.

Colonel Fife-Cookson writes that the news of the defeat of the Russians at Plevna did not reach Yeni Zara till after a week.

I do not think the Turkish Government had at that time a true idea of the disorganisation of the Russians north of the Balkans, caused by this reverse, which, coupled with the long delay that must elapse before the arrival of reinforcements, and the chaos amongst the Russians south of the Balkans, created by the defeat at Eski Zara, formed for the Turks, perhaps, the greatest opportunity of the war.

The Turkish arrangements for obtaining information of the Russian movements by means of spies, newspapers, reconnoissance, &c., were throughout this war most defective. The Turks also suffered under the disadvantage of there being no correspondents or doctors with the Russian armies, to supply newspapers written in Turkish with information. Valuable intelligence was freely and impartially sent to the European papers about both armies, by the strangers accompanying them, and was thus made available to the Russian officers, who can nearly all read French, while only two or three of even the Turkish military pashas can do so.

The Russians were weak everywhere after these defeats, and Suleiman, co-operating with Mehemet Ali, should have marched against their flank, north of the Balkans, while he sent a detachment to make a demonstration against Shipka. But the Turks, probably, did not realise their own strength. Mehemet Ali Pasha, Commander-in-Chief in European Turkey, approved of the decision to march direct against Shipka, and he promised to assist, which promise he failed to perform. The Seraskeriate, or War Office, sent instructions direct, adding to the confusion, and jealousy between the generals often brought on disasters. Still, the march direct on Shipka ought not to have proved fatal to success; its effect might have been relieved by tactical skill.

Three weeks after the victory at Eski Zara, Suleiman arrived at Shipka. One week would have been ample time. The Russo-Bulgarians, having regained confidence, had constructed elaborate field-works for the defence of the Pass. A great opportunity was lost. Of the struggle at Shipka our author gives an animated account. During a week of continual fighting

the Turks lost, he thinks, 12,000 men, and the Russians 8000. The character of the struggle was embittered by the fact that the Mohammedans, from the first, gave no quarter to Bulgarians, whom they regarded as rebels. The loss of life in the fighting at Shipka, from first to last, must have been frightful. Suleiman Pasha's tactical blunder of hurling his battalions against intrenchments, instead of investing and starving the garrison, a mistake made by the Russians before Plevna, was, no doubt, very serious; and yet it was only by little that he failed to capture the position. The Russian defence was magnificent; but had the Turkish flanks been connected with the centre, by field telegraph, or signalling arrangements, the troops forming the latter might have been informed, on the critical day, that the coveted post had been abandoned, and "this would probably have decided the fate not only of the Shipka but of the whole campaign." Upon the arrival of Radetsky's column, Suleiman's position became very different. After a series of "mad rushes," came delays and disheartening failures. "A strong feeling of discontent gradually arose amongst the long-suffering and submissive Turkish soldiery." All hope of victory, in fact, passed away. On the 28th of September, Suleiman Pasha was summoned to succeed Mehemet Ali on the Lom. It was on the 20th of August he had arrived at Shipka. On the 12th of October our author paid a visit to the Turkish advanced positions, and three days later was recalled to Constantinople.

The story of the disasters on the Turkish side, after the fall of Plevna, is well told. But our space is exhausted. We can only add that the work is printed in clear type, and has several illustrations and maps.

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*A History of the Church of England, pre-Reformation Period.* By T. P. BOULTBEE, LL.D., Principal of the London College of Divinity, St. John's Hall, Highbury, and late Fellow of St. John's College, Cambridge. Pp. 460. Longmans, Green & Co.

THE Church of England is at once old and new. It has been Reformed, but its heritage has come down to it through more than a millennium. To trace the main lines of national Church life, ever leading on stedfastly towards the Divinely foreknown new birth at the Reformation, and at the same time to gather up, step by step, by the wayside, notes, personal, legal, or antiquarian, which might serve to illustrate the past or to account for the present, has been the object of Dr. Boulton in preparing the work before us. He has allowed, as far as seemed possible in so limited an area, some writer of each age to speak his own words and breathe his own sentiments. In selecting, in condensing, and in reporting, Dr. Boulton has kept consistently in view the history of national rather than ecclesiastical life; and thus he has brought before his readers no *disjecta membra* of past ages, but a collection of facts grouped into an organised body of history which possesses life and advances ever steadily onwards to the end. His desire has been not to set forth his individual opinions, though these are not dissembled, but to represent in lucid narrative how things came to be as they are in the Church of England.

The work bears out the statements of its Preface. Written from a sound standpoint, with considerable literary skill, with good judgment, and—to adapt Mr. Disraeli's phrase—"historical" calmness, sufficiently brief and sufficiently full, Dr. Boulton's History deserves to be widely read. Works of this class, scholarly, critical, and yet not dry, giving the results of recent investigations in a form which may interest the general reader, are certainly not numerous.

In writing on the origin of Christianity in this island, Dr. Boulton wisely avoids extremes. Certain writers have accepted legends. Others, as a recent *Quarterly Review* remarks, will hardly credit Roman Britain with a Church at all. Dr. Boulton is neither credulous nor sceptical. "It was known," he says, "to Christian writers, soon after the year 200, that Christianity had penetrated into Britain." To say more than this would not be writing history:—

This impenetrable darkness can be strange only to those who have never asked themselves how much they really know of the history of the propagation of the Faith in the first and second centuries. Men wrote, suffered, and laboured for the truth, and were content to be forgotten. Who can tell the name of the first Christian missionary who entered the gates of the mighty Rome itself, and, looking up to the temple of the great Capitoline Jove, knew that the day must come, though centuries yet intervened, when the tutelary Roman idol must fall? Who can tell the history of the foundation of leading Churches of old, of Alexandria, of Carthage, of Spain, of Gaul? The grain of mustard seed had been cast into the earth, and its produce was springing up and spreading, but none knew what was to be the girth of its trunk, or the ample sweep of its branches; so none registered its progress, or noted the labours of those who tended it.

In the chapter headed "The Saints of the Anglo-Saxon Church," Dr. Boulton remarks upon St. Aidan, St. Chad, St. Augustine of Canterbury, and St. Erkenwald, consecrated Bishop of London in 675 by Archbishop Theodore. St. Swithin, Bishop of Winchester 852-862, we read, has fared better than St. Erkenwald in the popular recollection. His legendary history is of the usual character of such compilations. William of Malmesbury, writing about fifty years after the Conquest, dwells with admiration on a story with which he illustrates this prelate's merciful disposition:—"Workmen were repairing a bridge on the east side of Winchester, and the Bishop had seated himself near them that he might urge on the loiterers. And there came along the bridge a woman bringing eggs for the market. The workmen, with the usual rudeness of such people, in sheer mischief broke every egg in her basket. In her miserable condition, the little ragged old woman was brought before the Bishop, who heard her complaint with pity. And not in vain, for he forthwith made the sign of the cross over the wreck, and every egg became whole again." If St. Swithin left behind him the traditions of a character in harmony with this legendary tale, he deserved not to be forgotten. To redress wrongs, and to care for the helpless, is a part well becoming the Christian statesman and Bishop. Though alas! the larger part of the evils wrought, whether by petulance or carelessness, is as much past remedy as the broken eggs; and there is not to be found a St. Swithin to make them whole again.

As a last request, we learn on the same authority, continues Dr. Boulton, he pledged those who stood round his dying bed to lay his body outside the church, where his grave might be exposed to the feet of the passers-by and to the rains from heaven. So he died, and this "pearl of God lay in inglorious concealment about a hundred years." Then the saint changed his mind, and appeared in a vision requiring the removal of his remains. So they were enshrined at Winchester with great pomp. The 15th of July was kept as the anniversary of this "translation." The popular belief still connects that day with the copious rainfall which the dying Bishop had willed to fall on his humble grave. In his true history Swithin was an active statesman, the trusted servant of King Egbert, and the chief adviser of King Ethelwolf. Whether the skies wept or not, England had cause to mourn when he was removed, and homestead and shrine were scorched with the Danish fires. P. 94.

The chapter on the later history of the Anglo-Saxon Church has many points of interest. "The payment of tithe," we read, "was gradually established. It is referred to by Archbishops Theodore and Egbert, and appear to have been gradually changed from a voluntary payment into a customary one, and finally to have received legal confirmation." "Church lands were liable, like all others, to the dues for military service, repair of roads, and other public duties. Nor was there any exemption of the clergy from the civil law. The clerical immunity for which Becket died, and which Henry VIII. with so much difficulty destroyed, was unknown to the Saxon Church." Concerning parishes, Dr. Boulton writes as follows:—

The very rapid organisation of parishes, and endowment of parish churches, has been thought to point to a more generally available source than that of private munificence. Blackstone's theory is that the parish boundary coincided with that of the ancient manor or manors. He would thus identify each parish with some lordship of early times. But it does not appear that the manors described in the Domesday Survey coincide, except occasionally, with the parishes. Hence another theory has to be discovered. Mr. Kemble identifies the English parish in general with the original communal divisions of the early Saxons, which are called Marks. These possessed complete social organisations and defined territorial limits. It is also believed that in heathen times they had their places of worship and local priests, with land for their support. The suggestion is, that on the adoption of Christianity these were transferred to the service of the Church. Hence by a natural and rapid process the parochial boundaries and the Church endowment would be at once constituted. If we understand that in addition to these not a few churches were founded by private liberality, and if we allow for various changes and modifications, we shall find the principal facts of early organization fairly accounted for.

The chapter on Wycliffe is well written, and full of interest. Lack of space, however, prevents us from even touching upon it. The learned author affirms, of course, that Wycliffe first gave the whole Bible to the people. Professor Lechler's exhaustive work, recently rendered in English, establishes this point.

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*The Classic Preachers of the English Church.* With an Introduction by J. E. KEMPE, M.A., Rector of St. James's. Murray.

*Classic Preachers.* Second Series. Murray.

*Masters in English Theology.* With an Historical Preface by ALFRED BARRY, D.D. Murray.

*Representative Nonconformists.* By the Rev. ALFRED B. GROSART, LL.D. Hodder and Stoughton.

THE practice of delivering what might be termed biographical sermons, or lecture-discourses, in special seasons, is, probably, a growing one; and, if regulated by sober judgment and earnest Scriptural piety, it may prove, no doubt, beneficial. The Scripture taken as a text, however, ought not to be merely mentioned, and, after a few sentences, forgotten. In the season of Epiphany the present writer—such an allusion may be pardoned—is wont to deliver a series of missionary sermons; and one way of exciting a profitable interest in missionary work is to take some eminent missionary, whose life and labours seem practically to illustrate and enforce some special Scripture, and preach a biographical discourse.

The discourses in two of the volumes before us were delivered at St. James's Church; and the rector, Prebendary Kempe, writes:—"The aim was that in their effect upon the congregation they should be *sermons* in accordance with Hooker's description" (Ecl. Pol. v. xxii. 1). The Classic

Preachers are Donne, the Poet Preacher; South, the Rhetorician; Barrow, the Exhaustive Preacher; Beveridge, the Scriptural; Wilson, the Saintly; and Butler, the Ethical; and, in the second series, Bull, the Primitive; Horsley, the Scholarly; Sanderson, the Judicious; Tillotson, the Practical; Andrews, the Catholic; and Jeremy Taylor, the English Chrysostom. In thus *ticketing* Preachers there is, clearly, a danger. Nevertheless, these discourses, preached by distinguished divines, are, as a rule, suggestive and exceedingly interesting.

"The Masters in English Theology"—subjects of the King's College Lectures, and these are not sermons—are Hooker, Andrewes, Chillingworth, Whichcote, J. Taylor, and Pearson.

The Representative Nonconformists on whom Dr. Grosart lectures, with considerable ability are, J. Howe: Intellectual Sanctity; R. Baxter: Seraphic Fervour; S. Rutherford: Devout Affection; and Matthew Henry: Sanctified Common-Sense.

"*Faithful unto Death.*" *Memorials of the Life of John Gregg, D.D., Bishop of Cork, Cloyne, and Ross, and formerly Minister of Trinity Church, Dublin.* By his Son, ROBERT SAMUEL GREGG, D.D., Bishop of Cork. Pp. 304. Dublin: George Herbert.

THESE Memorials have been prepared with pious care, with literary skill, and good judgment; they will be studied with pleasure and profit by all devout and unprejudiced readers. For those Churchmen, whether in the Church of England, or in sister and daughter churches, who, like ourselves, are keenly interested in the Church of Ireland, its history and progress during recent years, this tribute to a most devoted and distinguished Irish Churchman will have an especial value.

John Gregg was born in 1798. He entered Trinity College in 1819; and at once he formed a friendship with Mr. Singer, afterwards Regius Professor of Divinity, which continued unbroken until the death of Dr. Singer, then Bishop of Meath, in 1866. In 1824, Mr. Gregg went in for his degree and for the Classical Gold Medal, but was beaten by John McCaul, afterwards Chancellor of the University of Toronto. He was second, and obtained his Degree on very distinguished answering. Concerning his early University years, his son, Bishop Gregg, writes as follows:—

These were years of hard work and real progress—work so hard that at one time he was supposed to be dangerously ill; but his constitution was good, his mode of living simple and regular; he regained his usual health, and was still foremost among his fellows in every manly exercise. In contests of leaping and stone-throwing he was ready to challenge all comers. The dyke, which at that time was open, across the College Park, faced with stone as it was, was a trouble to many, but to leap across and back again was for him an easy thing. Twenty-one feet three inches over water was his measured jump. Dr. McIlwaine, of Belfast, told me that, having entered College before my father left it, he remembers taking a walk one day to see a ploughing match in the neighbourhood of Dublin; when he came up he saw the farmers and others pointing out foot-marks in the soft ground. He asked whose marks they were, and they pointed to the retreating figures of two young men, whom he at once recognised as John Gregg and Nicholas Armstrong. Mr. Armstrong was one of his greatest friends, was ordained the same day, and entered upon work in a curacy close to him, a man of great power and of original eloquence, but, unhappily, after some years, he became a follower of Mr. Irving. His great powers were lost to the Church, although he lived respected by those with whom he thought well to worship.

The newspapers recently announced the death of the Rev. Nicholas Armstrong, which took place at Albury Heath, and which is said to mark the last stages of a crisis in the creed of the "Catholic Apostolic Church," popularly known as "Irvingites."

We heartily recommend the volume before us, which, it may be mentioned, is printed in large clear type.

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*A Popular Commentary on the New Testament.* By English and American Scholars of various Evangelical Denominations. With Illustrations and Maps, edited by PHILIP SCHAFF, D.D., L.L.D., Baldwin Professor of Sacred Literature in the Union Theological Seminary, New York. Vol. I. Pp. 500. Edinburgh: T. and T. Clark, 1879.

THIS Commentary aims to present, in an evangelical, catholic spirit, and in popular form, the best results of the latest Biblical scholarship for the instruction of the English reader of the Word of God. It embraces the Authorised Version, marginal emendations, brief introductions and explanatory notes on all difficult passages, together with maps and illustrations of Bible lands and Bible scenes derived from photographs and apt to facilitate the understanding of the text.

The work, writes Dr. Schaff, "has an international as well as an inter-denominational character. It is the joint product of well-known British and American scholars who have made the Bible their life-study." The plan of the work, continues the learned editor, was conceived some thirty years ago, but indefinitely postponed, when he undertook the English translation and adaptation of the *Bibelwerk* of Dr. Lange, now nearly finished, in twenty-four volumes.

From the English edition of Dr. Lange's "Bible-work," also published, as our readers are aware, by Messrs. Clark, this new Commentary differs both in plan and aim. "The Popular Commentary" is purely explanatory, and is intended for laymen. The new Testament will be completed, we read, in four volumes. When the second volume comes before us we shall notice it, we hope, at some length. Meantime, we heartily recommend the present portion of what promises to be a really valuable work. The notes are terse, fresh, suggestive, and in tone and temper all that a devout reader could desire. The maps and illustrations are of a high order. The Introduction, and the comments on Matthew, Mark, and Luke, have been written by Professor Schaff, and Professor Riddle.

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*The Later Evangelical Fathers.* By M. SEELEY. Seeley, Jackson, & Halliday. Pp. 356.

AS to the term Evangelical, the author of this most interesting collection of biographical sketches observes that "its origin as a name given to the leaders of the revival in the eighteenth century is uncertain." They did not, as they were charged with doing, arrogate "to themselves the exclusive title of Evangelical;" for names, generally speaking, are given or inherited, not self-assumed; but when they are noble or worthy, they are borne with quiet satisfaction, and a desire to do them honour. So is it with this word "Evangelical."

John Thornton, 1720-1790; John Newton, 1725-1807; the Poet Cowper, 1731-1800; Richard Cecil, 1748-1810; Thomas Scott, the Commentator, 1747-1821; William Wilberforce, 1759-1833; Charles Simeon, 1759-1836;

Henry Martyn, 1781-1812; Josiah Pratt, 1768-1844; are "the later Evangelical Fathers," the story of whose lives is here given with a force and freshness of style, and a complete sympathy with their principles and their work, which cannot fail to awaken and sustain the reader's interest.

In the course of an introductory chapter devoted to a retrospective view of England in the eighteenth century, specially with regard to religion, it is remarked that the commencement of this period was in this respect "the worst in our modern history." Archbishop Secker declared "that an open disregard for religion had become the distinguishing feature of the age," while Bishop Butler adds his testimony that "it had come, he knew not how, to be taken for granted by many that Christianity had been at length discovered to be fictitious, and that nothing remained but to set it up as a principal subject of mirth and ridicule." Too often the London churches were all but empty; "in some country parishes where there was a good squire things might be better, but a good conscientious pastor in town or country in the Church of England or out of it was in those days a great rarity." Then, in the midst of prevailing ungodliness, arose and wrought with zeal and energy the "early Evangelical Fathers," Grimshaw, Venn, Fletcher, Berridge, and others.

After glancing at the lives and labours of these "early Fathers" of the last century, the author introduces us to the later ones, commencing with John Thornton, "known as the richest merchant in England," and better still, as one who, in no common degree, "honoured the Lord with his substance."

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*Miscellanies, Literary and Religious.* By CHRISTOPHER WORDSWORTH, D.D., Bishop of Lincoln. 3 vols. Rivingtons.

FOR the highly esteemed Bishop, a collection of whose writings lies before us, we have a sincere and great regard. On certain points, doctrinal as well as ecclesiastical, we cannot agree with him; but we always listen to his remarks with respect. As a Cathedral Dignitary, and as a Bishop, Dr. Christopher Wordsworth has had the courage of his convictions. His courtesy, however, and his candour, have been not less conspicuous than his courage. Hence it is that among loyal Churchmen of every class his name is held in honour. Many passages in these "Miscellanies" we have read with pleasure. Here and there, it is true, occurs a statement concerning the Sacraments, or an expression of opinion in regard to the Church of Rome and the Greek Church, to which an Evangelical, Protestant, Churchmanship, as we think, must take exception. That these writings are Protestant, however, in a certain sense, is perfectly true, for Bishop Wordsworth, as is well known, is in unison with great High Churchmen of other days with regard to Rome.

In the first volume appear Notes in France (1844) and in Italy (1862); chapters on Pompeian Inscriptions (1832), the Old Catholics, and the Vatican Council. In answer to the query, *Is the Babylon of the Apocalypse of St. John the Church of Rome?* the Bishop writes with clearness, concluding thus:—

Heathen Rome, doing the work of heathenism, in persecuting this Church, was no Mystery. But a Christian Church, calling herself the Mother of Christendom, and yet drunken with the blood of the saints—this is a Mystery. . . . The golden chalice in her hand, her scarlet attire, her pearls and jewels, were seen glittering in the Sun. Kings and nations were displayed prostrate at her feet, and drinking her cup. Saints were slain by her sword, and she



excelled over them. And now the prophecy became clear—clear as noon-day; and we tremble at the sight, while we read the inscription, emblazoned in large letters, "MYSTERY, BABYLON THE GREAT," written by the hand of St. John, guided by the Holy Spirit of God, on the forehead of THE CHURCH OF ROME.

The prophecies contained in Rev. xiii.—xix., therefore, according to Bishop Wordsworth, have been partly accomplished, and are in course of complete accomplishment, in the Romish Church.

In vol. iii. appear papers on Religion and Science, the Mission of Horace as a co-worker with Augustus, the Condition of the Continental Clergy, Bishop Sanderson in connection with Conscience and Law, Diocesan Synods, and other interesting subjects. On every page, almost, appears an apt quotation; and whether the reader agree or disagree with the good Bishop's arguments, he is sure, at all events, to admire his suavity and scholarship, while with devout readers of every School, the profound reverence for Holy Scripture, a chief characteristic of the Bishop's writings, will be gratefully acknowledged. The papers on Mohammedanism—as, e.g. argument on behalf of the application of Rev. ix. to this subject—will have, for students of Prophecy, an especial interest at the present moment. We read:—

The inveterate internal corruption of the whole Turkish Empire and the utter hopelessness of its recovery, seem to show that the prophecy of the Apocalypse will be fulfilled at no distant time, and that by a process of intestine decay, disorganisation, and dissolution, the power of Mohammedanism will pass away.

The decline of the Mohammedan Power will, it is probable, be coincident in time with a great extension of Christianity, and will conduce to it.

On the condition of the Roman Catholic Clergy of France, Dr. Wordsworth quotes from *Où allons-nous?* by the Bishop of Orleans (in 1876), *La Question Religieuse*, by M. Eugène Reveillaud, and from *Le grand Péril de l'Eglise de France*. In the last-named publication, the Abbé Bougaud, a year ago, stated that not less than 2568 parishes in France are now without parish priests, so that their populations are in danger of lapsing into heathenism. In an essay reprinted from the *Courier de Lyon*, September, 1878, the truth of the Abbé's alarming pictures is admitted; but the Essayist affirms that the condition of the French Church is due in a great measure to itself. If it is to exercise a moral and religious influence over the nation the Church must reform itself, and, in particular, the system of clerical education must be greatly altered. Of the unwholesome system of education in France, Charles Kingsley, if we remember right, in one of his letters, several years ago, made some pungent remarks, contrasting it with our English system; and, without question, the results of Jesuitical or Ultramontane direction, even in regard to the laity, are most deplorable. Bishop Wordsworth's quotations from the Abbé Bougaud's book, obviously, from lack of space, are of the briefest. We add a few striking sentences, quoted recently in an ultra-Church contemporary, describing the life of a French priest in the country as things go at present. We give the extract simply because it bears upon one question just now debated amongst us, viz., that of Sunday "recreations." M. Bougaud (*Le Grand Péril de l'Eglise de France au XIX<sup>e</sup> Siècle*) writes:—

I one day asked a young priest how he got on in his little parish. "During the week," said he, "fairly. But the Sunday, it is frightful. I go to celebrate mass; I find there some thirty women and two or three men. What can I say to them? I am more in the mood to weep than to speak. At vespers, nobody.

All the evening I shut myself up in my parsonage; but I cannot contrive to shut up and guard myself in such wise as not to hear the song of men who are brutalising themselves in the public-house, and the fiddle and the dancers, which are carrying off the women and the girls. It is heart-breaking.

And this quasi-heathenism prevails in a country where "Puritanism" has no power.

At the close of vol. III. appears a letter to the Oxford University Commissioners (Jan. 1879), from the Bishop of Lincoln, as Visitor of two Colleges, Brasenose and Lincoln, concerning the Statutes to be made. It is a weighty letter, and the religious character of the Colleges will, we trust, be maintained.

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## Short Notices.

*Is Life worth Living?* By W. H. MALLOCK, Author of the "New Republic," &c. Pp. 245. Chatto & Windus.

This is an able argumentative work; it shows acuteness, logical power, and literary skill. To the Positivists—not only the followers of Comte, but to members of "the scientific school," such as Professor Huxley—it offers questions which they cannot answer. The quotations from George Eliot's writings are melancholy in the extreme. "The Positivists think," writes Mr. Mallock, "that they had but to kill God and His inheritance shall be ours. They strike out accordingly the Theistic beliefs in question, and then turn instantly to life. They sort its resources, count its treasures, and then say, 'Aim at this, and this, and this. See how beautiful is holiness, how rapt is pleasure; surely these are worth seeking for their own sakes, without any reward or punishment looming in the future.'" In the concluding part of the work, however, the author places before doubters an Infallible Pope or Church, instead of the Infallible Word of God with the light of the Holy Spirit.

*The Best Wish, and other Sunday Readings for the Home.* By the Rev. CHARLES BULLOCK, B.D. Pp. 250. "Hand and Heart" Publishing Office.

Eighteen "Readings;" sound and practical.

*Zechariah and his Prophecies, considered in relation to Modern Criticism. With a Critical and Grammatical Commentary and New Translation.* By C. H. H. WRIGHT, B.D., Incumbent of St. Mary's, Belfast. Second edition. Hodder & Stoughton.

This is a learned and ably-written commentary on an important portion of Holy Scripture. Mr. Wright, Bampton Lecturer last year, has shown considerable scholarship in his previous writings; and the present work will add to his well-earned reputation. We do not endorse every expression; but regarding the work as a whole it seems to us a truly valuable addition to theological libraries. Lack of space prevents us from noticing it at length.

*The Story of the Cheh-Kiang Mission of the C.M.S.* By the Rev. ARTHUR E. MOULE, B.D. Second edition, with illustrations. Pp. 170. Seeley's; and Church Missionary House.

A valuable book for parish missionary libraries; earnest, cheerful, devout, and—what even a reader prejudiced against Missions might add—sensible.