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We have endeavoured to present in a succinct and popular form the important doctrinal conclusions which the author has endeavoured, and successfully endeavoured, to substantiate. The treatise is overlaid with numerous voluminous notes, which, however interesting and instructive, somewhat distract the reader's attention from the point at issue. This multiplicity of corroborative annotation is also unnecessary. The author is able to make good by his own arguments the truths he is enforcing, but if the reader is not careful to keep a firm hold of the thread of the reasoning in the text, these abundant illustrations tend rather to confuse and perplex him. Apart from this small drawback, the work under notice is very opportune and of great worth, and we can heartily commend it to be carefully read and pondered over by the general reader as well as by the theological student.

S. DYSON, D.D.

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## Short Notices.

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*Cathedral and University Sermons.* By CHARLES PARSONS REICHEL, D.D.,  
D.Lit., Bishop of Meath. Pp. 320. Macmillan and Co.

ON the ability and judgment of the Bishop of Meath nothing need here be said. These sermons will repay careful reading. Here and there we have pencilled a note of interrogation in the margin. The sermon on Confession, lucid and full of information, is truly admirable. We quote a portion of the historical sketch, as follows :

"In the middle of the third century, after the great Decian persecution, we find suddenly two opposite ideas started. The one declared that such persons (penitents) must be left to God alone . . . it was not lawful to re-admit such. They were to be left to God's uncovenanted mercies. The other party compounded matters with this more rigorous view, by stopping at a single readmission. If a person once excluded and then readmitted should offend in like manner a second time, he forfeited the pardon of the Church for ever ; about his eternal fate the Church at first did not venture to dogmatize, but as time advanced it was boldly pronounced that, inasmuch as outside the Church is no salvation, so relapsed sinners being for ever outside the Church on earth, could hope for no mercy hereafter. As to the absolution imparted in such cases, it was simply the act of solemnly readmitting to communion. The penitent was brought up to that part of the edifice appropriated to communicants, and there welcomed by the bishop with the kiss of peace and the impartation of the consecrated bread and wine. No particular form of words was needed ; the restoration to the highest Church privilege expressed and sealed the Divine forgiveness. And hence in the most ancient Greek Liturgies, as in the Canon of the Mass in the Latin Church, which is the most ancient and venerable part of its Liturgy, there is no trace of any form of absolution such as we use in our communion office. The reception of the elements was the absolution.

“ An intermediate step was, however, soon introduced. Many persons might offend more or less seriously, yet short of those ‘ mortal ’ sins which involved absolute severance from the Christian community. Such persons were accordingly suspended from communion for longer or shorter periods ; and no limit seems to have been set to the number of such temporary suspensions and readmissions.

“ But as men’s consciences became more educated by Christianity, it would be more clearly seen that, after all, external acts were not the only ways in which great sins could be committed ; and the thought would rack many a tender conscience when he saw some open and notorious offender weeping in penitence at the church door, that he himself might have been quite as guilty in intention as the penitent had been in act ; that, therefore, he had really no better right to receive the communion than had the more notorious offender who was openly excluded from it. Hence would arise naturally and justly one form of that difficulty of quieting the conscience which is mentioned in one of our exhortations to the communion, and the assistance of one of God’s ministers would be the natural recourse of the perplexed. Accordingly Origen, writing about that time (if his Latin translator is to be trusted), advises carefulness in the choice of the person to whom the difficulties of the believer are to be imparted—imparted not for the sake of obtaining an absolution of which in those days no trace can as yet be found, but for the purpose of obtaining such advice as shall relieve his conscience.

“ Towards the close of the next century we find at Constantinople a regular penitentiary priest established, whose duty it was to receive the confessions of those troubled in conscience and, what is to be carefully noted, to make them known to the Church in order to obtain for the penitent the prayers of the congregation. But how little essential this office was deemed is plain from the fact that, in consequence of a scandal created by this divulgement of sin in public, an Archbishop who had filled an exalted lay office throughout the greater part of a long life, and who seems to have carried into the ministry much of that secular prudence in which mere ecclesiastics often fail, abolished the office of penitentiary ; and his successor, John Chrysostom, a man of uncompromising ecclesiasticism, so far from attempting to revive it, constantly exhorted the people to confess their sins to God, and not to be discouraged by the lack of a human confessor or director. Nor was the office ever revived in the Eastern Church ; in which, indeed, the practice of private confession seems to have had no provision made for it till comparatively recent times. In the Western Church, half a century after the singular occurrence to which I have adverted, we find the first ascertainable approach to the secret confession of sins involving temporary suspension from communion. A rescript of Pope Leo the Great, addressed to the Bishops of Campania, declares that it cannot be necessary for congregations to be scandalized by the publication of the offences for which their prayers are asked ; that it is sufficient if the priests know these things and request the prayer’s of the Church in general terms for the offender ; absolution still consisting simply in

“readmission to communion, and being the act of the whole Church through the Bishop, who alone possessed the power of readmitting to communion except in cases of urgency, *e.g.*, upon a death-bed.”

*Philomythus.* An Antidote against Credulity. A Discussion of Cardinal Newman's Essay on “Ecclesiastical Miracles.” By EDWIN A. ABBOTT. Second edition. Macmillan and Co.

This is a book of remarkable interest, and the preface to the *second* edition is not the least interesting portion. Dr. Abbott is outspoken enough, and his reply to the *Spectator* and certain critics—in particular to Mr. Hutton—is one of the best things of the kind we have ever read.

We quote a portion of Dr. Abbott's criticism on Mr. Hutton's *Cardinal Newman*. He writes :

“Mr. Hutton's main fault is that he is taken in by Newman's plausible style. He is the victim of those rhetorical arts which I have described as ‘Oscillation,’ ‘Lubrication,’ and ‘Assimilation.’ So completely does he identify himself with some of Newman's most fallacious statements and most baseless conclusions, that I cannot blame any one of his readers for being, at least for a time, imposed upon by what, at the first reading, completely imposed upon me.”

Dr. Abbott then turns to *The Kingsleyan Controversy*.

“It must have taken great *gallantry* and *courage*,” says Mr. Hutton (pp. 118, 119), “to speak in an Oxford pulpit at that day (*i.e.*, in Feb., 1843, six months before Newman resigned St. Mary's), as follows :

If the truth must be spoken, what are the humble monk and the holy nun, and other regulars, as they were called, but Christians *after the very pattern given us in Scripture?* . . . Did our Saviour come on earth suddenly, as He will one day visit it, *in whom would He see the features of the Christians, whom He and His Apostles left behind them, BUT IN THEM?*”

This is one of the passages which Newman employed to spatter what he called “blots” on Kingsley. His straightforward, English-minded adversary actually thought it strange that a clergyman of the Church of England should use such language! And certainly, since Newman himself held “*all along*”—and therefore on 5 (or 12) Feb., 1843, the date of this sermon—that no one “*could*”—*i.e.*, “ought to”—remain “*in office* in the English Church, whether Bishop or *Incumbent*”—and therefore in the pulpit of St. Mary's, Oxford—unless he were “*in hostility to the Church of Rome,*” it must be confessed that one would suppose Newman himself would be hard put to it to justify the passage above quoted. Two or three months afterwards (May, 1843) he asked himself the question, “Is not my present position a cruelty as well as a *treachery to the English Church?*” If he had put that question to himself in Feb., 1843, and answered it in the affirmative, who would have disputed it? Endeavouring to make the kindest answer, what could any man of honour have said to him except this: “Your own conscience must answer this question. We cannot decide it for you?”

Conscious, therefore, of the very critical and painful indecisions of his own mind; aware (at least to some extent) of the very natural suspicions

which commonplace Englishmen entertained about him ; and knowing that he had, in the January of that very year, published a "Retraction," in which he had destroyed the last remnant of the basis upon which (on his own showing) he could consistently and honourably use the vantage-ground of the pulpit of St. Mary's, would Newman himself have liked to hear the words "*gallant*" and "*courageous*" lavished upon these Romanizing utterances of a quasi-Anglican clergyman ? Newman hated humbug and conventionality. It was an "infirmity" with him, he says, to be "rude" to those who paid him excessive deference. I take it that, in this matter, he might have found occasion for displaying his "infirmity."

But what about Newman's actual reply to Kingsley's natural indignation ? Unluckily, Kingsley did not *quote* his opponent ; he used a loosely-guarded expression which Newman had not employed. "This," says Kingsley, "is his *definition* of Christians."

Newman, of course, beats up his guard at once : "This is not the case. I have neither given a definition, nor implied one, nor intended one. . . . He ought to know his logic better. I have said that 'monks and nuns find their pattern in Scripture ;' he adds, '*Therefore*, I hold all Christians are monks and nuns.' This is Blot *one*. Now then for Blot *two*. 'Monks and nuns the *only* perfect Christians . . . what more ?' A second fault in logic. I said no more than that monks and nuns were perfect Christians ; he adds, '*therefore* monks and nuns are the *only* perfect Christians.' Monks and nuns are *not* the only perfect Christians : I never thought so, or said so, now or at any other time."

And such stuff as this went down with the discerning public of 1864 ! I have heard that Kingsley was ill at the time. That perhaps, in part, explains the too one-sided result. Judgment, perhaps, went against him by default. I wish he had had a son who might have made answer for him in this and almost every point—except the charge of insincerity, which should have been absolutely disclaimed. It might have run thus :

"You have not fairly represented the meaning of your words, in asserting 'I said *no more than* monks and nuns were perfect Christians.' You went on to say, '*In whom* would our Saviour see the features of the Christians, whom He and His Apostles left behind them, BUT in THEM ?' Now, if a man says, 'Where would you find the book *but in* the bookcase ?' he means, or at all events ought naturally to be interpreted to mean, that the book would be found in the bookcase, and *nowhere else*.

"For such a statement as this, you have prepared the way by saying that monks and nuns are Christians '*after the very pattern* given in Scripture'—which is slightly different from the version given by you in inverted commas, 'I have said that "monks and nuns *find their pattern* in Scripture."' But you have done more than imply it ; you have *actually said it* in your second clause : '*Where but in them* would our Saviour find, etc.,' which ought, if it is to be strictly pressed, to be interpreted as meaning that our Saviour would see the 'features, etc.,' in the monk and nun *and nowhere else*. You say you 'never

*thought* so.' Granted. But you *said* so. And my business is with what you said, not with what you thought!"

Now it was not at all necessary that Mr. Hutton should have revived the Kingsleyan controversy. But to revive it in this way; to take one of the very quotations on which Kingsley based his case; to give, without comment, the very words which showed that Kingsley was substantially right in this particular point; to omit the natural deduction from these words; and to describe the whole passage as indicating "*gallantry and courage*" in Newman, evinces a misappreciation of justice so very remarkable, that I know no single epithet whereby to characterize it, except—"Newmanian."

*Simple Thoughts for the Church's Seasons.* By A. B. TUCKER. Griffith, Farran, Okeden, and Welsh.

A tasteful little volume. The expositions are short and suggestive.

*Reasons for the Hope that is in us.* Brief Essays on Christian Evidences. By Ven. ARTHUR E. MOULE, B.D. Pp. 194. Hodder and Stoughton.

These "Essays," nine in number, treat of the Resurrection, the Bible, Belief, "What we know of God," and a Future Life. Devout and thoughtful readers will enjoy them, and earnest inquirers, real seekers after truth, of which there are many amongst us, will at the least admire their candour and common-sense. The author has knowledge of the latest things out, and refers most judiciously to Frances P. Cobbe and Huxley, as well as to Mozley and the Duke of Argyll. So far as we have read the arguments appear to us thoroughly sound, and we heartily recommend the book as one to be read and lent.

*Farewell to Norwich Cathedral.* By Very Rev. E. M. GOULBURN, D.D., D.C.L. (late Dean of Norwich). London: Simpkin, Marshall and Co. Norwich: Agas Goose. 1891.

Some thirty years have passed since the present writer, then a curate, read Dr. Goulburn's "Personal Religion." That book was a real help to him, and has remained a favourite. It is a pleasure to invite attention to the Dean's present work, "Seven Lectures on the Sayings upon the Cross."

*Voices by the Way.* By Rev. HARRY JONES, M.A. Society for Promoting Christian Knowledge.

A readable and suggestive book. Essay-sermons about Raiment, Cattle, Water, Sleep, Roads, and so forth.

A new (abridged) edition of *The Irrationalism of Infidelity* is published by Mr. Elliot Stock. It is a reply to Mr. F. W. Newman's "Phases of Faith," and we observe the author has in hand an analysis of Cardinal Newman's "Apologia."

*Very Far West Indeed* is one of the Tales of the late William H. G. Kingston. A pleasing little book and very cheap (G. Cauldwell, 55, Old Bailey, E.C.).

*Mors Janua Vita* is an earnest and persuasive treatise—a reply to agnosticism of various types—by the Rev. W. J. Hocking. (Elliot Stock.)

There are two or three points in *Some Aspects of Sin*, sermons by the late Aubrey Moore, which we feel inclined to criticize, but the

sermons were found among his papers, and they are printed as they were found. It is enough to say that everywhere is reflected the thoughtfulness and spirituality of an able preacher who was highly esteemed.

Canon Girdlestone's valuable book, *The Foundations of the Bible*, recently reviewed in these pages by Professor Margoliouth, has reached, we gladly note, a second edition (Byre and Spottiswoode). A work of much ability and research, it meets, perhaps uniquely, present-day needs. We may add that the book is admirably printed and cheap.

The second volume of *The Weekly Pulpit*, new series (Elliot Stock), contains many good sermons and outlines.

From Messrs. Griffith, Farran, and Co. we have received a well-printed copy of *The First Prayer Book of King Edward VI.*, being the first volume of their new series "The Westminster Library."

The *Day of Days* midsummer volume, just out, is a capital sixpenny-worth. All Mr. Bullock's publications may be confidently commended.

*The Bangor Diocesan Calendar*, edited by the Rev. W. Morgan Jones, B.A., Minor Canon, is a really admirable specimen of the type (Bangor: Jarvis and Foster).

A capital specimen of "The Smaller Cambridge Bible for Schools" is Dr. Plummer's *St. John*. (Cambridge University Press.)

*Our Sacred Commission*, by Canon H. Wynne, will be found very helpful by many. The substance of the eighteen chapters in the volume formed part of a course of Lectures on Pastoral Theology. (Hodder and Stoughton.)

We have received *A Digest of the Law relating to Tithes and Glebe Lands, 1891 and 1888*, by Mr. G. F. Chambers (Knight and Co., 90, Fleet Street). At present we can only say the book seems a good one, not unworthy of Mr. Chambers's practised pen.

From *Cassell's Family Magazine* for June we take the following :

A very nice pudding, and which will be found to be a novelty, can be made from bananas. Bananas are sometimes sold in London as cheap as six a penny, but, at any rate, they can generally be bought four a penny when they look very black and stale. Many persons will not buy them when they are black, because they think they are bad. Such, however, is not the case. Of course they are not equal in flavour to a ripe banana picked from the tree abroad, but bananas, like pineapples, have to be picked before they are ripe, and then allowed to ripen afterwards; otherwise we could not have them in this country at all. Take six bananas, and peel them, and beat them to a smooth pulp in a basin with a spoon; or, better still, rub them through a wire sieve. Add two table-spoonfuls of white powdered sugar. Next beat up four eggs very thoroughly, and add these to the mixture. Now take a pint of milk and boil it, and after it has boiled add the milk gradually to the mixture, and keep stirring. Pour the whole into a hot pie-dish, and bake in the oven till the pudding is set. As soon as it is set, take it out and let it get cold. When it is quite cold, cut it right round the edge with a very thin knife, and turn it out on to a dish; of course an oval silver dish is best. Take a preserved cherry and place it on the top in the centre, and cut four little spikes out of green angelica and place them round the cherry. This makes a very pretty dish, and it is a mistake to think that it is expensive because we have made it look pretty. If we always have by us in the house, say, a quarter of a pound of dried cherries and a quarter of a pound of angelica, we shall always be able to have pretty-looking dishes at a very small cost. Dried cherries cost sixpence a pound. Fourpennyworth would last a very long time indeed if we only used one for every pudding. Angelica is still cheaper, but fourpennyworth of that would probably last as long as fourpennyworth of cherries.

*Blackwood* is, as usual, full of good things. Major Conder's able article, "Jewish Colonies in Palestine," refers to Laurence Oliphant's "Land of Gilead," reviewed in these pages ten years ago.

A review of the *Life of Laurence Oliphant*, a delightful book (Blackwood and Sons), is unavoidably held over to the next CHURCHMAN.