

vain, although in particular points we may find more copious information elsewhere.

For example, if we wish to study the history of the doctrine of Atonement in the Church, we shall have recourse to the very full treatise of the late Mr. Oxenham; yet we have found no errors and no omissions of any moment in Dr. Cave's sketch of the different theories, as given in chap. x. of Book II., and in some respects he is fairer to Protestant teachers than Mr. Oxenham could be expected to be.

There is one objection which may possibly be raised to Mr. Cave's method—namely, that he does not relate the Atonement to the Incarnation in the way which is now more commonly done. But there are two answers to this objection. In the first place, there is some danger of the Atonement being cast into the shade. Grant that the older evangelicals did wrong in making the Incarnation little more than a device to give adequate value to the Atonement, we must never overlook the prominent position assigned to the Sacrifice of Christ throughout the New Testament by St. John and St. Peter, as well as St. Paul. Dr. Cave, then, has undoubtedly followed the apostolic teaching in his method of representation.

In the second place, his plan of investigation being historical and taking him back to the earliest forms of sacrifice as his starting point, it was of necessity that he should take up the subject just as it presents itself in the Old Testament, and follow on in the course of its development; and this he has done, as far as we can judge, with great care and success. Beginning with the origin of sacrifice, he examines its significance among the patriarchs, and then at great length, the nature and the meaning of the Mosaic injunctions and institutions, and the significance attached to them in later times. Before leaving this part of the subject, the author passes under review some of the principal theories on the subject of Old Testament Sacrifice.

We doubt whether there is any treatment of this most interesting subject which is more satisfactory than Dr. Cave's. If any one will, to take only an example, compare his handling of the trespass offering with that of a writer so learned and devout as Mr. Jukes, he will at once see how thoroughly Dr. Cave has grasped the subject.

In regard to the New Testament doctrine of atonement, the author follows generally the orthodox view, although not in the old mechanical fashion. On this subject, he tells us, there are greater variations from the earliest edition of his book than on any other. The differences, however, are more in shading and representation than in essential meaning. His views, he tells us, have been steadily reopening, as he believes, during the thought of years. In our view, the results are most interesting and satisfactory.

This volume, then, may be cordially recommended to preachers and teachers as an invaluable help for the work of the pulpit and the Bible class. The teacher might use along with it Ochler's Old Testament Theology, and perhaps Mr. Oxenham's work on the History of the Atonement. But any one who will go over the book itself, with constant, careful, and laborious use of the Scriptures in the Revised Version, will hardly miss much which is of necessity in the study of the doctrine of Sacrifice.

The Song of the Exile.—A Canadian Epic, by W. S. Skeats. Toronto: Hart and Company.

It may sound a little ambitious to designate the principal poem contained in this very pretty volume an epic. Yet there is a good deal of charming versifying and a great deal of undoubted patriotism in these pages. The hero leaves his native land because the father of the lady of his love forbids his addresses. Coming to Canada, he passes through the country, beginning at Quebec and ending at Niagara. As he passes along, he tells the tale of English victories over the French in the east and Americans in the west. On one point the author is very emphatic, and that is the danger to which this country is exposed from the influences and power of the Roman Church. Passing over the more ambitious poems, we select a portion of the very last in the volume as a sample of the poet's pleasant style and manner.

CHRISTMAS.

"Tis Christmas day; the bells ring out
The joyous tidings far and near,
And children hail with gladsome shout
The merry sound of Christmas cheer.

"Tis Christmas day, the children's day,
When He was born a little child,
To take Creation's sin away,
And purify the Truth defiled.

Oh! Christians, to your name be true,
Cast all your faithlessness away,
And let your hope be born anew
On this, your Saviour's natal day."

MAGAZINES.—*Littell's Living Age* (Dec. 18) begins with an interesting article on the Light Reading of our Ancestors from the *Quarterly Review*, based upon M. Jusserand's book on the English Novel in the time of Shakespeare. This writer claims for Lyly, Nash, and Greene, of the Elizabethan period the honours generally conceded to Defoe, Richardson, and Fielding. The writer of the present article concerns himself very little with this question—one of the rather unprofitable kind—but deals rather with a subject of very considerable interest and importance, "the enormous influence which romantic fiction has exercised upon national life and character." This is the point which he undertakes (and with much success) to illustrate in his essay. Of the other articles the most important is one on the Obliteration of Florence—a very serious matter. We are now told that it is the duty of the English people to restore the Elgin Marbles to Florence. We hope that, before they do this, they will take notice of the doings at Florence, and obtain some guarantee that it will not be the same at Athens. *The Canada Educational Monthly* (December) has some excellent articles: Precision in Diction, by Mr. M. F. Libby; Art in Literature, by Mr. A. H. Morrison; Moral Training in Schools, by Miss Mary Lloyd; and some other articles judiciously selected from other publications. *Church Bells Portrait Gallery* (December) has portraits of the Bishop of Manchester (Dr. Moorhouse), the Dean of Westminster (Dr. Bradley), the Dean of Windsor (Dr. R. T. Davidson, Bishop Elect of Rochester), and W. P. Bowman, Esq. The likenesses are admirable, and they are excellently engraved, and the memoirs are trustworthy and adequate. *Rupert's Land Gleaner* (November) carries on its work in a very satisfactory manner, and thoroughly deserves the support for which it appeals. *The Canadian Church Magazine* (December) completes the fourth volume with a number of much interest. Letter press and illustrations will alike be welcome to Canadian readers. Mrs. Willoughby Cummings writes in an interesting manner on Rupert's Land. Some of the reviews (notably that on Mr. Hague's recent book) are rather feeble.

THE ARCHBISHOP OF CANTERBURY ON "GENERAL" BOOTH'S SCHEME.

The Archbishop of Canterbury has sent the following letter to "General" Booth:—

"My Dear Sir—circumstances with which you are acquainted will have explained some delay on my part. I must now reply to your last letter. And, first, let me assure you that you are mistaken if you suppose that the Church envies you the origination of your scheme, or views it with the least disfavour as emanating from an organization external to her own. What the Church desires is that the effective remedy for the suffering of the poor and outcast shall be found, whoever finds it. And if your scheme is the right one, or the best, honour will be given where honour is due. For myself, I can scarcely doubt that the means required for the experiment will be provided, and it will be tried by you with all the force that energy, courage, and faith can bring to the working out of large conceptions.

"I have now studied your vast scheme with such thought and knowledge as I am able to bring to bear on it. There are two points of view.

"It would be out of the question to slur over the religious principle of the scheme. You rightly place this in the forefront as the fountain of energy in your officers, and the motive power of recovery for the lost. Our experience does not convince

me that the characteristic modes of the Salvation Army are capable of producing lasting moral effects in a whole class or district. And, speaking as a Christian, and not only as a student, I cannot understand the ignoring of those institutions of our Master, Christ, which were intended to serve, and, under whatever disadvantages, do widely and deeply serve as the Christian pledges of conduct and bonds of union. It is not only the rough convert, but the officer with his grave responsibilities, who is to be restrained. I say no more on this subject than that your methods of engaging people to moral or religious conduct are very different from these institutions. Naturally your methods lie at the very heart of your scheme, so that together they work or fail to work.

"Secondly, as to the economic principle of your scheme. Its centrality and universality and the dominion to be exercised over it appear to me to amass difficulties for the future. Wants are so various, individual, local, generic, that local operations or specialized societies appear to possess great advantages in dealing with them. Of such there are numbers earnestly at work, with a host of agents and volunteers. It seems to me a sign of weakness that you ignore them so completely as to produce unintentionally, no doubt—the impression that in districts where such organization has been long and vigorously at work, your own are the only helpers and rescuers. I do not doubt that these local bodies and various associations now need much co-ordination—that co-operation would economise labour and intensify result. But labour vast and loving is going out by many channels, in many functions, and for many objects; and that the effect of it is large, steady, and increasing, is certain. You deserve gratitude, as for many other reasons, so for this, that your large picture and large ideal exhibit so forcibly the need of intercommunication and collaboration. You will not have written in vain if you cause both the devoted helpers and the hitherto inattentive spectators of misery to see that immediate measures ought to be taken to link many energies together, and far more adequate means supplied to find a footing for the willing, a new start for those who have lost ground, a shelter for the helpless, stamina for the weak, a motive for the self-despairing and self-despising. These works are seriously and soberly going on, and yours is a call, even to all those who least agree with some of your methods, for immense extension and for wise alliance. Believe me to remain, with much respect, your faithful servant, EDW. CANTUAR.

"The Reverend William Booth, General of the Salvation Army."

THE ARCHBISHOP'S JUDGMENT.

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before His Grace the Lord Archbishop of Canterbury, with the Bishops of London, Hereford, Rochester, Oxford, and Salisbury, and the Vicar-General, Sir J. Parker Deane, Q.C., sitting as assessors.)

Judgment in the suit, "Read and others v. The Lord Bishop of Lincoln," was given on Friday in the Library of Lambeth Palace.

Sir Horace Davey, Q.C., Dr. Tristram, Q.C., and Mr. Danckwerts were counsel for the promoters; Sir Walter Phillimore, Mr. Jenne, Q.C., and Mr. A. B. Kempe, for the Bishop of Lincoln.

Prayers having been said by the Archbishop of Canterbury, the Court was formally opened by Sir John Hassard, the Registrar.

The Archbishop proceeded at once to deliver his judgment. His Grace said: In the course of this trial three distinct and independent questions have been under consideration. The first of these had reference to the jurisdiction and authority of the Court itself; the second had reference to the difference, if any, between the obligation of a Bishop and the obligation of a Priest to conform to the Rubrical directions for the administration of the Holy Communion according to the Book of Common Prayer; and the third had reference to acts charged as offences in respect of certain Rubrical details on the part of the Lord Bishop of Lincoln against these and other laws and regulations. Upon each of these questions the Court has had the pleasure of hearing full and learned arguments. The constitutional and inherent authority of the Court was affirmed in the judgment delivered in this Hall on May 11th, 1889; and the obligation resting upon a Bishop, as upon a Priest, to conform in the celebration of the Holy Communion to the directions contained in the Book of Common Prayer, was affirmed on July 24th, 1889.