REVIEWS.

Types and Antitypes, Lectums dtHivtmd in Lent 1862 md 1863. By George Trevor, M.A., Canon of York. London: 3. and C. Mozley; and J. H. and J. Parker, <Oxford, 1864.

MODERN controversies have invested the types of the Old Testament with a peculiar interest. The somewhat reckless method in which Dr. Stanley dealt with them in his " Lectures on tho History of tho Jewish Church," makes doubly welcome any volume which treats such subjects in a sober and reverent spirit. Canon Trevor is penetrated by a deep reverence for Holy Scripture; and if there is nothing very new about his treatment of the main types of our Blessed Lord in the Old Testament, at least the connection between type and antitype is always well sustained and coherently wrought out. The types selected are Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, David, and Solomon. We should be inclined to think that in tho earlier part of the work Canon Trevor has tried to flnd too many points of resemblance in each character. It would have been better in our judgment to have striven to grasp some one central point of resemblance in each character, and worked that out more in detail. Still this is mere matter of arrangement, and cannot seriously mar the use of the book. Canon Trevor's statements of doctrine are Catholic, and his style of writing is flowing and agreeable. He has evidently expended a considerable amount of thought and researoh upon these lectures. He gives us some striking ideas here and there. For example speaking of the difference between David and Solomon, he says (p. 143):-

David's prayer was not for wisdom, but holiness. The aspiring intellect of the son seems to have dreaded no corruption within. His writings disclose little of his father's yearnings after spiritual light. David tells the struggles, and falls and rising again of a soul battling with sin. The Proverbs of Solomon, though abounding in sound morality, show us little of the wounded conscience or the heavenly peace of the Psalms. Perhaps that made intellect his idol; and so (as in many other examples) all his knowledge could not lift him above the vice and luxury of an oriental palace, nor arrest his fall into utter degrading idolatry. There the inspired history leaves him—a startling commentary on the Apostolic text—" Knowledge puffeth up." If we may hope that he was restored from his apostacy, and trace in the book of Eeelesiastes the confessions of the returned prodigal—still, what a distance is there between his language and the warm burst of David's penitence. The preacher passes sentence on the knowledge which was once his pride and the grandeur which he abused. His whole life is pronounced " vanity and vexation of spirit." But it reads like the weariness of an exhausted voluptuary rather than the renewal of a right spirit within. . . . . He rises no more to the height from which he fell. His soul may be safe in God's mercy, but its path is gloomy and comfortless. The last sigh of a knowledge that would have mastered the world is " vanity of vanities, all is vanity."

We cannot help thinking this a fine and striking passage, and it does not stand alone. There are many such in the book. We are glad to give the volume our most hearty commendation.

The Past, the Present, and the Future (Parker) is the somewhat infelicitous title of a really good Manual for Confirmation, from the pen of the Bev. W. H. Karglake. We think the book however, really more adapted for the instructor than the instructed. We should like also a little more definite teaching about the Holy Eucharist.

Evening Words (Parker) consists of brief meditations on St, John xiii. xiv. There is a singular, and what might almost be called a peaceful, beauty about many of them. This little volume will be a real help to many in meditation.

The National Society has brought out a series of Ballads from English History, under the editorship of Canon Wordsworth. They are of rather unequal merit. Two on King Charles I. deserve especial commendation. Those of the Elizabethan period would, according to our judgment, have been quite as well omitted. However, " the virgin Queen " has doubtless her devotees among the subscribers to the National Society On the whole the book is well worthy of circulation.

We can hardly be expected to place imprimatur upon the theology of Old Peter Pious (Wertheim, Macintosh, and Hunt). Still the old gentleman is harmless in his conversations, if he be somewhat garrulous.

We cannot do much more than acknowledge Part I. of Apologia pro Vita sua from the pen of Dr. Newman (^Longman). It literary treat which we trust many of our reader will enjoy for themselves. In its present inchoate state it is impossible for us to do justice to do it; but hope, when it is complete, to give our readers a long notice of it. Poor Professor Kingsley we quite begin to pity him, and wonder where he will " hide his diminished head."

Churchmen have to thank Mr. Gregory Smith the rector of Tedstone Delamere, for an able reply to the article iu Eraser of January, 1864, entitled Modern Scepticism and some of its Fallacies (J. H. and J. Parker). Hi* treatment of the whole question is reverent, Catholic, and logical.

The Itev. C. Ingham Black has hit upon a good idea in A Utile Primer of Christian Worship and Doctrine (Masters). We must however take leave to say that his conception might have been much better carried out. On some points of doctrine his teaching appears to us inadequate.

The Bev. Orby Shipley gives us Part n. of Eucharistic Meditations for a Month; translated and abridged from the French of Avrillon (Masters). It is a good and devout volume, edited with his usual care. It is printed uniform with Part I. We'most heartily wish it the success which it so richly deserves.

London Society (Hogg and Sons) is as amusing and lively as ever, while the engravings are quite up to the mark. We would especially commend a small woodcut, the illustration to an article by Cuthbert Bede, " How some folk prepare for the Derby," the author himself being the artist. The article on Summer Games is very interesting.

The Churchman's Family Magazine (Hogg) gives us this month an interesting memoir of the Archbishop of York, together with a capital portrait of His Grace. The paper is of course highly laudatory, but at the same time written with great taste and judgment. Miss Yonge's tale increases in interest, and the article on the Church of England on the Continent will be found useful to those who intend crossing the Channel this summer. The engravings, as usual, are of high merit.

Though we have little in common with the religious opinions of Christian Work, still we are glad to receive it, for it always contains a mass of matter more or less valuable to those who are interested in the spread of the Christian religion. The letter from Dr. Livingstone will be read with much interest. It must be very gratifying to the relatives of the late Bishop to see the kindly way which the Doctor writes of his lamented friend. The paper by Mr. Thorold, the rector of St. Giles', on Bible-women is interesting. But perhaps the article which will receive most attention is that entitled "Romanism in London." The writer, who is evidently in a panic, selects Kensington as the parish in which the Romanists are advancing with the most rapid strides. No wonder! Nothing can by any possibility have a more deadening influence upon the religious life of the community than the respectable high and dry Church of Englandism which reigns supreme in Kensington Vicarage. Nothing is better calculated than this to fill the Confessionals at the Oratory or to swell the congregations at St. Mary-of-the-Angels. People have hearts, and they are treated as though they had only heads, and not very much in them. They have taste which pines for something elevating and beautiful and expressive in the worship of God and if they have found this at Kensington we can only say that they have been exceptionally favoured. They have, possibly, (in spite of their disadvantages,) some remnants of the true Christian faith left, and believe that Jesus Christ appointed One characteristic Act of Christian Worship for His Church, and they get Table Prayers and Sermon to match. They learn for " Bread," and, if tbe rumour which has reached us be true, they can't get even " stones," or at any rate can't use them to build a church where tbe poor equally with the well-to-do may enter freely and worship God. If Romanism is spreading in this unhappy parish—and we should be surprised if it were not—whose fault is it? Who can condemn a man for going to the Oratory to say his prayers when he finds the door of his own church shut against him? Who can wonder at his turning Roman Catholic if he sees that the Oblates of St. Charles " take more care to supply his spiritual wants than is taken by his own clergyman?

The near approach of Whitsuntide reminds us that we have not yet noticed the second part of The Floral Decorations of Village Churches (Mozley) and which we did not receive till a few days after Easter. Suffice it to say that in beauty of design, and in simplicity of detail, it fully equals if not excels the first part. We heartily wish every village church in the country would adopt the directions of this little sixpenny book.

"THEY NEED NOT DEPART."

Ye need not hence depart!
What, though ye see the shrine,
With mystic symbol graced,
Spread for the Feast Divine.

Though Jesus draweth nigh,
Flee not that Presence blest,
As Eden's children fled
By sense of sin opprest.

Ye need not hence depart;
His Word can make you whole,
Can bid the cloud of sin
Roll from the guilty soul.

The priceless Wedding-robe,
Shall Christ Himself bestow;
Fruit of the Sacrifice,
Ho sought to heal our woe.

Ye need not hence depart!
Though to that. Alter high,
In sense of sin uncleansed.
Ye dare not now draw nigh.

Yet linger, and adore,
Heart, mind, and spirit, bow,
To Him the future Judge
Who comes as Saviour now.

Comes as He came to John,
Who lay upon His breast;
Comes as He came to her,
Who faithful touched His Vest.

Bowed in the outer Court,
Prostrate 'neath weight of sin,
Pray that full soon to Him,
Thou too mayest enter in,

S.

CORRESPONDENCE.

The Editor itelims bring held responsible f*r the opinions of his correspondents.1

PRIEST AND PBESBXTEE.

Sir,—If you think it worth while to admit any more words on this subject, permit me to say that I think Mr. N, Smith and " a Catholic Priest" are adopting a mistaken policy with regard to the word presbyter.

The word, it is true, has been, I may say, invented as an English word, to stave off a notion which had attached itself to the more usual word priest, but which its inventors did.not approve. But what I say is that they have no right to it. They have chosen our own ancient and Catholic title, to which the notions referred to do really attach quite as much as to the word priest. If I give up this point, I disown myself and my order from the presbyteri of the Primitive Church, and proclaim my office a subsequent invention, which I decline doing. Hence I have sent my name to the Declaration without the word priest' attached to it, because I protest against presbyter being a word for a man without sacerdotal functions. Let the word come in by all means, if any desire it; but let all priests immediately claim it. It is true that priest, in a liturgy, is the rendering of sacerdos, but only because we have no other word; neither, I believe, have any of tbe continental languages, whose word for our order, in whatever shape found, means presbyter or elder. The Sacrificial functions are an accident of our office, but do not supply the usual title of our order, except in a Latin or Greek liturgy, where the Sacrificial functions are being performed.

It is true the "history" of the English word presbyter has written in it the "doctrine" of anti-sacerdotalism, but it ought not to have it so any longer. Let its future history have written in it the claim of the priesthood to represent the ancient order of presbyters. If the word is to be associated with the doctrine, then the functions we claim are a novelty.

" A Catholic Priest " says " it will be thrown in our teeth ten years hence," when our functions are at stake, that we consented to be called Presbyters. Why so? If it is not as presbyteri, with which this new word is meant to be identified, that we claim those functions, whence do we claim tbem? By all means let us have two words in our language, one to translate Tepecrfivrtpoj and presbyter, the other to translate Ifptvg and sacerdos, if it be needed; and let us claim the function specially indicated by the latter as belonging to the order usually described by the former. If we cannot establish this claim, our adversaries are in tbe right.

I am, &c,
PRESBYTER CATHOLICUS.

THE ROYAL SUPREMACY.

Sir,—The inquiry is widening into a general one on temporal and spiritual power, and I cannot be expected to take the whole work of proving in every case which is simply mentioned: although perhaps I may make a few strictures upon one or two of tbem. The subject is more fit for a lengthy treatise than my limited space, yet I would say that in the Old Testament we have simply facts, in the Ecclesiastical and Civil History of the Israelites, but we have few determinations upon their propriety.

The few indications which we have of God's will do not strengthen the right of the temporal power to interfere in spiritual things but rather otherwise. Take the cases of Saul and Samuel; the great sin of Jeroboam; and the schismatic conduct of so many kings, coupled with their darker idolatry.

Hooker's 8th Book gives us nothing of any more weight than this antecedent of the Israelitish Kings; and how far we may interpret such precedents under the Christian economy is by no means evident.

Believing as I do that every atom of [the ceremonial law of the first dispensation is fulfilled in the Gatholic Church, and also that a great part of the saddest history of that covenant may have a prophetical answer, it does seem inconsistent amongst history to press one or two points so exclusively. Every possible text for example is brought to bear upon the endeavour to Judaize the Lord's Day, and in the same way are the acts of the Jewish Kings used to prove the rights of Christian Rulers.

But we must remember that monarchy, although an inevitable consequence of civilization, had its origin apart from God's people—that the Israelites had a king given them in displeasure—and that no king, Jewish or Christian, has the title to show for anything more than temporal rule.

It is not worth while to investigate how far tbe Lraelitish kings overstepped their office in this place; but I would again remind your eorresponident that the facts of their reigns require competent judgment; and if we have in few instances God's recorded judgment, he must not assume the rectitude of these acts.

But our blessed Lord is very explicit both in his commission to St. Peter and the Apostles, as also in his precept, " Render unto Caesar the things which are Cassar's, and to God the things which are God's," and as a glorious example of the most perfect fidelity to their Emperor and their God, we find the couduct of the blessed Apostles and Martyrs, who all gave the answer in effect of the three children to Nebuchadnezzar under the Old Testament.

For 300 years, thanks be to God, whatever persecution the Church suffered there was no possible doubt on this point—and whatever evils existed under heathen rule for the [illegible] they had only one kind of tyranny to meet and that was in favour of total apostacy.

With the Christian Emperors of course begins a new state of things, and' here is of consequence the real difficulty of the historical precedents.

It has always been a dangerous thing for the Church when the broad lines of demarcation have been lost: but I would submit that we have no recorded case of any Christian emperor, or Christian power ever doing more than the heathen emperor did before them. That none of their actions became precedents in canon law, or availed the councils (of course excepting their personal influence), or to explain this last assertion more fully, that the Council of the Church did not refer to heiacts as binding in the same manner as earlier TCouncils were.

It is true as we come beyond the limit of the first centuries that we find, as in the history of England after the conquest, most unjustifiable transgressions of God's Law in this particular: but here we must be content to take up our position as Reformers, and appeal to the and the testimony of our Lord Jesus Christ's charter to His Church; and the inalienable right of His Apostolic vicars to teach all nations the truth until He comes again.

I am, Sir, yours obediently,
J. NEWTON SMITH.

ST. MARY'S, ABERDEEN.

Sir,—If the unfair treatment to which Mr. Lee is being subjected were a solitary instance of Scottish Episcopal despotism and disregard of law, ecclesiastical and civil, Churchmen might be excused if they merely looked on in amazement; but forming, as that treatment does, only part of a series of illegal enormities perpetrated in our Church, it really seems that the time is come for something being done to aid right against might. Could nob then a (Church) Defence Association be formed to meet, not only Mr. Lee's case, but the general case of right in tho Scottish Church oppressed by wrong.

I shall be glad to hear what your readers say to this suggestion of

Your obedient servant
WILLIAM HAY.
Incumbent of St. John's, Baillieston.

P.S.—There can be no doubt that Mr. Lee was legally and canonically right in opening his church without the Bishop's licence. Among us, licensed places is an absurdity, and that is notmerely my own opinion but the opinion of every one, lay and clerical, whom I have heard speak on the subject. In the list of clergy present at the opening I was sorry not to see the name of a single clergyman of the diocese of Aberdeen. In the Cheyne prosecution that diocese could boast of nine clergymen who were men; where are they now?

ST, THOMAS'S BETHNAL GREEN.

Sir,—I am glad to find from the general tone of the correspondence on the above subject, that the work I have been doing in Bethnal Green, has been so well appreciated by Churchinen generally.

From my not having obtained aid in carrying on that work, in reply to the frequent applications made, both publicly and privately from time to time, I had but toogood reasons to suppose that it was considered of too little importance to be regarded. It is a pity that its value has been recognized so tardily, and that, while actually engaged there, I failed to obtain such sympathy and aid from influential quarters as would have encouraged me to persevere in carrying it on. Increasing difficulties were before me, and no signs of assistance were to be seen, in relie?ing or assisting me to fight the good fight.

Again, if your first correspondent, or the very few whom he really represents had shown more real appreciation of the spiritual advantages offered to them, they would not perhaps have so easily lost them. But with coldness from without, too much indifference within, failing health, and work which had gradually grown beyond my powers, singlehanded, to carry on, I had but little reason for hes'tation in accepting an exchange which providentially offered.

I could not suppose that to Churchmen generally, it would matter much if the work ceased; while to the very small section of the congregation represented by your correspondent, who had first betrayed the cause themselves, I saw no imperative necessity to continue to minister.

Yours faithfully,
3rd. May, 1864. WILLIAM KERRY.

"THE CHURCH IN WALTHAMSTOW."

Sir,—Your attention was directed some time since to various defects in the Church system at St. James's in this parish. I have now to ask your aid in making known a most shameful attempt to introduce pew rents into tbe fine old parish church of St. Mary. With the exception of some pews which I believe have always been let by the vicar, the whole of the church has been free, although the seats have been appropriated to the different families attending it. Last year at the church rate meeting, it was with gr*at difficulty that a rate was obtained at all, and then the day was only gained by the church party, on understanding that in future a rate would not be asked for.

Accordingly the following notice has been sent round the parish.

(Copy) "Vestry Room, Walthamstow,
f f*fa ",April 25, 1864.

« gi^—The churchwardens for the current year beg to inform you that the amount you will called on to contribute towards the expenses of the church* by a eou*eb rate on the pews, will be £ and that the collection, Mr. Reeves, will call on you with the churchwardens* receipt in due course, and will afford you any information you may wish on the subject.

I "We remain yours faithfully,

" W. S. HOUNEB.

"Sittings at 10s. each. JOHJJ Brno."