

## Reviews.

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*Our Holiday in the East.* By Mrs. GEORGE SUMNER. Edited by the Rev. GEORGE HENRY SUMNER, Hon. Canon of Winchester, and Rector of Old Alresford. London: Hurst and Blackett. Pp. 342.

THE Lands of the Bible, and especially that country once rich in corn and wine and oil, whose terraced hill-sides were as fruitful gardens, and whose fertile plains (not then so devoid of stately trees as now) drank in the rain of heaven in abundance,

“Over whose acres walked those blessed feet,  
Which eighteen hundred years ago were nailed  
For our advantage to the bitter cross.”

have an intense fascination for the Christian traveller. And it seems inappropriate, almost offensively so, when those whose hearts are not in hallowed, humble, thankful sympathy (so to speak), with the mighty acts of the Lord accomplished there, whether in the olden times of patriarch and prophet, or in the days of His incarnation, visit the Holy Land and then publish their inadequate impressions.

Such were none of the party whose three months' sojourn in the East is graphically depicted in Mrs. Sumner's thoughtfully and devoutly written diary—a record, however, by no means lacking in liveliness or sense of humour. Her graceful narrative will afford much useful information to the untravelled; and to others bring back the remembrance of their own “holidays in the East,” enjoyed as keenly as were hers, and which have left behind them sunny memories, all the brighter for the intervening shadows which have since then crossed the pathway of life.

On February 23, 1880, Mrs. Sumner and her husband, accompanied by five relatives and friends, left London for a tour “full of deep and absorbing interest,” and one “crowned with continual mercies,” as she thankfully observes at the close of her volume; and so pleasantly does she describe their calm and prosperous voyage from Brindisi to Alexandria, that we seem to share in the sensations of rest, refreshment, and interest experienced by the travellers in their brief life at sea, with its glimpses of famous sites and scenes on the Italian and Greek coasts. Alexandria is depicted as standing out sharp and clear against the skyline, like one of Goodall's pictures; and here the party were joined by their admirable dragoman, Michel-el-Hani (who had formerly attended Mr. MacGregor when canoeing on the Jordan), under whose escort they proceeded to Cairo.

Our travellers' stay in Egypt was necessarily short; but they saw much in the land of the Pharaohs to interest them profoundly. First experiences of Eastern life are always impressive; and the brilliant sunshine, the clear pure atmosphere, the golden sands of the desert, the majestic pyramids, the mingling of past and present, of Oriental dress and customs with European civilization and comfort, all combined to make their sojourn in Egypt delightful. Miss Mary Whately's Mission Schools in Cairo were visited, and “God's blessing on her brave indomitable energy, and the motive power of love in her heart,” thankfully recognized. Mr. and Mrs. Sumner felt that she was “doing a noble work,” and left her school with an earnest prayer that such “unselfish labours” might be abundantly prospered.

On landing at Jaffa Canon Sumner and his party commenced in real earnest their greatly enjoyed tent life. With their trusty dragoman and faithful attendants; well mounted, and amply provided with all the

necessaries and luxuries of Eastern travel, but quite unarmed (which Hani judged to be the wisest course), they wended their way to Jerusalem, the Dead Sea, and Jericho, Bethlehem, Nablous, Samaria, Nazareth, the Sea of Galilee, and so on to Damascus, Baalbek, and Beyrout. When they parted from their dragoon he told them that he had never made so good a journey, and he attributed their safety and prosperity to the Bible which Mr. Sumner carried in his pocket, and to the prayers which evening after evening were solemnly offered up in his encampment. Well would it be if all English travellers thus exemplified the Divine Word, "Ye are My witnesses."

Space forbids us to do more than notice a few points of special interest in Mrs. Sumner's journal, which will abundantly repay a careful perusal. It will be observed by her readers that the Holy Scripture was the constant companion and guide-book of herself and her party. Again and again did they gather round Mr. Sumner while he read from the Old or New Testament, passages concerning the localities at which they halted or through which they had passed, and with a doubly hallowed interest when relating to those spots specially consecrated by their connection with our Blessed Lord in the days of His flesh.

Thus Jaffa was pre-eminently associated with the heavenly vision granted to St. Peter, and at Lod, or Lydda, they remembered his cure of the palsied Æneas, only regretting the difficulty often felt of "realizing the exquisite Scripture stories in modern degraded Palestine," "trodden down" as it now is in its length and breadth by "the Gentiles." As they looked upon the valley of Ajalon, they tried to picture to themselves "Joshua pursuing the Amorites" along the way that goeth up to Bethoron, and recalled in imagination the wondrous miracle there wrought.

At Jerusalem their tents were pitched near the Damascus gate; close to "a green grass rounded knoll," still called "Bethhac-Sekilah," the place of stoning, from its having witnessed according to tradition the martyrdom of St. Stephen; and which Captain Conder, of the Palestine Exploration Society, believes to have been the spot to which our blessed Lord was led out for crucifixion. "As we gazed at it evening after evening," says Mrs. Sumner, "from the doors of our tents, we could more clearly realize the greatest event that ever took place in this sin-stricken world, the mysterious and awful darkness, the insulting crowd, the broken-hearted mother, the sorrowing disciples, and that one godlike patient sufferer, hanging in all the majesty of grief, and uniting heaven and earth by His bitter cross and passion."

Of course the Church of the Holy Sepulchre, and the traditional sites within and without its ancient walls, were visited with profound interest; and on Palm Sunday our travellers were pained to see "the Turkish soldiers drawn up in line to keep order," we may add, to keep the peace among the Christian worshippers. They obtained permission, accorded to no local Christian, to go within the sacred precincts of the Temple area, and the great Mosque of Omar, and thus they stood before the site at least of that "Golden Gate" through which our Divine Saviour passed into the courts of His Father's house on the day of His triumphal entry. On Palm Sunday the Sumner party, after attending service in the well-filled English church, walked out as far as Bethany, and returned to Jerusalem along the very same road which our Lord had trodden on the first Palm Sunday. "The road which wound along the mountain side was wild and rocky, the blue iris and bright crimson anemones abounded, and they "occasionally passed fig-trees," bearing, as is usual at that season, "small early figs." The interest of this memorable walk "culminated" as on their homeward way they "rounded one of the shoulders of Mount Olivet," and "Jerusalem suddenly burst upon them, and they

felt they must be standing at the very point where our Lord halted as He rode from Bethany." Need we add that they paused here to read all the details of His triumphal entry which the Four Evangelists have been moved to record. On Good Friday, after listening to an earnest sermon on the great subject of the crucifixion from the Anglican Bishop of Jerusalem, Mr. and Mrs. Sumner and their companions visited the traditional "upper chamber," where the Lord Jesus gathered his disciples "around Him for the Last Supper," and where also the disciples waited "for the Pentecostal blessing." The site, if not the building, may be the same.

On their journey northward they halted at Jacob's Well, the identity of which is undisputed; and after passing through Samaria, with occasional pauses at localities famous in sacred story, they found themselves at Nazareth, "the centre of Christian love and veneration." Brief mention is made of the modern features of this "secluded village." The Protestant Church and Orphanage (the latter belonging to the Society for Promoting Female Education in the East, and admirably managed by Miss Dickson) receive a passing notice, and then Mrs. Sumner speaks of the interest with which they visited the well, to which day by day "the mother of Jesus" would "draw near to fill her water jar, accompanied doubtless by the Holy Child." A carpenter's shop, too, in which "a young Nazarene was busily employed in his trade, dressed in a long striped cotton gaberdine reaching down to the ankles, with a girdle round the waist, and tight sleeves," could not but recall the words, "Is not this the carpenter?"

Mrs. Sumner truly remarks that it is "hardly possible to imagine any part of Palestine in which our Saviour's presence is more vividly realized than by the Sea of Galilee. The scenery, too, is exquisite." "The beautiful hillsides" were carpeted with brilliant flowers in lavish profusion. Pomegranates, fig-trees, and oleanders "grew down to the water's edge. But where were the busy, populous towns, with all their stir of commercial activity—Capernaum, Bethsaida, Magdala?" Dwindled down to wretched mud villages or ruinous heaps, in "fulfilment of the woes which our Lord denounced against them." Safed, the "city set on a hill," Kadish, Naphtali, Lake Merom, Baniyas, were visited, and there our travellers passed beyond the limit of the Holy Land, but not beyond scenes hallowed by their association with Holy Writ. In Damascus "the street which is called straight" is still to be identified. Abana is as beautiful and as fertilizing as in the days of Naaman; and Abraham's faithful steward is not to be forgotten in the ancient city with which his name is united. The palaces, the bazaars of Damascus, Abd-el-Kader, Baalbeck, Lebanon and Hermon; Mission and school work in Syria and Palestine; various encounters with the natives, friendly and formidable; adventures and small accidents by flood, and sundry entertaining incidents of travel, form prominent features in this interesting volume, though we have had to pass them over without notice. A similar course has been necessary with regard to Mrs. Sumner's interesting account of the Maronites and the Druses, the massacres of 1860, and her many references to Jewish and Mohammedan manners and customs.

The homeward progress of the party, by way of Cyprus, Athens, and Constantinople, though all are at this time places specially noteworthy, we cannot follow, but must hasten to take leave of Mr. and Mrs. Sumner and their "delightful companions," commending this modern pilgrim's tale to the attention of all who "pray for the peace of Jerusalem," whom "it pitieth to see her in the dust," and who look for the day "when Israel shall return unto the Lord."

*A Popular Commentary on the New Testament.* Volume II. The Gospel of St. John and the Acts of the Apostles. Edinburgh: T. and T. Clark. 1880.

THE second volume of this attractive Commentary contains St. John's Gospel, by Professor Milligan, of the University of Aberdeen, and Dr. Moulton, the eminent Wesleyan, and the Acts of the Apostles by Dean Howson and Canon Spence. As a whole, the second volume is not inferior to the first, issued about a year ago, and warmly recommended in these columns. With the portion of the volume which deals with the Acts of the Apostles we are particularly pleased. While thoroughly scholarly, showing everywhere results of research, this work well maintains its claims as a "Popular Commentary." The notes, free from technicalities, are not too long, and the exposition is, for the most part, plain and positive. The doctrine is evangelical. A spirit of reverence pervades the whole. To intelligent students of Holy Scripture who have little leisure for learned annotations, such a work will be welcome. The printing is exceedingly good; there are many illustrations, and five maps.

In the Introduction to the Commentary on the Gospel, Professors Milligan and Moulton remark on the absence of references. "Innumerable references," they write, "might have been made to the extensive literature connected with this Gospel, and to the opinions of those who have commented upon it before us. We have thought it best, except in one or two instances, to refrain from giving them." That they have so refrained, many of their readers will be thankful. Nothing is more wearisome to the "general reader" class among students of Scripture, than a running commentary on sceptical objections, with references to books which in a few years will be forgotten. Professors Milligan and Moulton, further, express their regret that "the noble Commentary of Dr. Westcott did not appear until almost the last" pages of their own work had been printed off. They add, that to the personal communications of Dr. Westcott, and to "the discussions which have taken place in the New Testament Revision Company," they probably owe more than they are themselves aware of. At the same time they remark, and so far as our examination goes, remark with justice, that they have submitted every question to independent investigation; they have given the results at which they, after due deliberation, have arrived. On Chapter iii. verse 5, stating first the view that the birth "of water and spirit," can only refer to Christian baptism, and secondly, that Christian baptism is not alluded to here at all, the learned commentators conclude their argument by remarking that in both these "extremes" there is error. "There is no *direct* reference here to Christian baptism; but the reference to the truths which that baptism expresses is distinct and clear."

Each of the Authors of the Commentary on the Acts, we read, has revised the work of the other. "The Dean of Chester is directly responsible for the notes on Chapters x., xi., xxvii., and xxviii. to v. 17, with the excursus on the two accounts of the Conversion of Cornelius; the three accounts of the Conversion of St. Paul; the Ships and Navigation of the Ancients, and the Apocryphal Acts of the Apostles. The rest of the work has been executed by Canon Spence." The Dean's excursus on the Conversion of Cornelius (the same remark will apply to that on St. Paul's conversion) is a gem; exceedingly interesting, and of no small value. The Dean well remarks, that "the method of the *Horæ Paulinæ* is applicable, not only to the comparison of one class of documents with another, with the view of proving the honesty of both by exhibiting minute consistency without contrivance, but likewise to the comparative criticism of different parts of the same document, by showing that

undesigned coincidences link them together, and thus give to them the coherence of truth. Paley himself applies this mode of reasoning to the Epistle to the Philippians, in the matter of Epaphroditus, without any comparison with the Acts of the Apostles. The parts of this book of the Acts which lend themselves with the greatest felicity to this method of treatment, and do, in fact, most obviously invite it, as they most richly reward it, are the three accounts of St. Paul's conversion."

The conclusion of the argument, in the Introduction, on "the purpose with which the Book was written" (see CHURCHMAN, page 313), is that the view which regards the Acts as the sequel to the Gospels—*i.e.*, as the account of what Jesus *continues* to do and teach from His glory throne in heaven, must be accepted as a devout and true conception of the spirit of St. Luke's second treatise. The view, also, which represents it as the story of the solemn progress of the faith from Jerusalem to Rome, Dr. Howson and Canon Spence accept as "partly true." But they go further. They look upon the first twelve chapters as Paul's justification of his life and teaching, and the second part as the story of his work and his success: "between the twelve first called apostles and the seven deacons, between the church of Jerusalem and the missionary churches of St. Paul, no difference of opinion existed."

The work of Canon Spence exhibits skill and judgment; his notes are fresh, suggestive, and pleasing.

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*The Englishman's Brief on behalf of his National Church.* New, revised, and enlarged edition, pp. 210. S. P. C. K. 1880.

WE are glad to see a second, cheaper, issue of this book, and the committee of the venerable Church Society have done well to take it in hand. It will have, no doubt, a very large circulation. The aim of the author, we read, was to provide a brief manual for Englishmen, setting forth and plainly dealing with the various questions involved in, and arising out of, the consideration of the Church of England in her threefold aspect as a *National, Established, and Endowed Church*. In the face of much prevalent misunderstanding, as well as wide-spread misrepresentation, a plain outlined statement will probably prove useful to many—whether friends or opponents of the Church—in removing wrong impressions, and imparting correct ideas on the subject. "It will, moreover," writes the author in his Preface, "furnish with material for Church Defence those who may be disposed, whether in conversation, through the press, or on the platform, to advocate the cause of the Church, a needful thing in these times, when the attacks made upon her are so numerous and persistent, and in which Disestablishment and Disendowment are becoming such prominent if not 'practical' political questions."

Amongst the points to which the author, says the Preface, has endeavoured to give prominence are:—

(a) That it does not appear from the Old or New Testament record that the union between Church and State is contrary to the teaching of Holy Scripture or of Christ or his Apostles.

(b) That the union between Church and State is not the result of a deliberately formulated theory, but is the outcome of their gradual mutual growth, and inter-dependence during the long course of centuries.

(c) That in this way the Church, in the early period of Christian history in this country, became established, and therefore was never established by Act of Parliament.

(d) That her Endowments were never in whole or in part derived from the State, but were of private origin—the free gifts of individual members.

(e) That as such they are *not national*, but Corporate property, vested in thousands of separate Corporations, for the spiritual benefit of the popu-

lations of dioceses and parishes, and as such cannot in justice be dealt with by the State otherwise than it deals with the property of other Corporations in the country.

In preparing this "Brief," we read, "it has been very far from the author's intention to write in a controversial spirit, or to make an attack on any religious body outside the Church of England, or to say a single discourteous word of, or impute other than religious motives to, those who may, from their ecclesiastical standpoint, regard it their conscientious duty to attack the Church." With the tone and temper of the book, indeed, it is not likely that any fault will be found. The statements are well-weighed; references are given to the quotations, many of which are valuable; and, so far as our examination has extended, every statistical sentence is accurate.

On page 77 we observe this question:—*Whence does the Liberation Society derive its present large income of over £16,000 per annum?* The answer runs as follows:—

The writer of an article in the *Quarterly Review* for January, 1879, on "Aggressive Nonconformity" (page 52), explains all this. He says, "The Liberationist party had no sooner experienced their crushing electoral defeat in 1874, than they held counsel how they might best retrieve their lost position. It was determined to raise a special fund of £100,000, to be expended during the next five years in the furtherance of their object, and more than £53,000 were forthwith promised. So large an amount would at first sight indicate a widespread and earnest determination on the part of aggressive Nonconformists to dislodge the Church from her position without further delay. We do not for one moment question the large numbers or the energy of our opponents. We do not underestimate the mischief which an annual distribution of two millions-and-a-half of Liberationist publications may occasion. But a close scrutiny of the subscription lists and balance-sheets of the Liberation Society reveals some facts of no little significance. Of the special fund, which is being rapidly spent, and which forms two-thirds of the Society's annual income, about £20,000, or nearly one-half, was raised in the town of Bradford and its immediate neighbourhood, three firms alone contributing to it £15,000; Manchester sent £6,200; London sent £6,400; Birmingham, £545; Leeds, £240. From this it is evident that the mainspring of the whole movement arose from a handful of Bradford manufacturers and wool-combers. Nor is there wanting an equally significant indication that the agitation thus elaborately organized has little spontaneous life. There has been a genuine sale of the Liberation Society's publications for the four years ending May, 1878, to the amount of £284 14s. 1d., and this magnificent result has been attained by the expenditure of more than £60,000!"

On page 83 we observe a quotation from a Paper by that eminent Nonconformist, the Rev. J. Baldwin Brown, published in "The Congregational Year-Book" for the year 1872.

Referring to the great extent to which Trust Deeds are openly violated, if not utterly ignored, by ministers of religious bodies outside the Church of England, while they continue, be it remembered, to enjoy the property and privileges which are secured to them only on their contract loyally to observe the conditions and provisions of the trusts, this plain-spoken minister boldly declares—"At this moment many of the most eminent of our ministers are preaching under trust deeds containing statements of doctrine which nothing could induce them to utter from their pulpits." Further he says, "Were the original donors to rise from their graves, they would—unless indeed they have learned a larger theology, as we may be sure they have—be simply horrified to hear the doctrine which is systematically taught from their pulpits; pulpits which they thought they have secured for the preaching of the narrower Gospel which satisfied their hearts. As a matter of fact," he says, "trust deeds are constantly ignored, and by our very ablest and most

successful men, chairmen of the Congregational Union." "If it be asked," says our author, "How can such a state of things be permitted to exist? the answer is—the law does not set itself in motion, as against alleged infringements and violations of its provisions, whether in the concerns of the Church or in matters of religious bodies outside her communion." And Nonconformists do not care to set the law in motion.<sup>1</sup> In many Nonconformist congregations, of course, the people agree with the minister in rejecting doctrines.

On page 71 appears this question. *But whatever efforts the Church may be putting forth in making provision for the evangelization of the masses of increasing populations, is she not equalled, if not greatly surpassed, in this matter by the efforts made by Nonconformist bodies, as appears to be the case by their possessing 18,723 Chapels<sup>2</sup> in England and Wales?* Our author replies as follows:—

The statement that Nonconformists possess 18,723 chapels in England and Wales is, to those who do not know the actual facts of the case, entirely misleading.

In the ordinary sense in which we understand a "Chapel," we associate with it and comprehend in its meaning a building which is the property, on trust, of a religious body, exclusively dedicated to religious purposes, and having a stated congregation of regular worshippers, with a resident minister attached to it to conduct its services and carry out other customary ministrations.

Now, we have good reason to believe that of the alleged 18,723 chapels possessed by all forms of Nonconformity in England, not more than one-half come up to this standard or fulfil these ideas and requirements of a chapel, but on the contrary, that more than one-half of them are a mere medley of preaching stations or places in which regular or occasional services or prayer meetings are held by local preachers and other well-disposed and religious-minded people, who, according to their ideas and in their ways, are anxious to do good in trying to evangelize the people.

If it be asked—"How can this be proved?" our author replies that matter of proof is simple and easy enough. "We can prove it by studying the detailed statistics of the more important and prominent Nonconformist bodies, in which we find the exact number of their regular and recognized ministers and the precise number of their regular chapels with ministers attached, as distinguished from their mere temporary places of worship and preaching-stations, the latter of which are generally enumerated in full in the Annual Report of each religious body."<sup>3</sup> Again:—

We get at the real facts of the case in another way. We know that, as a rule, with very few exceptions, Nonconformists are keenly alive to the importance of availing themselves of every privilege which the law of the land affords them in their rivalry of the Church, and therefore they rarely fail to have every regular chapel not only certified for public worship, but also registered for marriages. Now out of the alleged 18,723 chapels of all denominations which the "Congregational Year Book for 1880," page 434, tells us are *certified* for religious worship to the Registrar-General, only 8,425—the same authority tells us—are registered for marriages. But suppose we add to this number some 2,000 more for assumed cases of regular chapels, with reference to which there has been an

<sup>1</sup> If a member of any religious body, differing from the preaching and teaching of his minister, demanded, as he has a right to do, to inspect the Trust Deed of his Chapel, and found cause, and was inclined, to take proceedings against him, it would soon be seen how far such minister was free from State control.

<sup>2</sup> See "Baptist Handbook," 1878, page 436, and also "Congregational Year-Book," 1880, p. 344.

<sup>3</sup> See "Baptist Handbook," "Congregational Year-Book," and "Minutes of Wesleyan Conference."

omission to register them for marriages—which we think is a most liberal allowance—then with the utmost stretch of facts there cannot be more than about 10,500 Nonconformist places of worship in England and Wales, fulfilling the conditions in the ordinary sense of the word associated with a Nonconformist “chapel”—that is, a chapel being the trust property of the religious body after which it takes its name, set apart for religious purposes, with a regular congregation attending it, and with a resident minister attached to it to conduct the religious ministrations within its walls, all the rest being a medley of places of worship, with little if any pretence to the designation “chapel” in the commonly-understood sense of the word.

On reference to the appendix to this volume, some idea will be formed of the nature of some of the buildings comprehended in the sum total of the 18,723 “chapels” to which Nonconformists lay claim; and we need only remark, says the author, “that if the Church of England followed the example of the Nonconformists by designating as ‘churches’ all buildings and schoolrooms in which her clergy or lay missionaries held religious services, she could easily on paper make the number of her churches double or treble what it now is. But would this be accurate? Would it be right? Would it not greatly mislead the public as to the extent of her church building and as to the permanent provision she had made for the evangelization of the masses and for the conduct of public worship?”

We give a portion of the appendix to which the author refers:—

II. TABLE SHOWING THE NUMBER OF BUILDINGS REGISTERED FOR THE SOLEMNIZATION OF MARRIAGES, AND ON THE REGISTER ON 31ST DEC., 1879.

Presbyterians :	
Church of Scotland . . . . .	17
United Presbyterians, including Relief and Secession Churches . . . . .	26
Presbyterian Church in England . . . . .	100
Presbyterian Church of England . . . . .	180
Independents . . . . .	2,101
Baptists . . . . .	1,601
United Brethren or Moravians . . . . .	24
Roman Catholics . . . . .	819
Unitarians . . . . .	127
Wesleyan Methodists :	
Original Connexion . . . . .	1,478
New Connexion . . . . .	132
Primitive Methodists . . . . .	557
Bible Christians . . . . .	76
Wesleyan Methodist Association and Wesleyan Reformers, generally forming the United Methodist Free Church . . . . .	343
Other Wesleyan Methodists . . . . .	27
Calvinistic Methodists . . . . .	452
Countess of Huntingdon's Connexion . . . . .	34
New Jerusalem Church . . . . .	39
Catholic and Apostolic Church . . . . .	28
All others . . . . .	264
<b>Total . . . . .</b>	<b>8,425</b>