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great influence in Church matters, as Mr. Dibdin shows in his chapter on "Church and State in Early Times." We know that Constantine the Great convened and presided in the Council of Nice. He acted as a moderator, and we think that the Nicene Creed is largely due to him. There are cases where an abstract principle cannot be enforced. Convocation consented to the rejection of the Papal Supremacy in the reign of Henry VIII., but it protested against the Reformation on the accession of Elizabeth to the throne. Many of the leading steps of the Reformation were taken without the formal sanction of Convocation. The Reformers would have obtained that sanction if they could. But they were not bound to wait until a corrupt body was prepared to act with them. Hezekiah, Josiah, and other godly kings, reformed the Church upon the authority of the Word of God, without waiting for the consent of the priesthood. Yea, even our Lord himself and his Apostles proclaimed the glorious truths of the Gospel, notwithstanding the anathemas of the Sanhedrim of the great Council or Synod of the Church.

In point of fact, Parliament has not in any instance originated and settled formulas of doctrine. The books of 1552 and 1559 were prepared by men of high authority in Church and State appointed by the Crown, and were proposed to Parliament, whose sanction was obtained. The constitution of the Ecclesiastical Courts was never submitted to Convocation, and we hope that in this matter there will be no departure from long-established precedent.

The Ritualists have no ground of complaint whatever. Their assertions are not warranted by fact, and their theories are thoroughly at variance with the principles of the Church of England.

Short Notices.

Modern Heroes of the Mission Field. By the Right Rev. W. PAKENHAM WALSH, D.D., Bishop of Ossory, Ferns, and Leighlin. Pp. 344. Hodder & Stoughton. 1882.

This delightful volume is a sequel to "Heroes of the Mission Field," reviewed a year ago in these columns; and we have much pleasure in recommending both books. They are well printed, and will form excellent gift-books. The "Modern Heroes" are Martyn, Carey, Judson, Morrison, Marsden, Williams, Johnson (of West Africa, 1816-1823), Hunt, Gardiner, Duff, Livingstone, Patteson. The characters chosen, it will be observed, are those of typical men, representatives of different fields of labour and various modes of action. It is unnecessary to remark that the book is valuable; the style of the right reverend author is well known. One extract from the biographical sketch of Bishop Patteson—facts which the present writer was glad to use in an Epiphany sermon—we may give. It is a specimen of many deeply interesting passages:—

Bishop Selwyn came to take leave of the Pattesons, with whom he had long been intimate, and in doing so, he said to Lady Patteson, half in play and half in earnest, "Will you give me Coley?" The question startled the fond mother, and she made no reply at the time; but when the boy told her that "the one grand wish of his heart was to go with the bishop," she replied that if that continued to be his wish when he grew up, she would give him both her consent and her blessing. Alas! she only lived a year, and did not see the fruit of that request and of that promise. But she had taught him to read his Bible

at five years old, and it was that very Bible that was afterwards placed in his hands at his consecration.

No boy was more popular at Eton than Coley Patteson. He was decidedly clever, but inclined to be idle. When he chose to put forth his power, he was successful. He was full of fun and frolic, but always distinguished by his courage and patience. Famous at cricket, he was beloved as captain of the eleven. He could handle an oar as dexterously as anyone upon the river, and he was a perfect expert in the art of swimming. He little knew how well these manly exercises were fitting him for future service in a nobler sphere. During all his schoolboy life he maintained a noble consistency. At one of the annual dinners, given at Slough, by "the eleven" of cricket and "the eight" of the boats, one of the boys began to sing an objectionable song, and Coley instantly called out, "If that does not stop, I shall leave the room." This remonstrance being unheeded, he took his departure, followed by some others as brave as himself. Nor was this all; he sent back word that unless an apology was made "he would leave the eleven," a threat which soon brought the offender to his senses and made his companions feel that Patteson's consistency was not to be trifled with.

* * * * *

There is something exquisitely tender in the record of Patteson's departure from the parental home. The last farewells had been spoken; the last kisses had been given; the sisters watched him till he had disappeared from sight, and then turned, to find their venerable father sitting silently over his Bible. Meanwhile the brother whom they loved so well had turned aside into the churchyard, picked a few early primroses from his mother's grave, "*and then walked on!*" He had put his hand to the plough, and he never looked back.

The Newer Criticism of the Analogy of the Faith. A Reply to Lectures by W. ROBERTSON SMITH, M.A., on the "Old Testament," in the Parish Church. By ROBERT WATTS, D.D., Professor of Systematic Theology in the General Assembly's College, Belfast. Pp. 320. Edinburgh: T. & T. Clark. 1881.

This work is dedicated to the memory of Chalmers, Cunningham, and Hodge; a contribution to the defence of the Faith for which they mightily contended. An extract from the learned professor's preface will give an idea of the character of his work. He says:—

It is true the author of these lectures claims it as "the great value of historical criticism that it makes the Old Testament more real to us;" but if the reality be as it is represented in this "outline," we are brought face to face with the fearful alternative of accepting as the word of God a palpable forgery claiming to be divinely inspired, or of rejecting it as a mockery and a fraud. To use the language of the author (p. 309) in reference to the Mosaic authorship of the Pentateuch, "if we are shut up to choose between" such a theory of the origin and composition of the books of the Bible, "and the sceptical opinion that the Bible is a forgery, the sceptics must gain their case." The fact is, the theory leaves no room for choice.

The fact that the theory has been espoused and advocated by a professor in a Christian seminary does not alter its character. Whether it come from the pen of a Kuenen, or a Wellhausen, or a Smith, it is still the same faith-subverting theory, which no ingenuity of man can reconcile with the history or character of the Old Testament revelation; and no one can accept it and continue long to regard the sacred Scriptures as the word of God, or hold the system of doctrine exhibited in the symbols of the Reformed faith. Under the deep and painful conviction that the principles, critical and theological, advocated by the lecturer are subversive of all confidence in the Old Testament as a divine revelation, as well as of all faith in the fundamental doctrines of Christianity, the present reply has been prepared.

"*The Doctrine of Reception;*" or, "*The Mind of the Church*" as to the Interpretation of the Ornaments' Rubric. By R. P. BLAKENEY, D.D., LL.D., Vicar of Bridlington. Nisbet & Co. 1881.

In this paper, says a prefatory note, the author directs attention to that which Dr. Newman describes as the "broad principle" of reception. "It is not his purpose to notice minute and technical criticisms such as those of Mr. Parker, which, even if sustained, could not affect THE FACT OF RECEPTION BY THE CHURCH. It may be well to add, that Mr. Parker's criticisms have been ably answered by the Rev. W. Milton, in his pamphlet, *Mr. Parker's Fallacies Refuted* (Shaw, London)."

We gladly invite attention to Dr. Blakeney's ably-written pamphlet, brief but full; the point which it brings into prominence has been much overlooked. The Church of England, says the learned author, "has received, and enjoined by her canon law, by the official action of the whole Episcopate for three centuries, and by her uniform reception and practice, not the chasuble and alb and tunicle, but the surplice as the Eucharistic vestment. Sir J. Stephen, as counsel for Mr. Ridsdale, did not attempt to prove that the Mass vestments had ever been in use in the interval between the year 1559 and 1662, or afterwards. The judges allude to the latter fact as follows:—'No instance has been given of any person having acted on it'—*i.e.*, on the Ritualistic interpretation of the Rubric. They add:—'The practice has been *uniform, open, continuous*, and under *authoritative sanction*.'"

We quote a clause from the argument on the "other order":—

That the "other order" was taken is recognized even in the Rubric on Ornaments of the Prayer Book of 1636, prepared by Laud and introduced into Scotland. It prescribes that such vestments shall be used "as *are prescribed*, or shall be *by the King*." (See Hall's "Fragmenta.") But where has the Crown prescribed the vestments, if not in the "other order"?

Sun-gleams. Rondeaux and Sonnets. By the Rev. RICHARD WILTON, M.A., Rector of Londesborough. Pp. 118. *Home Words* Publishing Office.

We gladly invite attention to this tasteful little volume. The author's "Lyrics, Sylvan and Sacred," was warmly recommended in the CHURCHMAN, a year or so ago, by the Rev. E. H. Bickersteth; and his "Wood-notes and Church-Bells," known probably to many of our readers, is another choice cluster of songs. We quote one of the sonnets, lines which many a lover of forests, whether English or Scotch, will thoroughly appreciate.

They heard of it, they found it in the wood :¹
 The Ark, the Presence of the Lord of all ;
 Before His glory on their face they fall,
 And worship Him, the Holy and the Good.
 And we—have we not found Him, as we stood
 Amid these pines, which rise like pillars tall,
 And in their leafy temple heard His call,
 Thrilling the silence of the solitude ?
 When grateful shadows dim their noon-tide ray,
 Lo, God is here, and sheds a sacred balm ;
 Here still He walketh at the end of day ;
 The lofty fir-trees sing a quiet psalm,
 The beeches lisp a soft melodious lay :—
 And on the spirit falls a heavenly calm.

¹ Psalm cxxxii, 6, Pr. Bk. version.

The Theology of Consolation. An Account of many Old Writings and Writers on that Subject. By Rev. DAVID C. A. AGNEW, Author of "Protestant Exiles from France." Pp. 415. Edinburgh: Ogle & Murray, 15, Chambers Street. London: Reeves & Turner. 1881.

In this handsome quarto the thoughtful and reverent reader will find much that is interesting and instructive. The volume contains quotations from Luther, from the Heidelberg Catechism (English and German side by side), from Dr. Crisp, from Fisher, "The Marrow of Modern Divinity," from Walter Marshall, "The Gospel Mystery of Sanctification," with comments on the "Marrow" theology, and quotations from Trail, the Rev. James Hervey, and others. The second book, "Dictionary of Writers," has its own merits, and the student of doctrines will find it very useful. In giving an account of Romaine the learned author quotes the inscription on the tablet erected in the parish church of Hartlepool by the Rev. G. T. Fox. One brief extract we may make, a quotation from Dr. Stevenson's "The Three Full Assurances of Holy Scripture":—

The glad tidings of a Saviour, and His finished work, are called in one word the *gospel*.

By faith we look *unto* it trustfully (Heb. x. 22; Isai. xlv. 22).

By understanding we look *into* it intelligently (Col. ii. 2; Eph. i. 17-23).

By hope we look *through* it expectantly (Heb. vi. 2; 1 Pet. i. 13).

Text Book to Kant. The Critique of Pure Reason: Æsthetic, Categories Schematism. Translation, Reproduction, Commentary, Index, with Biographical Sketch. By J. H. STIRLING, LL.D. Pp. 544. Edinburgh: Oliver & Boyd.

This is a learned and laborious work, and to the few who know how to use such books it will prove useful. Dr. Stirling is a deep thinker. Whether time is well spent over Kant and Hegel is a matter on which we are not now called to express any opinion. Nevertheless, as a reader to whom the study of metaphysics has not been distasteful, we have an opinion on the subject; and, in answer to a question, we should certainly say, *No!* Immanuel Kant was the son of a saddler named Cant, by descent Scotch, a pious, respectable man. He was born at Königsberg, in 1724, and died there in 1804. It is now exactly a hundred years since the Professor's first great *Kritik* was published.

Specimen Glasses for the King's Minstrels. By the late F. R. HAVERGAL. London: Home Words Publishing Office.

This is a series of Papers on "Modern Hymns and Hymn Writers," contributed by Miss Havergal to *The Day of Days*. Many of the well-known hymns are given; but the author intended to present to her readers some beautiful hymns which might otherwise escape notice in the larger collections in which they occur. Her comments, we need hardly remark, have a special value. The volume, with an artistic cover, contains portraits of the author, William Pennefather, Charlotte Elliott, Dean Alford, and Bishop Wordsworth.

Proverbial Philosophy. The Four Series Complete. By MARTIN F. TUPPER, M.A., D.C.L., F.R.S., of Christ Church, Oxford. Illustrated. Cassell, Petter, Galpin, & Co.

From a Biographical Sketch, which adds to the interest of this excellent edition of the "Proverbial Philosophy," we learn that the Von Topp herrs were a very ancient family of Thuringia. Between the thirteenth and sixteenth centuries the patronymic was altered into Topp fern and Töpfer; finally, it became Tupper. The family was strongly Protestant, both

before and after Martin Luther's time, and the name Martin is of frequent occurrence. The distinguished author of "Proverbial Philosophy," as is well known, is a staunch Protestant. The son of an eminent medical man, who refused a baronetcy when offered by Lord Liverpool and the Duke of Wellington, he was called to the Bar in 1835; he had been inclined towards the ministry in the Church of England, but the infirmity of stammering kept him back. His four best-known chapters were written before he was eighteen. A million and a half of copies of the "Philosophy" have been absorbed in both hemispheres; and the book is arriving at the status of an English classic, in spite of faint praises or contemptuous depreciation on the part of English critics. With regard to the present edition, it must be said that it is well printed, and altogether got up with taste.

The Giant of the North; or, Pokings Round the Pole.

By R. M. BALLANTYNE. Nisbet & Co.

The present writer has had the pleasure of reviewing several of Mr. Ballantyne's Tales; ten or twelve, we think. "The Lonely Island," "Under the Waves," "The Iron Horse," and the rest, are bright, clever, wholesome, and elevating. All schoolboys, whether in the National Schools or in the middle and upper classes, are fond of them; and most girls will gladly borrow them. No better books for prizes or gift-books have ever been published; except Mr. Kingston's, none have rivalled them. The present Tale is a not unworthy companion of the many charming volumes which have made "R. M. Ballantyne" a household word with tens of thousands of boys. The able author is strongly Evangelical, and he is not ashamed of his religion.

Charges Delivered at his Second Visitation. September and October, 1881.

By JAMES RUSSELL, Lord Bishop of Ely. London and Cambridge: Macmillan & Co.

We take up this Charge with a "Church Reform" inquiry. What do we find? In the first place, an implied approval of the suggestions of the Ely Committee on Cathedral Reform, the chief of which are that the Canons should reside nine months in a year, and that every Canon nominated by the Bishop should have special duties laid upon him. Secondly, the consolidation of small contiguous parishes is recommended. There are few large towns in Ely diocese, and the rural population is diminishing; few parishes require subdivision, but "we have many small parishes which might, in my opinion," says Dr. Woodford, "be advantageously consolidated with an adjoining parish. There are in the diocese forty-one parishes, each with a population less than 200, and nine parishes each with less than 100 inhabitants. It would, I believe, be far better that these should not continue separate incumbencies. The subject has been forced on my attention by the recent agricultural distress. . . . Two, or even three such parishes would be more efficiently administered by a single incumbent with the help of curates, who would from time to time move on to another field of labour, than by giving to each its own incumbent bound down, probably for life, to a post insufficient to satisfy his mind or to draw forth his spiritual gifts. The subject demands the consideration of both clergy and laity. I am aware of possible difficulties with regard to patronage, and it would certainly be necessary to make the maintenance of a curate or curates out of the consolidated incomes a legal obligation. But I scarcely think that these difficulties would prove insurmountable, or that lay patrons would refuse to enter into reasonable arrangements if the question were put fairly before them in all its bearings upon the welfare of the Church." We gladly

quote these sentences. For ourselves, we have for a long time been persuaded that the union of small contiguous parishes, in several dioceses, is urgently called for; but the Lay-Diaconate, which has also been pleaded for in THE CHURCHMAN, must, surely, be a sister-step in such reform. Spare curates are needed for such dioceses as Liverpool, London and Rochester. Thirdly, as to Baptisms. The Bishop does not disguise his own desire for some change in regard to the requirement of three god-parents for each child. The early Church prescribed only one—who might be the father or mother of the child; and some modification of the rubric as to sponsors would be a great relief. But the Bishop does not suggest any simplifying or shortening of the Baptismal Service; and while we feel that it is expedient so solemn a service should be held in the midst of the congregation [“when the most number of People come together”], we cannot but look upon the length of the Baptismal Service as, speaking broadly, a real hindrance. We quote, without comment, the Bishop’s words concerning an evening administration of the Lord’s Supper:—

I may not recall my disapproval, formerly expressed, of the novel practice of evening Communion. I doubt their legality, I have no doubt as to their inexpediency. Their tendency is, I feel persuaded, to harden into a new source of division, and to bring about a diminished reverence for this Holy Sacrament and a less devout reception of it.¹

The Revisers’ English. With Photographs of the Revisers. A Series of Criticisms showing the Revisers’ Violation of the Laws of the Language. By G. WASHINGTON MOON, F.R.S.L., Author of “The Dean’s English,” &c. Pp. 144. Hatchards.

An interesting little volume. Mr. Moon is well known as an acute and able critic; and in defence of the Queen’s English he gladly takes up the challenge to make good his dogmatic statements. In John vii. 16, 17, the Revised Version has: “If any man willet to do his will, he shall know of the teaching whether it be of God. . . .” Was there doubt or denial here? Certainly not. Was the Saviour here speaking of the future? Yes, with regard to the verb to know, but not with regard to the verb to be. Again, in Acts iv. 19: “Whether it be right. . . .” Was there “doubt or denial” here? No. Were the Apostles speaking of the future? No. According to what rule in English, then, have the Revisers put the verb in the subjunctive mood? “I do not know,” says Mr. Moon; “let them tell us.”

In the *British Quarterly Review* for January appear articles on the Literary Clubs of Paris; The Culdees; The Industrial Resources of Ireland; Westcott and Hort’s Greek Text (sharply criticizing the recent *Quarterly* article); and Count Campello. As to the Culdees we read:—“From the eighth century Romish influence was felt in Scotland, but it was not till the twelfth century, when, through the instrumentality of Queen Margaret and of her son David I., the diocesan system was established, that the country first made acquaintance with the prelate, and that the papal power was really dominant. It was in that age that the humbler edifices of the past gave place to such magnificent and extensive structures as Dryburgh, Melrose, Iona, and other abbeys and cathedrals, whose ruins excite even at the present day surprise and veneration. It was in the shadow of these great edifices, erected by the prelates and the great monastic orders, that Culdeeism vanished away. Most people

¹ The comments of the Cambridge Correspondent of *The Record* on this passage were quoted in the December CHURCHMAN.

would wish to know a little more distinctly the fate of these old Celtic monks, but on this point the majority of ecclesiastical historians do not give much satisfaction." In a review of the "Memorials of Bishop McIlvaine, the *British Quarterly* says:—"His was a beautiful, a benignantly busy life. He wrote a good deal that was of permanent value; but his character is seen in his work and the manner in which he embodied the Christian ideal. That anecdote told of the coloured man, Alston, with whom his fellow-students would not take the sacrament at one of the divinity schools, is admirably illustrative. He refused to preach in the morning, and purposely left his prayer-book behind, and on going to the chapel took his seat by the side of Alston, apart from the other students, and requested to be allowed to share his prayer-book. When the time for the administration of the Lord's Supper came, he waited until the clergy of the place had communicated, then stepped forward, bidding Alston come with him, and knelt down, placing the coloured man at his side. An effective but surely not the less a loving reproof." In the "Count Campello" article by Mr. T. A. Trollope appear some of the gossip stories against the ex-Canon, which have come over from Rome. "We have no hesitation in expressing our conviction that his conduct would have been more favourably looked on by the non-clerical Roman world, if he had avowed himself a free-thinker or a materialist, instead of joining, as he has, the Methodist congregation in that city." So writes Mr. Trollope. No doubt, it is so.

Mr. Trollope (whose article was written in Rome) proceeds:—

"It will have been seen that our estimate of the ex-Canon is not such as to lead us to consider the loss of him by one religious community or the acquisition of him by another as fitted to occasion much lamentation or much rejoicing. But it is nevertheless certain that his defection has been very bitterly felt at the Vatican. In those spheres it is inevitably not so much a question of the man, as of his social and ecclesiastical status. It is felt to be a very dreadful thing that a Roman noble and a canon of St. Peter's should fly into open revolt and cause a flagrant scandal, and afford a subject of mocking and of triumph to the enemies of the Church. When Curci's book was published, it was said by those who had the best means of forming a sound opinion on the subject, that that wonderfully courageous raising of the standard of independent thought would be closely followed by other cases of revolt. And though there is no man in Rome, clerical or lay, who would not deem it an insult to the name of Curci to speak of him and of Count Henry Campello in any such sort as should suggest a comparison between the two men, yet Campello's defection is hailed by these prophets as the first earnest of the correctness of their prediction.

"And already it does not stand alone. After the interval of some months an 'answer' to Curci's book appeared, by 'A Father of the Company of Jesus.' The writer, consciously *impar congressus Achilli*, judiciously conceals his name. The book is absolutely worthless. . . . But the Jesuit's book, valueless as it is, has called into the field another champion of a very different calibre, Monsignore Savarese, one of the Pope's domestic prelates; and the publication of his 'Defence of Modern Civilization' is another fulfilment of the previsions of those who foretold that Curci's book would prove the herald of other manifestations of a similar character. Neither Curci, nor his disciple and defender, Monsignore Savarese, have left the Church. But in the eyes of the Vatican rulers of the Church, the position they have taken up is more dangerous and damaging than if they had done so. Briefly, the scope of Monsignore Savarese's book is to show historically that the true spirit of Christ's Church is such as to render it the natural and necessary ally of

“ democratic ideas, and of that modern civilization towards which those ideas tend. . . .

“ The appearance of books containing teaching of this kind by persons occupying the positions of Father Curci and Monsignore Savarese could not but be felt, and has been felt, as disastrous to the Church of Rome. But despite the latest *intransigenti* utterances and manifestations of Leo XIII., we have reason to believe that they have affected somewhat towards propelling the policy of the Vatican towards those measures which they recommend as the essential first step towards possible reconciliation with the civil power in Italy; or the permitting, if not enjoining, Catholics to take part in the political elections. Nevertheless, it is necessary to be on our guard against illusion on this subject. It is but too certain that the men into whose hands Leo XIII. has now given himself have no intention of using whatever power or influence may be obtained by such a measure for the purposes of any reformation or any bringing of the Church nearer to the masses of the population. Their thoughts and their policy have reference solely to fondly imagined political possibilities which may, they delude themselves into thinking, work towards a restoration of some portion at least of temporal power.

“ And on the other hand we fear that it is no less certain that Father Curci and Monsignore Savarese deceive themselves in thinking that such conduct on the part of the Church as should convince the Italians that they have nothing further to fear for the political unity and constitution of their country from papal pretensions, would suffice to bring back the nation in any notable degree to the fold of Christianity. Such conduct on the part of the Church would doubtless put to sleep the active and bitter hatred against the Church, and against religion, as being that on account of which the Church exists. But whether it be that the absolute severance of morality from religion as it exists in Italy, and the revoltingly patent superiority of professional interest over all other considerations, in the minds of Churchmen, have, in the course of many generations, so ingrained into the national mind contempt for religion and its ministers, that the teaching is now indelible; or whether it be that the inherent and by no means extinguished paganism in the blood of the race renders them incapable of any truly spiritual form of faith and worship, the certain fact is, that those who best know the Italians have the least hope of witnessing such a reconciliation of the people to the Church as Father Curci and Monsignore Savarese hope for.”

The Word on the Waters, for January (Missions to Seamen Society, 11, Buckingham Street, W.C.), contains some interesting information concerning the late Admiral W. A. BAILLIE HAMILTON. We read that when the Missions to Seamen Society was being founded in 1856, Admiral W. A. Baillie Hamilton was one of the first, as he was one of the most conspicuous, who came forward to lend it the benefit of his counsel and of his active support. In the quarter of a century which has intervened, his genial voice and weighty words were often heard at its various meetings, pleading for souls at sea, and inciting younger men and women to devote their energies to the extension of the Redeemer's kingdom on the waters. Many a friend to seamen has thus been encouraged to active service for God, by which the Missions have by slow degrees and painful labours attained their present national position. One of his latest acts of kindness was the publication in the *CHURCHMAN* for August of an article, the leading one, on 'Missions to Merchant Seamen,' with his signature." In another *In Memoriam* article (signed R. B. B.) we read :—

It was the Admiral's practice daily to read the Morning and Evening Psalms in the Prayer Book, and when travelling from London to Portsmouth to join

one of H.M. ships at a naval review, he was reading his Morning Psalms in the carriage, when some ladies were remarking on the beauty of the corn-fields, and he replied, "Yes, they are more beautiful to me on account of what my Father says about them," and he read the words, "Thou visitest the earth and blessest it: Thou makest it very plenteous. The river of God is full of water: Thou preparest their corn, for so Thou providest for the earth." "The valleys also shall stand so thick with corn that they shall laugh and sing" (Prayer Book version). He met these ladies again some twenty years afterwards, and they told him that this circumstance had led them to read the Word of God for themselves. He used daily also to read a chapter of the Book of Proverbs, and to go through daily in mind and memory the history of the Redeemer's sufferings, that he might realize daily his forgiveness through the Cross, and the cleansing of the Blood of Jesus.

Among the books which reached us too late for notice in the January CHURCHMAN is *The Welcome* (S. Partridge & Co.), a very handsome volume, well illustrated. We do not remember having seen the Annual of this magazine in any previous year; but with the volume for 1881 we are much pleased. The tone is good, and the articles are well written. A few lines may be quoted from Mr. LANSDELL'S account of how they travel "post" in Siberia:—

I have never found the necessity for alcoholic drinks in long and rapid journeys. In 1874 the Rev. J. P. Hobson, the Curate of Greenwich, and I, travelled about 4,000 miles in a month. In 1878, Mr. Stone (then a youth) and I travelled 5,500 miles in seven weeks; and last year I travelled with a Harrow boy about 7,000 miles in sixty-seven days. The severest work of all, however, was the Siberian posting of 3,300 miles in thirty-nine days. This means jolting along on rough roads by night and by day, in the course of which I slept in my clothes every night but two for a month, and no fatigue that I ever endured equalled that of the first few days' travel in a Russian tarantass. Yet, at the close of the journey, I was better than at the beginning, nor do I think that I was ever in sounder health than after the five months' journey round the world, the 25,500 miles of which were travelled in 160 travelling days, at the rate, that is, of about 160 miles a day. I write this with no other feelings than the deepest thankfulness to Him who is the Author and Giver of life and of health, and would do so with unfeigned humility, whilst pointing to others who have done more. Witness the wonderful travels of Mr. Gough! Again, Captain Wiggins did upwards of 3,200 miles of sledging in a Siberian winter, in forty-three days, without stimulants.

The Clergy List for 1882. John Hall, 13A, Salisbury Square,
Fleet Street, E.C. 1882.

This valuable work is to be had at the same price; but its size is increased, and much more information is afforded. There are several improvements; the way in which the names are printed is very good. With some 22,000 clergy the Editor has had partial communication, and the statistics are brought up to date; while few mistakes, probably, have been anywhere made. This is a really cheap book.

Light and Truth (S. W. Partridge & Co.) contains an interesting letter from Madrid. "The prospects of the Spanish Church," we read, "are great and beautiful, and, with the Lord's blessing upon the English and Irish Church Aid Societies in their efforts to obtain support, our Church will rapidly extend throughout the borders of Spain."

From the *Church of England Temperance Publication Depot* (Palace Chambers, Bridge Street, Westminster, S.W.) we have received a good Sheet Almanack for 1882, and several useful publications. In the report of a University Meeting at Cambridge, in October last, we notice striking speeches by Bishop LIGHTFOOT and MARK KNOWLES, Esq. Mr. Knowles said:—

He had had forty-eight years' experience as a total abstainer. He narrated how, from being a poor workhouse boy, he had become one of the largest machine makers in the North, having taken out as many as seventeen different patents. In thinking out one of his inventions in connection with the Brussels carpet looms, he scarcely dined or slept for nine months, but nevertheless pulled through on a diet of cold water, new milk, and oat-meal. Addressing himself to the subject of study in relation to abstinence, he pointed out that in his own case he did not know a word of Latin when, at forty-three years of age, he began to read for the Bar. He passed all the examinations in a shorter time than many men, though not, he confessed, without being at first ploughed; but, using the experience thus gained, which he considered most valuable, he ultimately triumphed, and took a good place in the final.

The Congregationalist (Hodder & Stoughton) contains a photograph of the Rev. J. GUINNESS ROGERS. In an article on working men and public worship, Mr. Rogers pleads for halls, rather than chapels. He says:—

I did not need statistics to tell me that the working men were not found in the latter, except in the large manufacturing towns, and even there only to a limited extent. I have heard their absence confessed and mourned over for years. I have heard, further, ministers who had considerable popularity among working-men mourn over their inability to attract them to the services of the sanctuary. "Where do you go on Sundays?" asked a friend of a working-class leader, who professed to have Congregational sympathies. "Oh," was the reply, "I go to hear Mr. — [naming a Congregational minister] when I go anywhere." "But why not go regularly? Do you not like the preacher?" "Yes; I like the preacher well enough. But, oh! the kid gloves of the congregation! I cannot stand them; and I only wonder how Mr. — can." He spoke the sentiment of his class—a sentiment which may be very wrong, and which does great injustice to the class against whom his censure was directed, but one that is real and powerful.

The Church Quarterly Review, No. 26 (Spottiswoode & Co.), has reached us too late for a worthy notice. The article on Palestine Exploration is full and clear. "The New Education Code Proposals" is very good. In a review of "Memorials of Bishop McIlvaine" appear a few lines which many, we think, who are not "Low Churchmen," will read with regret. The Bishop, it is said, showed "great narrowness," and "a willingness to think evil of those who were not of his own party!" We lay aside the ultra-Church notice, and read with pleasure a review article in the *Guardian*, which says: "McIlvaine was unmistakably a theologian of what is called the Evangelical school of thought. But he was no mere partisan. His sympathies were wide and far-reaching, his heart was large and loving; his intellect was clear and well cultivated. His friendship was prized by princes, by statesmen, and by persons of distinction in England, in the United States, and in Europe. He was a lover of good men, and good men loved him." From an able review of the "masterly treatise" of Professors Westcott and Hort we gladly quote the concluding words:—

It is the first really scientific and exhaustive discussion of the methods of Textual Criticism. Others, to whom all honour is due, have prepared the way by collecting the materials. Professors Westcott and Hort have taught us how to erect the building. Their work may not in some respects be final; but it is a vast advance on all that has been done before, and all future critics must be guided, in the main, by the principles which they have established. Laborious thoroughness, indefatigable patience, philosophic method, are conspicuous on every page, as all who know the habitual character of their work would expect.

The January *London Quarterly Review*—the Wesleyan Quarterly—No. CXIV. (Woolmer: 2, Castle Street, City Road), contains three or

four capital articles:—"Father Curci," "Daniel Defoe," and "Americanisms." In an able article on Fiji we read:—

God has condescended to honour the Wesleyan Church in using its missionaries for the evangelization of the Fijians. Independent testimony in Government Blue-books, reports of naval officers visiting the group in Her Majesty's ships of war, and the observations of such intelligent travellers as C. F. Gordon Cumming, abundantly prove the reality and completeness of the work. Forty years after the landing of the two first missionaries, heathenism as a system was abolished, its temples and priesthood and human sacrifices were gone, and, with the exception of a few mountaineers, Cakobau, as a Christian king, ruled over a Christian nation.

The Twelve Hundred and Sixty Years; or, *The Three Times and a Half and the Seven Times*, is an ably-written pamphlet (30 pp.), by the Author of "Essays on the Church" (Seeley & Co.). We quote a single sentence:—"On the whole, then, we see, with scarcely a possibility of mistake, that the prevalent belief in Protestant Churches at this moment is that the opening of the seventh century saw the fulfilment of Revelation xiii., and that the decree or edict of Phocas, A.D. 606 or 607, was allowed, in the providence of God, to be the Church's landmark or milestone for all succeeding ages."

The January number of *The Quarterly Paper of the C.P.A.* (Temple Chambers, Falcon Court, E.C.) contains a strong appeal for increased aid. Zealous supporters of the Pastoral Aid Society, everywhere, might make better known its work and its claims. "The Committee greatly regret that they cannot conclude without adverting to the state of the Society's finances, and the ninety-four urgent applications for aid on their list, which they are unable at present to accede to, because their income is already pledged as far as it prudently can be. However, in the current year, so far, there has been a diminution in the receipts, both as regards donations and receipts from auxiliaries."

A cursory examination of Canon STOWELL'S little book on the Catechism just published is sufficient to show its excellence. We will return to it at leisure; but, without delay, we earnestly recommend *The Church Catechism simply Explained* (E. Stock). Together with *The Communicant* it ought to be largely circulated in thousands of parishes.

Mr. MOULE, the esteemed Principal of Ridley Hall, has done well in publishing *Fordington Sermons* (London: W. Poole. Dorchester: H. Ling). Fourteen sermons were preached by him from the "pulpit of Fordington, Dorchester—a pulpit very dear to the preacher, as that from which for more than fifty years a father's voice—not to name other dear and honoured voices—proclaimed the Gospel of the peace of God, the unalterable gospel of pardon, holiness, and heaven."

In *Harper's Monthly Magazine* (Sampson Low & Co.) appears an interesting article on Young Men's Christian Associations, with a sketch of their history, and photographs of leading men—American and English. "The original association in London," it is well said, "has owed much of its growth to the energy of its long-time secretary, Mr. Shipton, who, now retired from duty, can look back with pleasure upon the fruit of his manifold toils." There is a photograph of Mr. Shipton, and one of Mr. George Williams, the founder of the Association. The Y.M.C.A. building in New York is evidently a handsome structure. *Harper's Magazine* is wonderfully well illustrated. We quite agree with the writer of a paper on "Journalistic London" as to the admirable way in which the *Guardian* is sub-edited. "Mr. McColl," we read, "is Sir Charles Dilke's able and responsible second in command on *The Athenæum*."

With No. 1 of *The Church Worker*, the new Penny Magazine issued by the Sunday School Institute (Serjeants' Inn, Fleet Street, E.C.), we are much pleased. The subjects are well chosen and well handled; the arrangement is admirable. The Magazine can easily be adapted for localization. We heartily wish *The Church Worker* a prosperous career. Such a periodical was really needed. We may quote one paragraph from "Notes and Comments":—

The Rev. John Blomefield's paper on the work of the Institute, which appeared in the November CHURCHMAN, and to which Lord George Hamilton referred at the dinner at Willis's Rooms, contains one of the most interesting accounts of the rise and progress of the Society which has yet been written. The writer possesses the two leading qualifications for such a task—viz., a practical knowledge of the subject and a keen sympathy with Sunday schools and their work.

From Messrs. Hatchard we have received a packet of leaflets and prayers, issued in connection with the Young Men's Friendly Society.

A charming gift-book is *The Children's Friend* (Seeley), the Annual of an Illustrated Magazine for 1881. Good in every way for our little folks.

A new series of *The Evangelical Magazine*, with which is issued "The Chronicle" of the London Missionary Society, is improved (Stock). It contains a map of S.E. New Guinea.

It is enough to make mere mention of *Anglo-Israelism, True or False?* by Canon BELL (Nisbet) a pamphlet of thirty-six pages. An Association, it seems, has been formed in Cheltenham to support this "wild and fantastic" theory, as the good Vicar terms it.

The Antiquary for January contains articles on the bust of Thucydides in the sculpture-gallery at Holkham, and on the Dulwich College Manuscripts. Alleyn, who endowed the "College of God's Gift" at Dulwich, made part of his fortune by acting.

A cheap, well-got-up little story-book, on Temperance, *More than Conquerors*, by Mr. SHERLOCK, is published at the Home Words Office.

From Messrs. Hodder & Stoughton we have received a copy of a new, "popular" edition of *The Difficulties of the Soul*, by the Rev. HAY AITKEN.

The seventh edition of *Trust in Trial: Meditations, with Prayers and Hymns for the Afflicted or Distressed*, by the Rev. W. O. PURTON, Rector of Kingston-by-Sea, has been issued by Messrs. W. Hunt & Co.

Dr. Robert Young's *Contributions to a New Revision* may be acceptable to many theological students (Edinburgh: G. A. Young & Co.). It is "a critical companion to the New Testament; a series of notes on the original text, with the view of securing greater uniformity in its English rendering, including the chief alterations in the 'revision' of 1881, and of the American Committees."

A new edition of *Thoughts on Private Devotion*, by the late Mr. JOHN SHEPPARD of Frome, a really good book, has been published by the Religious Tract Society. Born in 1785, Mr. Sheppard died in 1879. He was a liberal Baptist, a good scholar, a deeply devout thinker, a spiritually-minded servant of Christ. We should be thankful to know that such works as these were well and widely read. *La meditation n'est pas l'oraison; mais elle en est le fondement essentiel.* A good biographical sketch, by the Rev. T. G. ROOKE, is prefixed to the present edition of this devotional work.

A new, cheap, edition of that admirable story, *Winifred Bertram*, by the Author of "Chronicles of the Schönberg-Cotta Family," has just been issued by Messrs. T. Nelson & Sons.

We are glad to see the eighth edition of that deeply interesting book, *From Log-Cabin to White House*, Mr. THAYER'S "Story of President Garfield's Life" (Hodder & Stoughton).

Peter Trawl, a Tale of Whaling Adventures, and *Hendricks the Hunter*, by the late Mr. KINGSTON, form two of Messrs. Hodder & Stoughton's capital series of books for presents and prizes for boys.

A well-printed book, *The Preacher's Analyst* (Stock), is the Annual of a thoughtful periodical designed for ministerial use, edited by the Rev. J. S. BIRD, B.A.

We have read with a good deal of interest, not unmingled with surprise, a little book by Mr. G. T. CONGREVE, *Consumption and Chest Diseases* (E. Stock). Mr. Congreve's thesis is that "Consumption is curable;" but he also treats of asthma, chronic bronchitis, &c.

We have received from Mr. Murray, too late for notice in the present CHURCHMAN, the *Quarterly Review*, No. 305. It contains a very striking article, "The Liberal Work of Two Years," dealing especially with the present frightful state of Ireland. There are some able and interesting reviews. But the special feature, to our mind, is the second part of the review of the Revised Version. To this we must return.

In the meantime we quote the concluding passage:—

Infinitely more serious is *that* Error to the consideration of which we devoted our former Article. For THE NEW GREEK TEXT which, in defiance of their Instructions, our Revisionists have constructed, proves to be utterly undeserving of confidence. Built up on a fallacy which since 1831 has been dominant in Germany, and which has lately found but too much favour among ourselves, it is in the main a reproduction of the recent labours of Doctors Westcott and Hort. But we have already recorded our conviction, that the results at which those eminent scholars have arrived are wholly inadmissible. It follows that, in our account, the Revised English Version has been all along a foredoomed thing. If the "revised Greek" be indeed a tissue of fabricated readings, the translation of these into English must needs prove lost labour. It is superfluous to inquire into the merits of the English rendering of words which Evangelists and Apostles demonstrably never wrote.

Even this, however, is not nearly all. As translators, the majority of the Revisionists have shown themselves singularly deficient,—alike in their critical acquaintance with the language out of which they had to translate, and in their familiarity with the idiomatic requirements of their own tongue. They had a noble Version before them, which they have contrived to mar in every part. Its dignified simplicity and essential faithfulness, its manly grace and its delightful rhythm, they have shown themselves alike incapable of imitating and unwilling to retain. Their uncouth phraseology and their jerky sentences; their pedantic obscurity and their stiff, constrained manner; their fidgetty affectation of accuracy, and their habitual achievement of English which fails to exhibit the spirit of the original Greek,—are sorry substitutes for the living freshness, and elastic freedom, and habitual fidelity of the grand old Version which we inherited from our Fathers, and which has sustained the spiritual life of the Church of England and of all English-speaking Christians for 350 years. Linked with all our holiest, happiest memories, and bound up with all our purest aspirations; part and parcel of whatever there is of good about us; fraught with men's hopes of a blessed eternity, and many a bright vision of the never-ending life;—the Authorized Version, wherever it was possible, *should have been let alone*. But on the contrary. Every familiar cadence has been dislocated: the congenial flow of almost every verse of Scripture has been hope-

lessly marred : so many of those little connecting words, which give life and continuity to a narrative, have been vexatiously displaced, that a perpetual sense of annoyance is created. The countless minute alterations which have been needlessly introduced into every familiar page prove at last as tormenting as a swarm of flies to the weary traveller on a summer's day. To speak plainly, the book becomes unreadable.

We lay the Revisers' volume down convinced that the case of their work is simply hopeless. *Non ego paucis offender maculis.* Had the blemishes been capable of being reckoned up, it might have been worth while to try to remedy some of them. But when, instead of being disfigured by a few weeds, scattered here and there, the whole field proves to be sown over in every direction with thorns and briars ; above all when, deep beneath the surface, roots of bitterness to be counted by thousands, are found to have been silently planted in, which are sure to produce poisonous fruit after many days :—under such circumstances one only course can be prescribed. Let the entire area be ploughed up,—ploughed deep ; and let the ground be left for a decent space of time without cultivation. It is idle—worse than idle—to dream of revising this Revision.

We are greatly concerned : greatly surprised : most of all disappointed. We had expected a vastly different result. It is partly (not quite) accounted for, by the rare attendance in the Jerusalem Chamber of some of the names on which we had chiefly relied. Bishop Moberly (of Salisbury) was present on only 121 occasions ; Bishop Wordsworth (of St. Andrews) on only 109 ; Archbishop Trench (of Dublin) on only 63 ; Bishop Wilberforce on only one. Of these, the Bishop of St. Andrews has already fully purged himself of complicity in the errors of the Revision. Archbishop Trench, in his "Charge," adverts to "the not unfrequent sacrifice of grace and ease to the rigorous requirements of a literary accuracy ;" and regards them "as pushed to a faulty excess" (p. 22). Were three or four other famous Scholars (Scholars and Divines of the best type) who were often present, disposed at this late hour to come forward, they would doubtless tell us they heartily regretted what was done.

We understand that a second edition of Bishop McIlvaine's *Memorials*, by Canon CARUS, is in the press, and will be published shortly, with some additional matter of great interest incorporated in it.

Notices of *The Speaker's Commentary*, vol. iv. (Murray), Canon WESTCOTT'S *The Revelation of the Risen Lord* (Macmillan), Bishop RYLE'S *Facts and Men* (Hunt), Bishop THOROLD'S *The Gospel of Christ* (Isbister), and the Vicar of Epsom's *The Speaking Dead* (Stock), are unavoidably deferred.

THE MONTH.

CORRESPONDENCE concerning the Census has been full of interest. At the close of the year several letters appeared in the *Times* ; and in discussing the statistics of church and chapel attendance, a *Times*' leader made several references to the subject handled in the January CHURCHMAN by Dr. Robinson (The Sunday Morning Service ; the Need of Reform.) Thus, the *Times* spoke of the arguments which can be "adduced against the fusion or jumble of various services, constituting in the lump the Sunday morning service, and lasting at the pleasure of the preacher for an hour and a half to two hours, or more." The *Times* continued :—