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THE  
CHURCHMAN

*A Monthly Magazine*

*CONDUCTED BY CLERGYMEN AND LAYMEN  
OF THE CHURCH OF ENGLAND*

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VOL. XI.  
—•—

LONDON  
ELLIOT STOCK, 62, PATERNOSTER ROW  
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of collation adopted in pp. 162 and 163 with regard to the same words is the proper one.

As to p. 166, line 1, where the reviewer remarks that B. M. 1 has only four words instead of twelve, he is right in the letter, but not in the spirit. It is just as if Dr. Swainson had said: "The Doxology is here," and the reviewer had replied: "Oh no, it isn't! only 'Glory be to the Father,' etc., is there."

By this time our readers will be crying, "Hold! enough!"

Admitting that there has been some carelessness with regard to the unimportant MSS., which Dr. Swainson says he has only used "cursorily," we hope we have satisfied our readers that the available counts of the reviewer's indictment have been reduced to a very small number, and that Dr. Swainson and the Syndics of the Cambridge University Press may rather be congratulated that so lynx-eyed and determined a Zoilus has been able to produce so few objections that can really stand the test of examination. However, it has often been remarked that the spitefulness of the learned towards each other is the main guarantee to the unlearned that the truth is really placed before them.

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## Short Notices.

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*Canadian Pictures*, drawn with Pen and Pencil. By the MARQUIS OF LORNE, K.T. With numerous illustrations from objects and photographs in the possession of, and sketches by, the Marquis of Lorne, Sydney Hall, etc., engraved by Ed. Whymper. The Religious Tract Society.

THIS is a very attractive volume of that charming "Pen and Pencil" series, published by the Religious Tract Society, which we have often had the pleasure of commending,—*"American" Pictures*, *"Scottish," "English,"* and so forth. *"Canadian Pictures"* reached us too late for notice in the September CHURCHMAN; but there has been time to examine it at leisure, so that we now can thoroughly commend it, as not only both readable and enjoyable, but highly informing. There are many admirable illustrations; some of the sketches of scenery are delightful; the photographs are most tastefully produced. Lord Lorne is obviously a good draughtsman, and the merits of Mr. Whymper's engraving need no remark. In an artistic point of view, indeed, this volume is excellent, and reflects great credit on all concerned in it. But the work, as we have said, not only merits warm praise as "pretty" and "pleasing;" it is able and instructive, giving a large amount of accurate, useful, and interesting information. As becomes an ex-

Governor-General, the author touches on the relations between Canada and England, and gives timely counsel as to commerce, trade, emigration, and self-government. Some of his statements are, in a way, suggestions; his remarks, *e.g.*, on Federation are statesmanlike, and will widely commend themselves, no doubt, as thoroughly sound.

We may quote a bit from Lord Lorne's reference to Miss Rye's labours :

Miss Rye and Miss McPherson have both shown how thoroughly successful such a system as theirs may be when carefully worked. Personal care is essential, but how many ladies there are, both in Canada and England, who could well afford time to follow their example! Provided that the children are brought to Canada when young, and that proper establishments under good supervision be provided for them, too many cannot be sent. I have on several occasions visited the Home shown in the woodcut, and nothing can exceed the healthiness of the house and its situation. The girls looked as though they thoroughly appreciated the good done them, in the happy life they were leading. . . . The official inspection had proved that the Government authorities were well satisfied with the institution.

As regards the emigration of women, we read, in another passage :

For women there is plenty of space and places, but the women who will succeed must be women who will work. . . . The clergy may be relied on to report wisely and kindly as to the chances for working women. . . . The cost of reaching settlements where there are no railways is unfortunately great, but if £8 be given to take women on from Winnipeg to places like Prince Albert, they are certain to be welcome there.

At the close of his review of the provinces of the Dominion—a contented and united family, with a population of five millions (rapidly increasing)—Lord Lorne remarks :

They are thoroughly devoted to the connection which exists between them and the mother country, a parent land which has allowed its children the utmost liberty. If it had not been so, they would long ago have cast off the allegiance of which they are now proud, and which is so useful to them, and will in the future be of such value to ourselves. It is our duty to cherish and to foster to the utmost those feelings of regard and loyalty which they express. They entertain these because their union with us is one of perfect freedom. We should remember at home what a strong nation their descendants must become, and how it is for our interest to make them satisfied to live under the flag we serve, for commerce always follows the flag; and a greater commerce, both for them and for us, will be obtained by an adhesion to the sentiment which has made them one with ourselves. Their countries offer to our youth, unable to find a proper outlet at home, an unfailling field for success. There is hardly a man who has left these shores and has cast in his lot with them who has not found it to his benefit.

Lord Lorne thus concludes : "Let those who see the misery, the hopelessness, the overcrowding, and the unhealthiness of the thronged quarters of our great cities, rejoice that within fourteen days of London, Glasgow, Liverpool, and Manchester, land and healthy life can be provided for all sound in health and limb. Let them aid all less fortunate than themselves to get together the little money sufficient to ensure a new start in the new world of the north, where in another century will be a nation powerful as that of Britain in numbers and resource."

*Parochial Missions.* By the Right Rev. ANTHONY W. THOROLD, D.D., Lord Bishop of Rochester. Pp. 50. Society for Promoting Christian Knowledge.

In earnestly recommending this little volume, apparently a reprint from the year 1873, we may at the outset state what are its contents. The nine chapters, then, are these: the first, Introductory; then "Object of Mission Services," "Preparation," "Arrangements," "The Mission Preacher," "The Mission," "The Incumbent," "Incidental Considerations," Conclusion. There is also an Appendix on tracts, printing, etc., with an admirable synopsis of Mission subjects. In a second edition, we may hope, there will be a chapter headed "*After the Mission.*"

On the spirituality and tenderness of tone of these counsels, on their sound, and yet liberal and wisely comprehensive Churchmanship, no remark need here be made. Dr. Thorold is, happily, well-known as a Mission Preacher, and over all his teaching spreads the glow of the Evangel. One remark, however, we venture to make, and it is this—the counsels in "*Parochial Missions*" are marked by shrewd common-sense.

We are glad to see this book on the great Church Society's list.

*Memoir of the Rev. C. T. Hoernle.* Pp. 223. Dorking: E. J. Clark, 16, High Street. London: Simpkin, Marshall, and Co. 1884.

"This is the simple record," writes Sir William Muir, in his preface, "of a life of labour, earnest and unobtrusive, in the mission-field. The story is all within the truth. I had the privilege of Mr. Hoernle's friendship for many years at Agra; and having been associated with him in some part of his work, gladly bear testimony to the devotion and untiring zeal with which he consecrated himself to the Master's service. The charge of the orphanage at Secundra, near the great Akbar's tomb, devolved on him and his wife. They watched over it with parental solicitude. They were rewarded by the filial regard of the boys and girls, and by the confidence with which these, as they grew into mature life, resorted to them for guidance and advice. It was a work of faith and love; and many a bright Christian character was formed under their fostering care. Mr. Hoernle's pulpit ministrations were much esteemed, and a series of his excellent sermons was published in Urdu. Secundra (though since re-habitated) was wrecked in the Mutiny, and the orphan colony was transplanted to Allahabad, where the name of Hoernle is still repeated with affection in many a home."

Sir William Muir proceeds as follows:

Mr. Hoernle's intimate acquaintance with the native languages enabled him to render valuable service to the Bible and Tract Society at Agra. I helped him in the commencement of his revised version of the Urdu Testament, and was struck by the literary aptitude which he brought to bear upon that arduous undertaking. The version is a step in advance of those that preceded, and a material contribution towards a perfect translation of the Scriptures.

After a busy life at Agra and Meerut, Mr. Hoernle returned to the peaceful settlement of Annfield, at the foot of the Mussooree Hills. While my camp was pitched in the vicinity, I had the opportunity of again seeing him at work—the same pattern of apostolical devotion, ripening now into the aged disciple. It was a lesson to watch him, the enviable type of a Christian patriarch, with his dear wife, surrounded by their numerous family, and by a loving people, God's blessing resting on them all.

We may add that this volume is also recommended in some introductory remarks by the honoured Bishop of Lahore.

*Dryburgh Abbey, and other Poems.* By THOMAS AGAR HOLLAND, M.A., Oxon, Rector of Poynings, Sussex. A new edition. Pp. 220. Hatchards, 1884.

It is difficult to review poems which were published more than fifty years ago: and indeed to attempt it would be a work of supererogation. Several editions of the work before us, it seems, have found their way among the poetry-reading public; and friends of the much-esteemed author will be glad that in his ripe and vigorous old age he has sent forth a new edition. A portion of "Dryburgh Abbey"—it may be well to quote the fact from the preface—was the result of a visit paid by the poet to his maternal uncle, the literary Earl of Buchan, in the year 1820. About this youthful essay a kindly note was sent by Sir Walter Scott to Captain Erskine in 1823. The poem opens thus:

"Dryburgh! I fain would sing thy towers,  
Thy ruddy rocks, thine oaken bowers."

As beseems a poet who under such auspices began to write, Mr. Holland is warmly Scotch. Thus, in writing to Mr. Wilton, Rector of Londesborough (whose graceful strains have been welcomed by many readers of THE CHURCHMAN), acknowledging the receipt of a bit of heather,

"Fresh from its native tuft on Scotian land,"

Mr. Holland inquires:

"Sprung it by lonely Sunart's craig-bound waters,  
Or in loved Cripisdale's romantic glen?  
Its bloom the blush of Morven's winsome daughters,  
Its stem the crest of sternly patriot men:  
(E'en now I view their tartaned clans repelling  
Hosts of sleek Southerners from the purple lea,  
And hear the bagpipe's shrilly slogan yelling  
Its dirge-like wail attuned to victory)."

Several sonnets, it appears, owe their origin to Mr. Wilton's brotherly suggestion. Of the smaller pieces, we think, some are by no means the least pleasing portions of the book.

*In the Light. Brief Memorials of Elizabeth Phebe Seeley.* By her Sister. With a Preface by the Rev. H. D. RAWNSLEY, M.A., Vicar of Crossthwaite, Keswick. Pp. 278. Published for the British Syrian Schools and Bible Mission, by Seeley and Co. 1884.

"In his preface to the story of *Ida* by Francesca, Mr. Ruskin tells us that 'lives in which the public are interested are scarcely ever worth writing; for the most part they are compulsorily artificial, often affectedly so.' And he adds, 'The lives we need to have written for us are of the people whom the world has not thought of—far less heard of—who are yet doing the most of the work, and of whom we may learn how it may best be done.' It is just such a life as is written in the following pages: a life more remarkable for its self-suppression and its reserve of power than for any brilliant and startling effects."

The preceding paragraph is the opening of Mr. Rawnsley's preface—very interesting and suggestive. Rightly to read this "simple biography," he says, and we quite agree with him, is to feel richer for the knowledge. "From every chapter goes forth the message, Behold how natural and

unaffected goodness is! How possible it is for others to be like her! and if like her, what a power in the world quiet, self-sacrificing souls can be!" Mr. Rawnsley continues:

The subject of this memoir came of a good school. Religion, she was taught, was to be evidenced by deeds, not words. . . . As she grew, she wondered more why people were so eager to be doing *great* things. . . . Her catholicity of thought was not weak for want of the backbone of a definite creed, nor generous for lack of discernment. Charity gave her the clear eye. It was delightful to her to find out evidences of great holiness and faith and love in those from whom she differed most. The need of this greater breadth of charity was emphasized to her by her experience in the British Syrian Mission-field, to which arduous work she so bravely went in her Master's service. . . . Of her own actual work it was difficult to get her to speak. "Why can't people work without talking about it?" she would say. . . . As I think of her, I find myself repeating Wordsworth's lines:

A being breathing thoughtful breath,  
A traveller betwixt life and death;  
The reason firm, a temperate will,  
Endurance, foresight, strength, and skill.  
A perfect woman, nobly planned,  
To warn, to comfort, to command;  
And yet a spirit, still and bright,  
With something of an angel-light.

Miss Seeley's character, as revealed in her own letters, in the memoir, and in Mr. Rawnsley's preface, is that of a prayerful, devoted worker—

Content to fill a little space;

cheery, clever, and practical; with strong common-sense, and a store of humour:

A creature not too bright and good  
For human nature's daily food.

The account of her last illness is very touching. They were in the mountains. In company with one of the ladies attached to the Training Institution, she started, Sept. 2, to visit a native teacher at a distant village. They passed through a village which, though unknown to them, was suffering from an outbreak of fever; and on their return home in the evening, Miss Seeley exclaimed, as she dismounted from her horse, "We are both very bad," adding that they must have breathed foul air or drunk foul water. Her companion threw off the effects in a few days; but Miss Seeley became every day more poorly. On Oct. 11 she was taken down to Beyrout; on the 17th, the doctor (in the Hospital) said the fever (typhoid) had left her. But there was a change; and after fluctuation, the end drew near. She was waiting to "see Jesus." She opened her eyes wide as Mr. Mott repeated the words, "The Lord give you an abundant entrance into His Heavenly Kingdom." Then there was a short sigh—"our Bessie had gone Home!"

For nine years she had been Mrs. Mott's valued helper in Beyrout.

*The Cambridge Bible for Schools and Colleges: The Book of Job, with Notes, Introduction, and Appendix.* By the Rev. A. B. DAVIDSON, D.D., LL.D. London: Cambridge University Press Warehouse.

There is a good deal of scholarly and suggestive matter in Dr. Davidson's ably-written Notes; and the Introduction is full, as well as fresh; but the book is hardly conservative enough, in our judgment, as a book for schools. We agree in many matters with Dr. Leathes, rather than with Dr. Davidson.

*Babylonian Life and History.* By E. A. WALLIS BUDGE, B.A., Tyrwhitt Hebrew Scholar, etc., etc. Religious Tract Society.

This is a good volume of the timely and very useful series of the Religious Tract Society, "By-Paths of Bible Knowledge." The author's position in the British Museum (Assistant in the department of Oriental Antiquities) will make a few readers, perhaps, inclined to listen to him; but any thoughtful person who began to read without knowing the author's name, would be led on by a clear and simple style, through page after page of a very interesting narrative.

*Principles for Churchmen.* A Manual of Positive Statements on Doubtful or Disputed Points. By the Right Rev. JOHN CHARLES RYLE, D.D., Lord Bishop of Liverpool. Pp. 460. W. Hunt and Co., 1884.

In this volume appear eighteen papers. Some of these papers were read at Congresses or Conferences; others are reprinted addresses. Three appeared in "Knots Untied." A little repetition, under the circumstances, is almost unavoidable. Yet the book, as a whole, is excellent: the papers stand well together, and make a very welcome whole; and few devout and thoughtful Churchmen who begin to read, open where they may, are likely to be dissatisfied. We earnestly recommend it. From the honoured Bishop's remarks on unity among Churchmen we may quote the following:

"For one thing, let us all take care that we do *not underrate the importance of unity*, because of the apparent difficulty of obtaining it. This would indeed be a fatal mistake. I consider that the subject is of **PRESSING IMPORTANCE**. Our want of unity is one great cause of weakness in the Church of England. It weakens our influence generally with our fellow-countrymen. Our internal disunion is the stock argument against vital Christianity among the masses. If we were more at one, the world would be more disposed to believe. It weakens us in the House of Commons. Liberationists parade our divisions before the world, and talk of us as 'a house divided against itself.' It weakens us in the country. Thousands of laymen who are unable to look below the surface of things are thoroughly perplexed, and cannot understand what it all means. It weakens us among the rising generation of young men. Scores of them are kept out of the ministry entirely by the existence of such distinct parties among us. They see zeal and earnestness side by side with division, and are so puzzled and perplexed by the sight that they turn away to some other profession instead of taking orders. And all this goes on at a period in the world's history when closed ranks and united counsels are more than ever needed in the Church of England. Popery and infidelity are combining for another violent assault on Christ's Gospel, and here we are divided and estranged from one another! Common-sense points out that this is a most dangerous state of things. Our want of unity is an evil that imperatively demands attention.

"I never felt more convinced than I do now, that the very existence of our Church in a few years may depend on our obtaining more unity among Churchmen. If disestablishment comes (and come it will, many say), the Church of England will infallibly go to pieces, unless the great schools of thought can get together and understand one another more than they do now. 'A house divided against itself cannot stand.' A self-governing Church, unchecked by the State, with free and full synodical action, divided as much as ours is now, would most certainly split into sections and perish. To avoid such a consummation as this,



"for the sake of the world, for the sake of our children, for the sake of our beloved country, in the interests of Christ's truth, and to prevent the triumph of Popery, Churchmen ought to strain every nerve, deny themselves much, and make every sacrifice except principle.

"While we have a little breathing time and a little peace, let us see if we cannot make up our breaches, and build up some of the gaps in our walls. Why should the Assyrian come, and find us hopelessly divided among ourselves? Why should the Roman army approach our walls, and find us wasting our strength in internal contests, like the Jews at Jerusalem when Titus besieged them? Were Churchmen more united, we might defy our worst enemies. Shoulder to shoulder, like the 'thin red line' at Balaclava, which defeated the Russians—back to back, fighting front to rear at once, like the Forty-second at Quatre Bras—we might hope to withstand Pope and Infidel and Liberationist. all combined, and be more than conquerors. But going on as we do now, disunited and divided, and ready to say lazily, 'It cannot be helped,' we are weak, and ready to fall. 'Divide et impera' is a maxim well-known to the devil. 'The Romans will come and take away our place and nation' (John xi. 48)."

In the *Foreign Church Chronicle* (Rivingtons) appears this review paragraph:

"We regret that the Dean of St. Paul's, Principal Shairp, and others, have lent their names to give credit to the series of 'Lives of English Men of Letters,' edited by Mr. John Morley. Mr. John Morley went out of his way to publish a book—not, we believe, withdrawn—in which he declared that he regarded it the duty of atheists to take advantage of their position in the world to propagate atheism, and to use active measures to effect that purpose. In reading this series of books edited by him, we must not forget the principle which he has laid down as that which ought to guide him. Take the example of the 'Life of Shelley,' by Mr. Symonds. Here is a man who, on the author's showing, was a liar and a foul slanderer of those whom he was bound to respect and screen, a fornicator and an approver of fornication, an habitual adulterer, whose hard-hearted cruelty and faithlessness caused the suicide of two women—one of them, his wife, deserted for a paramour on the eve of her bearing him his second child—the other, the sister of his paramour; a man who made the hero and heroine of one of his chief poems brother and sister, in order that their sin might be one not only of impurity but incest; a man who, in his utter selfishness, transgressed every duty to parent, wife, child, friend: defying his father, deserting his wife and child, seducing one, if not two, of the daughters of his chosen friend, and giving opportunity to his companion (Byron) to seduce a third. And this man is represented as a demi-god, as being far above all other men, then and now, spiritually and religiously. And why? Because he tried to preach Fenianism to the Irish people; because he propagated atheism, in season and out of season, at home and abroad, with his pen and tongue, in prose and in verse; and because he was gifted with poetic genius.

"Nothing could be better adapted for carrying out Mr. John Morley's principle of the duty of propagating atheism. But we warn parents not to be decoyed into admitting this series of books into their homes by the unobjectionable character of some of them, and the talent displayed in them all."

*Leaders in Modern Philanthropy.* By DR. BLAIKIE (R. T. S.). An interesting volume, contains sketches of such workers and thinkers as Howard, Wilberforce, Chalmers, Titus Salt, George Moore, and Ellen Jones.

The Quarterly Paper of the British Syrian Schools and Bible Mission may well be read and recommended. The work of this excellent Institution has often been praised in THE CHURCHMAN.

In the *Church Missionary Intelligencer* appears an able article on "Theosophism." The *Quiver* and *Leisure Hour* are admirable as usual. In the *Church Worker* is continued Mrs. Malden's "Workers for Christ." In the *National Review* Lord Dunraven writes on "Democracy and the House of Lords;" and Canon Hayman on "The Rights of Laymen in the Church."

A charming book for children is *Story-Land* (R. T. S.). Thirty-two choice illustrations in colours; a very attractive volume in every way.

A review of CANON COOK'S *Origins of Religion and Language* is unavoidably deferred.

We may take this opportunity of expressing our regret that, owing to a temporary failure of editorial supervision, the name of a venerable scholar was incorrectly printed in the article on *Recent Theories on the Text of the New Testament*, by the Rev. Edward Miller. Mr. Miller is not responsible for this erratum.



## THE MONTH.

MR. GLADSTONE'S second Midlothian campaign has, in many respects, no doubt, been as successful as the first. His eloquent speeches were well calculated to excite enthusiasm. But in his references to the House of Lords and the Franchise Bill, and also to the Foreign Policy of the Ministry, Conservative critics have not been slow to mark weak points.

Sir Stafford Northcote has replied, in Edinburgh, with skill and spirit.

The Earl of Northbrook, an able administrator, has been sent to Egypt as High Commissioner. Lord Wolseley commands a Gordon Relief Force. What is Mr. Gladstone's policy in regard to Egypt none can yet tell.

Mr. Mackenzie, whose book was reviewed in a recent CHURCHMAN, has been recalled from Bechuanaland. The Boers appear to be managing matters according to their own will.

The ravages wrought by the cholera in Naples have been extraordinary. King Humbert has shown courage and sympathy, with the happiest effect.

The meeting of the "three Emperors" took place at Skerņevice, near Warsaw.

There have been deplorable scenes in Brighton, Worthing, and other towns in connection with processions of the Salvation Army.