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THE CHURCHMAN

A Monthly Magazine

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

VOL. XI.

LONDON
ELLIOT STOCK, 62, PATERNOSTER ROW
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had corrupted as well as mutilated "the faith once delivered unto the saints."

Again, we are told (p. 61) that "it is idle to hope to construct a system of doctrine from his writings, or to find there a dogmatic theology which may be trusted." We have here another erroneous statement. I have shown by quotations from his works in my "Life of Wiclif" (pp. 251-257), that Wiclif held all the truths of Holy Scripture, and opposed all the errors of the Church of Rome, brought forward in the Articles and formularies of our Church, with the single exception of purgatory, on which he speaks with a hesitating utterance; that he declares distinctly his belief in the real spiritual presence of Christ in the Eucharist, justification by faith, original sin, and man's moral inability to turn to God; and that he condemns the invocation of the saints, the worship of the Virgin Mary, indulgences, works of supererogation, image worship, and, in a modified sense, the sacrifice of the Mass.

ARTHUR R. PENNINGTON
(Canon of Lincoln).

UTTERBY, NEAR LOUTH, LINCOLNSHIRE,
November 7th, 1884.

Short Notices.

A Charge to the Clergy of the Diocese of Liverpool. Delivered in St. Peter's Cathedral on Tuesday, October 21, 1884, at his second visitation. By JOHN CHARLES RYLE, D.D., Lord Bishop of Liverpool. London: Hunt. Liverpool: Holden, 48, Church Street.

COPIOUS extracts from this Charge have been given in the *Record* and the *Guardian*; and we may content ourselves with touching upon two or three points in its review of diocesan work and progress.

As regards the diocese, the Charge contains much valuable information, in small compass, and expressed with the Bishop's usual force and clearness. He speaks of unfavourable and unfair criticisms to which Churchmen of the new See are frequently subjected; and he shows that there is not a diocese in England or Wales in which the Established Church has to work under such disadvantages and difficulties as in the new Diocese of Liverpool. For instance, there is a lamentable lack of clergy. "The West Derby Hundred of Lancashire," says the Bishop, "which forms the new See of Liverpool, contains a population of little less than 1,200,000. For this immense mass of people we have only 187 incumbents with Parochial Districts. Let this proportion be compared with that of the six dioceses which exceed Liverpool in population. In York there are 630 incumbents for 1,300,000 people; in Manchester, 490 for 2,300,000; in Ripon, 490 for 1,600,000; in Worcester, 480 for 1,200,000; in London, 500 for 3,000,000; and in Rochester, more than 300 for 1,600,000. Of course I have used round numbers. Nor is this all. Out of the 187 consecrated churches in our new diocese, no less than 137 have been built since the year 1800, and are churches practically without endowment, and dependant upon pew rents and voluntary offerings. As to livings well endowed with rectorial tithes or lands, such as you may find by hundreds in some counties of England, I cannot find twenty in the whole West

"Derby Hundred. And, to crown all, out of the 187 incumbencies, the income of at least 100 does not exceed £300 a year; and in many cases an incumbent with £300 a year has 8,000 or 10,000 people, or even more, under his charge! I doubt whether there is anything like this state of things in the Church of England from the Isle of Wight up to Berwick-on-Tweed." Again, the peculiar and exceptional character of the population is a difficulty; and thirdly, much of the usual diocesan machinery is in Liverpool conspicuous by its absence. The Bishop, *e.g.*, has scarcely any patronage. In short, the diocese is thoroughly undermanned and imperfectly equipped. But the Bishop has not the slightest feeling of despondency. He asks only for time; and with the blessing of God, the diocese will yield her increase. The wants, indeed, are great and pressing—more money, and more men. Yet, in looking around, the Bishop notes increasing energy, and tokens of zealous, sound, and successful work. He thanks God and takes courage.

His lordship refers to the Premier's remark in the House of Commons as to the "extremely disgraceful religious census" of Liverpool; and he says: "Intentionally or not, I think Mr. Gladstone may have done us good service by giving wide publicity to a startling fact." He points out the causes of such a census, and adds:

The plain truth is, that in the last two or three generations the Established Church has allowed many districts in Liverpool to slip completely out of its fingers, and a population has grown up of people who are practically no man's parishioners. I declare I know no more pitiable condition than that of a Liverpool incumbent at the north or south ends of our city, with eight, or ten, or twelve thousand working people under his charge, and an income of about £300 a year.

What is the remedy for such a deplorable state of things? *The multiplication of living agents* (paid agents and volunteers), and an organized system of aggressive evangelization. But a really important point is this—a superannuation fund for worn-out incumbents. What can you expect in a parish, say of five thousand souls, where the incumbent is old, or infirm, or a chronic invalid, or pressed down by poverty?

The Bishop of Liverpool, a man of commanding abilities, is now and then censoriously criticized. His Protestantism is not squeezable—a great offence to some—and in ecclesiastical matters he takes his own line. Nevertheless, in spite of a clique, he is staunchly supported in his diocese; and his influence within it, as well as outside it, has steadily increased.

The Empire of the Hittites. By WILLIAM WRIGHT, B.A., D.D. With Decipherment of Hittite Inscriptions, by Professor A. H. SAYCE. Pp. 200. Nisbet and Co.

Attention was directed to this book as soon as it was published, a week or two ago, by an interesting letter from the Prime Minister. A worthy review will appear, we hope, in an early *CHURCHMAN*. In the meantime we may touch upon a single point. On page 84 we read:

Professor Sayce feels very confident that the Hittite sculptures, as well as their language, stamps them as a non-Semitic people. "The Hittite proper names," he says, "preserved on the Egyptian and Assyrian monuments, show that the Hittites did not speak a Semitic language. The Hittite sculptures further show that they did not belong to a Semitic race. Their features and physical type are those of a northern people; and their northern origin is confirmed by their use of boots, which is at least as old as their writing, since the boot is one of the commonest of the Hittite hieroglyphics. The boots are always represented with turned-up toes, like the mountaineers of Asia Minor and Greece at the present day."

In the Preface, upon this point, we find the following important communication, sent to Dr. Wright while the book was in type, a discovery

completing the chain of evidence which binds the recently discovered inscriptions to the Hittites. Professor Sayce wrote :

When visiting the Ramesseum at Thebes with two friends one day last winter, I noticed that in the great *tableau* which represents the conquest of the Hittites at Kadesh, by Rameses II., many of the Hittite warriors were depicted with boots, the ends of which were turned-up. Neither Rosellini, who copied the sculpture, nor the numerous visitors, including myself, who had previously examined it, had ever observed this fact before. We were unable to do more at the time than note the fact ; but a week or two afterwards I returned to the spot with Mr. W. Myers, and made a careful survey of the picture. I then found that, on the right hand (or southern) side of the tableau, all the Hittites who were clothed, or whose feet were uninjured by the weather, wore boots with turned-up ends, while this was the case with none of the figures on the left-hand side. Either, therefore, two different artists must have been employed on the works, or else different races were intended to be represented in the Hittite army. While I was looking at the picture, Mr. Myers called me away to a smaller tableau of the same event, carved on an inner wall of the temple. Here the Hittites were all of them provided with boots, the toes of which were turned up in an exaggerated way. Evidently, therefore, it was a characteristic which had especially struck the Egyptian artist. It is curious to find that this portion of the old national costume survived among the Hittites, who had settled in the warm valley of the Orontes ; such boots, or rather snow-shoes, admirably adapted as they were for the snow-clad ranges of the Taurus, being wholly out of place in Syria.

Weapons of Christian Warfare. Sermons by the late Rev. WILLIAM THORNTON, M.A., of Kingsthorpe Hall. With Preface by the Rev. B. F. SMITH, M.A., Rector of Crayford, Chaplain to the Archbishop of Canterbury. Hatchards.

"Many of these Sermons," writes Canon Smith, "were addressed to the congregation of my former church, St. Paul's, Rusthall, as part of that voluntary ministry which it was Mr. Thornton's delight to exercise." Canon Smith refers to the noble Christian character of his friend, and remarks that he had "a mind of singular grasp and culture." Certainly, these sermons—earnest, thoughtful, and to a large extent expository—will be read with profit by many outside the circle (a wide one) of Mr. Thornton's friends.

Bramble Cloisters. By J. W. PITCHFORD. Pp. 120. Elliot Stock.

A year or two ago we had the pleasure of receiving a volume by Mr. Pitchford ; and we are pleased to recommend the work before us. Poetry, of literary grace and power, which is both soothing and suggestive, breathing Christian trust and patience—

A book of rest, of quiet pleasant thoughts, is always welcome. This volume, too, has rare attractions, in the way of cover, paper, type, and so forth (that dainty antique for which Mr. Elliot Stock is famed), and makes a truly beautiful gift-book. We must give a bit of the poet's prelude, thus :

Conned in the ingle light or corner seat
When shine the roofs with rain, and windows stream,
Or haply stretched upon the hillside thyme,
In the dear quiet of the summer day—
There may my book be read ; there let it breathe
Deep restfulness, and unexacting peace :
For I would have it like to a tangled wood,
Down whose sweet silences and dim arcades
Trip gentlest echoes of the rippling wind
Among the trees, with quiet, slumbrous hush,
And piny smell, flutter and chirp of bird,

Glimpse of fields and woods and dim blue hills ;
 While near, in nature's sweet disorder found,
 Brambles and vines and many a lurking flower :
 A book of rest, of quiet pleasant thoughts.

Life in the White Bear's Den. By A. L. O. E. With illustrations. Gall and Inglis.

This Tale of Labrador, by A. L. O. E., needs scarcely a line of commendation. It was written, we read, as a pair to "Life in the Eagle's Nest" (which we have not seen); it is full of interest and of spiritual power. The work of the Moravians is justly lauded.

Obiter Dicta. Second edition. Elliot Stock. 1884.

This collection of essays—a dainty book—was lately praised in the *Times*, and we are not surprised to see a second edition. With the flattering notice of the leading journal, as regards the literary merits of the work, we are not disposed to find fault. The author's style has many charms; but here and there, in the midst of what is "brilliant," pointed, witty, appears something that is flippant. Sometimes, too, the argument is weak. The reference to perversions seems to us especially superficial. The author says :

It used to be thought a sufficient explanation to say either that the man was "an ass," or that it was "all those Ritualists." But gradually it became apparent that the pervert was not always an ass, and that the ritualists had nothing to do with it.

How does the author account for it? Why thus: A person of religious spirit is alarmed at the prevalence of infidelity; the Church of Rome says: "I, and I alone, have never coquetted with the spirit of the age." The person submits, and has rest. But how many perverts, we ask, were thus alarmed? Let anyone look at the list of perverts published by (Roman Catholic) authority, and he will find that the great mass of the perverts "went over" through Tractarian teaching. There isn't a doubt about it. Some, like Mr. Hope Scott, thought of the "one will" (*CHURCHMAN*, vol. x., p. 228). Others preferred the Mass to the Communion. And, recently, some, like Lord Ripon, doubted as to Anglican Orders. No doubt, just now, the number of Ritualists going over is not large; but the reason is that they can get nearly all they like within a Protestant Church. Two or three men of intellect, at the present time, probably, go over through feelings which the author of "Obiter Dicta" describes. They have doubts; they are alarmed and restless; they give up their liberty, and swallow a dogma imposed upon a Church (largely opposed to the dogma) by a Jesuit clique; and they say, "Now I have no responsibility; my soul may rest." But if such perverts had duly considered the state of a land where Popery has had full play—say France or Italy—they would have thought twice, nay thrice, before they submitted to the Pope's yoke.

Among the Stars. Wonderful Things in the Sky. By AGNES GIBERNE, author of "Sun, Moon, and Stars," etc. Seeley and Co., 46, Essex Street, Strand.

The author, Miss Giberne, has often been asked (says a prefatory note) for a volume for children on the subject of astronomy—"much easier than 'Sun, Moon, and Stars.'" Here it is; and an excellent volume we find it. The coloured illustrations are very helpful. Altogether, this is a capital gift-book. "Sun, Moon, and Stars" was warmly commended in the *CHURCHMAN* as soon as it appeared, and the present volume equally merits praise. The publishers, Messrs. Seeley, we may take the liberty of pointing out, for the convenience of some of our country friends, have moved from the well-known house in Fleet Street to Essex Street, Strand.

Natural History for Young Folks. With numerous pictures by Giacomelli.
By MRS. C. C. CAMPBELL. T. Nelson and Sons.

This is a very pleasing and instructive book. What is told is just what "young folks" like to hear, and the way of teaching is the story-telling way. But the information is precise and correct. The illustrations are excellent. The book is very tastefully got up. Altogether this is a good specimen volume of the many excellent gift-books for which our boys and girls are indebted to Messrs. Nelson.

Muriel's Two Crosses. The Cross she rejected and the Cross she wore.
By ANNETTE LYSER, author of "The White Gipsy," "Alone in Crowds," etc., etc. Society for Promoting Christian Knowledge.

At this time of the year, probably, not a few of those who rarely read tales, are ready to welcome a tale by Annette Lyster. During the last two or three years the reputation of this writer has been increasing. For there are many who can appreciate and enjoy an attractive story, with literary grace and power, which stands out from the crowd of sickly sentimentals, the well-intentioned, but weak and washy, not to speak of the mischievously sensational, and the sensualist. Among the tales which stand so prominent (and there are many such) Annette Lyster's have taken a good place. They are cleverly written, in a graceful style; the tone is wholesome, and the moral is sound. "Muriel's Two Crosses" will not, we think, diminish the author's reputation. Muriel was a beautiful girl, with strong elements of good; she felt the burden of training brothers and sisters in poverty; she married a wealthy man, who loved her dearly, but who was not a Christian, and privately, indeed, a gambler. How the story ends we will not reveal. An Australian incident is rather improbable. The picture of Muriel's home, with her father (the Rector), seems to us the best part of the book. The characters are well drawn, particularly the self-indulgent sister Lois. (Why this name?)

The Mystery of Beechy Grange; or, The Missing Host. A Tale for Boys.
By the Rev. H. C. ADAMS, M.A., author of "Schoolboy Honour," etc., etc. London: Griffith, Farran, Okeden, and Welsh.

Mr. Adams is well known as a contributor to what is called "light literature" in serial publications; and his story-books are very "popular," especially his stories of adventure and school-life. Few writers can describe a cricket-match or a dispute out of school-hours so well as Mr. Adams. The present tale will be especially welcome to public school-boys. There are several illustrations, and the volume is "got up" with great taste.

The Lord Mayor: a Tale of London in 1384. By EMILY SARAH HOLT.
John F. Shaw and Co.

This excellent tale needs few words of commendation in these pages. Miss Holt's very able and interesting papers in THE CHURCHMAN, during the present year—papers not only readable, amusing, and so forth, but rich in historical knowledge of the highest critical rank—will have spoken for themselves. And her works of fiction have, so to say, the accuracy and fulness of a State Paper expert, as well as the imagination and descriptive power of a story-teller. The Tale of London in 1384 is dedicated to the Lord Mayor of 1884 (Alderman Fowler), and it gives, in a very pleasing form, a large amount of information. John de Northampton, Lord Mayor five hundred years ago, suffered cruelly, and has been greatly slandered, because he attempted to serve his generation according to the will of God. He had embraced the Lollard doctrines. (Vaughan's "Life of Wycliffe," ii. 185), and through the priestly party

he was condemned to death. We most heartily recommend this story, which does him justice, and is just now, as honouring Wyoliffe, specially welcome. We may add that the volume is well printed, and has a tasteful cover.

Edward Nangle: the Apostle of Achill. A Memoir and a History. By the Rev. HENRY SEDDALL, LL.D., Rector of Vastina, Diocese of Meath. With an Introduction by the Most Rev. Lord PLUNKET, D.D., Bishop of Meath. Hatchards.

This is a book of peculiar interest; but at present we must content ourselves with a line of recommendation. The Bishop of Meath's admirable Introduction has an especial value touching the Church of Ireland as being a Missionary Church.

Laws of Christ for Common Life. By R. W. DALE, LL.D. Birmingham. Pp. 304. Hodder and Stoughton.

Most of the papers in this volume, it appears, have appeared in *Good Words*, the *Sunday Magazine*, or the *Congregationalist*. They are on such subjects as these: the Sacredness of Property; the Christian Rule of Justice; Temperance; Sympathy; Family Life. That they are ably written and suggestive will be understood. Here is a specimen bit about saintliness:

It is quite time that we Protestants got rid of the traditional Romish saint—the saint that we see on the walls of every picture-gallery in Europe, the saint that still haunts the imagination of hundreds of thousands of devout men, who regard the Romish apostasy with horror. Everyone knows the kind of figure I mean—the thin, pale face, the eyes red with tears or weary with watching, the transparent hands, the wasted form. That was the Roman Catholic saint, the saint of the Middle Ages, the saint, too, of those early Christian centuries, when the Christian faith was coloured by the dark superstitions and philosophical speculations of races that were just emerging from heathenism. We have given up the theology of Rome; we have forgotten to revise the Romish conception of the religious life.

Fiji and the Fijians. New edition. With Introductory Notice by Miss C. F. GORDON CUMMING. Pp. 580. London: T. Woolmer, 2, Castle Street, City Road, E.C.

The preface to the fourth edition of this excellent history of the Fiji Mission is dated "Croydon, Nov. 1, 1884." For several years, it seems, the third edition had been exhausted; and we heartily welcome a new edition of so remarkable a record by a devoted Missionary. A good many years ago we remember a veteran supporter of the Church Missionary Society remarking that this book led him to become an annual subscriber to the Wesleyan Missionary Society; and the story of the successes in Fiji has supplied many an illustration for Missionary platforms on every side, and strengthened the heart of many a steady, quietly-plodding, prayerful hero in the Mission-field.

Miss Gordon Cumming gracefully expresses the gladness which all who have admired the book must feel that the honoured author, Mr. CALVERT, "should have been spared to enjoy the rich and rare reward of knowing, not only how stedfastly the first recruits bore the brunt of the battle, but also how whole-heartedly they entered into the spirit of the Church militant, so that each early convert became an aggressive force." Miss Gordon Cumming's delightful book, "At Home in Fiji," will dispose many readers, no doubt, to purchase the present volume. Certainly it deserves a place on private shelves and in parochial libraries.

Hand-Book of the Liturgy of the Church of England. By R. P. BLAKENEY, D.D., LL.D., Rector of Bridlington; Rural Dean; Canon of York. London: Protestant Reformation Society, 20, Berners Street.

All those who have felt the value of Dr. Blakeney's work on the "History and Interpretation of the Prayer Book" (of which, when shall we have to welcome a new edition?) will be prepared to give a cordial welcome to this smaller volume, which is really what it professes to be, a manual, or Hand-book. It has useful matter, concisely put, well arranged, "popular" in form; the book is handy, clearly printed (we can hardly say *correctly*, for on some pages are typographical errors), neatly bound, and very cheap.

In his Introduction Canon Blakeney touches upon a point as to which the views of many are misty and muddled. He quotes, *e.g.*, the assertion of Archdeacon Freeman that the Reformers "expected the people and Church of the day to accept the Services as essentially, and for all practical purposes, the same Services,¹ revised" (as the mediæval offices); "and, what is more, as such the Church and people manifestly did accept them. So clear were the Revisers on this point, that Cranmer (as Jeremy Taylor has recorded) offered to prove that 'the order of the Church of England, set out by authority by Edward the Sixth, was the same that had been used in the Church for fifteen hundred years past'" (the italics are his). ("Principles of Divine Service," p. 8.) "We are sorry to observe," says Dr. Blakeney, "that Archdeacon Freeman has made a serious mistake as to Cranmer's opinion on this important point. We turn to the place referred to in Taylor's works, and find that he describes Cranmer as offering to prove that 'the order of the Church of England, set out by authority of the innocent and godly Prince Edward VI., in his High Court of Parliament, is the same that was used in the Church fifteen hundred years past.' (Taylor's Works, vol. vii., p. 292.) Thus, Taylor does not represent Cranmer as contending that the Communion Service is 'the same that had been used in the Church for fifteen hundred years past,' but 'the same that was used in the Church fifteen hundred years past;' that is, in apostolic times." Dr. Blakeney gives a quotation from the very document to which Taylor refers, in which Cranmer expresses his readiness to prove that the English Service "is conformable to the order which our Saviour Christ did both observe and command to be observed, and which His Apostles and His Primitive Church used many years." Cranmer proceeds to *denounce the Sarum Office of the Mass, restored by Queen Mary, in the strongest language.* (See Handbook, p. 110.²) To Dr. Blakeney's criticism there is no reply.

This Hand-book contains twenty-two chapters. The learned author begins at the beginning—the Primitive Church in Britain; he unfolds the Royal Supremacy; and traces the history of the Prayer Book, touching upon the various Revisions. Acts of Uniformity, Ornaments,

¹ Freeman censures Wheatly and others for describing our Reformers as "composers and compilers" of our services. He even censures the Preface to the Prayer Book for its use of the term "compiling" as applied to the Revision of 1549. But that the Reformers, in the construction of our services, both composed and compiled, is simply a matter of fact.

² Dr. Blakeney adds: "The Society for Promoting Christian Knowledge Prayer Book conveys the same misconception in the following note: "'Archbishop Cranmer offered to prove that the first English Prayer Book was the same—i.e., substantially—that had been used in the Church for fifteen hundred years.'"—Freeman's "Principles of Divine Service," i. 9." We regret much that a work sent forth by the Society for Promoting Christian Knowledge should be the medium of circulating this serious misrepresentation of Cranmer's views on a fundamental point."

Morning and Evening Prayer, the Communion Office, are some of the titles of his chapters, all of which are interesting and of value to the student. In the chapter on the Catechism appears this note :

The words "wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," are well explained in Mayer's "Catechism," "published," as Dr. Mozley remarks, "under Laud's Primacy, and a book of some authority." He says: "In our baptism we are sacramentally and instrumentally made the children of God, and really and truly when we are baptized with the Holy Ghost."—Quoted by Mozley, p. 172, as before.

In connection with this, we may quote the following words of Mr. Scott, which Canon Blakeney (in the chapter on "Baptism") adopts :

"In this lower, external, and ecclesiastical sense, therefore, we may affirm unconditionally the regeneration of all to whom baptism is rightly administered.

"But in the higher and spiritual sense of the term, we can predicate regeneration of baptized persons only hypothetically; namely, upon the supposition, in the case of adults, of their sincerity; and in the case of infants, of their possessing that disposition which shall lead them, when they become capable of it, to keep their baptismal vows."—"Inquiry into the Effects of Baptism," p. 163.

We had marked several other passages for quotation; but the limits of our space are overpassed. Dr. Blakeney's book—a thoroughly practical one—is worthy of the eminent liturgicalist, as to whose research, ability, and sound churchmanship, nothing need here be said.

Daily Texts for the Little Ones. Religious Tract Society.

A charming volume, with coloured illustrations, and a very tasteful cover. The texts are well chosen. We are much pleased with this dainty little gift-book.

Old Highways in China. By ISABELLE WILLIAMSON, of Chefoo, North China. Pp. 227. Religious Tract Society.

In the company of her husband, Dr. Williamson, the author of this interesting book made several journeys through the province of Cheh-Kiang: and a series of articles entitled "Our Sisters in China," containing her impressions of Chinese women, appeared in the *Leisure Hour* of 1863. Two subsequent journeys are described in the present work; viz., one from Chefoo to Peking, in 1881, and another in 1882, partly on the "Old Highways," and partly on the byways and bridle-paths of the eastern portion of Shantung. Mrs. Williamson has opened the way. There is a good map. The record of travel, with incidents, comments, and descriptions, is very readable. There are several illustrations.

Apples and Oranges. Talks with Children on Fruits. By Mrs. DYSON, author of "Children's Flowers." R. T. S.

A capital book. The "Talks" are really talks; and children will be glad to listen to them. We are pleased to recommend this instructive (and pretty) book.

Little Folks' Out and About Book. By CHATTY CHEERFUL. Cassell and Company.

Among the Christmas Books of this season few, probably, will rank higher than this. It has several full-page pictures, and an illustration of some sort on every page—"out" in the rain, in the sunshine, in the fields, etc. Altogether, a remarkably pleasing book for children, it will be a welcome guest in the nursery, or an ornament for the drawing-room table. If "A Parcel of Children"—to which "Out and About" is a companion volume—is equally good, it must be a beautiful book.

Jack o' Lantern, and other Rhymes. By ELEANOR W. TALBOT. Cassell and Company.

How little folks (fortunate enough to get it) will rejoice over this book! Clever pictures, in bright colours, with running rhymes. Every page is a fund of amusement.

The Holy Land. After lithographs by L. HAGHE. From original drawings by DAVID ROBERTS, R.A., with historical descriptions by the Rev. G. CROLY, I.L.D. Division III. Idumea and Petra. Cassell and Company.

The present volume completes this excellent edition. The two previous portions of the re-issue having been noticed in *THE CHURCHMAN*, we need scarcely say much in recommending this very handsome volume, with thirty-six tinted plates. The work is one of permanent interest, and in every way attractive.

A Smaller Biblia Pauperum—conteynyng Thyrtie and Eyghte Wodecuttes Illustratyng the Lyfe, Parabus, and Miraclis off Oure Blessid Lorde and Savioure Jhesus Crist, with the Propre Descrypciouns thereof extracted frō the Originall Texte of Joha Wiclif, somtyme Rector of Lutterworth. Preface by the late Verie Rev. ARTHUR PENRHYN STANLEY, D.D., Dean of Westminster. Imprynted attē the sign of The Grasshopper, bye Unwin Brothers, *The Gresham Presse*, inne Little Brigge Strete, inne the parish off S. Anne, Blakfriars, and to bee solde by T. Fisher Unwin, attē his shoppe, 26, Pater Noster Square, inne the Citie off London. MDCCCLXXXIV.

The new "*Biblia Pauperum*," as some of our readers are aware, was sent out after the Caxton Celebration in 1877. The present, smaller and much cheaper edition, faithfully retains all the peculiarities of the original blocks (date probably 1540), and has new points of interest.

Heroes of Science: Mechanicians. By T. C. LEWIS, M.A., late Fellow of Trinity College, Cambridge; Professor of Mathematics in the Government College, Lahore. Society for Promoting Christian Knowledge.

Watt, Stephenson, Arkwright, Nasmyth, and Crompton, the inventor of the mule, are some of the "heroes" described in this interesting and instructive volume.

In Freedom's Cause. A Story of Wallace and Bruce. By G. A. HENTY. With twelve full-page illustrations by GORDON BROWNE. Pp. 380. Blackie and Son.

Mr. Henty is well known as a very clever writer of stories of adventure for boys. In his "*With Clive in India*," which we noticed last year, he showed himself as successful in historical tales as upon other lines. This volume will, probably, be very popular.

The November *Quiver* opens a new volume with great promise. The Bishop of Edinburgh, Professor Blaikie, Dean Plumtre, and other eminent writers contribute. The *Quiver*—a well illustrated magazine—has always been interesting, good-toned, and thoroughly sound.

Messrs. Hodder and Stoughton have sent to us an excellent gift-book for children, *The Story of the Life of Jesus*. The story is "told in words easy to read and understand." There are forty full-page illustrations. We gladly commend this volume; it has a pretty cover.

The third volume of Dr. Skene's *Gospel History for the Young* (Edinburgh : David Douglas) has been issued : our notice must be delayed.

An excellent edition of *Robinson Crusoe*, admirably printed (Messrs. Blackie and Son), a reprint from the author's edition, 1719, has a hundred illustrations from the pencil of Mr. Gordon Browne. This is a splendid gift-book.

From Messrs. Blackie and Son (49, Old Bailey) we have received several Tales, good gift-books for the present season. *Menhardoc*, a Story of Cornish Nets and Mines, by Mr. G. M. FENN, has eight full-page illustrations : it is very well written, delineates character, and is full of life and spirit.—*The Wreck of the Nancy Bell* ; or "Cast away on Kerguelen Land," by the author of that capital book, "Picked up at Sea," is also a well-told Tale.—*Stories of the Sea in Former Days* is an interesting volume ; the "Mutiny of the *Bounty*" is one of a dozen narratives.—*Adventures in Field, Flood, and Forest* is another attractive collection of incidents. The editor has had in view, not only the interesting and the amusing, but the informing element ; he has desired, *i.e.*, to convey instruction in an agreeable form ; and we think he has done his work well.—*Traitor or Patriot?* a Tale of the Rye-House Plot, is cleverly written. It is in some respects a little melancholy.—A book which will be a great favourite with boys is *The Pirate Island*, a story of the South Pacific, by HARRY COLLINGWOOD ; stirring, picturesque, and vigorous.

A fifth edition has reached us of that very clever and amusing volume, *The (illustrated) Jackdaw of Rheims*. To give the title in full : "Ye *Jackdaw of Rheims* : an antient Ballad by Thos. Ingoldsby, with ye old writing and ye new Illustrations, by E. M. Jessop. Prynted and published by Eyre and Spottiswode." This volume is beautifully got up ; and Mr. Jessop's pictures, great and small, wonderfully agree with Barham's "ballad." Everybody knows the lines :

But what gave rise,
To no littel surprize,
Nobody seem'd one pennie the worse !

From Messrs. Gall and Inglis (London : 25, Paternoster Square ; Edinburgh : 20, Bernard Terrace) we have received a copy of a new issue of that charming work (of which one never gets tired), Dean Ramsay's *Reminiscences of Scottish Life and Character*. This is the twenty-sixth edition. It has, of course, the esteemed author's latest additions, and also the very interesting Memoir. Well printed, with a portrait, and tastefully got up, this is an excellent edition.—From the same firm we have received a new edition of the *Mariners of England*, a very handy little book about our sailors' deeds of daring.

The Land of the Pyramids is a volume of the excellent series published by Messrs. Cassell and Co., "The World in Pictures," and a very good volume it is. The book is very readable, has many illustrations, and is cheap.

From Messrs. T. Nelson and Sons (Paternoster Row) we have received a very cheap and useful little book, *Scripture Illustrated*, "scenes of everyday life in the East," with twenty engravings.—Messrs. Nelson have issued a new edition of *Nearer, my God, to Thee*, illustrated ; it has a preface with the well-known initials, H. L. L.—We have received from the same publisher four handsome Cards—Nos. 15, 13, 1, 5 ; very pleasing landscapes, No. 15 being "Ellen's Isle, Loch Katrine."

Young England, the Annual for 1884, is an attractive (and a cheap) volume, which may be safely recommended. *Young England*, "an illus-

trated magazine for recreation and instruction," which has been noticed in these pages, is published by the Sunday School Union (56, Old Bailey).

We have received from Messrs. Parker and Co. (Oxford, and 4, Southampton Street, Strand) a convenient edition of *The Teaching of the Twelve Apostles*; translation, notes, etc., by the Rev. H. DE ROMESTIN. The papers in the *Guardian*, *Contemporary*, *Churchman*, etc., and in German and American reviews, are mentioned in the Introduction. It is a helpful little book.—We have also received from Messrs. Parker a good shilling edition of *The Temple*. It is surprising that in a day of hymns and spiritual songs so many pious persons should remain in ignorance of George Herbert. Thus he opens Psalm xxiii.:

The God of love my shepherd is,
And He that doth me feed;
While He is mine, and I am His,
What can I want or need?

Here is Herbert's "Bitter-Sweet," quoted in the Rev. W. O. Purton's *Songs in Suffering*:

Ah, my dear angry Lord,
Since Thou dost love, yet strike;
Cast down, yet help afford,
Sure I will do the like;
I will complain, yet praise,
I will bewail, approve:
And all my sour-sweet days
I will lament and love.

Birdie's Bonnet, a tiny book, is by the author of "Links of Gold," "Heart and Home Songs," and many excellent books (Hatchard).

The Church Missionary Pocket Almanack and Kalendar for 1885, the *Manual Almanack*, etc. (Church Missionary House, Salisbury Square), deserve, as usual, a hearty word of commendation.—The pamphlet, *A Mohammedan brought to Christ*, is the autobiography of the Rev. Imad-ud-din, D.D.—*Suakin, Berber, Khartoum, and to U-ganda*, is the journal of the Nile Missionary party to the Victoria Nyanza in 1878-9; it will be welcome to many.—We are greatly pleased with the *Church Missionary Society Service of Song*.

Scarlet Anemones and *There's a Friend for Little Children* are two cheap and pleasing stories published by Messrs. Hodder and Stoughton.

From the Society for Promoting Christian Knowledge we have received *Picture Stories from old Bethlehem*, tasteful, illustrating the history of Ruth; and two other packets of Christmas Cards, ferns, Nos. 98 and 99.

Twice Bought (Nisbet) is a Tale of the Oregon Gold-fields, by Mr. BALLANTYNE. There is enough of incident to attract boys, as in all this excellent writer's stories, and there are several illustrations. It is a cheap gift-book.

From Messrs. Cassell and Co. we have received four pretty gift-books for children, wonderfully cheap at a shilling: *Some Farm Friends*, *Creatures Tame*, *Those Golden Sands*, *School-day Hours*; the coloured pictures on the cover will make little folks pick these books in preference to larger ones.

A pleasing and pretty little book is *Daddy Darwin's Dove-cot* (Society for Promoting Christian Knowledge), a Country Tale, by Mrs. EWING, whose "Jackanapes," a delightful shilling's worth, has been such a success.

Up High! is a new book by the Rev. GEORGE EVERARD, Vicar of Christ Church, Dover: "friendly words to those within and to those without the fold of Christ." Mr. Everard's many excellent little books are happily well known. (Nisbet.)

Messrs. Hildesheimer and Faulkner (41, Jewin Street, E.C.) have sent us a number of their excellent Christmas and New Year Cards. Each November, during the last five years, we have had the pleasure of recommending the Cards of this firm, eminent in the artistic line; their specimens, in the present season, merit most hearty praise. Lately, we observe, Messrs. Hildesheimer and Faulkner took the gold medal, highest award. The characteristic feature of their new Cards is scenery; and some of the landscapes are wonderfully good, both as to design and execution—pictures of the highest merit. It is impossible to mention each of the packets which appear to us particularly tasteful; but No. 425, four sepia landscapes by F. Noel Paton, with verses by the author of "John Halifax, Gentleman"; No. 425, four designs, "Woods in Winter," pretty pictures; No. 459, four dainty circular landscapes, will prove very popular. No. 419, four floral designs, and No. 403 (a little larger, with verses, very handsome); No. 441, four rustic cottages, and No. 7441, screen; No. 343, four studies of dogs; No. 442, four rustic views; No. 7463, screen, autumn leaves, strike us as specially good. Two very dainty little books, *Home, Sweet Home*, and *Auld Lang Syne*, to be enclosed in an envelope, are choice presents for the season.

Messrs. Eyre and Spottiswoode have sent us several specimens of their Cards, which are, as usual, exceedingly attractive. The three coloured photographs are very choice; the country church with "May your New Year be bright and happy," is a lovely little picture. Three hand-painted are delightful; so are the "Ships" and "Swans" in satin wrappers. The cheaper picture-cards are pleasing. The "Palette" and "Ye Olde Plate Calendar" deserve a word of praise; so does the "Churchman's Calendar," just the thing for one's writing-desk.

Messrs. T. and T. Clark have published Professor Lindsay's commentary on the Acts of the Apostles i.—xii., one of their useful series *Hand-book for Bible Classes*. From Messrs. Clark we have also received No. 1 of the *Monthly Interpreter*, which some students, no doubt, will prefer to the *Expositor*, or the *Homiletic Magazine*. It is edited by a well-known divine, Mr. Exell, editor (with Canon Spence) of the "Pulpit Commentary." Drs. Mattheson, Bruce, and Reynolds, and Dean Plumptre, are the chief contributors.

Mission Addresses (Society for Promoting Christian Knowledge) is a good companion volume to Bishop Thorold's excellent little book recommended in a recent CHURCHMAN. The addresses were delivered to members of the London Lay Helpers' Association in preparation, of course, for the London Mission, 1884-5. Canons Mason, Body and Curteis, Bishop How and Mr. Bickersteth gave the addresses. This is a very valuable little book; nearly every page is excellent. May it be read by "lay helpers" throughout the Church!

The Society for Promoting Christian Knowledge list of Christmas Books, this year, is a very good one. A *Dresden Romance*, by LAURA M. LANE, is a quiet, pleasing story of German middle-class life; the tone is good, and it teaches self-sacrifice.—*Crab Court*, by M. SEELEY, tells something about life in the slums; it is a good book for a lending library or for mothers' meetings.—*No Beauty*, by HARRIET CHILDE PEMBERTON, tells of a plain-looking, very clever authoress, and the betrothed of

a handsome girl. It is clever, and may interest young ladies, but it would be better and much more useful if it had some real religion in it. What is the aim of such a novelette? one wonders.—*The One Army*, quiet and interesting, tells of a soldier and a nurse.—*The Magic Flute*, rather fanciful, has many points of interest. According to the legend that a flute encrusted with gold is not capable of sweet sounds, a genius who is spoilt with flattery and so forth loses vigour and manliness.—*Griffinhoof*, by CRONA TEMPLE, is undoubtedly clever, and is very readable. Griffinhoof is the name of an old sailor. There is power, and pathos, in the story.—In *Black Jack* are well-written and very sensible Temperance tales.

In the *Boy's Own Paper* appears a coloured picture, "The air that led to victory;" excellent. There is also a picture of "Our cricketing guests." In the *Leisure Hour* appears Dr. Macaulay's Church Congress Paper on Popular Literature. Dr. Lansdell writes on Khiva and the Turcomans.

We are much pleased with *Bible Thoughts for Daily Life*, by Mrs. COLIN G. CAMPBELL (Society for Promoting Christian Knowledge); Family Readings from St. Mark's Gospel; a very practical little book.

From the Religious Tract Society we have received several good "Christmas Books," well printed, illustrated, and with tasteful covers. *Saxby*, by EMMA LESLIE, "a Tale of Old and New England," tells of the Pilgrim Fathers and the *Mayflower*. It will have sufficient of historical life and realness to attract the older readers of a parish library.—*Wind and Wave*, by H. E. BURCH, a new rendering of the Siege of Leyden, 1574, with many vivid touches, is very readable. The interest is well sustained. We are much pleased with this tale.—*At the Sign of the Blue Boar*, by EMMA LESLIE, gives sketches of life and character in the reign of Charles II.; well intentioned, and not without interest.—In *Seven Steps Upward* are some capital stories, which young readers will appreciate, illustrating Colossians iii. 12, 13, Revised Version, "a heart of compassion, kindness," etc. This is a very pleasing book.—*The Sunbeam of the Factory*; readable and very practical sketches; likely to do good service.

From Mr. J. E. Hawkins, 17, Paternoster Row, we have received, as usual, several very tasteful packets of Scripture Cards. "The Lord our Shield," four, admirable in design and execution; "Love and Peace," four, beautifully printed; "Sonship" (flowers and landscapes); "Looking unto Jesus," six, very good. Cheaper Cards are "The Fountain of Life," and "Wondrous Love." Such chromo-lithographed cards, choice as to colour, with well-selected Scriptures, deserve to be widely known.

The *Report of the Corporation of the Sons of the Clergy*, 1884,¹ will have an interest for many of our readers. Archdeacon Bardsley's article on Clerical Charities, in the October CHURCHMAN, which has brought us many letters, led an esteemed correspondent to write to us on behalf of the Cor-

¹ Corporation of the Sons of the Clergy Office, 2, Bloomsbury Place, Bloomsbury Square, London, W.C. William Paget Bowman, Esq., Registrar.

poration; and we gladly quote some information given in the *Report*.¹

The operations of the Corporation, it seems, are directed to these four purposes: (1st) continuous or occasional assistance to clergymen; (2nd) pensions and donations to clergy widows; (3rd) pensions and donations to aged or invalid single daughters of deceased clergymen; and (4th) grants towards the education and start in life of clergy children. The sums paid during the last year are as follow:

	£	s.	d.
To Clergymen - - - - -	4,420	0	0
.. Widows - - - - -	9,116	0	0
.. Aged Single Daughters - - - - -	7,082	0	0
.. Children, for Education, Outfits, and Apprentice Fees - - - - -	3,532	0	0
	<u>£24,150</u>	<u>0</u>	<u>0</u>

The total number of Grants and Pensions in 'the year 1883 was 1,461. As to Pensions, the following paragraph from the *Report* may well be quoted:

Too much respect and sympathy can scarcely be felt for those numerous and admirable women, the Widows and aged single Daughters of Clergymen, who, having shared all the privations and trials of their Husbands and Fathers, having been their helpmates in teaching the young, and attending to the wants of the sick and the aged, are in Widowhood and Orphanage often unavoidably left to be maintained by charity.

The Governors therefore keep steadily in view the importance of gradually raising the Pensions, as the state of the funds at their disposal gives them the opportunity, to a uniform amount of £30, a sum which, if scarcely of itself sufficient to provide a decent maintenance, is at least a valuable addition to any small private means the Pensioner may enjoy.

This excellent Society,² its history, character, operations, and management being considered, is eminently the "National Church Society for the Relief of the Clergy and their Families;" and it appeals with confidence to Churchfolk throughout the country, the Laity and also the Clergy, for increased support:

Unlike other Societies, established for the benefit of a particular district, or one class of sufferers, whether Clergymen, Widows, or Orphans, the Corporation labours to assist ALL with equal solicitude, and administers its funds to claimants in all parts of England and Wales.

¹ The Society, founded in 1655, was incorporated by Royal Charter in the year 1678. The title by which the Charity is commonly known is derived from the circumstance of its earliest promoters having been Sons of Clergymen.

² The management of the Society (says our well-informed correspondent) is admirable. The members of the Court of Assistants devote much time and care to the administration of the affairs of the Charity. There is a most efficient and very kind and sympathizing Registrar.

As to the Clergy, our correspondent says: "How is it that so noble a Society is supported by so few offertories and collections?" And as to the wealthy Churchmen amongst the Laity, he asks: "Why are there not more, *many* more, subscriptions and donations?"¹

Just now the Society, no doubt, is specially pressed. Everybody knows the price of wheat; and the rural clergy, like the farmers, are in evil plight. One of our correspondents lost, last year, he writes, £100 out of his £400 a year; another received only £220 out of £300; another, what "with my farmer failing," lost tithe and glebe, £500. If a poor Vicar's clerical income be £180, and he receive "only—rates and taxes being paid—£110," he may well rejoice to know that the Corporation House in Bloomsbury Place has an open door.

Canon Hole, in his sermon in St. Paul's Cathedral on the last Anniversary of the Corporation, said:

Never since those days of persecution and poverty, when the children of the Church met in secret places, like the prophets in the caves, and the first Christians in the catacombs, for worship—the days when Evelyn received the Holy Sacrament from the great Bishop of Down and Connor in the house of a mutual friend, and this Society was first formed by and for the Sons of the Clergy—has there been such severe distress. In the recent seasons of adversity, which have come from untoward harvests upon those who derive their income from the land, no class of the com-

¹ A correspondent writes to us: "Of the sum distributed by the ninety-seven general Clerical Charities, £129,956, the Corporation of the Sons of the Clergy contributes nearly one-fifth. There is, of course, no other charity anywhere near it in point either of age or income; and if any amalgamation should take place, it is the natural nucleus. But I doubt if the smaller charities would consent to give up their cherished individuality; and till they do there must always be a good deal of unnecessary administrative expense." Certainly, "some of the smaller charities and trust funds might do well to become merged in the great London Society (the Parent Society), with a view to economy of administration, and to the prevention of any overlapping of charitable help." "The question treated of by Archdeacon Bardsley (in his able and timely paper) is a very large one, and I do not consider any solution of it probable at present. There is a good deal of misconception in men's minds upon the point of pauperization of the Clergy by charitable help. I do not consider that a grant of £20 made to a clergyman of small means by a Society, Diocesan or London, can in any way tend to pauperize him, since his income is fixed, and does not depend upon any slackening or acceleration of effort. It seems to me that it simply serves to relieve him from pressing anxiety, and encourage him in his toilsome journey. Surely wealthy laymen and wealthy women might take more interest in such a matter. Let them think of the letter containing the announcement of a grant making its appearance on the country Vicarage breakfast-table, and try to picture to themselves the beaming faces of the family when it is opened, and its contents are made known."

munity has been so helpless as the clergy, because they are disqualified both by their training and vocation from making the most of their means; they cannot go into markets to buy and sell; they cannot seek other employment; and if their lands are tenantless (in the year 1881 there were 4,000 acres of glebe land without a tenant in the Diocese of Ely alone), they have neither knowledge nor capital to keep them in cultivation.

THE MONTH.

THE Franchise Bill has been read in the House of Lords a second time without a division; and the prospects of a peaceful settlement of the Reform question have grown much brighter.

To pay the bill for the Soudan and Bechuana expeditions another penny has been put upon the income-tax.

Another letter from General Gordon has been received by the Government.

Touching the East London Mission, earnest prayers have been offered.

Several Diocesan Conferences have been held, with much of unanimity, and in a most practical temper. The Liverpool Conference seems to have been a signal success.¹

The Visitation Charges of the Bishops of London and Manchester, reported fully, have been read with interest.

Many tributes of respect have been paid to the Right Hon. H. Fawcett, M.P. (Postmaster-General), whose sudden death occasioned universal regret.

¹ In his opening address the Bishop of Liverpool thus spoke of *Aggressive Evangelization*: "Men of all schools in the Church of England agree in thinking that some special means must be used in order to reach the myriads of our countrymen among the working classes who now go to no place of worship. Few are prepared to maintain that it is sufficient to build and throw open fine churches with bright and hearty services. The 'masses' cannot appreciate such services, and will not come to such churches. The man who sits in his study and expects to catch fish by holding a rod and throwing a fly out of his window, would justly be called foolish. The fisherman must go after the fish, and not wait for the fish to come to him. The clergyman must not only throw open the church, but go down among the people, and approach them with friendly Christian aggression. But in what way this aggression is to be managed, whether by a Church Army, on the lines of the Salvation Army, or by habitual preaching in the open air, for which all men have not a gift, or by elementary services in rooms, are points which deserve discussion, and such discussion I hope we shall have. One thing at any rate is certain, when men like Moody or General Booth address the masses at irregular services, they never want hearers."