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THE MONTH.

KHARTOUM has fallen; Gordon is no more. Such were the startling tidings which surprised us on the 4th. "Too late!" was the cry throughout the country; the disappointment was bitter and profound. Never since the time of the Indian Mutiny has England been so stirred. Regret for the hero, so long neglected, the brave man alone at Khartoum (as Canon Hoare said at the C.M.S. anniversary last May), was keenly felt; but sorrow, admiration, and pity—lamentation befitting the loss—were accentuated by the complaint, "Too late."¹

The *Record* says:

But what of the causes of this terrible disaster? This, simply, that from first to last, every one of them was, humanly speaking, preventable. Had we realized our duty after Tel-el-Kebir, the Mahdi would have remained a myth. The Arab sheikhs had then no blood-feud with us, and infinitely preferred the rule of such men as Gordon to that of the Pashas. Had Gordon been despatched to the front immediately after the defeat of Hicks Pasha's force, all might have been well. We know by what he accomplished when he did reach Khartoum at the eleventh hour, how much more he could have done earlier. Had his entreaties, when he got there, been listened to in time, Khartoum would never have fallen. There are those who assert that, had Sir Charles Wilson's force been in sight but two days earlier, the city would still be safe. Be that as it may, the fatal "Too late" will be indelibly branded upon every line of the pages which will hereafter record the history of the English occupation of Egypt. We were too late to stop the massacre at Alexandria, too late to save Sinkat, too late in the despatch of Gordon, too late to save Khartoum. Heavy indeed is the responsibility which attaches to those who, in spite of every protest and every warning, failed to grasp the situation.

On Jan. 26th, through treachery, Khartoum was taken. On Jan. 28th, a body of English, under Sir C. Wilson, in one of Gordon's own steamers, drew near Khartoum, only to be met with a heavy fire.²

¹ At Dublin, Mr. Plunket said that on every crisis of the business was written that terrible refrain, "Too late, too late," and proceeded to quote the passage from Shakespeare's "Richard II.," which begins:

Discomfort guides my tongue,
And bids me speak of nothing but despair.
One day too late, I fear, my noble lord,
Hath clouded all thy happy days on earth.

² From an "In Memoriam," in the *Pall Mall Gazette*, we take the following: "It is difficult for those of us who knew Gordon as a man and as a friend to speak without tear-dimmed eyes and choking utterance of him whom we shall now see no more. None of those who knew that noble heart, so tender and true, who have felt the warm grasp of that generous

The small force sent by Lord Wolseley from Korti across the desert to Metemneh, fought, on two occasions, against overwhelming numbers with dauntless resolution. The commanding officer, Sir C. Stewart, was severely wounded, Colonel Burnaby met his death from an Arab spear, and Mr. Cameron the well-known correspondent of the *Standard*, was shot. The force under General Earle, at Dulka, proved that British troops have lost none of their dash in attacking a strong position. The loss of officers was heavy; the gallant general in command fell at the head of his troops.

The Ministry, it is said, have decided to support Lord Wolseley in whatever measures he may deem necessary. Seven thousand troops are being sent to Suakin.

Lord Rosebery has accepted the office of Lord Privy Seal. As the noble Earl lately admitted that a clearer and more courageous course might have been adopted by the Government, he may be of special service in the Cabinet just now.

Two men (American-Irish) are in custody, charged in connection with the dynamite explosions in the Tower and elsewhere. The repairs in Westminster Hall and the House of Commons, rendered necessary by the explosions, are nearly completed.

Bishop Temple has been translated, as we expected, from Exeter to London: a worker of singular skill and self-denial, and of great administrative power. Mr. Bickersteth, instituted as Dean of Gloucester, was, after a few days, announced as the successor of Dr. Temple in the See of Exeter. Canon King, Regius Professor of Pastoral Theology, Oxford,¹ is the successor of Bishop Wordsworth. The *Record* well remarks:

That a High Churchman, in many ways so extreme as to stand en-

hand now cold in death, who have been gladdened by the radiance of his ready smile, or inspired to striving after nobler things by the glowing ardour of his simple faith, can dissociate their keen sense of personal bereavement from those more general considerations which must necessarily be before the nation to-day. There was no one who knew him but loved him." Testimonies to the influence of the great Christian hero—most gratifying—are met with in every quarter.

"Where faith is genuine and supreme," says the *Guardian*, "it has lost none of its old efficacy." That Gordon's "last sacrifice has been offered in vain," says the *Guardian*, "reflects, not on his single-hearted enthusiasm, but on the lukewarmness and hesitation of those who might have supported him and did not."

¹ A review of two publications of Canon Elliott (Vicar of Winkfield), a divine of ability and learning, singularly free from "party" prejudice, appeared in the second number of this magazine. One of these publications is entitled "Some Strictures on a Book entitled 'The Communicant's Manual,' with two Prefaces by the Rev. E. King, D.D." The third edition of Canon Elliott's "Strictures" was published by Mr. Murray in the year 1879.

tirely aloof from the historical High Church party, should be chosen for the oversight of one of the largest, and not the least important diocese in England, is, we feel bound to say, a great misfortune. . . . [Yet] although his own views are well-known and pronounced, there is no member of the more extreme High Church section who has shown himself so capable of appreciating, we might almost say of sympathizing with, Evangelical views as Canon King.

The *Guardian* also speaks warmly of Professor King's spiritual influence and sympathy.

On the satisfaction with which the tidings of Mr. Bickersteth's appointment to Exeter have been received, very generally, throughout the Church, we need not remark. A divine, a poet, a preacher and pastor, in the front rank—a critic of culture and ability—Mr. Bickersteth has been known for his deep spirituality of tone and fervent Missionary zeal.

The Right Rev. Dr. Hellmuth, late Bishop of Huron, has been presented by the Simeon Trustees to the living of Bridlington, made vacant by the death of the Rev. Canon Blakeney. The Rev. Frederick Head, M.A., Vicar of Charles, Plymouth, has been presented, by the Prime Minister, to the benefice of Christ Church, Hampstead (Mr. Bickersteth having been appointed to the See of Exeter).

Bishop Walsham How has been doing a good work while the guest of Dr. Swainson at Cambridge.¹ The annual gatherings of the C.M.S. at Oxford have been remarkably successful. Professor Ince, at Mr. Christopher's annual breakfast-party, spoke with his usual point of the honoured host. Truly, with much to discourage and perplex in these days, there is very much to stimulate and strengthen—abundant cause for thankfulness and hope.

The Convocation of Canterbury has been in Session. Speeches, expressing regret at the loss by death of Bishop Jackson, and by retirement from ill-health of Bishop Wordsworth,² have been read with interest. Bishop Temple received

¹ The Cambridge correspondent of the *Record* (Feb. 11th), says: "The Bishop of Bedford spent last Sunday here as the guest of Dr. Swainson, at Christ's Lodge. He gave four separate addresses within the day; preaching in the College Chapel at morning service, addressing the choristers' Sunday-school (a branch of 'Jesus Lane') a little later, preaching at St. Mary's at two, and speaking to a very large gathering of University men in the small Guildhall at nine in the evening. The sermon at St. Mary's was on the text 'To the poor the Gospel is preached,' and it was an earnest and noble plea for the use of the old weapon of Gospel preaching, in simplicity and truth, as the great means of reaching the vast masses of the poor."

² The See of Lincoln became vacant on the 9th, when the Archbishop of Canterbury formally accepted the venerable prelate's, Dr. Wordsworth's, resignation.

the warm congratulations of his brother prelates on his translation to the Metropolitan See. Special prayers for the crisis were drawn up by the Archbishop. In the Lower House, a resolution in favour of a House of Laymen was debated and carried.

The Right Hon. Sir. R. J. Phillimore, Bart. (Dean of Arches from 1867 to 1875), died on the 4th. He was born in 1810. The *Guardian* says:

In him the country has lost a disinterested and able public servant, the Church of England a most devoted son, and his many friends one whose friendship had a charm that was all its own, and whom they will never remember while life shall last without deep and affectionate regret.

The West London Mission has opened with much of promise. Westminster Abbey has been crowded with clergy and laity about to engage in a ten days' warfare against indifference and irreligion as teachers and preachers of the truth as it is in Jesus. The Bishop-designate of London, Dr. Temple, gave an address in the Abbey to the Missioners, clergy, and lay-workers on Saturday, the 7th. On Sunday, the Archbishop of Canterbury preached.

The Archbishop of York, speaking at a Blakeney Memorial Committee,¹ referred in felicitous language to the character and labours of the greatly lamented Dr. R. B. Blakeney.



With reference to Professor Drummond's "Natural Law in the Spiritual World," an esteemed correspondent, whose opinion in such matters has special weight, writes to us as follows:

"Professor Drummond is not aware of whither his doctrines would lead. Nor does he seem conscious that the fundamental principle of his book is utterly wrong. On page 11 he states: 'The laws of the invisible are the same laws, projections of the natural, not supernatural.' Now, in reality, there is no natural law in the invisible, meaning by that the spiritual world. On the contrary, natural things and natural laws are the product, the manifestation of the invisible, the spiritual. The natural is not the working energy of the invisible, but the invisible is that which rules all."

¹ We invite attention to this Committee. Many influential Churchmen may be glad to hear of such an opportunity to show respect for the labours of so devoted and disinterested a writer. For ourselves, we can hardly write too warmly as to the character and services of so loyal a Churchman, so modest, devout, and zealous a follower of Christ, an always affectionate friend.