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IV. *Foreign Missions:*

Contributions raised through the agency of Societies in England for the promotion of Foreign Missions, including Missionary Colleges, Studentship Associations, etc. (contributions locally raised abroad being excluded) ... £ 10,100,000

V. *Elementary Education:*

		£	s.	d.	
1.	Building and Enlargement—				
	(a) Schools	8,370,294	0	0	
	(b) Colleges	115,200	0	0	
2.	Maintenance—				
	(a) Schools	12,145,489	3	1	
	(b) Colleges	367,317	14	8	
3.	Diocesan Inspection, organization of Schools, etc.	363,740	17	3	
					21,362,041
Societies for the promotion of education by circulation of literature and other agencies					987,841
Church Institutes					71,660

VI. *Charitable Work* (distinctively Church of England Institution):

		£			
	Nursing Institutions	193,752			
	Deaconesses	118,948			
	Cottage Hospitals and Convalescent Homes	968,936			
	Orphanages and Sisterhoods	982,223			
	Reformatories	395,187			
	Penitentiaries	549,129			
	Hospital Sunday, Metropolitan and Provincial	610,025			
					3,818,200

VII. *Clergy Charities:*

General and Diocesan	2,103,364
	£81,573,237

NOTE.—Explanatory of Division V., Elementary Education:

I. The disbursements of the National Society during the period under consideration are included in the above total.

II. The value of land given as school sites is not, as a rule, included in the above table. Various items of school and college income given in the returns from which the figures have been taken are also omitted, because it is doubtful how far such income has been derived from purely Church sources. The actual total expenditure of the Church on elementary education during the twenty-five years has probably considerably exceeded £22,000,000.

III. No account has been taken of a large voluntary contribution for the promotion of higher education.

I am, faithfully yours,
FREDERICK BURNSIDE,
Hon. Editor and Sec.

Hertingfordbury,
Feb. 6, 1886.

Short Notices.

From Korti to Khartum. A journal of the desert march from Korti to Gubat, and of the ascent of the Nile in General Gordon's steamers. By Col. Sir CHARLES W. WILSON, K.C.B., K.C.M.G., D.C.L. Third edition. Pp. 311. W. Blackwood and Sons. 1886.

THIS ably-written book has a very peculiar interest, and we are not at all surprised to observe that it has quickly reached a fourth edition. The journal of the march from Korti to Gubat and of the venture in Gordon's

steamer to the junction of the two Niles is in its way perfect. Among the many admirable works which show the courage and enterprise of our forces, Sir Charles Wilson's will doubtless occupy high rank, and this not only from the dramatic surroundings of the story, but from the author's skill and frankness. He has brought before us, in a very graphic manner, the incidents of the famous march across the desert; and we are now able to see the whole course of which various glimpses were given us at the time in the telegraphic despatches. The journal of the return to Korti is also admirable, and adds much to our knowledge.

The attack on the square, tidings of which sent such a thrill at the time, is a striking picture. A fine old sheikh on horseback, with his banner in one hand and a book of prayers in the other, plants his banner in the centre of the square. In the gallant advance, he had never swerved to the right or to the left; never ceased chanting his prayers. As he planted his banner in the centre of the square, behind the camels, he was shot down. The Arabs began running in under the camels to the front part of the square. Some of the rear rank thereupon faced about and began firing. By this fire Sir Herbert Stewart's horse was shot. As Sir Herbert fell three Arabs ran at him:

I was close to his horse's tail [says Sir Charles Wilson], and disposed of the one nearest to me, about three paces off; and the others were, I think, killed by the Mounted Infantry officers close by. Almost immediately afterwards the enemy retired, and loud cheering broke out from the square. Our men had by this time got somewhat out of hand, wild with excitement. It was for a few moments difficult to get them into their places; and if the enemy had charged again, few of us would have escaped.

With regard to the death of General Gordon, our author is of opinion that even if the steamers had left Gubat a week earlier, the result would have been the same.

The Official Year-Book of the Church of England, 1886.—Society for Promoting Christian Knowledge.

The prominence recently given to the proposal for the Disestablishment and Disendowment of the Church has served to show the extreme importance of collecting such authentic records as this publication will be found to furnish. The statistics of Church successes are indeed of high value at the present moment, and have a more than ordinary interest. To the Official Year-Book for 1886, therefore, we earnestly invite the attention of our readers, both lay and clerical. It is truly a treasury for lectures and addresses in the way of Church Defence. Church Reformers, too, welcome the book; its statements of gifts and labours, in fact, are suggestions as well as protests. It supplies interesting information, easily mastered, and thoroughly to be trusted, upon a variety of subjects, and for every thoughtful and earnest Churchman it is an invaluable book of reference. What has been the sale of the Year-Book in previous years, we have no means of knowing, but the present issue should surely find its way into every nook and corner throughout the land. The volume is admirably printed, and is exceedingly cheap.

The book—edited with singular ability—has been entirely written afresh, and must have involved enormous labour. There has been judicious condensation, and several new subjects have been introduced. In the statistical section additions have been made. The leading facts of Work and Progress recorded in the Year-Book are now represented in a brief summary. Under the heading "Church Defence Literature" there is a very useful list of books and pamphlets.

We have spoken of the short Summaries. It was noted in the February

CHURCHMAN (p. 400), under the heading "Church Extension," that during the year 1884 there had been voluntary offerings approaching a million and a half. The figures are these :

Church building and restoration	-	-	-	£1,163,544
Endowment of Benefices	-	-	-	189,587
Parsonage-houses	-	-	-	95,327
Burial-grounds	-	-	-	7,381

£1,455,839¹

If to this sum we add Theological Schools, etc., £16,478; Home Missions, £434,208; Foreign Missions, £491,919; Education, etc., £1,057,686; Charitable Work (Deaconesses, hospitals, etc., etc.), £331,556; Clergy Charities, £80,800, we get a grand total of £3,868,499, the voluntary contributions of Church-folk during the year 1884. This summary, it should be observed, does not include the offerings given by Churchmen to such Societies as the British and Foreign Bible Society, the London City Missions, etc.

Classified Gems of Thought, from the great Writers and Preachers of all Ages. In convenient form for use as a Dictionary of ready reference on Religious Subjects. By the Rev. F. B. PROCTOR, M.A. With a preface by the Rev. HENRY WACE, D.D. Pp. 800. Hodder and Stoughton.

Many students and teachers who have never heard of the sixteenth century *Polyanthea*, or of the *Polyanthea Novissima*, a century later, and who have no such collection of true thoughts by later editors upon their shelves, will be glad to hear of Mr. Proctor's work. It is not a cyclopædia; it is a readable book of reference. About three thousand subjects have been treated of. The quotations are taken mainly from modern English authors, but the editor has gleaned from many fields. On one page, for instance, we see the names of Bishop Lightfoot, Bishop Barry, J. Hare, Lange, and M. Stuart; on another, opening the volume at hazard, Bridge, Pascal, Guthrie, Oosterzee, and Storrs. There are several sermon-outlines; frames with more or less flesh upon them, for the benefit of preachers. Mr. Proctor gives the old story about the preacher accused of using Howe's sermons. "I often go to Mr. Howe's shop for tallow," was his excuse, "but I make my own candles." Truly Cecil's "Remains" is a wonderful treasury, and such sermons as Maclaren's, Vaughan's, Spurgeon's, and Robertson's, have helped many. The borrowed *Divisions* of sermons, the "1st," "2nd," "3rd," and so forth, are probably a hindrance to most preachers; but good stuff—pregnant thoughts and striking illustrations—may be readily utilized. On Regeneration, we observe, the learned compiler quotes Owen and Schaff; on the Atonement, Trench. Many a preacher will find real help in Trench expounding the New Testament :

- 1 ἀπολύτρωσις, or *redemption*.
- 2 καταλλαγὴ, or *reconciliation*.
- 3 ἰλασμός, or *propitiation*.

On Science (Materialism), Mr. Proctor quotes H. Spencer, as follows :

"Evolution is an integration of matter and a concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity, to a definite homogeneity, and during which the retained motion undergoes a parallel transformation." Lucid and exhaustive !

¹ Grants received from the Ecclesiastical Commissioners and Queen Anne's Bounty have been excluded from this total.

Then Mr. Proctor gives the epitaph on the late Professor Clifford in a London cemetery :

"I was not, and I was. I did a little, and I was not."

The Duke of Argyll, if we remember right, has spoken of the words in the Scottish Catechism, "Man's chief end is to glorify God, and enjoy Him for ever," as one of the noblest phrases ever penned. Mr. Proctor, we observe, quotes Carlyle's anti-materialist remark upon it : "No gospel of dirt . . . can ever set that aside."

The Anglican Pulpit of To-day. Forty short Biographies, and forty Sermons of distinguished Preachers of the Church of England. Pp. 450. Hodder and Stoughton.

This collection, says the Preface, "is intended to furnish a fair reflex of the preaching of the Church of England at the present time." The editor has desired "to do justice to all schools of thought." Some of the sermons (we are not told which) have been "specially revised" at the editor's request. "Speaking generally, the sermons have not appeared previously in book form." The Archbishops are Benson and Thomson; the Bishops are Lightfoot, Browne, Stubbs, Woodford, Fraser, Temple, Ryle, Ellicott, Goodwin, John Wordsworth, Mackarness, Magee, Carpenter, Wilberforce, and How; the Deans are Church, Goulbourne, and Perowne. Among other preachers are Canon Westcott, Dr. Salmon, Dr. Wace, Canon Bernard, and Professor Sanday. How is it that no sermon of Mr. Hay Aitken, the most distinguished Mission Preacher "of to-day" appears? Some of the remarks in the Biographies seem rather odd, out of place. For instance, "While cautious, Dr. Driver is in sympathy with the conclusions of modern criticism." The Biographer quotes Dr. Cheyne, that Bishop Browne's notes on Genesis "are in the highest degree superficial;" and he lays it down that Bishop Temple's Bampton Lectures are "of no very great importance." Again: "It is understood that Dr. Wace is a large contributor to the *Times*." (Instead of "is" we should have suggested "was.")

A Commentary on St. Paul's Epistle to the Galatians. By JOSEPH AGAR BEET. Pp. 230. Hodder and Stoughton. 1885.

Those who have enjoyed Mr. Beet's Commentaries on Romans and Corinthians will find equal pleasure in the Commentary on Galatians. His learning, insight and ability are of a high order. Whether one agrees with his expositions or differs from them, it is always a pleasure to note candour and strength. We had pencilled several passages; but space is lacking. Only a single brief comment may be made. Mr. Beet objects to *lusteth* (A. V. and R. V.), Galatians v. 17: he renders, *desires*. The word *desires* is in itself, he says, "neither good nor bad, and may therefore be supplied here as predicate of *the Holy Spirit*." ("The flesh desires against the Spirit, and the Spirit against the flesh.") Certainly, in Luke xxii. 15, it is predicated of Christ ("With desire I have desired to eat this Passover"); and in 1 Peter i. 12, of angels ("which things angels desire to look into"); and 1 Timothy iii. 1, Hebrews vi. 11, may be compared. The verb is doubtless "to have a longing or strong wish." But though there are objections to the modern English "*lusteth*" there are clearly objections to "*desires*."

The Forty Days of the Bible, and their Teachings. By W. PAKENHAM WALSH, D.D., Bishop of Ossory, Ferns and Loughlin. New edition. Pp. 126. Dublin: George Herbert. 1886.

We have much pleasure in inviting the attention of our readers to a new edition of this suggestive work.

Our Collects, Epistles, and Gospels. Twelve Meditations for the months of the year. By the Very Rev. J. S. Howson, D.D. Hodder and Stoughton.

These "twelve meditations" are suggestive and edifying; they will be welcomed by lay as well as clerical readers. Here and there is an interesting reference to history. For example: The occurrence of the word *Turks*, the Dean says, "is enough to show that the third Collect for Good Friday in its present form is modern; for Gelasius, from whose Sacramentaries the two other Collects were translated, was in his grave long before Mahomet was born. The word 'Turks' may, no doubt, very properly be viewed as synonymous and coextensive with Mahometans. But there is something far more pointed in the use of this word than appears at first sight. During the period when the first publication and the various revisions of our English Prayer Book were in progress, the Turks were a terror to Europe. In order to realize this fact it is only necessary to remember that the battle of Lepanto was fought only twenty-two years after the first book of Edward VI. was published, and that the battle before Vienna, that 'began the reaction of Christendom against Islam, which has gone on to our own day,' was fought twenty-two years after our Prayer Book was published in its present form. It is impossible for us now to imagine the intense reality which was connected then in Europe with the word 'Turk,' as representing a pressing danger; and it is a token of the admirable spirit in which our Prayer Book was drawn up, that the word, which was a war-cry elsewhere, is coupled here with intercession." Again, coming to the Collect for the Seventh Sunday after Trinity, the Dean says: "A very distinguished dignitary of the Church of England was once among the guests in a Scotch house along with the writer of this paper, to whom he said one morning, after reading Family Prayers, in the course of which he had used this Collect, 'Do you know why I read that Collect?'—to which the natural reply was that the reason for the choice was not known, but that no choice could have been better, seeing that no Collect in the Prayer Book is more full of instruction and devotion. This, however, was not the true explanation. The dignitary, who had been acting as chaplain, said with mischievous glee, 'In a Scotch household, whenever I read Family Prayers, I always use that Collect; and then I tell the family that this Collect abolished Episcopacy.' In fact it was on this seventh Sunday after Trinity that the great perilous experiment was tried in St. Giles', Edinburgh, the Archbishop being present, and the Bishop directing the Dean how to read the service. At the mention of the word *Collect* the crisis of indignation was reached, and the enraged herb-woman threw her stool at the officiating minister's head, with the expression of a hope that he might have the *colic*. Thus the confusion in the congregation became general; the storm, once begun, spread, and continued to rage; and Episcopacy ceased in Scotland." As to the derivation of the word *Collect*, the "gathering up" of devotions, or the "gathering together" of the people, the Dean prefers the latter. He points to the *collecta* of the Vulgate (Lev. xxiii. 36), and mentions the fact that the same word was used in the earlier Christian ages, for the coming together of a congregation.

The Prayer Book Psalter: pointed for chanting, and with chants adapted thereto, or specially composed for this work. By Sir HERBERT OAKLEY, M.A., Mus. Doc., LL.D., Professor of Music at the University of Edinburgh, and Composer to Her Majesty in Scotland. Nisbet and Co.

This is a book which many may consult with interest.

Juliana Horatia Ewing and her Books. By HORATIA F. GATTY. With a portrait, and sixteen illustrations. S.P.C.K.

A tasteful little volume (remarkably cheap), with touching memories ; it will be acceptable to many.

His Grandfather's Bible. A Tale of Furness Fells. By Rev. C. W. BARDSLEY, M.A., Vicar of Ulverston. *Home Words* Publishing Office.

This story is a reprint from last year's *Home Words*. It is cleverly written, with a good deal of wit and practical point. The bits of dialect give a pleasing flavour. In connection with the C.E.T.S. this Tale is likely to do much good. A cheap gift-book ; it has a tasteful cover, and is printed in large type.

Lessons on the Gospel of St. John. By the Rev. W. M. SINCLAIR, M.A., Vicar of St. Stephen's, Westminster. Church of England Sunday School Institute.

These lessons—clear, sound, and rich—are reprinted from the *Church Sunday School Magazine*, but they will be found useful for Teachers who are not connected with Sunday-schools, and by many who are not "Teachers." Mr. Sinclair has read much, noted much, and thought much ; and this book shows that he is "apt to teach."

Lesson Studies from the Book of Genesis. By EUGENE STOCK, author of "Lessons on the Life of our Lord," etc. Pp. 160. The Religious Tract Society.

By some mischance a notice of this little volume failed to appear in the January CHURCHMAN. We heartily commend the book. To most of our readers, probably, the author needs not a word of introduction. His "Lessons" are widely known, and many have had the pleasure of hearing his suggestive addresses, to both children and teachers. The "Lesson Studies" before us are excellent. They are simple, but strong ; an unnecessary word will not be found, nor of anecdotes or illustrations is there one too many. We are glad that the esteemed author has published a portion of his Lesson Studies in this cheap and convenient form ; and we have no doubt that many readers who have no connection with classes of any kind will find the book of great advantage.

Present Day Tracts. Vol. VII. R.T.S.

This is a good number of an excellent series, often commended in these pages. We are particularly pleased with the paper by Dr. Maclear, "Historical Illustrations of the New Testament Scriptures."

Synoptical Lectures on the Books of Holy Scripture. By DONALD FRASER, M.A., D.D. Two vols. Fourth edition. Nisbet and Co.

The Preface to this new, fourth, edition tells us that this is in some respects a new book. The stereotyped plates of previous editions have been sacrificed, and the author has revised with care, having in view the recent discoveries of Biblical science. We have read many passages with interest and satisfaction.

We are by no means surprised to see a second edition of that ably-written book *Some Account of Amyot Brough*. Captain Brough fought under the Duke of Cumberland in the Low Countries, and was wounded under the eyes of General Wolfe at the taking of Quebec. The Tale has many graphic sketches of social and religious life. This is one of the high-class gift-books of Messrs. Seeley.

Daisy of "Old Meadow," by Miss GIBERNE, is a simple story (Nisbet and Co.). "Daisy" is well drawn, and many working-class readers will not think the passages about Isaac and his bag of gold are over-coloured.

With *A Crippled Robin* (Seeley), many admirers of "A Nest of Sparrows," and "Under the Shield," will be much pleased. We most heartily commend this Tale.

In the February *Art Journal* (Virtue and Co.) appears "The Favourites of the Emperor Honorius," by Mr. Waterhouse, A.R.A.; a fine picture, admired at the Academy in 1883.—The *Quiver* has a paper on mistakes about prayer, by Rev. George Everard.—In *Cassell's Family Magazine* appears another of the admirable papers on Health. The Doctor, who, if he "visits" as well as he writes, must be a treasure, gives advice about breakfast. He says:

What a person eats for breakfast often gives me a clue to the state of his health. One example: if while sojourning at an hotel I see a man come down to breakfast between ten and eleven, and sit down to devilled kidneys with plenty of sauce (piquant), and perhaps one poor puny egg to follow, I would be willing to aver that he carries a white tongue, and that his liver sadly needs seeing to. Ham and eggs, bacon and eggs, or a beef-steak or underdone chop, with boiled eggs to follow, and then a cup of nice tea, is a sensible breakfast for a man who is going out into the fresh air to walk, or ride, or work till noon; but not for a person who has to sit all day in the same position at manual labour. I emphasize the word *manual*, because intellectual or mental work conduces to appetite. An author hard at his desk, if his ideas be flowing freely, if he be happy at his work, and time flying swiftly with him, soon gets hungry, which only proves that we must support the body well when there is a strain upon the mind, so that no extra expenditure of tissue may lead to debility. Cheerful conversation ensures the easy digestion of a good breakfast.

The Church Sunday School Magazine has a hymn ("The Holy Innocents") by the Bishop of Exeter, and a paper on St. Mark's Gospel by the late Dean of Chester. Archdeacon Murray's paper, as usual, is very good. In "The Work of the Sunday-school Teacher out of School," by Mr. H. Barker, appears this paragraph:

Several years ago I had the pleasure of attending one of the Conferences in London in connection with the Church Sunday School Institute. The Rev. G. W. Kennion (now Lord Bishop of Adelaide) was speaking very practically on the discouragements of a teacher, and dwelling on the thought that many a teacher felt tempted to give up his work, as it seemed no use going on talking to children about things which he had often talked to them about before, but which they did not seem to understand, when he very simply said: "Has it ever occurred to you that our blessed Lord thought it worth while on the very day of His resurrection to spend two hours on the road to Emmaus talking with two men about things on which He had often talked to them before, but which they did not seem to understand?" And then in simple language he urged the teachers present to follow their Master's example in patient continuance in well-doing. The memory of that query still abides with me, and the simplicity of the illustration and the earnestness of the speaker thrilled many a heart, and doubtless cheered and encouraged many of the teachers present to renewed earnestness and perseverance.

The *Church Worker* always has some interesting "Notes and Comments." In recording the death of the Archbishop of Armagh, the editor says: "Presiding over the Church of Ireland at a time when difficulties beset and dangers encompassed her, after Disestablishment, his admirable qualities were called into exercise, and exhibited with signal advantage." Again, as to Dean Howson, the *Church Worker* says:

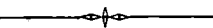
So touching a tribute to the memory of a life has never been more deservedly paid than in the words which fell from the lips of the Master of the Temple, in his reference to the Dean as one for whom the mourning was not merely local, but "had its echo all over England, wheresoever a beautiful character, a life at once studious, sociable, and practical, a life given to useful labour in writing and edu-

cating, and a Churchmanship earnest without narrowness and liberal without vagueness, can find appreciative hearts to call it the kind of Christianity best for Englishmen, most truly expressive of the national spirit, in its strength and in its charm, 'in things pertaining to God ;' and one who was fittingly laid to rest "in the cloisters of the cathedral which had drawn from him new life for its worship, and new beauty for its structure."

Platform Aids is a volume of Messrs. Hodder and Stoughton's "Clerical Library." It contains speeches of the "most eminent Christian orators of the present day." The speeches are from newspaper reports.

We have much pleasure in recommending a new cheap edition of *The Way Home*, by the Rev. CHARLES BULLOCK, B.D. This, we observe, is the "seventieth thousand." It is published at the *Home Words* Office, 7, Paternoster Square.

In the *National Review* appears the speech on Patronage which the Bishop of Peterborough delivered in the House of Lords twelve years ago. We had the pleasure of listening to the speech at the time, and we welcome this publication of it, by the Bishop, with a timely and very interesting postscript.



THE MONTH.

MR. GLADSTONE is for the third time Prime Minister. The Cabinet is thus composed: First Lord of the Treasury, Mr. Gladstone; Lord Chancellor, Sir F. Herschell; President of the Council, Earl Spencer; Chancellor of the Exchequer, Sir W. Harcourt; Home Secretary, Mr. Childers; Foreign Secretary, Earl of Rosebery; Colonial Secretary, Earl Granville; Secretary for War, Mr. Campbell-Bannerman; Indian Secretary, Earl of Kimberley; First Lord of the Admiralty, Marquis of Ripon; Secretary for Scotland, Mr. Trevelyan; President of the Board of Trade, Mr. Mundella; President of the Local Government Board, Mr. Chamberlain; Chief Secretary for Ireland, Mr. J. Morley.

The Earl of Aberdeen has accepted the office of Lord Lieutenant of Ireland.

Lord Hartington and Mr. Goschen both spoke and voted against the "abstract resolution" which Mr. Gladstone supported, and which compelled the resignation of the Ministry. They were not able, therefore, to take office under Mr. Gladstone. Lord Derby, Lord Northbrook, and Lord Selborne, members of Mr. Gladstone's Cabinet last year, are in agreement with the Whig, or Moderate Liberal Party. Sir Henry James, Attorney-General last year, has also felt himself unable to join Mr. Gladstone.

Lord Fife has resigned the office of President of the Scottish

¹ The proposal—somewhat in the lines of the "three acres and a cow" policy—was moved by Mr. Jesse Collings, and supported by Mr. Parnell's band.