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as it seems to me, quite at liberty to suppose that *this was the city, the siege and capture of which gave rise to the legend of Troy.*"

Our limits have compelled us to avoid all needless detail, including many matters of exceeding interest. But one word must be added to call the reader's attention to Dr. Schliemann's exhaustive exploration of the "heroic tumuli,"<sup>1</sup> and of every spot of archæological interest on the plain of Troy and in the region of Ida. Besides many matters of great interest, such as the ascent of Ida and the identification of important Homeric and other ancient sites, the one great result has been to bring us back to Hissarlik as the site of Troy by a process like the mathematical method of "exhaustions." To cite once more the impartial authority of Professor Jebb: "Dr. Schliemann has proved that Hissarlik was a seat of human habitation from a prehistoric age. This has not been proved for any place which could claim to be the site of Homeric Troy. Assuming that 'The Tale of Troy' is founded on a central fact—*i.e.*, that a very old town, placed as the 'Iliad' roughly indicates, was once besieged and taken—the claim of Hissarlik to be the site of that town is now both definite and unique. Thus far, Dr. Schliemann's argument is unanswerable." This is like the "Iliad" in a nutshell.

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## Short Notices.

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*Granite Crags.* By C. F. GORDON CUMMING, Author of "At Home in Fiji," "Fire Fountains," "In the Hebrides," etc. With illustrations. Pp. 382. W. Blackwood and Sons. 1884.

We once heard a friend at an anniversary of the Church Scripture Readers' Society make mention of a fact in connection with the work of ladies among the poorest of the middle class. A good lady in his parish called to see a sick person who was lodging in a sort of attic, and represented as very badly off indeed. The District Visitor mentioned her desire to the lodging-house mistress, who came to the door; whereupon the maid-of-all-work was summoned in a loud tone of voice to tell "the lady at the top of the house that a woman was come to see her." We were reminded of this story as we read an anecdote in the volume before us. Miss Gordon Cumming, with a friend, was leaving some country hotel in California:

Seeing our baggage lying in the dust (she writes), Mr. David, with marked politeness, signed to the conductor to have it stowed away; whereupon the latter, also most politely, turned to an exceedingly shabby-looking hanger-on, saying

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<sup>1</sup> The so-called tombs of Achilles and Patroclus, Ajax and the rest, turn out, to be mere cenotaphs or monuments, of an age much later than the Trojan War; and at the moment when we write we learn that Dr. Schliemann has discovered the tumulus at Marathon to be of the same character: a monument containing no human remains. For the special results given by the tumulus of Protesilaus on the Thracian Chersonese, as tending to prove the origin of the Trojans from Europe, we must refer to the work itself.

"Mr. Brown, will you be kind enough to hand up *that man's* baggage?" Whereupon Mr. David told me of a gentleman who had said to a ragged, wretched-looking man that he would give him two dollars if he would carry his portmanteau. "You will?" said the man. "I will give you an ounce [gold dust] to see you do it yourself!" which he immediately did.

The book before us contains several capital stories, some of a similar cast to the preceding, others simply illustrative of American life and character. For instance, an Englishman clad as a sportsman, with a sensible suit of tweed, was riding in a tramcar at Francisco. A man got in, and quickly his eyes were riveted, first by the stout-ribbed woollen stockings, and then by the strong shooting-boots with a goodly array of large nails. Not a word did he utter till he was on the act of leaving the car, when he slowly and emphatically exclaimed, "Well, sir, I guess I'd rather not get a kick from *your* boots!" The next morning a small boy, regarding the Britisher's knickerbockers, remarked, apparently not with cheeky intention, "I say, mister, are not your pants rather short?"

But "*Granite Crags*" is in every way an excellent book. It is not only thoroughly readable, bright, chatty, and amusing, but it is in a high degree informing. Here is an account, for instance, of a service in one of the Episcopal churches at Francisco. "It was pleasant in this far country," writes the accomplished author, "to hear the old familiar liturgy, like a voice from over the wide waters, bringing with it a flood of home memories and associations. Moreover, it was quite unexpected, as during the last two years I have been thrown in company with so many regiments of the great Christian army, that I suppose I had assumed that this Californian Church would prove one more variety. Certainly I had not realized that America has preserved the old book of Common Prayer almost intact, with only a few minor changes, every one of which seems to have been dictated by good common sense; as, for instance, after the Commandments, where we so abruptly introduce the prayers for the Queen, the American priest adds, 'Hear also what our Lord Jesus Christ saith,' and sums up the Old Law by pronouncing the New Commandment, in the words of St. Matthew xxii. 37-40. He then offers the closing prayer from the Confirmation Service, that we may be kept in the ways of God's law and the works of His Commandments. All vain repetitions are avoided. Either the Apostle's Creed or the Nicene may be said both morning and evening, but never both during one service. The frequent reiteration of the Lord's Prayer is avoided. In the Canticles, such portions as seem inapplicable to ourselves (such as the last half of the Venite) are omitted, and verses of praise from the Psalms are substituted. The Magnificat is replaced by the 92nd Psalm; the Nunc Dimittis by the 103rd, 'Praise the Lord, O my soul.' Some advantageous verbal alterations occur, as in the Litany. 'In all time of our wealth' is rendered 'all time of our prosperity.'"

Sketches of life in California and the pictures of scenery are exceedingly well done. Like all Miss Gordon Cumming's books of travel (we have often recommended them), "*Granite Crags*" is graphic and lively. It is clearly printed on smooth paper, and has a very tasteful cover.

*The Epistles of St. John, with Notes, Introduction, and Appendices.* By the Rev. A. PLUMMER, M.A., D.D., Master of University College, Durham. C. J. Clay: Cambridge University Press Warehouse, 17, Paternoster Row. 1883.

This is a volume of the "Cambridge Bible for Schools and Colleges" series (a very generally useful series, with a modest title), and a very good volume this is. It forms an admirable companion to the "Commentary on the Gospel according to St. John," which was reviewed in

THE CHURCHMAN as soon as it appeared. Dr. Plummer has some of the highest qualifications for such a task ; and these two volumes, their size being considered, will bear comparison with the best Commentaries of the time. They are scholarly and suggestive ; and though in regard to doctrine one may not endorse every expression, one must admire the reverential tone and the unmistakable candour and carefulness of treatment. For ourselves, we prefer, in some respects, the volume on the Epistles. To some of its interesting notes we should gladly refer, did space permit ; as it is, we must limit ourselves to a brief comment and a brief quotation.

First, on v. 18, instead of the Authorised Version, "*he that is begotten of God keepeth himself*," Dr. Plummer reads, "*the Begotten of God keepeth him*." Herein is a question of text and a question of translation. Now, as to the interpretation, the change of tense is indeed remarkable. Recipients of the Divine birth are spoken of by St. John (in Epistle and in Gospel alike) in the perfect participle (ὁ γεννημένος or τὸ γεννημένον), iii. 9, v. 1-4 ; John iii. 6-8 ; also the first clause here. In the present clause St. John changes to the aorist participle (ὁ γεννηθείς), which he uses nowhere else. This interpretation, "*The Begotten of God*" keepeth the believer, produces another harmony between Gospel and Epistle, for the Son of God, we read in the Gospel (xvii. 12 and 15, the same verb), "*keepeth*" His own. But how about the text ? Why is αὐτόν (him), instead of ἑαυτόν (himself), to be preferred ? There is "high authority," says Dr. Plummer. But let us turn to a more recent utterance. A passage in the incomparable book of Dean Burgon (the most interesting and the most valuable work of the kind), in which this matter is handled at some length, should be seriously studied, as to Copies, Versions, and the Fathers. All the Copies except three (A\*B 105), says the Dean, read "himself ;" so do the Syriac and the Latin, the Coptic Sahidic, Georgian, Armenian, and Ethiopic Versions ; so Origen, Didymus, Ephraem Syrus, Severus, Theophylact, Œcumenius. So indeed Cod. A ; for the original scribe is found to have corrected himself. "The sum of the adverse attestation, therefore, which prevailed with the Revisionists," says the Dean, "is found to have been *Codex B* and *a single cursive copy at Moscow*." The Authorised Version, "*keepeth himself*," we conclude, is right, and the Revised Version is wrong.

Second, a quotation. Here is a fair specimen of the learned author's style :

No one tells us so much about the Nature of God as St. John : other writers tell us what God *does*, and what attributes He *possesses* ; St. John tells us what He *is*. There are three statements in the Bible which stand alone as revelations of the nature of God, and they are all in the writings of St. John : "God is spirit" (John iv. 24) ; "God is light," and "God is love" (1 John iv. 8). In all these momentous statements the predicate has no article, either definite or indefinite. We are not told that God is *the* Spirit, or *the* Light, or *the* Love. . . They are probably the nearest approach to a definition of God that the human mind could frame or comprehend ; and in the history of thought and religion they are unique.

*A Popular Commentary on the New Testament.* Edited by PHILIP SCHAFF, D.D. Vol. IV. Pp. 500. Edinburgh : T. and T. Clark. 1883.

The three preceding volumes of this Commentary have been reviewed and recommended in THE CHURCHMAN ; and we are pleased to invite the attention of our readers to the volume before us, which completes the work. That the fourth volume is of the same interest and value as the second, or the third, is more than we are able to say. Nevertheless, the exposition is in most respects exceedingly good, and the Commentary, as a whole, apologetic, critical, and exegetical, shows careful and judi-

cious labour. The term "Popular" is perhaps specially applicable to this volume. As regards illustrations, however, there is a woful falling off. The printing, as in the other volumes, is excellent. The contributors, or commentators, are Dr. Angus, of the Regent's Park College; Dr. Gloag, Galashiels; Dr. Salmond, of the Free Church College, Aberdeen; Dr. Pope, of the Wesleyan College, Didsbury, and Dr. Milligan, an eminent Professor of the University of Aberdeen.

That portion of the work which many will read with particular interest is Professor Milligan's Introduction to and commentary on the Book of the Revelation. What the learned Professor advances is always worthy of careful consideration, inasmuch as he is not only a scholarly, but a singularly suggestive writer, whose independence of thought is as plainly to be noted as his research and balance. In regard to such a portion of Holy Scripture as the Book of the Revelation, few critics of ability, perhaps, are likely to agree; but many earnest students, at the present time, will be glad to follow the lead of a reverent commentator who calls no man Master; to follow his lead, at least, so far as to examine the mysterious portions of that Book without prejudice, in the light of fresh suggestions advanced in the method of induction. Anything in the way of originality, no doubt, is by some students of prophecy regarded with disfavour and suspicion; but, after all, the main question for honest seekers after truth should surely be this, whether the groove in which they have been moving is really right. In making these remarks we do not endorse the criticisms on the systems of prophetic interpretation in the volume before us; but we are certainly of opinion that to many reverent students of God's Word, students who, though thoughtful and painstaking, have been unable to accept the system in such works as the late Mr. Elliott's, Dr. Milligan's Introduction and Commentary will prove a real help. They may not be satisfied with his expositions of certain passages; but the work, on the whole, its principles of interpretation, and its leading thoughts, may serve to stimulate their studies. Against the continuously historical interpretation of the Book Dr. Milligan writes strongly. The school of historical interpreters, he says, has been irretrievably discredited by its explanations, hopelessly divergent from and contradictory of one another. To the Præterist system he objects mainly on exegetical grounds; "the Apocalypse bears distinctly upon its face," he says, "that it is concerned with the history of the Church until she enters upon her heavenly inheritance." The Futurist system is also set aside. The Book is regarded throughout, in this Commentary, therefore, "as taking no note of time whatever, except in so far as there is a necessary beginning, and at the same time an end, of the action with which it is occupied. All the symbols are treated as symbolical of principles rather than of events; and that, though it is at once admitted that some particular event, whether always discoverable or not, lies at the bottom of each."

*Ecclesiastical Dilapidations.* The History and Operation of the Act of 1871. By the Rev. J. W. MOORE, M.A., Rector of Hordley, Salop. Pp. 30. Parker and Co.

This pamphlet is ably written, and for many of the clergy will have a special interest. The subject should be fully discussed; but somehow it has been shunted. The Act of 1871, according to Sir Edmund Beckett, ought to be called *An Act for the benefit of Diocesan Surveyors*. It was condemned by a Select Committee of the House of Commons in 1876; and we may quote a few of the Committee's remarks. They were of opinion that "the present Act has failed to accomplish the objects for which it was enacted; that it has provided no remedy for the most important

complaints under the old law ; that it has deprived the clergy of all power of acting in their own matters, of choosing their own advisers, and of all practical appeal against the Official Surveyor appointed under the Act." The Committee are of opinion, it was added, "that some legislative alteration is needed to remove the well-grounded complaints of a large body of the clergy." The machinery of the Act was condemned by the Committee as "cumbersome and expensive." In the pamphlet before us, illustrative cases are given. Here is an extreme case of hardship :

A. enters on a living in the year 1865 ; its value is £110 per annum derivable from land, on which are two cottages and some buildings suitable for a small farm. On his entrance he receives for dilapidations £38 5s. He spends, during his occupation, between £500 and £600 on these buildings, etc., and on his parsonage-house. On vacating the benefice in 1872 he is charged, under the recent Act, £737 ! After an infinite deal of trouble, anxiety and correspondence, protracted through several months before he could get any redress, in consequence of the Bishop not having time to attend to the matter, a final arrangement is arrived at by which, from permission given to sell the cottages, the dilapidations are cut down to something under £100. Yet even then, for the privilege of giving his services to the cure of souls, A. received a very minus quantity indeed.

The Bishop of Manchester, it seems, is a great upholder of the Act, but he has deemed it necessary to put a curb on the exaggerated requirements of his Surveyor. "I have instructed," he said, in one of his Charges, "the Diocesan Surveyor to be satisfied with putting house and buildings in substantial repair. I have requested him not to order a cracked hearthstone or window-sill to be renewed when a little cement, which will make the present stone last, in spite of the crack, for perhaps a century, can be effected for half-a-crown. I have told him, in regard to glebe lands, that so long as the ring-fence is in good order he need not order the replacement of old interior fences ; and by *common-sense* action of this kind we have endeavoured to make, and I think I have succeeded in making, the Act work with as little friction as possible." This is all very well, adds Mr. Moore, if the Diocesan Surveyors will exercise that "common-sense" which the Bishop advises. But will they ? Certainly if such instructions as Bishop Fraser's became general, and were, in fact, generally regarded as binding, much objection would be silenced. Other Surveyors, however, ought to be called in, if the clergy desire it.

*The Gospel History for the Young.* Lessons on the Life of Christ adapted for use in Families and in Sunday Schools. By WILLIAM F. SKENE, D.C.L., LL.D., Historiographer Royal for Scotland. Vol. I. Edinburgh : David Douglas.

It is a healthy and cheering sign of the times that a layman eminent for his learning and ability should present to the public a series of Lessons on the Gospels for use in families and Sunday-schools, particularly when, as in the present case, it appears that the author has for many years been a Sunday-school teacher. We learn this fact from a modest prefatory note, and gladly record it. Anyhow, this "Gospel History for the Young" is one of the most valuable books of the kind ; we are not aware of any better, nor, indeed, of any so good. The title-page, like the preface, is modest ; but if we understand by "Sunday Schools," those of the upper classes, the character of the book will be more accurately described, or at least be better understood. Some culture is necessary, speaking broadly, in order that these very able and suggestive lessons may be really enjoyed. The style, however, is singularly clear ; and neither foot-notes nor references to authorities mar a single page.

The distinguished writer, it appears,

has for many years taught at a Sunday-school open to children of all Churches. The teaching is, therefore, unsectarian, and consists in the main of scriptures only, chapters in the Bible being read and then explained in conversation with the children. . . . He found, however, that though they thus became well acquainted with separate chapters of the four Gospels, and their meaning, they did not acquire any clear conception of the order of the events, or of the course of our Saviour's life. He, therefore, during the last few years, gave the senior class a course of lessons on the life of Christ.

Many teachers will be glad to have these lessons, and, for the matter of that, many students too. The book supplies a want. It is truly said that recent "Lives of Christ" are not likely to prove of much use to the young; and of recent Commentaries, which consist of annotations on individual verses, the same remark should be made. For thoughtful young men and young women, the plan of the present work has been happily chosen; it has great advantages. Many who will not follow, verse after verse, a detailed exposition, will appreciate sequential and readable "lessons" like these.

We thoroughly agree with Mr. Skene in regard to Dr. Abbot's "ingenious theory" of the origin of the Gospels. The Gospels as we have them now are the first written Gospels, and are the work of the authors whose names they bear, and were preceded by oral teaching only.

We may add that this volume is well printed in clear type, and contains a good map, and an illustration of the interior of a synagogue in Prague (the oldest in Europe).

*Lectures, chiefly Expository, on St. Paul's Epistles to the Thessalonians.*

With Notes and Illustrations. By JOHN HUTCHISON, D.D., Bonnington, Edinburgh. Pp. 369. Edinburgh: T. and T. Clark. 1884.

We are pleased with this scholarly and suggestive book, and can strongly commend it. We do not remember the author's work on the "Messages to the Seven Churches;" but if it be as good as this it deserves to become known. "Lectures chiefly expository" are always welcome, provided that the exposition is fresh and pointed; and all "general readers" in theology, perhaps, will prefer a volume like the present to a formal commentary. Dr. Hutchison has been mindful of Bengel's direction: *Te totum applica ad textum; rem totam applica ad te*. We thoroughly agree with him that the mingling, within due limits, of the homiletical with the expository is the most profitable way of studying Scripture. Not a slight portion of these lectures, and not a few of the many choice sayings quoted in them, will be found helpful in time of trial, or in other experiences of the Christian career.

Two or three brief passages may be given here. On verse two, "in our prayers (*ἐν* τῇ, at the time of; definite seasons)," Dr. Hutchison writes:

In the distribution of his busy hours he had his seasons for private devotion. This with him was "a very deliberate and serious business—he had rules on the subject, and he strove, by God's help, to keep those rules." (Howson, *Character of Paul*, p. 161.) In a word, his religion was a life, and the heart of it was prayer.

On flattery (ii. 5) and covetousness, we read:

"A man that flattereth his neighbour spreadeth a net for his feet." Not only this most degrading and loathsome form of flattery is here disclaimed, but also that other and less hateful kind of it, which at first sight may even appear the outcome of goodness of heart—that thoughtless insincerity of men who—

"Paint their talk

With colours of the heart which are not theirs."

This, too, though it be not deeply tinged with malice, or selfishness, or spurious friendliness, and as such it is disclaimed by Paul. . . . It is a short and natural step for the Apostle's thoughts to pass from flattery to that which is the essence—

the very soul of all flattery—covetousness; that form of self-interest which is sure to show itself in “flattering words.” He disclaims, that is to say, in regard to his former ministry in Thessalonica, all prettexts such as avarice employs,—that master-lust of the human heart which is never satisfied—

“That satiate yet unsatisfied desire, that tub

Both filled and running”—

(Shakespeare, *Cymbeline*, i. 6; compare Plato, *Gorgias*, 493, where the desire of man is compared with a sieve or pierced vessel, which he is always trying to fill, but which is never full),—that vice which potentially includes all others. (Cato, *De Moribus*, ‘Avaritia omnia vitia habet.’)<sup>1</sup>

On God’s faithfulness (v. 24) Dr Hutchison writes as follows :

God is faithful in the matter of His people’s sanctification, and that is the main point with every regenerated soul. God’s faithfulness, further, is declared in relation to His own gracious covenant. “He that calleth you;” the present participle represents the calling as being a continuous work of grace. He who gives this calling from on high will prove faithful to His own purpose, His design in making His people “meet for the inheritance of the saints in light.” He cannot suffer His own calling to become null and void. There lies, therefore, in His calling a blissful guarantee of their final sanctification, for His faithfulness is allied with infinite power.

In his comments on 2 Ep. i. 7-10, the description of the future of the ungodly, Dr. Hutchison protests against the suggestion of Dr. Farrar that here, in almost the earliest Epistle, are words “written at a moment of extreme exacerbation against the Jews of Thessalonica.” Did St. Paul ever turn his back on the teaching of his “early” Epistle? Have we not here the teaching of the Holy Ghost? Besides, as Dr. Hutchison says, the “exacerbation” extended to the Gentile foes of the Thessalonian Church as well as to the Jewish.

Our limits are passed. We can only add that this book is well printed in large type.

*Day-Dawn in Dark Places; a Story of Wanderings and Work in Bechuanaland.* By Rev. JOHN MACKENZIE, Tutor of the Moffat Institution, Kuruman. Pp. 278. Cassell and Company.

IN THE CHURCHMAN, Vol. IV., on page 200 and on page 271, appears a reference to the author of the book now before us. Major Pinto, in his “How I crossed Africa,” mentions Mr. Mackenzie as deserving special honour among devoted missionaries, and Dr. Holub, in his “Seven Years in South Africa,” writes in the warmest terms of Mr. Mackenzie, then working at Shoshong, as a noble-hearted and accomplished man, thoroughly a messenger of love. The testimony of the Portuguese traveller (“good Catholic” as he was) with that of the German doctor and explorer, has been amply supported in many ways by men of different creeds and classes. Even while we were reading Mr. Mackenzie’s book a meeting was being arranged in London to do him honour. Having been appointed by the Colonial Office Resident Commissioner in Bechuanaland, he was entertained by Sir W. McArthur, M.P., at a farewell breakfast. The Hon. Evelyn Ashley, M.P. (Under-Secretary for the Colonies), Sir T. F. Buxton, Sir Henry Barkley, and many supporters of missionary work in South Africa were present. The Chairman said :

<sup>1</sup> The learned writer, in commenting on the “cloke of covetousness,” uses a word which many of his readers, in *England* at all events, will not understand. “To KYTHE in its real colours,” means “to APPEAR in its right colours.” The transitive verb may be found in Burns—

“Their faces blythe, fu’ sweetly kythe  
Hearts leal, an’ warm, an’ kin’.”



When Mr. Mackenzie succeeded Dr. Moffat, he carried on the good work in the spirit which had characterised the efforts both of Moffat and of Livingstone to raise the Bechuana in the social scale. For twenty-five years Mr. Mackenzie had lived far beyond even the advanced posts of civilization, in the very heart of the African wilderness, and the estimation in which he was held by the natives was seen in the fact that when the negotiations for the Convention just concluded with the delegates from the Transvaal were about to begin, Mankoroane, one of the Bechuana chiefs, telegraphed to Lord Derby to allow "his teacher," as he called Mr. Mackenzie, to represent him at the Colonial Office, and the ability which Mr. Mackenzie displayed in that capacity prepared the way for his appointment to the important office which he now fills.

The volume before us is mainly on pioneer work in Bechuanaland. Other work has since engaged the author's attention, both at Shoshong and at Kuruman, "the story of which," writes Mr. Mackenzie, "may be told elsewhere." It was in 1876 that he removed from Shoshong to Kuruman, where an institution has been erected in memory of the honoured veteran, Dr. Moffat. At Kuruman, there is a boarding-school for boys, under Mr. Wookey, and another for girls under Mrs. Cockin. The theological students and boys are taught gardening and field-work as practised by Europeans, while cultivating the gardens which have been set apart for the Moffat Institution. Mr. Wookey, whose health failed on the East African Mission after he had successfully performed the journey to Ujiji, has returned to Bechuanaland, in which he had previously laboured. With a stable Government in the land, says Mr. Mackenzie, the educational work at Kuruman could be indefinitely extended. Speaking of the Bamangwato tribe at Shoshong, our author affirms that in little more than twenty years the trade of the country has entirely changed; the clothing of the people has also changed; and so, to a great extent, have their domestic and other implements. There is great promise. The successes achieved in the Bechuanaland Mission, says Mr. Mackenzie, "should lead to aggressive work in the regions beyond."

We heartily recommend this interesting book. It is thoroughly readable, full of incident, bright, eminently *real*, with many graphic sketches of life and custom. It is, in short, one of the best missionary books of the time, and to its other attractions are added a large number of good illustrations. Young people will enjoy it.

*Thirty Thousand Thoughts.* Extracts covering a comprehensive circle of religious and allied topics. Edited by Rev. Canon SPENCE, M.A., Rev. J. S. Exell, M.A., Rev. C. NEIL, M.A. I. Christian Evidences. II. The Holy Spirit. III. The Beatitudes. IV. The Lord's Prayer. V. Man, and his Traits of Character. With Introduction by Very Rev. J. S. HOWSON, D.D. Pp. 540. London: Kegan Paul, Trench, and Co. 1884.

We are pleased with this volume; it is a very promising portion of a great work. The selections are wise and well arranged. Some such undertaking was really needed. Our notice of Volume II. must, as far as length goes, be worthy of this work.

*Biblical Geography in a Nutshell.* Containing many of the most recent identifications; with an elementary map of Bible Lands. By M. SHEKLETON. With an introductory note by Rev. A. W. LEET, D.D., Incumbent of Bethesda Chapel, Dublin. Edinburgh: James Gemmel.

A good hand-book for teachers, and for conductors of Bible-classes.

*The "Legal History" of Canon Stubbs*; being the Basis of the New Scheme of Ecclesiastical Courts proposed by the Royal Commissioners of 1881-3. Reviewed by J. T. TOMLINSON, Lay-Member of the Manchester Diocesan Conference. London: Edward Stanford, 55, Charing Cross, S.W. 1884.

This is an ably-written pamphlet, and for many of our readers it will have an especial interest. Our review must be deferred. In the second edition of Sir E. Beckett's vigorous pamphlet, after a reference to Convocation, occurs this paragraph:

I am glad to find that this substantially agrees with the conclusion of another Oxford Professor of History, Mr. Montagu Burrows, in his "Parliament and the Church of England." Mr. Tomlinson's lately published "Review of the Report" proves still more than I have, that when Professor Stubbs has a theological object in view his historical object-glass is not only far from achromatic, but so defective that vision through it is altogether distorted, and its "images" altogether imaginary. He seems to feel at liberty to "read" anything "into" Acts of Parliament, and anything out of them, according to his own theories or any contemporary gossip as to what was intended to be done by somebody. The *Edinburgh Reviewer* evidently thinks the same of him.

*The River of Golden Sand.* The narrative of a journey through China and Eastern Tibet to Burmah. By the late Captain GILL, R.E. Condensed by E. C. BABER, Chinese Secretary to Her Majesty's Legation at Peking. Edited, with a memoir and introductory essay, by Colonel H. YULE, C.B., R.E. With portrait, map, and woodcuts. John Murray.

This is a very readable book; more, it is one of those "first-class" books of travel which one likes not only to read but to keep. A handy volume, well-printed, with many pleasing illustrations, and a good map. We can well understand that Miss Gill desired that an illustrated edition of "*The River of Golden Sand*" should be prepared as a memorial of her deeply-lamented brother; and Colonel Yule's brief memoir gives to the book a certain completeness. Mr. Baber, who has abridged the narrative, was one of Captain Gill's most valued friends, and was his companion on the ascent of the Yang-Tzu.<sup>1</sup> William Gill was born in 1843 at Bangalore; educated at Brighton College, and from the Royal Military Academy he passed out with his commission in the Royal Engineers in 1864. The remembrance of his journeying in China, and of the closing scene of his daring and devoted life, is still fresh. With Professor Palmer and Lieutenant Charrington, he was murdered in the Wady Sadr, August, 1882. He was one of the many "fine fellows" of Brighton College. This volume contains many passages of exceeding interest.

*St. Peter and Rome.* A Link Missing, as shown in a Correspondence with a Priest of the Church of Rome. Edited by the Rev. R. W. KENNION, M.A., Rector of Acle, Norfolk. Pp. 120, Church of England Book Society.

This is a very welcome addition to an important controversy. It demonstrates, in the author's usually clear and lucid style, how slender and unsubstantial is the foundation upon which the Church of Rome builds one of her weightiest theories. The substance of this interesting little volume is an epistolary correspondence carried on in a courteous and friendly spirit between Mr. Kennion and a Romish priest whom be

<sup>1</sup> "*The River of Golden Sand*" is a translation of the name Kin-Sha-Kiang, or, (in the new orthography) Chin-Sha-Chiang ("*Gold Sand River*"), by which Chinese geographers style the great Tibetan branch of the Yang-Tzu.

had casually met in his travels abroad. It is gratifying to note, by the way, a signal instance of the good use of opportunity, and, in the contents of the book itself, a model illustration of the manner in which even acute differences should be handled by the Christian controversialist. The line taken by the Romish priest, in support of the pretensions of the Papacy, is highly significant. We are to receive the disputed fact of the presence of St. Peter at some time in Rome on the "authority of the Church," which "authority" is itself based on the disputed fact. The "Church" is the majority of the Bishops who have remained in union from the beginning. It is to the Church so constituted that such promises as those in St. John xiv. 17, and St. Mark xvi. 15, 16, were made, and, by consequence, submission to its decision becomes submission to that of Christ. To all this Mr. Kennion gives a crushing refutation. His argument respecting the differences between *real* and *official* authority is well worth attentive study. Any assumption of infallibility, whether by an individual or a Church, is shown from Scripture and history to be alike false and dangerous, and the Word of God to be the only legitimate final court of appeal for every true Protestant. There is some very convincing writing about St. Clement's First Epistle to the Corinthians. The suppression of this Epistle (called by Irenæus "a very powerful Epistle") for many centuries, and then its re-appearance in the Eastern instead of the Western Church, is shown to be probably due to the fact that its contents were found to be altogether inconsistent with the pretensions of the Mediæval Church of Rome, and that they pointed inferentially with sufficient clearness to St. Peter's travels and martyrdom being entirely unconnected with Rome. The arguments on both sides of this question are interesting and able. They will be found on pp. 25, 26, 58 *sqq.*, 74, 75, 92, 99. Mr. Kennion's suggestion about the tendency to look to St. Peter rather than St. Paul being due to the growth of Ebionite opinions amongst the Jewish Christians seems not unreasonable, and his remarks about the Clementine Homilies and Recognitions are cogent and forcible. This romance was evidently, he considers, the fruit of those opinions, and its acceptance a most remarkable circumstance. In a footnote on p. 69 he draws attention to an article on "Clementine Literature" in the Dictionary of Christian Biography, from the pen of Dr. Salmon, which will repay careful perusal. His antagonist meets him on this ground also. His arguments will be found on pp. 67, 68. To the impartial reader of this excellent little work, we think that the "missing link" in the chain of evidence whereupon rests the Pope's claim upon belief and obedience will be shown to be still "missing," and that, whether we regard the time in which the alleged witnesses to the presence of St. Peter at Rome lived, or the way in which they gave their evidence, or the possibility of their statements being otherwise explicable, he will arrive at the conclusion that the case of the Romish Church is "not proven,"—nay, more, that the balance of sound argument tells overwhelmingly against it. We heartily commend the book as sound and convincing in argument, written in a clear and taking style, and in every respect worthy of the author's reputation as a skilful and courteous controversialist.

M. A.

*The Clergy Directory and Parish Guide.* T. Bosworth and Co., 66, Great Russell Street. 1884.

This volume reached us too late for notice in the March CHURCHMAN. We are pleased to repeat our commendation. Two or three new features, we observe, have been introduced.

In the *National Review* appears a paper signed "JANETTA MANNERS," a sequel to "Rich Men's Dwellings," and a thoroughly admirable paper. The *National Review* is doing good service, as we lately remarked, in calling forth and publishing such "sermons" (to quote the *Saturday Review's* epithet) as these ; social science sermons, which the luxury and self-indulgence of the times require. It is probable that the heads of many households would gladly follow the suggestions put forward in the December *National Review*, and diminish their expenditure on superfluities in order to provide their poorer neighbours with opportunities of earning necessities ; but it appears to them hardly possibly to do so, as they have fallen into the grooves of custom. Habit has become second nature. Within the last twenty years there has been a growth of culture and of self-indulgence. The so-called requirements of society have been increasing. Fifty years ago the machinery of daily life was less complicated, less costly than it is at present. A hundred years ago still greater simplicity prevailed.

Lady John Manners, at the outset, refers to shooting parties : "Men of the old school," we read, "seldom troubled themselves to take more than a biscuit or a sandwich when they rode across country, or had a hard day's shooting. It is true that the great battues that are at present the fashion, which are, indeed, very serious undertakings, had not then been heard of. Country gentlemen considered shooting more in the light of a recreation in those days, whereas now that vast sums are spent on preserving, the organization of a 'great shoot' is a matter of importance, involving the destruction of, perhaps, three or four thousand pheasants. Now, when parties are entertained in well-appointed sporting country houses in England, or in shooting-lodges in Scotland, a succession of meals, each partaking more or less of the character of a dinner, occupies the attention of the guests, with brief intervals for rest, from morning hours till long past dewy eve.

"Before the ladies—indeed, before most of the gentlemen—leave their bed, dainty little services of tea and bread-and-butter are carried to them. Sometimes the younger men prefer brandy-and-soda. Fortified by these refreshments, the non-sporting guests come to breakfast about ten. Four hot dishes, every sort of cold meats that might fitly furnish forth a feast, fruits, cakes, tea, coffee, cocoa, claret on the sideboard, constitute a satisfactory breakfast, often prolonged till within two hours and a half of luncheon. The shooters have probably breakfasted earlier. The important institution of luncheon begins at two. Again the table is spread with many varieties of flesh and fowl, hot and cold proofs of the cook's ability ; plain puddings for those who study their health, creations in cream for those who have not yet devoted themselves to that never-failing source of interest. Coffee is often served after lunch, which is usually over soon after three. If a shooting-party has gone out, Norwegian stoves, crammed with hot dishes of an appetizing character, have been despatched to the scene of action. Though champagne is sometimes sent, your crack shot, as a rule, sticks to the whisky or to claret ; unless, indeed, he prefers some happy thought of his own, such as a mixture of curaçoa and brandy in his flask. If hunting is the order of the day, good-sized cases have been prepared, which the second horsemen carry slung on their backs. The ladies gather round the tea-table about five, usually showing much appreciation of any little surprises in the way of muffins, or tea-cakes, provided by a thoughtful hostess. When the shooters come in, some will probably join the ladies, perhaps a few may like a little champagne, but tea and talk tempt the majority. One or two who have shot very steadily, and

"are themselves wise old birds, will retire to their rooms, and, perhaps, get between the sheets for an hour or two. About half past six the hostess will probably withdraw to see that there is a menu written out for each guest, unless it has been printed. At eight, or half-past, dinner will be served. The floral arrangements are probably elaborate, and have generally been carried out by the head-gardener, or the groom of the chambers: the saying, 'C'est le trop qui nuit,' is sometimes forgotten, for occasionally the table-cloth is almost hidden by masses of greenery, or literally strewn, like a forest path, with fading autumn leaves. Sometimes baskets of flowers are sent from Paris, or from Nice, to form the centre of a group. The art of decorating a table is now studied by professional experts in that branch." In what are called "good houses" the dinners are of a moderate length. "By ten, or half past," writes Lady John Manners, "dinner is generally over. Coffee is brought into the dining-room, while the gentlemen smoke. It is whispered that some of the ladies enjoy a post-prandial cigarette. Liqueurs and tea are offered during the evening, and keep up flagging energies till the ladies ostensibly go to bed, after a little money has changed hands at poker or loo:

Then the serious business of the night begins for the gentlemen, who dive into the recesses of the smoking-room—recesses formerly sacred to them; but it is rumoured that the rustlings of tea-gowns have sometimes been heard in those hitherto inviolable retreats, and that if a billiard-table is to be found in the smoking-room, its attractions draw ladies thither. Brews of many kinds are prepared—effervescing waters, whisky, brandy, claret, lemons in profusion must be at hand, for the saying, "So many men, so many minds," may be rendered, "So many men, so many tastes."

"If, when the party breaks up," we read, "the complicated arrangements essential to the working of the commissariat have been successfully carried out, if the shooting has been first-rate, if the wine has been so good that no one has felt particularly jumpy or chippy, the host and hostess will be rewarded. For several of the guests will probably observe, 'So-and-so really does you very well.' But, in order to obtain this encomium, the host and hostess, the butler, the groom of the chambers, the housekeeper, the cook, in fact, the whole staff indoors, the head-keeper and his myrmidons, the different heads of the out-door departments, and, if in Scotland, the fishermen and the gillies, must each be first-rate people in their respective lines, who know their duty, and are determined to do it."

"The increase of expenditure on the table," writes Lady John Manners, "has extended to other branches of household finance:

Much more is spent by ladies on dress than was formerly the case; yet good, useful, and pretty materials may be had for very moderate prices. When, however, the home-spun tweed, or the cambric, is made up by a tailor, or a first-rate dressmaker, ten or twelve pounds will be charged for it. This sum used to be the price of a silk-gown. Many ladies at the present time, whose fortunes cannot be considered large, spend six hundred a year on their toilettes; and it is not unusual for a thousand to be expended by those who go out a great deal. Sixty guineas for a Court dress is a not uncommon price. Though brocades and satins now rival in richness those in the wardrobe of Queen Elizabeth, they do not seem to possess equally lasting qualities. At all events, many of their wearers are "constant to a constant change."

"There are now costumes for every variation of the barometer, specially adapted for every occasion. At five-o'clock tea the most glowing velvets and rich laces may replace the sensible serge suit for an hour, until the tea-gown has to be changed for the less comfortable but equally costly dinner dress. Young unmarried girls were formerly

"dressed with the utmost simplicity. White draperies, like those Sir Joshua Reynolds used to paint, were considered in every respect most suitable for them ; but now, too often, three, four, or five hundred a year are spent on the dress of a girl whose fortune may never exceed that amount. How much kinder it would be, instead of letting the money dissolve into clouds of filmy net, to lay aside a part of it to increase her marriage portion. It has been said that, no matter how humble the dwelling, wherever a young man and a young woman who love each other make their home, *there* is Paradise. But, with the expensive habits of our days, it requires some courage for a young couple who have passed their early years in luxury to marry on small means. Experience, however, shows that those who determine to live with simplicity, and to exercise self-denial for the sake of each other, may enjoy the perpetual feast of mutual affection without spending largely. But it is easier to begin married life in an economical manner than to retrench later."

The *Fortnightly Review* for March is an average number. The editor gives a capital sketch of Mr. Hayward, and Lady Gregory's "Glimpses of the Soudan" is just now very welcome ; but the most important contribution to the number is undoubtedly Mr. Justice Stephen's article on "Blasphemy and Blasphemous Libel." It is a severe and closely reasoned criticism on Lord Coleridge's summing up in the case of *R. v. Foote and Others*, and it is scarcely too much to say that the Lord Chief Justice's arguments are here simply pulverised. Mr. Justice Stephen's view of the present law is the same as that given by "A Barrister-at-Law" in our pages (*CHURCHMAN*, July, 1883). But we deeply regret to say that the learned judge gives his support to those who are clamouring for the repeal of the law. Without a particle of sympathy for those who have lately outraged society by their blasphemies, Mr. Justice Stephen contends that since the law does not permit even decent and serious attacks on Christianity, and that a law which leaves it to juries to say whether the "decencies of controversy" have been violated in any case of this kind would never work, it would be best to abolish the blasphemy laws altogether. "You cannot," he says, "distinguish between substance and style." Further, he urges very strongly his dislike of the law as he interprets it, and contends that it is based on the principle of persecution. He suggests that blasphemy and blasphemous libel should cease to be offences at common law at all, that the statute of William III. should be repealed, and that it should be enacted that no one except beneficed clergymen of the Church of England should be liable to ecclesiastical censures for "atheism, blasphemy, heresy, schism, or any other opinion," and alternatively that it should be enacted that Lord Coleridge's doctrine should prevail. With all due deference to the opinion of the learned judge, we must express our unqualified dissent from these conclusions. As he has lucidly put it, Lord Coleridge's doctrine is untenable and unworkable, while, on the other hand, there is nothing to show that the law as it stands is productive of injustice. Christianity is the national religion, and must be protected against attack, for the good of the nation. It is wholly beside the question to say that those who are not Christians are entitled to all the privileges of Christians ; and the blasphemy laws are framed so as to at once protect believers and to defend aggressive unbelievers from the consequences of their own acts. Further, nothing has happened to render the maxim that "Christianity is part and parcel of the law of the land" of less vital importance to the well-being of the community. We must acknowledge that religion and morality need no longer be maintained as the foundations of government before we can consent to open the floodgates to the tide of atheism and

agnosticism which are surging against and seeking to sap the foundations of the Constitution. It is indeed very significant that while Mr. Justice Stephens urges the abolition of the blasphemy laws in the *Fortnightly Review*, Lord Shaftesbury, speaking at the Mansion House, should give us the dark side of a picture of our own times which affords much ground for hope :

There never was in my experience a time when there was so much unbelief. There never was a time when there was such a succession of hideous opinions, which although they passed as rapidly as they came, yet certainly distracted and perverted the public mind. These agents, whatever be their title—atheists or agnostics—are concentrated and disciplined. They are aggressive, they are marshalled : and children even now are trained to be missionaries of evil and to go out and mislead all the little ones whom they may chance to find in the courts and alleys.

Yet this is the time when many are crying out for license in the name of liberty !

The *March Quiver* is a good number. There is always wholesome reading in this magazine.—In the *C. M. Intelligencer* appears an account of Mr. Mackay's voyage across the Victoria Nyanza, in July, and of the subsequent movements of Messrs. Mackay, Wise, and Gordon at the south end of the Lake. The article, "Bishop Ridley and the North Pacific Mission," will have been read by many with a painful interest. It will call forth prayer.—In *Light and Truth* (S. W. Partridge), the rumour of Bishop Riley's resignation is contradicted. The treasurer of the Mexican Church writes : "Bishop Riley has not resigned, nor has he any thought of doing so—nor would his resignation be accepted by the Church here were he to present it." This periodical deserves to be supported.—The *Sunday at Home* has a good paper on General Gordon, with portrait.—In the *Foreign Church Chronicle* is an interesting article on Padre Curci's new book "Vaticano Regio." It is curious to see how Curci has been gradually growing in enlightenment since his constant association with the Jesuits has ceased, and how he has involuntarily moved further from that edifice which he now contemplates with mournful discouragement. Still a Romanist, Curci declares that there is in the Italian clergy "an abasement of the moral sense unexampled in history, and produced by the Curial terrorism which hoodwinks them." The reviewer in the *Chronicle* (an Italian) says :

He speaks of the worst of Roman wounds, namely, that we see those who belong to the Church occupied all their lives with everything else, and especially with gaining riches, and leaving all matters of religion "till twenty minutes before their death, often till arrangements are already being made concerning the sick man with the grave-digger." He declares that "in the conscience, the spirit, the life of almost all (Roman) Catholics, Jesus Christ is wanting" (p. 113), so that instead of finding faithful believers amongst those who look to the Divine promise as a rule of life and faith, the Vatican prefers those ever open [literally, "grinning trap-doors"] mouths of whom there will never be a scarcity as long as it has honours and coppers to hire them" (p. 116).

The *Church Worker* well says :

The large donation of £10,000 made to the Church Missionary Society by its Honorary Secretary, as the nucleus of a Fund for providing the Church Missionaries' Children's Home at Highbury with a suitable building in the country, is, combined with the circumstances of the gift, an appeal which must prove irresistible. Nor will the whole of its effect be confined to the religious world. An act of the kind inspires feelings which the freethinkers of the age will not object to share with Christians, and who can tell what rooted prejudices, on the side of the former, may not be shaken thereby ? The knowledge that the

Society under whose auspices they work is intent on fulfilling its obligations to them in the best possible manner, will lighten the hearts of many in the harvest-fields abroad, who, in the suggestive language of the donor, "have to entrust the bringing up of their children to the Committee." The gift is in the names of the Rev. F. E. and Mrs. Wigram.

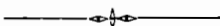
Vol. III. of *Present Day Tracts* (Religious Tract Society) is an excellent portion of a very good series. The essay by the Dean of CANTERBURY on the Mosaic Authorship of the Pentateuch is the best thing of the kind we have ever read. Little is said about Professor Robertson Smith's book, but its weakness is well brought out. Sir WILLIAM MUIR and Dr. WACE are among the contributors.

We are pleased (and by no means surprised) to see a second edition of *Stepping-stones to Higher Things*, by Captain CHURCHILL; an excellent little book, bright and earnest, some months ago recommended in these pages. The gallant Captain's writings are always thoroughly sensible as well as sound.

Messrs. John F. Shaw and Co. have commenced a sixpenny edition of some of their excellent Tales and Stories. We have received No. 4 and No. 5 of "Shaw's Home Series," Miss HOLT's *Sister Rose*, a tale of St. Bartholomew, which we strongly recommend, and *The Boys' Watchword*.

*Twelve Simple Addresses*, by a Workhouse Visitor (Society for Promoting Christian Knowledge), may be found by many very useful; simple, earnest, and affectionate.

In reply to a correspondent, we strongly recommend "The Revision Revised," by the Dean of CHICHESTER (J. Murray). He will find it a deeply interesting book, one which will richly repay careful study. From each of the three *Quarterly Review* articles we quoted several passages at the time; but these articles have been revised, and have a permanent interest and value. As to the translation of the Revised Version, we have no desire to withdraw anything that we wrote; upon the text, as everyone knows, Dean BURGON has thrown fresh light. His book exhibits a combination of research and literary power rarely equalled. Our correspondent is mistaken, we may add, in supposing that the text of Dr. Hort's book, or his textual theory, has ever in anywise been defended in THE CHURCHMAN.



## THE MONTH.

THE question of a real Diaconate in the Church of England has of late been worthily discussed, and the movement with which, to a great extent, the Convocation of the Northern Province is identified, is evidently gaining strength. The resolution proposed by the Bishop of Winchester, at the last sitting of the Convocation of Canterbury, seconded by the Bishop of Exeter, and carried unanimously, marks distinctly an advance.<sup>1</sup> The resolution ran thus:

This House is of opinion that, in view of the overwhelming need of increase in the number of the ministry and the impossibility of providing sufficient endowments for the purpose, it is expedient to ordain to the

<sup>1</sup> The March CHURCHMAN was being printed when the reports of this very interesting debate appeared.