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mother, Lady Lisle, to complain as to his bed and bedchamber ; and she sent her agent, Mr. Bekynshaw, to inquire into the matter. But worthy Bekynshaw was wroth to find that the young gentleman only made one of *three* in a bed which was "big enough for four great men." Privacy was an unknown luxury in those days. How many persons were stuffed into a bedchamber even nobles never cared to inquire.

It may be added that "Ye Olden Time" is well printed, and has a tasteful cover.

Short Notices.

Clerical Charities, and their Antidotes. Being a catalogue of charities, general and diocesan, for the relief of the clergy, their widows and families. By E. GEOFFREY O'DONOGHUE, B.A., Assistant-Curate of the parish church, Hampstead. Pp. 98. J. Hall, 13a Salisbury Square.

This is a timely and useful little book. A catalogue of some two hundred and twenty charities, it is dedicated to "the poor clergy of the richest of Churches ;" and the author draws a distinction between clerical poverty and clerical pauperism. Thirteen thousand of the clergy (beneficed and unbeneficed), he says, receive official incomes not exceeding £200 a year [are these figures exact? do they reveal the whole truth, we wonder?]; and as to the clergy charities, they are isolated overlapping agencies, independent, general and diocesan, without any intercommunication of any sort. The author says:

I have elsewhere elaborated a scheme for amalgamating all the general clergy charities, and so far subsidizing the separate dioceses out of a common Church purse. But, perhaps, it may here be mentioned that there are ample funds, if properly used, for ensuring that *finality* which we desiderate.

For instance, at least £6,000 a year might be saved in "expenses of management." It is, however, mainly in the *use* of these funds, amalgamated or otherwise, that the antidotes to clerical pauperism are to be discovered. It will be something to abolish a system of doles and overlapping, but it will be of far greater service to set up a system (*compulsory* or otherwise) that will help a poor clergyman to purchase for himself a sick or superannuation allowance, and to secure for his wife and children a *right* to a pension. If this little compilation (for it is no more) can do anything to forward this ideal, if the necessity for a "List of Clergy Charities" should with this ideal realized cease to exist, my little book and I will accept our signal of dismissal, not without thankfulness.

Mr. O'Donoghue comments now and then on the *expenses of management*. For instance, on page 35, touching the Clergy Sons' School, Leatherhead, he writes: "The office expenses of this school seem to us "to furnish a complete corroboration of the preceding remarks, and we "have only, in introducing a transcript from the balance-sheet, to say "that we should like to see the first item of salaries split up into its "proper details:

Rent, salaries, and auditors	... £730
Furniture and fittings 37
Printing and stationery 250
Advertising and postage 93
Deputation expenses 26
Travelling, etc. 21

£1,157

"To this should be added £341 for the 'anniversary dinner expenses including printing and issuing special appeals, circulars, advertising, postage, and luncheon on prize-day.' This expenditure brought in £1,900 at the dinner presided over by Sir Stafford Northcote; but we are not told whether the ex-Chancellor of the Exchequer made any remarks on the financial management. However, now that the feast is over, the skeleton may be paraded, and may remind the friends of the school that £1,500 is an exorbitant price to pay for the sum raised (£5,741) by donation, subscriptions, and offertories. For the rest, St. John's Foundation School (instituted in 1852) is doing good and necessary work."

Trust Christ More (Thames Church Mission Society, 31, New Bridge Street, E.C. : Elliot Stock, 62, Paternoster Row). "What does T. C. M. mean on your boat flag?" inquired a fisherman of the skipper of the *Salem*. "Trust Christ More," said a gentleman standing by; and hence the title to this very interesting pamphlet, an account of the origin and development of the mission to deep-sea fishermen. When we read the paper in the "Sunday at Home," we suggested a reprint; and Mr. Mather (the able and devoted secretary of the T. C. M.), we are pleased to notice, has taken the hint.

The Church Missionary Intelligencer contains "Ten Years of the C.M.S. Missions in India," by the Rev. W. GRAY, and even more than usual of interesting matter.—*The Church Worker* is bright and suggestive.—Arch-deacon BARDSLEY's excellent "Bible Details Verified," No. X., is the "Hill of Jerusalem."

In the *Cornhill Magazine* (Smith, Elder and Co.), which has continued to improve, "Some Literary Recollections" are, as usual, clever and readable.—*The National Review* has a very interesting paper on Christopher North by Lord CRANBROOK. A letter signed G. R. PORTAL has for its title "Churchmen and Disestablishment;" but it might have been headed "The Veto and the Vestments." One is really sorry to read the old complaints about the decisions of the final Court of Appeal, "prompted by policy," "unfairness," etc., etc. The close of Mr. Portal's letter runs thus:

What then can be done to remedy this grievance, which is the real cause of the tension which called forth the Ecclesiastical Courts Commission? Surely this—to protect congregations which dislike the Vestments from their introduction, and to protect congregations which desire to have the Vestments in their use; and the responsibility must be thrown on the Bishops to see that this is done. It can be done by their *veto* on prosecution.

Our Golden Key. A narrative of facts from "Outcast London." By Lady HOPE. With eight illustrations. Seeley, Jackson and Halliday.

A very interesting little volume. Lady Hope always writes with a sweet persuasiveness, whether in unfolding the truth as it is in Jesus, or in making statements and suggestions as to practical work. Some of the chapters in her present work are specially graphic, but all are full of interest. A portion of the narrative appears, in a slightly altered form, in the "Harvest of the City," one of the books named at the head of Mr. Kitto's article in the April *CHURCHMAN*.

A Light unto my Path; an excellent little book. The negative and positive aspects of Bible Teaching, eighteen chapters; by Miss E. JANE WHATELY (R.T.S.). Whatever Miss Whately writes is sure to be suggestive, and well worth reading.

The Shepherd of Salisbury Plain. By Mrs. HANNAH MORE (R.T.S.). This is a cheap reprint, in large type, not only of our old favourite "The Shepherd," but of "The Happy Waterman," and "'Tis All for the Best."

Help Onward, by C. L. F.—"Short Meditations for Every Day in the Year"—has the advantage of an introduction by the Rev. N. A. GARLAND. This is the third edition, and we are pleased to recommend it. (Hamilton, Adams and Co.)

A very useful little book is *Object Lessons*, by the Rev. F. L. FARMER, for elementary classes in Sunday Schools (Church Sunday School Institute). So far as we have examined, the "Lessons" are simple enough and suggestive.

In the Slums. Pages from the Note-book of a London Diocesan Home Missionary. By the Rev. D. RICE-JONES, M.A., Oxon, author of "From Cellar to Garret." Pp. 210. Nisbet and Co.

The author of this very interesting little book first wrote about the London Poor ten years ago, when his "From Cellar to Garret," in which the question of overcrowded dwellings was brought forward, was published by the S.P.C.K. His object in offering these "pages" to the public is threefold. First, the personal experiences of a clergyman working in the very heart of the worst "slums" may throw some light on the question of the day. Second, it is right to call attention to the efforts which have been and are continually being made to promote the spiritual, moral, and temporal welfare of the poor by the various Church organizations in the metropolis, more especially by the London Diocesan Home Mission, and the Bishop of London's Fund. Third, the little book may bring more help and more helpers into the Home Mission field. As to the second of these three points he remarks (p. 202):

It is time that some sort of protest should be made against the injustice done to the Church of England by those who talk and write as if they were the first and only friends of the people, and while only going over ground long familiar to, and ably worked by, the clergy, represent themselves as pioneers in lands never before discovered.

The great charm of this book is that its descriptions are the personal experiences of the writer. Its narratives are not "dressed up;" they are not second-hand. The writer lives in the district he describes; he goes in and out among the people, not merely paying them "visits." The population, about 6,000, is mostly composed of the poorest of the poor—costermongers, bricklayers labourers, scavengers, dealers in rags and bones, hangers-on of the theatres, etc. Fourpenny lodging-houses, he says, abound in the district; and it is full of other dwellings which are not half so comfortable even as fourpenny lodging-houses. Large families may still be found herding together in dark underground cellars, or in stifling garrets. Here and there are mysterious dens behind small back-yards too horrible to describe. If we take the case of A. B., a scavenger, earning eighteen shillings a week, who has a wife and seven children. They live in a wretched back room with an open recess to it; they pay a rent of six shillings a week. Two of the children sleep on the same bed with their parents; the rest in a heap on the floor in the recess. Many of the better class live after this fashion.

A shoemaker, in a house with a dozen families, said to the author:

Would you be surprised to hear that there is only one small cistern to supply the whole of this house with water? and that the same little cistern that supplies us with water for cooking, and washing, and drinking, also supplies the water-closets, and must have a pipe opening into it from the water-closets. That is hardly a good inducement to a man to become a water-drinker.

This house, for twenty years, had "never known the smell of a bit of paint or whitewash. The floor of the shoemaker's room had been sometimes washed by his wife. But with other families, as has been said, the home-room is of a more miserable character; where, for instance, the labourer's wages are very low, or where the artizan is out of work.

Next door to the mission-house in which Mr. Rice-Jones lived, and still lives, is a cheap lodging-house, during the day opened as a cheap eating-house :

HERE YOU MAY HAVE

Hot potatoes from 6 a.m. till 10 p.m.

Two sausages and two potatoes, *always ready*, for twopence halfpenny.

Two eggs for three halfpence.

A rasher of bacon for a penny.

Bloaters at a penny each.

Kippers at one penny a pair.

A whole beefsteak pudding for threepence.

A pint of tea or coffee for one penny.

A small cup of ditto for a halfpenny ;

and

Comfortable lodging at two-and six per week.

This house is much resorted to by street arabs and tramps. Of an evening the steps of the mission-house door and the pavement in front are taken possession of by a gang of lads and girls, not seldom very boisterous. At about eleven o'clock the street wakes up in earnest, and the barrel-organs are in full play ; after the public-houses are closed there is a continuous uproar—singing, shouting, fighting.

The chapter on Crippled Children has a painful interest ; impure air, insufficient or bad diet, defective light, etc., etc., these *tell*. As we read it we wonder why collections are not made in many churches, in the country as well as in the metropolis, on behalf of these children of the slums ; would not a Diocesan Home Missionary make a good use of the gifts ? A wealthy congregation in the West End might take one district of the East End, so to speak, under its charge.

This book is well printed. We strongly recommend it.

Old Year Leaves. Being Old Verses Revived. By H. T. MACKENZIE BELL. Pp. 304. Elliot Stock. 1882.

In this volume appear many pleasing pieces. The author has evidently a good deal of the poetic power ; and some of his verses are soothing, as well as in the highest sense suggestive. Here is an echo of "Lord, teach us to pray" :

A vast enigma is our life
Without Thy guiding ray ;
But Thou, who willed, canst calm its strife,
By teaching us to pray.
Prayer ! true solution of the fears
And doubts along our way ;
Whose influence, coming, sweetly cheers—
What bliss it is to pray !
So when its mysteries distress,
And gloom enshrouds Life's day,
We plead that Thou wouldst make them less,
By teaching us to pray.
Dark is the path of weary woe
Whilst in Earth's night we dwell,
Yet prayer will prove a sun to show
That still Thou leadest well.

The Church in Wales. A Retrospect and a Defence. By JOHN MORGAN, Rector of Llanilid. Rivingtons.

Whatever may have been the motive of Gibbon in comparing Palestine to Wales, it is probable that all true Welshmen are ready to take such a connection between their country and the Holy Land as a real compliment. One thing is certain, and the author of the pamphlet before us puts it fairly, the most valuable and the most ancient of the hereditary possessions of the Celtic race, still theirs, is the CHURCH. The Church was planted in Wales in very early times, and has existed among a patriotic people through all the subsequent centuries without an interval and without a break. Further, to this ancient Church, as Mr. Morgan reminds his readers, is ascribed the honour of being the last National Church that succumbed to the usurpation of Rome.

With regard to the religious revival of the last century in the Principality, our readers may remember the interesting articles in *THE CHURCHMAN*, December, 1879, February and July, 1880. These articles were written by Canon Powell Jones, Vicar of Llantrisant, a sound Churchman, of high ability and great good judgment. Canon Jones gave a full account of the Rev. Rees Prichard, Vicar of Llandovery, author of *Canwyll y Cymry* ("The Welshman's Candle"); also, of that apostolic man, the Rev. Griffith Jones, "the Morning Star of the Revival," and of his coadjutors and successors. As to schools, the difference between the work of Mr. Griffith Jones and Mr. Charles, of Bala, was this: the latter ignored the parochial system and the parochial clergy.¹

We do not endorse every expression of the author of the pamphlet before us, but we have pleasure in recommending it as thoughtful and timely. We may quote its concluding words as to the Welsh Church:

If she will continue true to her scriptural and historical teaching, and to her tolerant and comprehensive character, and maintain a conciliatory attitude towards the sects which are still found standing on her confines, and still responsive to the voice of sympathy, it will be in her power to confer on us greater benefits in the future than she has even done in the past. We believe that the hearts of the children will yet be turned to the fathers, and our Church arise

"A gwawr o newydd arni"

(in renovated lustre). But sure we are, that if in the exigencies of political parties, and the appetency for wild and novel courses, her extinction as the National Guide and Teacher be resolved on, a floodgate will be opened for enormous changes, such as no one can contemplate without dismay.

The Hymns of Luther Set to their Original Melodies. With an English Version. Edited by L. N. BACON. Hodder and Stoughton.

A very pleasing volume. Heine called Luther "The Swan of Eisleben," although some of the great Reformer's songs are by no means swan-like, if gentleness be meant by that. Yet it is true that in Luther's hymns and songs all flows and falls in the sweetest manner. The tunes printed are those used in his lifetime; some of them are derived from the more ancient hymnody of the Church, some of them, probably (as the tune *Vom Himmel hoch*), are secular airs adapted, and the others are Luther's own composition.

¹ In his papers in *THE CHURCHMAN* on higher education in Wales, the pious and learned Canon brought out much of interest. We gladly take this opportunity of paying a brief but most sincere tribute of respect to the memory of Canon Jones, a scholar of no mean power, a devoted and humble minister of Christ. His *CHURCHMAN* articles of 1879-80, we may add, were quoted and commended by the venerated Bishop of Llandaff.

The Dead Hand in the "Free Churches" of Dissent. By the author of "The Englishman's Brief on behalf of his National Church." Abridged, revised, and cheap edition. Walter Smith (late Mozley), 34, King Street, Covent Garden.

The present cheap edition of this ably-written little book may open the eyes of many. "The Dead Hand," as our readers may remember, is a quotation from the Rev. Paxton Hood's complaint about "Free Church" trust-deeds :

The trust-deed among us is a kind of dead-hand ; but the instance immediately before us [*the case of Jones v. Stannard*] shows that the dead-hand may suddenly become instinct with awful life, and a minister may find himself gripped by its terrible skeleton fingers, and rudely ejected from his pulpit.

An earnest and edifying little book is *Miracles of Mercy*, by Miss EMILY P. LEAKEY (Shaw and Co.). Another book of the same author. "Clear Shining Light," is known probably to some of our readers. The second title of "Miracles of Mercy" is "Asked of God," and readers will find here answers to prayer, "fact without a dash of fiction." Mr. Maurice was thoroughly right in saying, "FACTS ; eliminate all fiction and give us facts." Miss Leakey gives some amusing anecdotes. Shakespeare said, "Hasty marriage seldom proveth well." A certain servant would marry in haste ; but soon after she (poor Mrs. Busby !) wrote to Miss Leakey :

"DEAR MADAM,—Do find me a place. Busby beats my life out of me. I can't stand it any longer."

All Hands on Deck—interesting sketches—is a capital little "book for seafarers," one of the very many good and cheap illustrated books published by the Religious Tract Society. Another, suitable for a different class of readers, is *Bilihild, a Tale of the Irish Missionaries in Germany*, A.D. 703. This story of "Bilihild" is adapted from the German of Professor Ebrard of Erlangen.

A pleasing little volume is *Friendly Leaves* (Hatchard), the "Girls Friendly Magazine" for 1883.

Friendly Work for 1883 is the annual of a twopenny magazine published under the sanction of the Central Council of the Girls' Friendly Society (Hatchards).

Thoughts in the Valleys, by Captain DAWSON, may be safely recommended (Shaw and Co.). The Valley of Achor, of Ajalon, of Baca, etc., etc. ; expositions suggestive and affectionate ; a pleasing volume.

"Rutherford," said Cecil, "is a real original ; he is one of my classics." A new volume of the "Men Worth Remembering," series (Hodder and Stoughton) is *Samuel Rutherford*, by Dr. A. THOMSON ; it is well worth reading.

The new *Quarterly Review* is a remarkably good number. "Bossuet," "The Malay Archipelago," "James Hope-Scott," and "Two Royal Books," are ably-written articles, full of interest. To the review of the "Memoirs of Mr. Hope-Scott" we shall return. Father Curci's *Il Vaticano Regio* (of which mention was made in the last CHURCHMAN) is the basis of a very readable paper ; and "Lauderdale and the Restoration in Scotland" has special points of merit. The *Quarterly* well holds its own, in every way.

The *Church Quarterly Review* has reached us too late for notice. An article on "Alms and Oblations," we observe, reviews the papers in THE CHURCHMAN by Dean Howson and Canon Simmons.