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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Short Notices.

The Rights and Duties of Lay Churchmen. A Sermon preached at Winchester Cathedral on April 2, 1886. By the Right Rev. JOHN CHARLES RYLE, D.D., Lord Bishop of Liverpool. Pp. 42. W. Hunt and Co.

WE were much amused, some months ago, at seeing in certain journals extracts from "the Bishop of Liverpool's Papers on Church Reform," given and commented upon as though the said Papers had only lately seen the light. The critics had never heard of the pamphlet by Rev. J.C. Ryle, published nearly twenty years ago, and largely circulated at the time. To that pamphlet, more than one reference was made in *THE CHURCHMAN*, six years ago, when we heard but little of certain "reforms" which are now very generally regarded as desirable. In the year 1869 (if memory serves right) the present writer went down to Ipswich, to listen to an address by Mr. Ryle, at some "Clerical and Lay" meeting, upon Church Reform. The "Papers" were soon after published. One of the Vicar of Stradbroke's chief points was *lay co-operation*; and this is the subject of the sermon before us.

The Bishop's text is Philipp. i. 1, "to all the saints . . . with the bishops and deacons." His lordship examines these three questions:

- I. What was the position of the lay members of a Church in the days of the Apostles?
- II. What has been the position of the laity of the Church of England for the last 200 years?
- III. What ought we to aim at, in the matter of the laity, in order to strengthen and reform the Established Church of England?

In heartily recommending the sermon, we refrain from long quotations, and content ourselves with a bit from each of the three divisions. First:

It is my conviction that the prominent position occupied by the laity in these Primitive Communities was the grand secret of their undeniable strength, growth, prosperity, and success. There were no sleeping partners in those days. Every member of the ecclesiastical body worked. Every one felt bound to do something. All the baptized members, whether men or women, if we may judge from the 16th chapter of the Epistle to the Romans, took a direct active interest in the welfare and progress of the whole ecclesiastical body. They were not tame, ignorant sheep, led hither and thither at the beck of an autocratic shepherd.

Second:

You may lay it down as an infallible rule, that the best way to make a man feel an interest in a business is to make him a "part of the concern." The rule applies to ecclesiastical corporations as well as to commercial ones. The Scotch Presbyterians, the English Nonconformists, the American Episcopalians, the Colonial Episcopalians, all realize the importance of this principle, and take care to carry it out. The Church of England alone has lost sight of this principle altogether. The laity have never been properly employed, or trusted, or considered, or called forward, or consulted, or placed in position, or armed with authority, as they ought to have been.

Third, on the voice of the people in the appointment of an incumbent:

I own that I care little for some of the provisions of that Bill [the Church Patronage Bill], and I doubt much if they would work well, supposing they passed the fiery ordeal of Lords' and Commons' Committees. But there is one clause in the proposed measure which is most praiseworthy, and I hail it with deep satisfaction. I refer to the clause which would enable the inhabitants of any parish to offer objections to a clergyman being placed over them, for fourteen days after his name is made known. I regard this as emphatically a move in the right

direction. I am not anxious to see patronage concentrated in one set of hands. Much less am I anxious to see clergymen elected entirely by the parishioners or congregation. But I do think that the people should have some voice in the appointment of ministers, and that they should not be left to the mercy of an incompetent patron, and not allowed to make any objection to his choice. We all know that a *si quis* must be read before an ordination, and I contend that a *si quis* should be required in every case before an institution.

A History of the Jewish People in the Time of Christ. By EMIL SCHÜRER, D.D., Professor of Theology at the University of Giessen. Two vols. Edinburgh: T. and T. Clark.

To many theological students this "History" will prove of singular service, as a sort of encyclopædia or book for consultation; others will really read it with interest. Its learning and ability are of the highest rank. Students who may fitly be termed scholars will prize the notes, which are remarkably rich.

Some of the Professor's sayings as to Scriptures will affect many readers with surprise and regret. In vol. i., p. 349, for example, in speaking of the extravagances of Jewish exegesis—from which the Apostles were preserved—he proceeds: "And yet who would now justify such treatment of Old Testament passages as are found, *e.g.*, in Gal. iii. 16, iv. 22-25; Rom. x. 6-8; Matt. xxii. 31, 32?" Explain as one may this reference to Matt. xxii. 31-32, where the "treatment"—according to the Evangelist—is that of our LORD, the impression is painful.

We give, without comment, a quotation from vol. ii., p. 137, as follows:

The prophecies of the Book of Daniel (about 167 to 165 before Christ) had a profound influence upon the form of the Messianic idea. In the time of the affliction (. . . xii. 1), which had come upon Israel by reason of the insane measures of Antiochus Epiphanes, the prophet predicts the approaching deliverance. God will Himself sit in judgment on the kingdoms of this world, and will take from them power and dominion, and root up and destroy them for ever. But "the saints of the Most High" will receive the kingdom, and possess it for ever and ever. All peoples and nations and tongues will serve them, and their kingdom will never be destroyed (vii. 9-27; ii. 44). The righteous, too, who have fallen asleep will have their share in it; for they will awake from the dust of the earth to everlasting life, but the ungodly to everlasting contempt (xii. 2). Whether the author conceived of this kingdom of the saints of the Most High as with a Messianic King at its head, cannot be made out; at any rate, he makes no mention of him. For he who appears in the form of a man (. . . vii. 13) is by no means the personal Messiah, but, as the author plainly and expressly says in the interpretation, the people of the saints of the Most High (vii. 18, 22, 27).

Dr. Schürer's remarks upon the Messianic Hope, and the suffering Messiah, may well be compared with Dr. Edersheim's.

The section headed "Scribism" is excellent. The sections on the Scribes and Pharisees, on the Essenes, and "Life under the Law," are also exceedingly good. "The Synagogue" section, again, will have for many students an especial value. This institution, says the Professor, was created by post-exilic Judaism (in the time of Ezra, perhaps); "the utter absence of testimony forbids our thinking of a pre-exilic origin." "The main object of these Sabbath-day assemblages in the synagogue," he says, "was not public worship in the stricter sense—*i.e.*, not devotion—but religious instruction; and this for an Israelite was, above all, *instruction in the law*." And he quotes Josephus, thus: "Not once or twice or more frequently did our lawgiver command us to hear the law, but to come together weekly, with the cessation of other work, to hear the law and to learn it accurately." So Philo called the synagogues "houses of instruction." In the New Testament, too, adds Dr. Schürer, "the διδάσκει always figures as the chief function of the synagogue." This fact, we think, is often ignored.

Between *συναγωγή* and *προσευχή*, according to Dr. Schürer, we can draw no material distinction. "The Acts of the Apostles seems rather to speak for a distinction between the terms *προσευχή* and *συναγωγή*, since here—chap. xvi. 13-16—a *προσευχή* is spoken of at Philippi; and then, directly after—chap. xvii. 1—a *συναγωγή*, at Thessalonica." But was the *προσευχή* intended solely for prayer, the *συναγωγή* for other acts of worship also? Nay, says Dr. Schürer, for in Acts xvi. 13-16 the *προσευχή* is "evidently the usual place of the Sabbath assembly, in which Paul also embraces the opportunity of preaching."

Church Reform; the Position of the Laity; and other Questions. An Address delivered at his Eighth Visitation, June, 1886. By JOHN HANNAH, D.C.L., Archdeacon of Lewes and Vicar of Brighton. Brighton: H. and C. Treacher.

For more than fifty years, to put it at the lowest, the Church has been engaged in the arduous work of self-reform—that reform from within, which is the only kind that is likely to be safe and enduring. But it is argued that she has not yet by any means succeeded in removing all the hindrances by which her progress is obstructed. The patronage question is still beset with anomalies. The rate of promotion is still uncertain, tedious, and often unfair. The representation of the parochial clergy in Convocation is confessedly incomplete, especially as regards the claims of the unbeneficed clergy. The parson of the parish, say some, is still a great deal too much of an autocrat, and wants keeping in check by the control of the laity. The unequal distribution of clerical incomes still gives rise to many scandals. The freehold tenure of office on the part of the clergy, which they inherit from their long historical past; the slow and costly processes by which alone discipline can be exercised; the need of a better and more equitable system of resignation when men are no longer equal to their work—all these matters bristle with difficulties, and cannot be encountered without anxious care and prayerful effort.

The preceding sentences are quoted from the opening paragraph of the Charge before us. The Archdeacon proceeds to point out that a good many of these reforms cannot be conducted from within, because the grievances are bound up with all kinds of external rights and powers, which nothing short of Parliament can deal with. And there are obvious difficulties involved in an appeal to Parliament. Again, says the Archdeacon, the task is rendered more difficult on every hand by the greatness, the antiquity, and, still more, the complexity of the mighty institution with which we are dealing.

The Church has its roots deeply fixed in the history of England. "There were few great things left in England," once said Lord Beaconsfield in a moment of despondency, but "the Church was one." "The parochial system," he says in another place, "is still the most ancient, the most comprehensive, and the most popular institution of the country."¹ "The Church," says Lord Selborne, "is the most ancient and venerable institution of all in this country;" "230 years older than our Monarchy," and "at least 670 years older than our Parliaments."² Nor is its complexity less remarkable than its ancient and enduring greatness. People constantly speak as if the Church were a single corporate body, holding large corporate funds, which could be readjusted and redistributed as easily as the

¹ General Preface, 1870, prefixed to "Lothair," ed. 1879, p. xv.; "Coningsby," p. 359, ed. 1879.

² "The Endowments and Establishment of the Church of England," 1886, pp. 4-6. From the coming of St. Augustine, A.D. 597, to the supremacy of Egbert, A.D. 827—230 years; from the same date, 597, to "the earliest date which any historians assign to a Parliament in which the Commons were represented," viz., 1265—close on 670 years.

common fund of a bank or railway. They talk as if it were a single corporation, established by one Act of Parliament, endowed by another, and nearly ripe, as they fondly hope, to be disendowed and disestablished by a third. The very reverse of all this is true. . . . The institution grew in its various departments, and was endowed in each department by a separate founder. . . . "The Church of England," says Professor Freeman, "as a single body, has no property. The property belongs to the Church of Canterbury, the Church of Westminster, the Church of Little Peddlington, or any other." The Cathedral of St. Paul's, in London, for instance, is still in possession of some lands in Essex, which were granted to it nearly 1,300 years ago, through a charter addressed *circa* A.D. 609 to Mellitus, the Bishop, by Ethelbert, the King.¹ Even in a place like that to which I belong, a place that was once so obscure that it was known only as a primitive seaside village in the neighbourhood of Lewes, even there we can tell you the name of the man who was Vicar of Brighton directly after the Conquest. The Church consists, in short, of a great Confederacy of separate Corporations, with distinct endowments; every parson of a parish being, in legal phase, a Corporation sole, with perpetual succession. To attempt to reform, to reconstruct, to redistribute, without paying some respect to existing rights, depending frequently on immemorial antiquity, is like driving broad boulevards through the narrow streets of an ancient city, crowded with noble palaces and churches. You can do it; men *have* done it; but it can only be effected "at the expense of much that was dear, beautiful, and sacred."

Even in spite of these difficulties, continues Dr. Hannah, "a great deal has already been accomplished in the way of the safe and cautious redistribution of clerical incomes, partly through arrangements with separate patrons, and partly through the beneficent work of the Ecclesiastical Commissioners, to the common fund of whom, arising as it does from the appropriation of strictly clerical property, we are mainly indebted for the means of carrying out the vast improvement of establishing new District Parishes in towns." Nor is there the slightest danger, it is added, lest the work of internal Church Reform should slacken. "The whole attention, both of Convocation itself and of the newly-constituted House of Laymen, has been lately directed to such subjects as the Reform of Patronage in connection with the Bill which the Archbishop of Canterbury has introduced into the House of Lords; or such as the detailed measures of reform which have been suggested by several powerfully-signed memorials, leading to the preparation of valuable reports by Committees of both Houses of the Convocation of Canterbury, and giving rise, in the Lower House more particularly, to debates of unusual comprehensiveness and interest."

Archdeacon Hannah's Charges are always well worth reading. The Charge before us, it will be seen, has a special value.

Zechariah: his Visions and Warnings. By the late Rev. W. LINDSAY ALEXANDER, D.D., LL.D., F.R.S.E. Nisbet.

There is much in this volume to interest and edify Biblical students. The esteemed writer took twenty-four passages in the Book of Zechariah, and his homiletic comments, as we have said, are readable and informing. We can only touch upon two or three points. In ix. 9, he prefers, on the whole, "*saved*," to "*having salvation*," A.V. (and R.V., except in the margin). "The King cometh unto thee righteous and victorious," or

¹ *Registrum Statutorum, &c. Eccles. Cath. S. Pauli Londinensis*; ed. W. Sparrow Simpson, D.D., p. 380. (Mellitus was consecrated Bishop by St. Augustine in A.D. 604, and was expelled in 616. The Ethelbert referred to is clearly the King who succeeded A.D. 565, married Bertha in 575, and died in 616.) "The Manor of Tillingham, one of those with which the royal bounty enriched the Church of St. Paul's," then newly founded, "still remains in the possession of the Dean and Chapter," Dr. S. Simpson, "Chapters on Old S. Paul's," p. 6.

"... righteous and *protected*, sustained." The latter interpretation, Dr Alexander says, follows the usual meaning of the Hebrew, and is in keeping with other prophetic interpretations. Certainly, having regard to the Versions, the active signification is permitted; and, as Calvin points out, in the passive rendering *saving others* is comprehended. As to "*lowly*" (*ἡραπεία*, Sept. and Matt. xxi. 5), Dr. Alexander says the Hebrew refers to condition rather than to character. But "*lowly*" or "*meek*," surely, is the leading thought of the passage. Again. On xi. 13 he writes:

"Cast it unto the potter—the splendid price at which I have been valued by them!" This is the language of bitter irony and contempt. . . The phrase "cast to the potter" is probably "a proverbial expression for contemptuous treatment, although we have no means of tracing the origin of the phrase satisfactorily" (Keil).

"Jeremiah," in Matt. xxvii. 9, 10, Dr. Alexander holds, is a mistake for "Zechariah." Most commentators explain in the same way; but Dr. Edersheim may be right in referring to Jer. xix.: in the well-known "potter's field," the very place where Jeremiah had spoken his prophecy against Jerusalem, Zechariah's prophecy had been fulfilled. In expounding xiii. 7, "a man, my fellow," Dr. Alexander remarks that the word *אֶמְתִּי* indicates a relation of equality or companionship. As Keil says, "No owner of a flock or lord of a flock would call a hired servant or purchased shepherd his '*amith*.'" For an English translation, of course, "fellow" is the very word.

The Pulpit Commentary.—Ephesians. Exposition and Homiletics by Rev. Professor W. G. BLAIKIE, D.D. Homilies by various authors. *Philippians*, by Rev. B. C. CAFFIN, M.A., Vicar of Northallerton, late Fellow of Worcester College, Oxford. *Colossians*, by Rev. G. G. FINDLAY, B.A., Tutor in Biblical Languages, Headingley College. Kegan Paul, Trench, and Co. 1886.

This is a very good volume of a very useful series, often recommended in the CHURCHMAN. Professor Blaikie's Exposition and Homiletics are fresh, sound, and rich. The work of Mr. Caffin and Mr. Findlay, so far as we have examined, merits much the same praise. The "Homilies," on the whole, are satisfactory; but a greater variety seems desirable.

In his comment on 1. 3, Dr. Blaikie remarks that here is a summary of the doctrine so characteristic of the Epistle to the Ephesians—the doctrine of the Trinity. The Father "*hath blessed us with every blessing of the Spirit in heavenly places in Christ*." Of *ἐν πάσῃ εὐλογίᾳ πνευματικῇ*, he says: "Not merely spiritual, as opposed to material, but as applied by the Holy Spirit." Dean Alford's note on this, if we remember right, is excellent. Dr. Blaikie proceeds: "Every blessing" includes "(1) all that the Father can bestow, (2) all that the Son can provide, (3) all that the Spirit can apply." We had marked many similar passages; but from lack of space must content ourselves with repeating that we are much pleased with Dr. Blaikie's work.

The Comfortable Words. Meditations on the Sentences of Holy Scripture following the Absolution in the Communion Service. By THOMAS THOMASON PEROWNE, Rector of Redenhall and Archdeacon of Norwich. Pp. 60. Elliot Stock.

These meditations on the "Comfortable Words," Archdeacon Perowne tells us, took originally the form of short addresses, substituted for a sermon, before the administration of the Lord's Supper. In preparing them for publication the Archdeacon has conferred a benefit upon many;

and we tender him our hearty thanks, for we have long been persuaded that a real need of the Church is little books of this very sort—expository and devotional, and thoroughly sound. Together with Archdeacon Bardsley's admirable manual on Confirmation, Canon Stowell's on the Catechism, "The Communicant," and other members of Mr. Elliot Stock's Church series, Archdeacon Perowne's "The Comfortable Words," widely made known, will prove of singular service.

It was once said, we remember, that some Churchfolk, always ready to give away or recommend religious books, set little value on those which are distinctly Church of England in tone and teaching. We would fain believe that this is a mistake. But in any case it is certain that suggestive and spiritual books, constructive in character, with true Church teaching, are not so widely known as they ought to be.

Following the introduction, in this little volume, appear the "Word of Grace," the "Word of Love," the "Word of Truth," the "Word of Peace." Here is a passage about Salvation :

You may regard it if you please, for Holy Scripture so represents it, as done already, being done now, to be done hereafter.¹ Look at it as the sovereign will and unfailing purpose of Him "with Whom is no variableness, neither shadow of turning," and it is an accomplished fact, "*He saved us.*"² It is done already. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath* eternal life, and cometh not into judgment, but *hath passed* out of death into life."³ "I give unto My sheep eternal life, and they shall never perish, neither shall anyone pluck them out of My hand."⁴ Look at it in the actual progress of the transaction in individual souls, as they "work out their own salvation with fear and trembling,"⁵ and are of the number of those who "are being saved ;"⁶ and it is being done now. Look at it as it awaits its accomplishment, its complete bestowal, by Him Who, to them that look for Him, shall appear the second time, without sin, unto salvation ;⁷ and it is to be done hereafter.

Yet fail not to grasp the great transaction, in its complex unity, as one grand whole. Remember that in that word "*save*," all that Christ does for thee (and what is there that He does not, if thou wilt only have it so ?), in the present and in the future is contained. Comfort thyself now in the far-reaching efficacy of this "great salvation." Far-reaching is the mischief that sin has wrought. To earth, to heaven, to hell, its consequences extend. Far-reaching is the salvation from sin which Christ bestows. With all these consequences it grapples and prevails, making us in them all "more than conquerors through Him that loved us."⁸ Encourage thyself to "set thy hope perfectly on the grace that is to be brought unto thee at the revelation of Jesus Christ,"⁹ by contemplating the great transaction in the glory of its completion, when "He shall bring forth the headstone, with shoutings of Grace, grace unto it."¹⁰

The Divinity of Our Lord. By WILLIAM ALEXANDER, D.D., D.C.L., Lord Bishop of Derry and Raphoe. Cassell and Company.

This welcome little volume belongs to the "Helps to Belief" series, now being issued, a series of "Helpful Manuals on the Religious Difficulties of the Day," which has the advantage of being edited by the Rev. T. Teignmouth Shore. The Editor's own contribution to the series, we may remark, is an admirable treatise on Prayer.

The treatise of the learned and eloquent Bishop of Derry, on our Lord's Divinity, is of much value. It is forcible, and, for its size, very full, and it has (of course) much freshness. It opens thus : "The subject

¹ See Dean Vaughan, *Lectures on the Philippians*, viii. pp. 121, 122.

² 2 Tim. i. 9,

³ St. John v. 24.

⁴ St. John x. 28.

⁵ Philippians ii. 12.

⁶ Acts ii. 47 ; 2 Cor. ii. 15.

⁷ Heb. ix. 28.

⁸ Romans viii. 37.

⁹ 1 Peter i. 13.

¹⁰ Zechariah iv. 7.

of the present paper is simply this—*Christ is God*. I propose to consider this in three aspects : (1) Direct Scriptural proof—the Book ; (2) Suggestions of the Gospel—Himself ; (3) Suggestions of History—redeemed humanity." Under the first head, referring to the Word, appears this footnote :

One of Gibbon's "solemn sneers" is conveyed in three adroitly italicized words upon the margin : "The Logos, taught in school of Alexandria, before Christ 100 ; revealed to Apostle St. John, A.D. 97."—*Decline and Fall*, chap xxi.

The Bishop's remarks upon the Logos are excellent ; but a little more stress, we think, might have been laid upon the λόγος σὰς ἐγένετο—"the Word became flesh." St. Paul's "dwelleth bodily" (Col. ii. 9), it is pointed out, is the counterpart of St. John's "the Word was made flesh."

Under the same head—Scriptural proof—comes this sentence : "If I were to single out the one text which more than another assures me of the Divinity of Jesus, I almost think that I should turn to that whose restoration to its rightful force outweighs nearly all that can be said against the Revised Version—"Sanctify in your hearts *Christ* as Lord" (1 Peter iii. 15). The Bishop adds that those who wish to have the full force of this will turn to the whole context (v. 14), and to the allusion to the prophet—"Neither fear ye their fear, nor be afraid. Sanctify the *Lord of Hosts Himself*, and He shall be for a sanctuary" (Isa. viii. 12-14).

In the second division—the language of Jesus—appears the following :

Turn to one other utterance : "he that hath seen Me hath seen the Father."¹ Philip's prayer had been, "Lord, show us the Father and it sufficeth us." Every man's life is pervaded by a wish, and every continued wish is the stuff of which a prayer is made. The prayer of the ambitious man upon this principle is, "Lord, show us power ;" of the avaricious, "Show us wealth ;" and the passionate, "Show us pleasure ;" of the artist, "Show us beauty ;" of the woman, "Show us affection ;" of the philosopher, "Show us virtue," or "worth," or "God." But Philip's is a better prayer. As Melancthon said : "If Socrates, Plato, and the noblest philosophers of old had been standing by, they would full surely have praised that prayer." Our Lord's answer is the germ of all the great *Image of God* theology.²

Tillotson's Sermons. Selected, Edited, and Annotated by the Rev. G. W. WELDON, M.A., Vicar of Bickley, Kent. Pp. 560. Ward and Downey. 1886.

Tillotson's sermons, as originally published by Barker in 1703, number 254. They were not given to the public exactly as they had been preached ; there were omissions and alterations, but the words and sense were not altered. The editor of the volume before us undertook to make a selection ; and he has given us thirty-four sermons, the first being "Example of Jesus in doing Good." Looking at our own copy (in ten volumes) we see how judicious a selection has been made. Mr. Weldon is an accomplished writer, of great gifts ; and a book edited by him, abridged and annotated, is sure to be a really good piece of work. Small type is used, here and there, in many of the Sermons, so that the reader may "skip" a little if he sees fit. The printing is admirable, and the volume handy and in every way convenient.

The Church and Modern Society. By the Rev. J. J. LIAS, M.A., Vicar of St. Edward's, Cambridge. Pp. 84. George Bell and Sons.

In these eight Lectures there is much with which we sympathize. The author is an able and thoughtful man ; when we cannot follow him we listen with respect.

¹ Bengel's golden notes should be weighed on this verse. . . .

² The off-lying of the Father's glory, and the stamped copy of His substance" (Heb. i. 3). "Who is the image of that God Who is invisible" (Col. i. 15).

Recent Events, and a Clue to their Solution. By Right Hon. Lord ROBERT MONTAGU. Pp. 700. Hodder and Stoughton.

There is a good deal of interesting matter in this bulky volume. Lord Robert Montagu, it will be remembered, "went over," but has lately returned to the Church of England. He writes in plain terms about the Pope and the Roman Church in Ireland, and Mr. Gladstone.

The Epistles of St. John. With Notes, Introduction, and Appendices. By Rev. A. PLUMMER, M.A., D.D., Master of University College, Durham, formerly Fellow and Tutor of Trinity College, Oxford. Cambridge University Press.

A year or two ago, the merits of Dr. Plummer's Commentary on St. John were pointed out in these pages; and we can thoroughly recommend the volume now before us, recently issued. Dr. Plummer has many of the gifts of a Commentator, and takes high rank in what one may call the Westcott-Lightfoot school. To some students and critics the Notes, Introduction, and Appendices in a volume of this character—"Greek Testament for Schools and Colleges"—may seem too long; but all will admit their value.

The Apostolic and Post-Apostolic Times: their Diversity and Unity in Life and Doctrine. By GOTTHARD V. LECHLER, D.D., Ordinary Professor of Theology, Privy Ecclesiastical Councillor in Leipzig. Third edition. Thoroughly revised and re-written. Translated by A. J. K. DAVIDSON. Two vols. Edinburgh: T. and T. Clark. 1886.

The first edition of this valuable work appeared some thirty years ago. The learned Professor's preface to the present edition has an interest of its own, for we have here, really, a new work; the plan has been changed, and much of the material transformed. In vol. ii. appears a very interesting section on the "Teaching of the Twelve Apostles." The volumes are convenient as to size and shape; the type is large and clear.

The King's Coin; or, God's Fraction. By the Rev. THOMAS J. BASS, Curate of St. Stephen's, Liverpool. Pp. 130. Nisbet.

This little book has the advantage of an Introduction by the Dean of Canterbury. In two or three respects, we think, Mr. Bass might have been a little more precise and so have made his work more telling.

The Quarterly Review. July, 1886. John Murray.

The article in the new *Quarterly* which especially interests ourselves, is one upon "Modern Christian Missions." This article, in many ways, is of high value. It opens thus: "Exactly one hundred years ago, a 'little parlour in Northampton was the scene of an incident which, 'although trivial enough in its circumstances, is well worth recording as 'a landmark in the evolution of modern missionary enterprise. The 'Baptist ministers of the district being assembled for edifying converse, 'and a definite subject for discussion being needed, suggestions were 'invited from the younger brethren by the senior of the company, a Mr. 'Ryland, father of the better known Dr. Ryland, who during the first 'quarter of the present century occupied a leading position in the 'Baptist denomination. A pause followed, which at length was interrupted by the modest and hesitating, yet earnest, voice of a young man 'of twenty-five, a poor village shoemaker, who, while earning his livelihood by cobbling, had sufficiently educated himself to obtain acceptance 'as a local preacher in the neighbouring chapels. What he ventured to 'propose for discussion was the question, 'Whether the command given

"to the Apostles, to teach all nations, was obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?" It seems that the question, harmless as it looks now, fell like a bomb-shell into the midst of the startled audience. "You are a miserable enthusiast," shouted the grey-haired president, "for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first." The humble enthusiast of this story was William Carey, who seven years later sailed for India to raise the standard of the Cross among the heathen and Mohammedans of that vast peninsula; and after forty years of devoted and successful labours, which earned for him the title of the 'Father of modern English missions,' was laid to rest in his own settlement at Serampore, honoured and lamented by all the noblest and best in the land of his adoption." It is then pointed out how the *Quarterly Review*, in its very first number, February 1809, called attention to the work of Carey.

The *Quarterly* proceeds to give the rise of Missionary Societies. The total result of old and new Associations, it is said, has been such as to entitle the last half of the nineteenth century to be called emphatically the era of Christian Missions. Never before, since the primary Pentecostal outpouring, has the work of evangelization been pressed forward on so vast a scale, by such varied agencies, at so great a cost, and over so wide an extent of the earth's surface. To substantiate this statement the *Quarterly* exhibits a tabular view of existing Missionary agencies. Some of these tables (as Canon Scott Robertson's annual summary did not appear in THE CHURCHMAN last year) we may transfer to our own pages:

CHURCH OF ENGLAND SOCIETIES.

	Description.	Increase in £.
1	Church Missionary Society	231,000
2	Propagation of Gospel in Foreign Parts	111,000
3	*Promoting Christian Knowledge	15,500
4	*Colonial and Continental Church Society	21,000
5	South American Missionary Society	15,000
6	Colonial Bishops' Fund	13,600
7	London Jews' Society	36,000
8	Parochial Missions to Jews	600
9	Universities Mission to Central Africa	14,500
10	Cambridge Delhi Mission	650
11	Oxford Calcutta Mission	878
12	Melanesian Mission	2,450
13	Church of England Zenana	22,050
14	Female Medical Mission at Delhi	480
15	Christian Faith Society (West Indies)	2,200
16	Missionary Leagues Association	8,550
17	Coral Missionary Fund	1,200
18	"Net" Collections	2,360
19	Missionary Studentships	4,300
20	Miscellaneous, "Central," and other Funds	28,600
	Total for Church of England	£531,918

* The part of the income expended in Foreign Missionary work.

ENGLISH MIXED SOCIETIES.

	Description.	Income in £.
1	London Missionary Society	106,100
2	Christian Vernacular Education (India)	5,600
3	Female Education in the East	6,000
4	Indian Female Normal School	10,230
5	China Inland Mission	17,960
6	British Syrian Schools	4,800
7	East London Mission Institute	9,000
8	Moravian Missions (British Province)	5,500
9	British Propagation Society for Jews	7,500
10	*Salvation Army	1,400
11	*Religious Tract Society	18,760
12	*British and Foreign Bible Society	96,000
Total for English Mixed Societies		£288,850

* The part of the income expended in Foreign Missions.

ENGLISH DENOMINATIONAL (NONCONFORMIST) SOCIETIES.

	Description.	Income in £.
1	*Wesleyan Methodist	115,000
2	Primitive Methodist	5,000
3	New Connection Methodist	3,450
4	United Free Methodist	7,200
5	Welsh Calvinistic Methodist	5,500
6	Baptist Missionary Society	75,000
7	General Baptist Society	7,500
8	English Presbyterian Board	17,000
9	Colonial Mission	2,020
10	Bible Christians' Missions	6,200
11	Friends' (Quakers) Missions	9,900
Total for English Denominational Societies		£253,770

* The part of the income expended in Foreign Missions.

Adding together *Church of England Societies*, £531,918; *English mixed*, £288,850; *English Denominational*, £253,770; and *Scotch, Irish, and Colonial Societies*, £242,260, we have as a *Total for the British Empire*, £1,316,798.

TOTAL MISSIONARY INCOME TABLE.

No. of Societies.		Income in £.
58	British Empire	1,316,798
35	European Churches	193,553
33	United States of America Churches	606,450
20	Independent Missions	26,000
146	Total	£2,142,801

APPROXIMATE SUMMARY OF MISSIONARY STAFF AND NATIVE CHRISTIANS IN THE MISSIONS OF THE ANGLICAN, PROTESTANT, AND REFORMED CHURCHES AND SECTS.¹

Workers from Christendom.			Native Workers.		Native Commu- nicants.	Native Christians.
Ordained.	Laymen.	Female.	Ordained.	Others.		
3,000	815	2,430	2,370	26,800	776,000	2,650,000

The article will repay careful study. Among other *Quarterly* articles are "Bribery, Ancient and Modern;" "The Growth of the English Novel;" "Sacred Books of the East;" "The Greek Islanders;" and "China and the West." In the last named article we are pleased to observe that the merits of Miss Gordon Cumming's "charming and truthful volumes" (more than once commended in *THE CHURCHMAN*) are frankly recognised. "The Flight to Varennes" is an ably written paper. In "Mr. Gladstone and Ireland" justice is done to Mr. Chamberlain, as well as to Lord Hartington and Sir Henry James.

The Expositor. Edited by the Rev. W. ROBERTSON NICOLL, M.A. Third series. Vol. III. With etching of Professor Franz Delitzsch. Hodder and Stoughton.

This volume is, to say the least, quite up to the high standard of the two preceding volumes. Among the contributors are Professors Driver, Kirkpatrick, Sanday, and Westcott, Dr. Maclaren, and Dr. Dods. Canon Westcott's papers, "Christus Consummator; Lessons from the Epistle to the Hebrews," have a rare charm. We have read Dr. Curtiss's paper on "Wellhausen's Theory of the Pentateuch" with surprise and regret. Such a paper, it seems to us, should not have stood so long alone.

Daddy Crips' Waifs is a tale of Australasian Life and Adventure, published by the Religious Tract Society (pp. 190); illustrated; a good prize or gift-book.

In the *National Review* appears a paper by Canon Trevor, headed "Ritual Litigation," pleading for the authority of the Bishop. The Archbishop of York (supported by the late Lord Chichester and others) suggested doing something to afford a means of direction and arbitration without resort to the Courts. Canon Trevor, as some of our readers will remember, had his own plan, and he sticks to it. "Glimpses of Bürger and Bauer Life," by Lady John Manners, is a very interesting paper. We give an extract: "During our stay in Homburg," writes Lady John Manners, "following the suggestion given in the *Times* to those 'who were travelling at that season, I tried to learn what I could as to 'the lives of the class of people who had land of their own in the adjacent villages. We observed, as doubtless all who drive much in the 'neighbourhood do, that the houses in which the class we should call 'agricultural labourers live are very uncomfortable-looking, merely lath

¹ For this table the *Quarterly* writer is "chiefly indebted to Dr. Wilder's elaborate statistics in the *Princeton Missionary Review*. It is of high interest, as exhibiting at a glance the present Evangelistic staff, and the existing fruits of their labours, exclusive of the school-children under instruction, for whom no complete returns are available. Absolute correctness is, of course, beyond our reach, and the figures grow while we are writing them down."

“and plaster. Where, as is the case of several villages in the neighbourhood of Homburg, there are factories, or other employments for some members of a family to eke out the subsistence earned from the land, I was assured that much solid comfort was to be found, as the people were industrious and careful. The appearance of the women gives one the impression that they are very thrifty and practical, at all events in dress. A rather short skirt, made of a peculiar kind of blue cotton with a little pattern, a short jacket, sometimes a small coloured handkerchief, complete their costume. They wear nothing, as a rule, on their heads, and have beautiful hair, very neatly plaited; but they usually look older than they are.

“It seemed rather difficult for those who talked to me on the subject to tell me what the labourers who possessed little bits of land made a week, but they agreed people work harder when they work for themselves than when their labour is for a master. The cows were often made to draw the carts, and looked very thin. The fruit-trees are supposed to be worth three or four pounds a year, but they require care, and one tree sometimes belongs to several people. An orchard of ten trees will yield a crop worth from four to five pounds. The effect of the great fields, dotted with fruit-trees, is charming when they are either in blossom or covered with fruit. They border the roads in most directions near Homburg, and I was told it was customary to plant trees bearing fruit not good for eating raw, closest to the road. The consumption of compôte, not jam, all over Germany is enormous, and the fruit factories are a source of wealth to the people. Fruit-trees twenty years old bear crops worth a great deal of money; and frequently the trees belong to one person, the crops of corn belong to others. Cronstadt, in the neighbourhood of Homburg, owes its prosperity entirely to its vast orchards, planted by a wise and benevolent clergyman. It sounds pleasant work to gather fruit, but I believe it is very hard to be at it all day, and many townspeople let their fruit-trees to peasants. I was assured that there is not much real want in the villages round Homburg, but people's ideas as to what is real poverty differ. In the woods, however, the great woods of the Taunus mountains, there is great destitution in the winter. And, if the potatoes fail, it is to be feared the poor people almost starve; but when a widely-spread calamity of that sort happens, the Red Cross Society comes to the rescue.

“It struck me that the German maids had a great capacity for work, and seemed to enjoy it. They usually came from the neighbourhood of Homburg for the season; they are generally most pleasant, and they have to rise very early in the morning to suit the habits of the German visitors, and often have to sit up late to suit those of the English. For, as an old inhabitant told me, with a shake of the head, some people who come to Homburg take a pleasure in what they call ‘doing the doctor;’ dinners get later, and longer, and larger, and the old inhabitant observed that the waters would lose their reputation if this went on. I believe, however, that many come for the sake of the wonderful air, the scenery, and the society, the music, and pleasures attainable at a low rate.

“To return to the good little maids in the lodgings. They receive eight or ten shillings a month and their food, in return for which they seem to be incessantly at work, and always smiling and struggling to learn English. This scale of payment seems very low, but the visitors to Homburg are supposed to give presents to the servants in the various lodging-houses. After doing every sort of work in the house during the week, they may be seen on Saturdays tidying up the little gardens

"and watering the pavement. The rising generation in Homburg is taught English from its earliest years, and a great many other things besides. There is a merciful arrangement by which the children are allowed, at fixed times during their school-hours, to take a run while the schoolroom is thoroughly ventilated. I am told this arrangement is most beneficial to their health.

"I used to watch the women weeding in the gardens with interest ; they looked very neat and cheerful ; the usual pay they receive is a shilling a day, sometimes more. They receive the same sum for weeding in the castle gardens, except when any of the Royal Family are at the Schloss ; the workpeople belonging to the place receive double pay as long as any of the family are there. This must, I think, make them very loyal. The Schloss gardens are always open to the public, I think, from five in the morning, and many a delightful stroll we took among the alleys and on the terrace, which commands a view of the beautiful range of wooded mountains, of red roofs of the houses in the old town, and the poplar-avenues leading to the heart of the forest. The people in the villages who even have very small bits of land seem to get on well as long as they, or members of their family, have other occupations to help them. This tallies exactly with the account given of Lord Tollemache's small proprietors of land. Here, near Homburg, a family may live in a very wretched-looking cottage, perhaps with the cow-shed close to the door, a great fruit-tree on a bank, and they may own a little bit of land, perhaps a good step off, and one or two more fruit trees. If some of the family are employed in factories, of which there are several in the neighbourhood, others, say, on the railway, the family do well, according to their notions of comfort. Every man has to serve in the army, and this some regard as a hardship ; but surely the discipline must be of great use to them, and seeing a little of the world beyond the villages must enlarge the minds of the agricultural labourers. As a rule, they are contented, and have very friendly, simple ways. They rise sometimes between two and three in the morning in hot weather, but take a rest at noon."

In *Blackwood*—a capital number—appears a very appreciative biography of Elizabeth Fry. "Moss from a Rolling Stone" is readable as usual.—*Cornhill* contains a graphic sketch of China Town in San Francisco.



THE MONTH.

THE elections are almost over, and the majority against Mr. Gladstone is larger than we dared to hope. The majority in England, very great, is evenly distributed over boroughs, counties, and London. Of 62 metropolitan constituencies, the Unionists hold 51. There are returned (July 19th), 316 Conservatives, 77 Liberal Unionists, and 191 followers of Mr. Gladstone. The Parnellite vote remains unchanged—84. Thus, the Unionists, Conservative and Liberal together, have a majority of 118.¹

¹ As to this Gladstone Cabinet "History will have little to say in its praise. It came into office by an unworthy stratagem ; it accomplished