

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

another (p. 328) he accepts it as probable, if only the young Thucydides is allowed to be twenty-five years of age. That we believe to be the right solution. Stories of this kind, which give so much life, and reality, and tenderness to history, should not be rejected excepting upon very conclusive evidence. And there is nothing about which memory is more treacherous than dates and places. Stories may be quite true, although the chronology and geography are sadly muddled. Mr. Jevons does not think it worth while to discuss the authorship of the eighth book of Thucydides: on the other hand, he does discuss that of the "Anabasis," and decides quite rightly, as we believe, for Xenophon.

In thanking the author for this solid contribution to a great subject we add one word of special gratitude for the retention of the traditional spelling of proper names. There are no concessions to pedantry.

Short Notices.

"The Cambridge Bible for Schools and Colleges." *The Epistle to the Ephesians*, with Introduction and Notes, by the Rev. H. C. G. MOULE, M.A., Principal of Ridley Hall, and late Fellow of Trinity College, Cambridge. University Press Warehouse.

This is a valuable little volume. The Introduction, though brief, is full, and very clear, while of the expository portion of the work we can hardly speak too warmly. Mr. Moule's scholarship is precise and patient; and his Commentaries are not only deeply spiritual, but suggestive and strong. Sound teaching is given plainly, without hesitation, and in small compass. We had marked many inviting paragraphs with a view to quotation; but we recommend our readers—lay as well as clerical—to get so good a Commentary on this great Epistle. The unlearned may enjoy it without fear of Greek.

Mr. Moule pleads, we observe, for "the whole family" (iii. 15). Much is to be said, no doubt, for "every family" or "every fatherhood;" but Dean Alford did not convince us, and we were pleased to notice Mr. Meyrick in the "Speaker's Commentary" supporting the A.V. Mr. Moule's remarks about the Greek article in the N.T. are of weight.¹ He says that there "may be communities in the heavenly world to which the idea of family may attach. But if so, this is the solitary hint of it in Scripture." And he observes that the context as a whole makes for the idea of *oneness*. Render "the *whole* family," and this passage presents the great truth so characteristic of the Epistle, the spiritual oneness of the holy Community. The R.V., of course, has stimulated inquiry, and many students, we think, would welcome a worthy discussion on so interesting a passage. Mr. Moule's statement (in his Introduction) as to the Argument here, may well be quoted:

14-19.—And now [returning to the imagery of Temple and Shecinah] he tells them of his prayer to the One Father of the great spiritual Family. It is that He would apply His Divine resources, in granting to them, by the immediate action of the Holy Spirit, power to welcome into their hearts, without reserve, evermore, Christ as the Indweller [power personally to accept all that His Pre-

¹ ii. 21.—A.V., "All the building": R.V., "Each several building." Mr. Moule's Note here is excellent. We recall that Professor Grimm, in his grand Lexicon, holds the idea of the A.V.

sence means]; and this, in order that they may be able, resting on and rooted in the Love of God, to grasp, in the sense of a new realization, the illimitable greatness of that Love. . . .

A Charge delivered to the Clergy and Churchwardens of the Diocese of Norwich. By JOHN THOMAS, Lord Bishop of Norwich. London: Griffith, Farran, Okeden, and Welsh; Norwich: A. H. Goose and Co.

In the August CHURCHMAN, under "The 'Month,'" appeared four extracts from the Bishop of Norwich's Charge, as reported at the time of his Visitation. We are pleased to have an opportunity of recommending the Charge, as now published. The counsels of such a prelate as Dr. Pelham, at the present critical moment in the history of the Church, have a peculiar interest. We may therefore quote a passage on matters of "Church Reform." The Bishop touches upon "anomalies of Clerical income." Much has been done, of course, during the last forty years:

I believe that further efforts should be made upon the same principles, viz., (1) by the re-arrangement and better management of existing endowments; (2) by the creation of a central common fund, from which to make grants to supplement local benefactions, having regard in each case to the income and the population of the Cure. Then this common fund might, I think, be largely increased by an equitable tax on all benefices above £300 per annum, taking into consideration the income and the population, and wholly abolishing the present charges of first-fruits and tenths. If, by these means and in many cases at considerable sacrifice, large help should be obtained out of the Church's existing endowments, I cannot doubt that owners of land, and of all other property, would be ready liberally to contribute their voluntary benefactions, even as it is found in the experience of the Ecclesiastical Commission, that for many years the sum offered by voluntary benefactions far exceeded even the large sum which they were able to grant out of the common fund to meet it.

The Bishop remarks, further, that "In not a few benefices annual income would indirectly be helped by a reduction of annual expenditure, if, in providing parsonages for benefices with small endowment, more regard was paid, as to cost and accommodation, to the actual income of the benefice."¹ The Bishop proceeds:

It is thought by some that it would be 'for the spiritual benefit of the parish, and would give increased efficiency to the ministrations of the Church, if some conditions or limitations were introduced into the present system of life tenure of benefices. There is a good deal to be said in favour of such a scheme, though practically it would be difficult to carry into effect. But in any such plan it would be essential, I think, to establish a system of retiring pensions, and that these should be provided, not out of the income of the benefice when the incumbent has retired from it, but by a compulsory annual payment while he holds it, upon such a plan and conditions as are in operation, as I believe, in the India and in other branches of the public service.

Expositions. By the Rev. SAMUEL COX, D.D. Second Series. Pp. 450. T. Fisher Unwin. 1886.

Of the second volume of Dr. Cox's "Expositions" we may say the same as of the first: many readers who can discriminate, select, and duly measure, will read it with interest and esteem it. Dr. Cox is known as a singularly suggestive expositor, of much insight and power. His standing with reference to eschatology is also known, and no remark need here be made about it.

These "expositions" are really sermons or "expository discourses."

¹ The Bishop of Salisbury's (very similar) observations upon this matter, we may remind our readers, will be found in the September CHURCHMAN, page 470.

Two of them—preached on Matt. xxvi, 30, “When they had sung an hymn”—relate to the Sacraments and Liturgical Forms. He begins by pointing out that the rabbis had added many observances to the original Paschal rite. “Moses had enjoined the Jews to eat the Passover *standing*, with their loins girt, their sandals on their feet, their staves in their hands, as men who were about to be thrust out of the land, as men to whom the feast was the signal for a long and perilous flight.” In after ages, continues Dr. Cox, “this posture was altered, so altered as to bring it into correspondence with their altered circumstances. At their ordinary meals the Jews either sat as we do, or, more commonly, reclined on couches, like the Greeks and Romans. But on this night of the Passover they thought it indecorous to *sit* at meat. They held themselves bound to lie on couches, and thus to mark the freedom, composure, and leisurely festal joy of the time. Nor can there be any doubt that our Lord conformed to this custom.” Noting other changes made by the Jews, Dr. Cox draws the lesson that “the Lord Jesus, in adopting these new forms, not only sanctioned the change, but *recognised their right* to modify and recast the ordinances of the House of God.” He adds: “From this principle—the right and power of the Church to adapt even the most sacred forms and modes of worship to its present circumstances and necessities—there is, I think, no logical escape, at least for those who bow to the teaching and example of Christ.” The argument is thoughtful and well sustained; read together with Article XX. (“Of the Authority of the Church”) Churchmen will to a greater or lesser extent agree with it.

On the fact that our Lord and the Apostles *reclined*, Dr. Cox lays stress, of course, in referring to the Lord’s Supper. Dean Stanley’s remarks on the Eucharist, in his “Christian Institutions,” will come to the recollection of many readers of this sermon. The Dean was of opinion that this posture—*reclining*—continued during the whole Apostolic age. The great pictures of the Catholic Church are, as regards posture, historically incorrect; only one famous painter, Poussin, dared to draw the scene true to fact.

The Evangelical Revival in the Eighteenth Century. By JOHN HENRY OVERTON, Canon of Lincoln, and Rector of Epworth. Pp. 200. Longmans, Green, and Co.

It is hardly necessary to say that this book is well worth reading, for its author is known for ability, judgment, and fairness, with a pleasing style. The book throughout is good, *very good*. The account of Wesley and Whitfield has much of freshness; and the chapter on “Methodism and Evangelicalism” is clear and pithy. To the chapters on the Evangelical Clergy and Laity we may return; meantime, we may say we are particularly pleased with Canon Overton’s appreciative description of Newton. In endeavouring to estimate the *results* of the “Revival,” Canon Overton refers, of course, to the opinion of Mr. Lecky and of Mr. Gladstone. Mr. Lecky asserts that by “the close of the century the Evangelical party were incontestably the most numerous and the most active party in the English Church.” Mr. Gladstone argues that this was not the case. Our author well remarks: “If instead of the words ‘party’ and ‘numerous’ one might substitute ‘influence’ and ‘definite,’ the historian’s assertion would, perhaps, be nearer the truth.” The Evangelical party, he adds, were “more compact,” more aggressive, or, to use Mr. Lecky’s epithet, more active—than any religious School in the Church. We observe that Canon Overton uses Mr. Lecky’s word, “dominant,” and as *he* uses the word it is correct.

The Laity and Church Reform. With a Frontispiece. By Lord EBURY. Pp. 50. Longmans, Green, and Co. 1886.

This pamphlet contains the correspondence between Lord Ebury and the Bishop of Carlisle, which was published in the *Times* during the autumn; also other letters, with leading articles of the *English Churchman* and *Church Intelligencer*. The frontispiece is "a representation of the Bishop of Lincoln as his Lordship appeared after celebrating 'pontifically' at Lincoln." There are several extracts from Canon King's "Letter to Rev. C. J. Elliott," (which was reviewed by an eminent divine in the first volume of *THE CHURCHMAN*), and reference is also made to the case of the Rev. R. Linklater. Lord Ebury is justly esteemed and revered, and his protest against some of Mr. Gladstone's Church appointments will be welcomed by many Liberals as well as by Conservatives.

Australian Pictures drawn with Pen and Pencil. By HOWARD WILLOUGHBY, of the *Melbourne Argus*. R.T.S.

In one respect this volume differs from its predecessors. The other volumes of the "Pen and Pencil" series were written by travellers to the lands which they described, but the "Pictures" of Australia are by an Australian resident. He has done his work with singular skill. The book is very readable, full of information, and in every way attractive.

The Quiver. Vol. XXI. Cassell and Co.

During seven years in *THE CHURCHMAN* we have had the pleasure of recommending *The Quiver* as one of the very best magazines of the kind. It is ably edited, and—so far from falling away—even increases in interest. Its religious teaching is thoroughly evangelical, of a practical, kindly, and liberal sort. The annual before us, rich in pleasing and tasteful illustrations, is a remarkably good and cheap gift-book.

Preludes to the Reformation. By the Rev. A. R. PENNINGTON, M.A., Canon Non-Residentiary of Lincoln Cathedral and Rector of Uterby, Author of the "Life of Wiclif," "The Life of Erasmus," "Epochs of the Papacy," etc. Pp. 186. The Religious Tract Society.

On the title-page of this welcome book we observe the words, "The Church History Series: I.," on which we can only say that if other volumes thus announced prove to be as good as Canon Pennington's, the series will be much valued. As a writer, Canon Pennington is known to the readers of the *CHURCHMAN*, and our notice of his latest work may pardonably be brief. There are five chapters: "The gradual decline of the power of the Papacy;" "Unsuccessful attempts to reform the Church" (correction of *abuses*); "The revival of learning;" "Reformers before Luther;" and "The increasing Brightness." Each chapter has its own points of interest.

Four Essays on the Sabbath. With preface by ANDREW THOMSON, D.D. Edinburgh: James Gemmell. 1886.

In this rather bulky volume appear the four essays to which were awarded prizes by the "Sabbath Alliance of Scotland." The essays are these: "Our Rest Day: its Origin, History, and Claims," by Rev. T. Hamilton (Bedford); "Heaven once a Week," by Rev. C. W. Wood (Secretary, Massachusetts Sabbath Committee, Boston, U. S.); "The Sabbath: Scripturally and practically considered," by Rev. D. Orr (Hawick); and "Some Aspects of the Sabbath Question," by "A Member of the College of Justice, Edinburgh." It must suffice, at present, to add that the book is printed in large clear type.

Glimpses of Maori Land. By ANNIE R. BUTLER. Pp. 258. R.T.S.

This is an interesting and instructive book, with illustrations, and well got up. On the title-page appears a quotation from M. Taine's *Notes sur l'Angleterre*: "Que chacun dise ce qu'il a vu, et seulement ce qu'il a vu ; les observations, pourvu qu'elles soient personnelles et faites de bonne foi, sont toujours utiles." We quote a single sentence :

The conditions of life are simple and unconventional in New Zealand. An Archdeacon will open the street-door to you with the matter-of-course air of one who has done it hundreds of times before ; his daughter (or the Bishop's, for the matter of that) will wait upon you at dinner ; a lady, refined and intelligent, will tell you calmly not to come at such or such a time, as

"It is washing-day, and my daughter will be busy."

Saint Augustine, Melancthon, Neander. Three Biographies. By PHILIP SCHAFF, D.D. Pp. 168. Nisbet.

In any writing by Professor Schaff: there is sure to be thought and power, and the book before us has much of interest.

Every Girl's Annual. Edited by ALICIA A. LEITH. Hatchards.

This is a high-class magazine, containing, besides serial stories, a good deal of information. Some of the papers on Great Painters are very clever. For ourselves, we should like to see, here and there, a little distinctive Christianity.

We have received from Mr. Murray the *Quarterly Review*, just published (Oct. 16). The article of highest interest for ourselves is "Historical Criticism of the New Testament." It is mainly a review of Dr. Salmon's remarkable work, "Historical Introduction to the Study of the Books of the New Testament," the merits of which were pointed out in the *CHURCHMAN*, by Dr. Plummer, as soon as the work appeared. The article is admirable. Professor's Salmon's book, we are glad to perceive, has reached a second edition. The *Quarterly* article on Mr. Gosse's "From Shakespeare to Pope" is very severe ; how came it to pass that such a book received the *imprimatur* of the University of Cambridge ? The Reviewer criticizes the lecturer and the University and the critics who praised the book. It is a wonderfully clever article. "Salmon Fishing" has charms for many readers who care nothing about the literary standard of Cambridge, or fail to appreciate "American Poets," "The National Gallery" is well-written. The "Bulgarian Plot" is deeply interesting. "The House of Commons as it is" and "The New Government and its Work" are able articles, full of point, and very readable.

Cassell's *Family Magazine* for October is as interesting and attractive as it usually is.—*Blackwood* has, with other admirable papers, Lord Brabourne on Mr. Gladstone's Irish policy.—In the *National Review* appears "The Laity in the Protestant Episcopal Church in the U. States," by the Right Rev. Bishop LITTLEJOHN.

From the S.P.C.K. we have received two attractive gift-books : one for the nursery, *Pictures and Rhymes for Holiday Times*, and the other for children a little older, *Robinson Crusoe*, illustrated with forty-eight chromo-lithographs ; both very cheap.—The *Dawn of Day* volume for 1886 (S.P.C.K.) is bright and informing. Here and there, the teaching might well be a little more simple, and of a "popular" cast.

A Letter to the Rev. Samuel Davidson, D.D., LL.D., in answer to his Essay against the Johannine Authorship of the Fourth Gospel, by KENTISH BACHE, third edition (Parker and Co.), will repay reading.

A Peep into Ceylon, by Mrs. A. THOMPSON, is a bright and informing little book of travel "written for children." (S.P.C.K.)

Stories for the Band of Hope, a collection of anecdotes, some very striking, is published by the Sunday School Union (56, Old Bailey), and will be welcomed by many ardent "Blue Ribbon" workers.—*Villegagnon* is a Tale of the Huguenot Persecution, by the late Mr. W. H. G. Kingston.—The annual of *Young England* contains, with much informing and interesting matter, a serial Tale by Dr. Gordon Stables, R.N.

To *The Structure and Method of the Book of Common Prayer*, by J. W. BURGON, B.D., Dean of Chichester (S.P.C.K.), we heartily invite attention. The little pamphlet contains two of the Dean's vigorous Cathedral sermons.

Manual of Common Prayer at Sea on Week-Days, arranged by the Chaplain of the Fleet, and approved by the Archbishop of Canterbury, is published by Messrs. Griffin and Co.—Messrs. Clark have issued, in their "Foreign Theological Library," Vol. I. of Ebrard's *Apologetics*, and Vol. III. of Schürer's *History of the Jewish People in the Time of Jesus Christ* (second division). They announce Schürer's *History*, Division I.—We have pleasure in commending *Short Biographies for the People*, Vol. III. This series of the R.T.S., as we have said before, ought to be widely known.—*The Vocation of the Preacher* (Hodder and Stoughton) is another republication of Mr. Paxton Hood's writings (pp. 520), uniform with "The Throne of Eloquence." Newman, Faber, Andrews of Walworth, and Parsons of York, are some men of the pulpit here referred to. The book will repay perusal.

From the S.P.C.K. we have received several Tales, pleasing gift-books, just published. *Engel the Fearless*, for example, is a well-drawn, though scarcely correct, picture of life in the castle of an earl who prided himself on being like William Rufus, and who had taken away the children of Countess Engel.—*Elma's Trial* has many charms. Elma became lame through an accident; she learned how duty means happiness; she married the new Rector.—*Geoffrey Bennett* is a clever and impressive Tale, with some painful touches, showing how out of evil may come forth good. Letty was married, after all, though Matt, when tired of her, pretended the marriage was illegal. This earnest and pathetic story may help many.—In *Chimney Park* are interesting sketches of working-class life. Dick as a blue-ribboner, led by a bad companion into the public-house, and into evil ways, but afterwards coming out boldly on the Lord's side, is well-drawn; and so is Mrs. Carter. This is a very real little book.—*Josiah Hunslet's Reward*, a good Tale of Work-house life, is written by Rev. E. N. HOARE.—*The Adventurous Voyage of the Polly* is a capital story.

Messrs. Nisbet and Co. have sent us some wholesome stories. *Gran and Cicely* both show the evils of drink and bad companions. *Gran* is a touching story of cottage-life by the sea; it is well told and ends happily. In *Cicely* a sad chapter, "Found Drowned," refers to

One more unfortunate,
Weary of breath.

Hidden Homes, or "The Children's Discoveries," very readable, is by the Author of "Tim's Troubles."—Mr. Ballantyne's Tales have been so often commended in these pages, that it may suffice to state that *Red Rooney* is the latest published, an attractive volume, uniform with "The Young Trawler" and "The Rover of the Andes." It is a Tale of Greenland, and refers to the heroic labours of Moravian Missionaries.