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Short Notices.

Essays in the History of Religious Thought in the West. By BROOKE FOSS WESTCOTT, D.D., D.C.L., Lord Bishop of Durham. Macmillan and Co. 1891.

OF these nine Essays, those on Plato, Æschylus, Euripides, Origen, and Dionysius were originally published in the *Contemporary* (the first about twenty-five years ago); they formed part of Dr. Westcott's original design. The remaining four, viz., "Browning's View of Life," "The Relation of Christianity to Art," "Christianity as the Absolute Religion," and "Benjamin Whichcote," illustrate the general thought which is suggested by them. As to his "design," formed very early in life, Dr. Westcott says: "It seemed to me that a careful examination of the religious teaching of representative prophetic masters of the West, if I may use the phrase, would help towards a better understanding of the power of the Christian Creed. Their hopes and their desires, their errors and their silences, were likely, I thought, to show how far the Gospel satisfies our natural aspirations, and illuminates dark places in our experience." The Essay on "Dionysius the Areopagite" will have for many readers a peculiar charm (the Dionysian treatises, it is now admitted, cannot have been written before the fifth century); so also will the Essay on Whichcote.

Letters from Rome on the Occasion of the Œcumenical Council, 1869-1870.

By the REV. THOMAS MOZLEY, M.A., formerly Fellow of Oriel. Two vols. Longmans, Green and Co. 1891.

These letters were written from Rome on the occasion of the Vatican Council. Mr. Mozley went out as special correspondent of the *Times*, and he had good opportunities, of course, of knowing what was going on. He wrote with skill and spirit, and he has done well to republish what he wrote. For our own part, we thought at the time, and we still think, his description of the Jesuit plottings is scarcely serious enough. To some of our readers, interested in the fragment by Döllinger given in the last *CHURCHMAN*, but having little knowledge of what was written twenty years ago about the ins and outs of the Vatican performance, we may recommend the "Letters from Rome," by Quirinus, reprinted from the *Allgemeine Zeitung* (Rivingtons). Nevertheless, Mr. Mozley's "Letters" have an interest of their own, and we are pleased to admire again his graphic sketches.

The "Historical" Grounds of the Lambeth Judgment Examined. By J. T. TOMLINSON. Third edition; revised and enlarged. J. F. Shaw and Co.

The author of this pamphlet is known as an acute and able controversialist; and what he advances is well worth reading by those who desire to hear both sides. He quotes the words of the Judgment, "ample historical research," and "evidence of an historical character," and then proceeds with his investigation, concluding thus: "Never before was a Judgment published containing so many inaccurate quotations, so many mis-statements of fact, or so many unverifiable vouchers, and perversions of 'history'!" There are several illustrations, and many of the quotations are very striking.

Gethsemane; or, Leaves of Healing from the Garden of Grief. By NEWMAN HALL, LL.B. T. and T. Clark.

A good companion to the volume lately recommended in these pages on the Lord's Prayer.

A Commentary on St. Paul's Epistles to the Ephesians, Philippians, Colossians, and to Philemon. By JOSEPH AGAR BEET. Pp. 400. Hodder and Stoughton. 1890.

The writings of Professor Beet are known as ranking high in the devout and scholarly expositions of our own day—learned, elaborate, judicious, and independent. As to the independence displayed in the work before us, it is enough to refer to what is said about Bishop Lightfoot and ἀπραγμῆς, Phil. ii. 6. "Lightfoot says [writes Mr. Beet] that his own exposition 'is the common and, indeed, almost universal interpretation of the Greek Fathers, who would have the most lively sense of the requirements of the language,' and gives a long list of quotations. These quotations support him in rejecting the exposition of the Latin Fathers. But not one of these confirms his own exposition." The last word on this subject has not been spoken. Mr. Beet, accepting Meyer's view, remarks, "I do not know of any ancient writer who holds" it. He renders the clause: "*did not count His equality with God as a means of high-handed self-enrichment,*" or, "*no high-handed self-enriching did He deem the being equal to God.*"

A Window in Thrums. By J. M. BARRIE. Fifth edition. Hodder and Stoughton.

This is a delightful book, and we are by no means surprised that it at once became popular. It seems but the other day we read it, and yet lo! a fifth edition. Such a mixture of the humorous and the pathetic is rare; the pathos is, indeed, of the finest. Simple, quite free from sensationalism, quietly and happily suggestive, these pictures of village weavers speaking broad Scotch form a work of high literary ability. Some of us have passed days in villages like Thrums, and with real enjoyment have looked out of such a "window" as Jess's. But everybody may admire this book.

The World of Faith and the Everyday World as displayed in the Footsteps of Abraham. By OTTO FUNCKE, Pastor of the Friedens Kirche, Bremen. Pp. 353. Edinburgh: T. and T. Clark. 1891.

We have here a translation from the sixth German edition of an earnest and spirited work. A series of sermons, afterwards written out for the press. The full title shows, pretty clearly, the author's aim.

In *Blackwood* appears a very interesting article on "A Suffolk Parson," Archdeacon Groome, Rector of Monk Soham, by his son, Mr. F. H. Groome. Many of our readers will remember Archdeacon Groome as Editor of the *Christian Advocate*. We give an extract from the *Blackwood* article:

Tom Pepper was the last of our Monk Soham yeomen—a man, said my father, of the stuff that furnished Cromwell with his Ironsides. He was a strong Dissenter; but they were none the worse friends for that, not even though Tom, holding forth in his Little Bethel, might sometimes denounce the corruptions of the Establishment. "The clergy," he once declared, "they're here, and they ain't here; they're like pigs in the garden, and yeou can't git 'em out." On which an old woman, a member of the flock, sprang up and cried, "That's right, Brother Pepper, kitch 'em by the fifth buttonhole!" Tom went once to hear Gavazzi lecture at Debenham, and next day my father asked him how he liked it. "Well," he said, "I thowt I should ha' heard that chap they call *Jerry Baldry*, but I din't. Howsomdiver, this one that spöok fare to läa it into th'owd Pope good tidily." Another time my father said something to him about the Emperor of Russia. "Rooshur," said Tom; "what's that him yeou call Prooshur?" And yet again, when a

concrete wall was built on to a neighbouring farm-building, Tom remarked contemptuously that he "din't think much of them consecrated walls." Withal, what an honest, sensible soul it was!

Their average age in the almshouse must have been much over sixty, and some of them were nearly centenarians—James Burrows, for instance, who died in 1853, and to whom my father once said, "You are an old man, Burrows; what's the earliest thing you can remember to have heard of?" "When I was a big boy," he answered, "I've heard my grandfather sâa he could remember the Dutch king comin' over." And by the register's showing, it was really quite possible. Charity Herring was not much younger; she was always setting fire to her bed with a worn-out warming-pan.

Then there were Tom and Susan Kemp. He came from somewhere in Norfolk, the scene, I remember, of the "Babes in the Wood," and he wore the only smock-frock in the parish, where the ruling fashion was "thunder-and-lightning" sleeve-waistcoats. Susan's Sunday dress was a clean lilac print gown made very short, so as to show white stockings and boots with cloth tops. Over the dress was pinned a little black shawl, and her bonnet was unusually large, of black velvet or silk, with a great white frill inside it. She was troubled at times with a mysterious complaint called "the wind," which she thus described, her finger tracing the course it followed within her: "That fare to go round and round, and then out ta come a-raspin' and a-roarin'." Another of her ailments was swelled ankles. "Oh, Mr. Groome!" she would say, "if yeou could but see my poare legs, yeou'd niver forget 'em;" and then, if not stopped, she would proceed to pull up her short gown and show them.

In *The National Church* appears an excellent article on the "Welsh Disestablishment Debate." Here is a specimen passage:

The greater part of Mr. Gladstone's speech was altogether admirable. He began by gently deprecating Mr. Morgan's statements, and then more directly rebuking the tone of his speech. Once more, as in 1870, he traced the history of the Church in Wales, shattering, let us hope for ever, the fond figments so sedulously woven by Welsh Liberationists, proceeding through constant cheers from the Ministerial benches and chilling silence from his own side, until, after mentioning the Welsh Christians who treated with St. Augustine, and the refugee British "who were driven by Anglo-Saxon pressure into these western districts," he exclaimed: "These were the true representatives of the Church in Wales, which Church has, as far as I am aware, continued from that day to this, looking at it from without, and in its corporate capacity." Naturally these words were loudly cheered, and then for a time he divided his praises between the Nonconformists and the Church, commending Nonconformity for what it had done when the Church neglected the Welsh-speaking people, and the Church for her modern work. Of this last he said: "I have seen it growing with my own eyes," and he then proceeded to quote at length from "a representation made to me to-day by a dignitary of the Established Church," a representation which showed up the liberality of Churchmen in Wales in no unfavourable light as compared with the liberality of English Churchmen. But at last came the question: "Why interfere with this state of things?" And the speaker's own answer: "Because Wales, by her representatives, asks for it." Mr. Gladstone had, indeed, not forgotten that the last time he spoke in the House he had denied the possibility of separating the case of Wales from that of England, but he ingeniously endeavoured to justify his change of mind, mainly on the ground that that was twenty-one years ago, and that much had happened since, and that, at any rate, he had at last made up his mind to vote for Welsh Disestablishment.

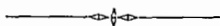
Dr. Dale's latest work, *The Living Christ and the Four Gospels* (Hodder and Stoughton) is marked, as one would expect, by ability and spirit. Those who have read such works as Salmon's "Introduction to the New

Testament," and Wace's "The Gospel and its Witnesses," will yet enjoy this; and to lay readers, probably, it will prove especially welcome."

Methodism and the Church of England, "a Comparison," by a Layman (Griffith, Farran and Co.), is decidedly worth reading. The author, once a Wesleyan, puts his points well.

No. 64 of the "Present Day Tracts" (R. T. S.) is Dr. Blaikie's "The Psalms compared with Hymns of Different Religions."

The Church in the Mirror of History, or, "Studies on the Progress of Christianity," by Dr. Sell, of Darmstadt (T. and T. Clark), is attractive and informing. Dr. Sell, one may add, wrote the "Memoir of H.R.H. Princess Alice."



THE MONTH.

THE Clergy Discipline Bill (a great improvement on the Bill of 1888) was read a second time, without opposition, in the House of Lords. Archbishop Magee strongly supported the measure. We hope it will pass in the present Session.

The Lords' Amendments to the Tithe Bill, it is feared, may raise difficulties—*i.e.* delay—in the House of Commons.

The Centenary of John Wesley's death (March 2nd) was kept by Wesleyans throughout the country with enthusiasm. At the City Road gathering an address was delivered by Archdeacon Farrar.

Mr. Spurgeon has withdrawn from the Liberation Society, and refused the use of his Tabernacle for its annual meeting.

The Archbishop of Canterbury, who at once signified his readiness to investigate the difficulties between Bishop Blyth and the C.M.S., has addressed a letter to the President of the Society.

The nation's expenditure in drink for 1890 is £139,495,470, an increase of £7,282,194 over that for 1889.

The Government has announced the appointment of a Royal Commission to inquire into the relations between capital and labour.

Canon Creighton, D.D., has been elected Bishop of Peterborough.

At a conference held in the Church House, Westminster, on Higher Religious Education, nearly all the Dioceses of the Southern Province being represented, the Archbishop strongly advocated the movement. (See the *CHURCHMAN*, vol. iv., n. s., p. 17, "Higher Religious Education," by Canon E. R. Bernard.)

At an influential gathering in London, under the presidency of Sir George Stokes, M.P., the Archbishop of Dublin gave an account of a recent visit to the stations of Count Campello's Mission. His Grace spoke of the excellent and steady growth of the work which is being done by Count Campello.

Mr. Parnell's Manifesto to the Irish people in America, just issued, concludes thus :

With confidence even greater than in 1880, I appeal to you once more to . . . help me in securing a really independent Parliamentary Party, so that we may make one more, even though it be our very last, effort to win freedom and prosperity for our nation by Constitutional means.