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

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

Oliphant paid a final visit to the States in the spring of 1888, and to the astonishment of his friends returned to be married to Miss Rosamond Dale Owen, grand-daughter of Robert Owen, the Socialist. "I was induced by a curious combination of circumstances," he wrote, "to make a pilgrimage of 1,100 miles from New York to see a lady of whom I had only heard, but whom I found to be a most remarkable person. She had reached all my results—nothing in 'Scientific Religion' was new to her." The marriage took place at Malvern in August, 1888. But he had not been married more than a day or two when he was seized with an illness so violent as to put his life into immediate danger. On his sick-bed, the Name which is above every name was constantly on his lips. A day or two before his death he exclaimed, appearing perfectly happy, "Christ has touched me"; and during the last hours he was heard to hum and sing in snatches the hymn, "Safe in the arms of Jesus."

Mrs. Oliphant thus concludes :

The generation, not only of his contemporaries, but of their children, must be exhausted, indeed, before the name of Laurence Oliphant will cease to conjure memories of all that was most brilliant in intellect, most tender in heart, most trenchant in attack, most eager to succour in life. There has been no such bold satirist, no such cynic philosopher, no such devoted enthusiast, no adventurer so daring and gay, no religious teacher so absolute and visionary, in this Victorian age, now beginning to round towards its end, and which holds in its brilliant roll no more attractive and interesting name.

Short Notices.

Tithe and Glebe Lands Acts, 1891 and 1888. By G. F. CHAMBERS, Barrister-at-Law. London: Knight.

THIS book deals with two subjects which, though co-related, are yet quite distinct. In the tithe portions of the book the author exhibits first of all a convenient abstract of the new Tithe Act, together with the full text of the Act and of the Lord Chancellor's rules issued under it. The information given is in a concise and handy form, and every beneficed clergyman whose income depends upon tithes should possess himself of a copy of this cheap and useful little book.

But Mr. Chambers' book has a value of its own on another ground, the practical importance of which is, we fancy, at present little understood by the parochial clergy. Probably it will surprise many of our readers to be told that the beneficed clergy of England and Wales are the owners as life tenants of nearly 700,000 acres of land, the gross estimated rental of which was as recently as five years ago returned to Parliament at more than £900,000. In bygone years probably the greater part of this land was either profitably let or profitably farmed by the clergy concerned. It is unhappily now but too true that the bulk of it at this moment is neither let nor farmed on terms in the least degree commercially satisfactory. It was in view of this that Parliament in 1888 passed the Glebe Lands Act, whereby the clerical owners of glebe lands were enabled under the supervision of the Land Commissioners (now the Board of Agriculture) to sell the freeholds of portions of their glebe lands and add the interest on the purchase-money to the annual value of their livings. It is obvious that the cases must be very numerous at the present time (owing to the difficulty of obtaining agricultural tenants,

and owing to the want of experience of the clergy as themselves farmers) of parishes where the sale of the glebes would be a great relief to the parsons. The details of a very striking case of this kind in the county of Surrey are furnished by Mr. Chambers. In that case fifty acres of land never let for more than about £30 a year, and at the last, unlettable, were sold for more than £8,000, and the living augmented by the interest on that sum, namely, £240 a year. We strongly recommend any of our readers who may be beneficed clergy and the possessors of glebe lands to procure Mr. Chambers' book, if only for the purpose of studying the financial experiment on glebe lands which he appears to have assisted in working out in the Diocese of Winchester.

The Worship of the Church. A Sermon preached at the opening of the reredos at Aston Church, on Sunday morning, February 8, 1891, by JOHN JAMES STEWART, Lord Bishop of Worcester. Birmingham : Cornish Brothers, New Street.

This Sermon is "published by request," and as it is the first published sermon of Bishop Perowne, and one in itself of much interest, we gladly quote a portion. The Bishop says, pages 15 to 20 :

"Even in the Temple of old it was not the gorgeous ceremonial nor the magnificent liturgy of praise, with all its rich accompaniments of music, which occupied the foremost place. The central fact was sacrifice. And it is so still in the Christian Church. The victim and the priest are still here, but the victim and the priest are one. Each Christian offers himself through the one Mediator: 'And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee.' This is the culminating act of our eucharistic adoration.

"Once more, there is yet another characteristic of the adoration of Mary which has a very important bearing on our worship, and more especially on our public and united worship; I mean its beauty of expression. This precious ointment which she poured over the feet of Jesus, how beautiful an emblem it is of the feelings of her heart! What a sublime poetry there is in the act! Our Lord terms it not merely a 'good' work—that is a too inadequate rendering of the original word—but a 'noble' work, a 'beautiful' work; and all Christian adoration ought to have upon it the same stamp of nobleness and beauty. If God has given us the sacred sense of beauty, like every other gift of His love, it should be consecrated to His service. And surely we have reason to be thankful that this aspect of Christian worship has, in our own age, been so abundantly recognised. I cannot doubt that, in the restoration of our churches, and the far greater attention bestowed on the musical part of our services, much has been done to aid devotion. I do not say that in some instances the mere æstheticism of worship has not been carried too far; unquestionably it has. The revival of mediæval usages, the multiplication of ceremonies, has destroyed instead of fostering devotion. The craving for ritual, once excited, knows no bounds, until at length the ritual usurps the place of worship, and thought is lost, not in adoration, but in the ever-increasing diversity of ceremonial observance. I know that God looks at the heart, and that the prayer of humble worshippers within the four whitewashed walls of some poor cottage may have been as incense in His nostrils, when He has rejected with abhorrence the pealing anthem which has rolled along the roof and reverberated in the aisles of some magnificent cathedral. But it is strange that men should ever have supposed that poverty of expression or the naked austerities of Puritanical worship have any merit in themselves, or that devotion is

only another name for slovenliness. Vulgar words and vulgar tunes do not seem to have any special appropriateness in the service of God. A dirty and neglected church, a cold, slovenly, irreverent worship, is what even a heathen would be ashamed of. Why not enshrine the precious ointment of praise in a box of alabaster? Why bring it in a vase of clay? Why not give of our costliest, and pour it out in lavish abundance? This is to act in the spirit of Mary of Bethany; this it is that our Lord approves. The Church is right when she finds for the expression of her adoration symbols full of beauty and grandeur; she is right when she rears a majestic edifice for worship, right when she makes her worship solemn and glorious, right when she pours forth her hymns in noble language, and seeks for the most beautiful music to give that language meet expression. Who can believe that God has given man all those glorious gifts of intellect and voice and skill, the art of the poet, the painter, the sculptor, and does not desire and demand that they should be dedicated to His service? No, let us bring all that is noblest, purest, best; let us bring the kingly intellect and the impassioned power of the imagination, bring the inspiration of art, bring all the sublimest efforts of poetry and music, bring all that is divinest in man, cast all into the treasury of God, give all its true consecration by laying it on the altar of Him who is the great King over all the earth.

“Finally, let us learn this lesson—to sit with Mary at the Master’s feet, to contemplate His person, to listen to His words. The Church needs a new life; the Church needs a regenerating power. She needs to break away from her trivial conventionalities and her miserable strifes about postures and vestments and rites, and the mere externals of Divine service, and her watchwords and shibboleths, for which men contend as if for their life, and to be led into the very presence of Christ, that she may look on Him with reverential love. In that Presence how small would appear many questions which now seem so large that, for the sake of them, men are breaking the peace of the Church and rending the body of Christ. In that Presence our bitter jealousies, our pride, our self-assertion must for very shame be hushed. The light of that Presence must banish our darkness, the love of that Presence must fill our hearts with love to the brethren.

“What might not our worship be if only we realized His presence, if only we beheld Him with the eye of faith here in the very midst of us, according to His promise? What would not the prayer of the Church be if we saw Him as Mary saw Him at Bethany? It would be a vase of precious ointment broken over His feet, shedding abroad the love of all faithful souls. What would be the psalm, the hymn which bears our aspirations and our praises heavenwards, if we felt it was rising to the very throne of God? What would be the holy mystery of our Communion if we saw the Lord seated at the table, as Mary saw Him seated at the table of Lazarus, dispensing to us Himself with His pierced hands, the sacred memorials of His dying love? How could we stand in the presence of the Crucified, in the full revelation of His infinite self-sacrificing charity, how feel the constraining arms of His everlasting love around us, and not yield ourselves to Him, body, soul, and spirit, as a reasonable, holy, and living sacrifice? For us who believe, the scene at Bethany is ever renewed. The Church is here. The precious vase of spikenard, the broken heart, the contrite spirit, the thankful adoration, are present realities. And Christ our Lord is here—here to receive our gifts, here to acknowledge our service. It is for us to realize His presence, to make our worship, like that of Mary, a worship of awe and affection, a worship of generous, unhesitating self-sacrifice, a worship in the beauty

of holiness, a worship like that of angels and glorified spirits above because it is the worship of a present Christ."

The Blessed Dead in Paradise. With some reply to Canon Luckcock's "After Death," and a Preface by the Rev. Canon BELL, D.D., Rector of Cheltenham. By JAMES E. WALKER, M.A., Corp. Chr. Col., Oxford. Pp. 300. Elliot Stock.

This work is in some respects unique; and many of those for whom the subject of the Intermediate State has a special interest will doubtless enjoy it, and find it helpful. But the book is one which should be read at leisure, and not in the haste which at the present day so much hinders careful thought. Here and there the argument is scarcely as pointed as it might be, and the style somewhat lacks in clearness.

Canon Bell, in his admirable Preface, remarks that "the subject is treated with great freshness and originality, and a considerable amount of learning. The author shows an acquaintance with the Ante-Nicene and certain of the later Fathers and the Scholastic writers. The words in which he clothes his thoughts are forcible and often full of a tender beauty." While allowing that room for the imagination which the subject admits and demands, he indulges in no fanciful speculation; "the appeal is ever to that Inspired Word from which alone we gather our knowledge of the future; every argument is brought 'to the law and to the testimony'; and the conclusions arrived at are in accordance with those of Scripture and of the Reformed Church of England. When controversy is entered on, and the opinions of another are contravened, he never forgets the Apostolic command, 'Be courteous'; and victory is sought, not for the sake of justifying the peculiar views of the writer, but of vindicating the truth of God, and commending it to the heart and conscience of the reader." There may be a difference of opinion, continues Dr. Bell, "on some of the author's views, such as the clothing of the spirit at once on its exodus from the body with 'its house which is from heaven,' and the rapid and extraordinary change, only second to what takes place at conversion, which passes over the soul at death, and which is needed to fit it on the instant for the holiness of the heaven it is about to enter. A great deal of sin must be left behind with the body. But these are subjects on which we may agree to differ, and they do not touch the undoubted truth of the immediate happiness of the believer when he puts off the earthly tabernacle." As the Rector of Cheltenham, Dr. Bell thus concludes: "I know it to be the writer's great desire that God will use this book for the glory of His name, the maintenance of His truth, and the edification of His people. It is a real pleasure to me to write these few words of introduction at the request of my friend, the author, whose father's memory is still fragrant in Cheltenham."

Blackwood, as usual, is very readable. The review of the Memoir of Laurence Oliphant is marked by ability and insight. His books, as is well known, were published by Messrs. Blackwood. "Telepathy," by Dr. Courtenay, late Bishop of Jamaica, will have an attraction for many.

The *Leisure Hour* well keeps up to its high standard.

The *Church Sunday School Magazine* has several good papers.

We have received from Messrs. Macmillan two more volumes of Bishop Lightfoot's works (published by the Trustees of the Lightfoot Fund), viz., *Sermons Preached on Special Occasions*, and a new edition of *On a Fresh Revision of the New Testament*.

In the *Contemporary Review*, Mr. Wilfrid Ward replies to Dr. Abbott, about Cardinal Newman.

In the July number of the *Quarterly Review* the opening article, a very full and readable one, is on the Memoir of John Murray ("A Publisher and his Friends"). "Plautus and his Imitators," "Talleyrand," "Lincolnshire," and "Peel's Early Correspondence" are average *Quarterly* articles. That on Medieval Athens is a trifle heavy. There is a very timely and effective paper on the conflict between Capital and Labour. For ourselves, we are specially interested in an able article on the recent work of M. Séché, *Les Derniers Jansénistes*.

The *Quarterly*, in concluding, refers to M. Séché's aims :

If the Jansenist element had been allowed to leaven society, the revolution would have been peaceful, free from shock. The Pope, too, refraining from attacks on the liberties of the Church, would still be in possession of his temporal sovereignty, although on the other hand he certainly would not have become infallible. But Jansenism has been destroyed, and with it has perished the National Church, on whose tomb, lest it should rise again, Atheism and Jesuitism are seated together. The State, by suppressing the religious orders and banishing religion from the hospitals and schools, has concentrated all the forces of Catholicism under the banner of the Jesuits. And it is the Jesuits who have forced on the Church absurd novelties of dogma, invented silly devotions, and encouraged belief in superstitious fables ; it is the Jesuits, again, who have lowered the Church's morality to accommodate it to the world's vices, and have handed over the Catholic religion, as a body without a soul, to all kinds of traffickers. Where, then, shall a remedy be found ? Protestantism, by destroying the rites, the liturgy, the images, the poetry of the Catholic worship, has convicted itself of unfitness to satisfy the religious requirements of the Latin character. The old Jansenism of Pascal and Arnauld is too severe for the light temperament of France. Small theological schisms like that of Père Hyacinthe are powerless, for the age of schisms is past, and theological passion is extinct ; while within the Catholic pale no independent liberal voice can raise itself without being instantly stifled. Nor can anything but mischief be expected from a complete separation of Church and State—which is the author's own ideal—until liberty and corporate rights have first been assured by law to all religious associations. The solution of the problem—such is M. Séché's conclusion—must be left for Providence to unfold. Only of this he is convinced, that for the safety and honour of the Church the Molinism, which has conquered Jansenism, must in its turn be conquered and expelled ; and this happy consummation he believes would not be far distant, if all Catholic worshippers became inspired with the law of conduct, the conception of religion, the character and habits of those 'good Christians' whom in these volumes he sets as patterns before them.

Such is the point of view from which M. Séché surveys the condition

of the Church of his native land ; such the aim with which he presents to his fellow-churchmen a picture of the conflict and failure of the party who were the heirs of Port Royal. That his lament over the triumph of Ultramontaniam will find an echo in the breasts of English Churchmen we cannot doubt ; nor will they deplore less than he does the bitter hostility which it has provoked between religion and the State. But he seems to have overlooked a fact which, in our apprehension, must be fatal to his hope of rescue for his Church through a revival within it of the spirit of Port Royal ; we mean the fact, that the slavery and corruption over which he sighs are only the logical outcome of a dogma to which he himself, in common with his clients the Jansenists and the whole body of the Old Gallicans, clings with unalterable constancy—the dogma that the See of Rome is the divinely-ordained centre of Catholic Unity. So long as the Pope is held to be necessary, so long will the Pope be master of the situation and able to impose his own conditions. The struggle of National Churches against the despotism of the Vatican can have no other final issue than defeat, while they continue possessed with the conviction that to break with Rome is to forfeit Catholicity. One thing is certain, the Vatican never retrogrades, nor can retrograde without surrendering the principle on which the Papal supremacy is based. It has proscribed National Churches, and henceforth National Churches in communion with it are impossible. Is there, then, any escape from the position, that to break with Rome is the preliminary step to deliverance from the tyranny and superstition which, in M. Séché's eyes, are a burden too grievous for religion in France to bear ?

The *Church Missionary Intelligencer* contains an interesting paper, by Rev. George Ensor, on "Our Attitude towards the Churches of the Orient," which concludes thus :

"We offer no apology for presenting to our readers this extended statement of the doctrinal condition of the Greek Communion. The lessons of its past, the phenomena of its present, will not fall, we are persuaded, on ears inattentive or on hearts uninterested. From this, if incomplete, yet not inexact, view of their spiritual situation, we shall deduce, we venture to believe, helpful guidance in our attitude towards the members of the Greek Communion. We shall have been, we trust, assisted towards a more exact apprehension of the degree of their spiritual destitution, and towards the measure of probable success which may attend all future efforts for reunion on any tolerable basis of truth. We shall not less accurately estimate the serious responsibility which devolves upon us to accentuate, in presence of the Greek Church, those doctrines which are as directly antithetical to the later dogmas of its Communion as they have been ever vital to our own. We shall, we think, feel further justification—a justification flowing from the woeful gloom in which these Eastern Christians dwell—in extending no chary or niggard welcome to those whose rejection of those doctrines, condemned by the unqualified statement of our own Articles, implies for them ejection from their own Communion. We shall remember, in the words of a great thinker, that 'The human mind needs the support of a kindred opinion—at least, it

always loves it; but it is indispensable to it in religious convictions, the very basis of which is the profoundest feeling of community.' And as we contemplate the earnest and loving efforts of the past to revive the Churches of the Orient while maintaining the integrity of their organization, there will come to us the vehement challenging by the Roman poet of the redemption of the legionaries who had lost their honour :

Neque amissos colores
Lana refert medicata fuco,
Nec vera virtus, cum semel excidit,
Curat reponi deterioribus.

There will fall, too, upon our remembrance the mournful tones of a far higher Teacher speaking of a salt which has lost its savour, and that sad inquiry, 'Wherewith shall it be salted?' to which our fruitless efforts in the matter of these Churches seem to have been but an unwise reply. And yet another word from the lips of the Wisdom of God will return to us, as we consider the awakening in these Communion of the individual soul, that seems to tell us of the need and comfort of the corporate life: 'New wine must be put into fresh wine-skins.'¹ So, finally, recalling the incalculable blessings which have redounded to our people and our Church, the immeasurable mercy no less to our material than to our spiritual well-being which has resulted from the severance by the Reformers from the Communion of Rome, we shall utterly refuse to condemn for those of the Greek Communion that definite, that decisive action which the history of this Church and the annals of this nation have so abundantly justified in ourselves."

The first volume of *The Gospel of St. John*, by Dr. Marcus Dods ("Expositor Bible Series"), has reached us from Messrs. Hodder and Stoughton.

We gladly invite attention to Part III. of *Brief Sketches of C.M.S. Missions*, by Emily Headland, with a preface by Eugene Stock, Editorial Sec., C.M.S. (Nisbet and Co.).

The second volume of "The Westminster Library," published by Messrs. Griffith, Farran and Co., is *The Confessions of S. Augustine*; Books I.—X., a revised translation.

A Voice from the Dim Millions, "the true History of a Working Woman," is a painfully interesting little book (Griffith, Farran, and Co.).

In the *Religious Review of Reviews* appears a paper on Dr. Phillips Brooks (Bishop of Massachusetts), by Archdeacon Farrar. We quote a portion :

"Sympathy for all that is human, sunny geniality, unquenchable hopefulness, delight in all that is good and beautiful, a quick sense of humour, a large breadth of view, and the difficult combination of intense personal convictions with absolute respect and tolerance for the views of others, are the distinguishing features of his intellectual and spiritual character. They give to him the personal fascination which not even his opponents can resist. The High Church party in America look on his views with scant patience, and he has had to bear the brunt of their bitter criticisms; yet when one of the Cowley Fathers was elected to a bishopric he found a supporter in Dr. Brooks, who knows that opinions must differ, and that there is room for diversity of methods and views in the Divine charity of the Church of God. He is one of those men to whom the Americans apply the epithet 'magnetic,' and his very recent election to the Bishopric of Massachusetts was received with a perfect storm of enthusiasm by men of all shades of thought."

¹ St. Luke v. 39, R. V.