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and memories may be useful and fruitful in other hands, by the grace of the Holy Spirit, to the saving and reclaiming of many an honest and manly soul.

WILLIAM SINCLAIR.

Notes and Queries.

THE CUNEIFORM RECORDS AND THE FALL OF BABYLON.

I HAVE been greatly interested by Mr. Robinson's ingenious article in the *CHURCHMAN* of October, 1896. But it is based on a misconception. *Erébu*, it is true, literally means in Assyrian "to descend," but *erébu ana* has only the sense of "to enter," and it is from this secondary sense that the signification of the derivatives of *erébu* has been derived. Mr. Robinson may at once convince himself of this by turning to the root *erébu* in Delitzsch's "*Assyrisches Handwörterbuch*," pp. 126-128. "To descend to" (*i.e.*, "as far as") would require a different preposition—*adi* instead of *ana*—as well as a different verb—*urádu* instead of *erébu*. As Mr. Robinson knows, we cannot argue in language from the literal meaning of a word to its idiomatic use.

A. H. SAYCE.

Short Notices.

Augustine's "De Catechizandis Rudibus." Edited by Rev. W. YORKE FAUSSET. Methuen, 1896.

THIS excellent little book, edited by an accomplished Latin scholar, will, we hope, be widely circulated. It was undertaken at the suggestion of the Bishop of Edinburgh, as an introduction to patristic literature in general, and Augustine in particular. Candidates for orders would learn much from a careful perusal of the great Bishop's treatise. Their Latinity would be improved—for it is a pitiable mistake to suppose that no first-rate Latin was written except in the so-called "classical" period; their ideas as to the holy office of teaching in the Christian ministry would perhaps be widened and rectified, and their doctrinal position strengthened. This treatise "On the catechizing of the unlearned" (written *circa* A.D. 400), brief and unconventional as it is, nevertheless, as Mr. Fausset tells us, touches on the leading heads of Augustinian doctrine. As such, it would merit our close attention; but it does more. It gives us a sketch—rough, but exact in its outlines—of the Christian Church at a great crisis in its career, possibly the greatest crisis it has ever passed through. From being a persecuted Church, it was about to become a dominant power in the polity of the world; and yet, as Mr. Fausset reminds us in his brief but most admirable introduction, "the sunshine of imperial patronage was even more dangerous than the persecuting hatred of a Diocletian or a Julian."

We think Mr. Fausset would have been well advised to follow the example set by Professor Gwatkin in his "Selections from the Early

Christian Writers," by interpagating the Latin text with an English version. The notes are full and useful, it is true, but those who can read Latin with ease enough to enjoy such a work as this are not too numerous, and we suppose that the editor is "catering" for these weaker brethren, or his commentary would have been less elementary in character.

Mr. Fausset has done good service to the cause of historical as well as doctrinal theology by the publication of this useful edition of Augustine's "De Rudibus"; we hope that he, or some equally competent scholar, will before long follow it up by giving us a really adequate commentary upon Origen's "Philocalia," the text of which has been so serviceably edited by Dr. Armitage Robinson. E. H. B.

Uncle Tom's Cabin. New edition. By Mrs. HARRIET BEECHER STOWE. Pp. 371, price 1s. S.S.U.

The Sunday-school Union is to be congratulated on bringing out a cheap edition in cloth of this famous book.

Home Morning and Evening Service. Second edition. By A. M. M. T. Pp. 116. Elliot Stock.

This little manual contains morning and evening devotions for a month, consisting of a text, a meditation, and a prayer. The tone is devout, simple, and evangelical.

Old Testament History for Schools. By the Rev. E. H. STOKOE, D.D. Part II., From the Settlement to the Disruption. Pp. 326. Clarendon Press.

This is an admirable manual. On one side of the page is text and historical abstract, and on the other notes. The author does not attempt to go into the Higher Criticism, which would be unsuitable for schools, but treats the subject in the same way as he would a classical work. His selections are well made, and his notes full of information and very concise. This book will supply a want in secondary schools and lower forms of public schools.

Documents Illustrative of English Church History. By HENRY GEE and WILLIAM JOHN HARDY. Pp. 670. Macmillan.

This important and long-looked-for volume contains 124 important documents on 314 to 1700 A.D., and has the expressed approval of the learned Church historian, Bishop Stubbs, of Oxford.

The authors give their reasons for not, as a rule, inserting the post-Reformation Canons and Articles of Religion; they are long, and they are contained in Hardwick's "History of the Articles," and Walcott's "Canons of the Church of England." We should have liked, however, to have seen an account of *Reformatio Legum Anglicanum*, if space would have permitted it.

The book is admirably edited with scholarly and sympathetic care, and is of extraordinary value. No clergyman's study can be complete without it.

The Layman's Introduction to the Book of Common Prayer. By EDWIN H. ELAND. Pp. 195. Price 5s. Longmans.

A useful, temperate, and, on the whole, impartial account of the genesis of the Prayer-Book. It should have been mentioned that the early liturgies which we possess are only in a late form, and that we cannot estimate their primitiveness. It should also have been stated that in the Early Church the offering of the oblations was certainly before consecration, and was not the offering of the Body and Blood of Christ. The writer seems to prefer the first Prayer-Book of Edward VI. to the second, and, though he mentions the reasons for the changes in 1552, he

hardly seems to realise how certain the abuses would be to return, if we once left the wise and prudent safeguards of our present Liturgy.

Church Services and Service-Books before the Reformation. By HENRY BARCLAY SWETE, D.D. Pp. 229. Price 4s. S.P.C.K.

Few men could write with greater authority on this subject than Dr. Swete. The book contains a mass of valuable information well arranged. There is one point, however, of supreme importance which waits to be determined; that is, the approximate date of the probable liturgies of the early Church, their relation to the New Testament and to primitive practice, and the gradual growth of the different stages of opinion which they embody.

An Introduction to the History of the Church of England. By H. O. WAKEMAN. Pp. 505. Price 7s. 6d. Rivington.

This is an able and skilful apology for the Tractarian and Ritualistic movement. Mr. Wakeman writes as a thorough and convinced partisan in an agreeable and scholarly style. We cannot but regard his view of the English Prayer-Book, especially in the eucharistic controversy, as misleading. Nothing can be more certain to an impartial inquirer than that it is the Receptionist doctrine which is that of the English Prayer-Book. He makes the mistake of supposing that the Evangelicals ever had an ascendancy in the Church of England. They were a strong leaven, but it was the high and dry who were the vast majority. The Evangelicals were never numerous enough to have any real power either in Church or State; they were only a spiritualizing influence; it is absurd to charge them with the inertness of the dominant school. The best parts of the book are the chapters before the Reformation. The account of the Oxford movement is extremely interesting and attractive, but no attempt is made to estimate the truth of the doctrines introduced by Newman and Pusey.

Conversion of the Heptarchy. By the BISHOP OF STEPNEY. Pp. 232. Price 3s. S.P.C.K.

These vivid lectures, delivered in St. Paul's Cathedral, are purely historical, and do not enter into theological questions. Bishop Browne writes with the ease and skill of a man who is thoroughly familiar with his subject.

The work will be read with undiminished interest from beginning to end, especially in reference to Roman claims.

A Manual on the Means of Grace. By CANON GARNIER. Pp. 150. Price 1s. 6d. S.P.C.K.

The writer treats his subject as a moderate Anglican. There is nothing in the New Testament to confine grace to the Sacraments, and accordingly Canon Garnier allows that there may be such grace outside the sacramental system. The true scriptural proportion of faith would not merely allow this, but would insist upon it, Holy Communion being one among the means of grace, probably the most important, but not at all prominent in the teaching of the Epistles. Here and there a sentence has not been sufficiently thought out; for example, "the Catholic system assumes a continuous action of the Mediatorial office of Christ; whereas the Puritan is wont to insist on the finished work of Redemption, upon the merits of which he has only to draw." Here allusion is probably made to the teaching that Christ is perpetually offering Himself in heaven, which is supposed to justify the priestly offering at the altar, a notion which has absolutely no foundation in the New Testament; while, on the other hand, no one is stronger than the Puritans on the heavenly intercession of Christ.

Cardinal Manning as presented in his own Letters and Notes. By STANLEY ROAMER. Pp. 283. Price 5s. Elliot Stock.

This is an able and temperate drawing out of the moral of Mr. Purcell's amazing "Life of Cardinal Manning." It is unpleasant to dissect the characters of those who have had high reputation in their lifetime, but sometimes it has to be done in the interests of truth. Mr. Roamer quietly shows by comparing one extract with another, the vanity, ambition, duplicity, and intriguing crookedness of this great ecclesiastic.

London City Churches. By A. E. DANIELL. Pp. 394. Price 6s. Constable and Co.

This is a delightful book, charmingly illustrated by photographs and woodcuts. The churches are classified as The Eight before the Fire, Wren's Thirty-five Churches, and the Twelve subsequent to Wren. An account is given of each church, historical and architectural, and it forms a complete guide to one of the most interesting chapters in the history of English building. An emphatic and well-deserved protest is made against the frequent interference with Wren's fittings and arrangements. Wren's sense of proportion and taste in his own style was consummate and perfect. When once this is changed, the charm is gone.

A Retrospect. By Mrs. RUSSELL BARRINGTON. Pp. 349. Osgood, McIlvaine and Co.

The talented authoress, herself an accomplished artist and critic, has been for many years a disciple and intimate friend of the late Lord Leighton and Mr. Watts. The present volume is a collection of her essays, and forms a noble plea for the preservation of the ideal in English art, in opposition to the current tendency to an uninspired realism.

Homiletic Review. Vol. xxx., July to December, 1895. Pp. 576. Funk and Wagnall.

This enormous mass of criticism, suggestion, illustration, and example, is a complete treasury of contemporary religious thought amongst the evangelical communions, and will be an invaluable help in stimulating thought to the overworked or inexperienced preacher.

The Homiletic Review Index. Vols. i. to xxx. Pp. 532. Funk and Wagnall.

This is an invaluable accompaniment to the *Review* itself, and will make it easy to search the accumulated stores of the thirty volumes. Only one side of the page is printed, room being thus left for personal memoranda.

The Family Year Book. By Sir JAMES COLQUHOUN, Bart. Pp. 375. Nisbet.

Sir James, who is the grandson of the well-known Scottish religious leader, Janet, Lady Colquhoun, is himself known as a devout and earnest writer. The "Year Book" contains a psalm, a short lesson, and an original collect for every day in the year. It will be found a great help to family prayer, and breathes a spirit of trustful and apostolical piety.

Simplicity in Christ. By ARCHDEACON SINCLAIR. Pp. 309. Price 3s. 6d. Constable and Co.

This volume consists of twelve sermons preached at St. Paul's and elsewhere. The subjects are: 1. "What are we doing for Unity?" 2. "The Duty and the Spirit of Controversy." 3. "Reality in Religious Forms." 4. "The Sacraments and Spiritual Life." 5. "Christ and Infallibility." 6. "Christ and Penance." 7. "The Reasonable Spirit in Public and Private Life." 8. "Hungering for Righteousness."

9. "The Quality of Mercy." 10. "The Reward of the Persecuted."
 11. "The Salt of the Earth." 12. "The Absoluteness of Moral Law."
 The volume is dedicated to the Memory of Bishop Lightfoot.

Utterances from the Pulpit of Sydenham Parish Church. By the Rev. H. G. J. CLEMENTS. Pp. 270. Price 3s. 6d. Innes.

These thoughtful and temperate discourses have been asked for by a devoted congregation after a ministry of 30 years. The writer shows a large and tolerant spirit, and a true insight into spiritual things.

The Church Monthly for 1896. Pp. 284. *Church Monthly* Office.

This admirable annual has appeared early in the field. Its special features are a series of "Buried Truths, Questions on the Bible and Questions on the Prayer-Book," by an able and thoughtful writer, the Rev. Sunderland Lewis, of St. Mary's, Hornsey Rise; "Representative Churchmen," including the Bishops of Oxford, Rochester, Newcastle, Cork, Lichfield, and Shrewsbury; "Parish Churches," including Kidderminster, Whitford, Whitechapel, Fallowfield, St. Margaret's, Westminster, St. Mary's, Shrewsbury, and Whitbourne. Mr. Sherlock is helped by some of the most attractive writers in the Church.

Penny Volumes. S.P.C.K.

The new editions are "The King's Own," "The Little Savage," and "Poor Jack," by Captain Marryat; "The Borderers," by Fenimore Cooper; and "Nick of the Woods," by Bird.

Are Bazaars the Right Method? By the Rev. C. E. HARRIS. Pp. 8, price 3d. Todd, North Shields.

This wholesome discourse criticises the extravagances of the modern fancy fair.



The Month.

DEATH OF THE ARCHBISHOP OF CANTERBURY.

THE sudden and pathetic death of the beloved Archbishop of Canterbury has been so fully described in every English newspaper that it would be superfluous to do more here than to record the dates of his life, and to express the deepest sorrow at his loss. In an age when there is a growing worldliness, love of display, and dependence on organization in the Church, he showed in his high position a refreshing example of simplicity, sincerity, humility and piety. Amidst great conflicts of doctrinal and ecclesiastical opinion he steered his own way and guided the Church with consummate tact and skill. He made for peace, and when he wished, he had a golden gift of silence. He achieved much: Wellington College, Lincoln Theological College, Truro Diocese, Truro Cathedral, the Lambeth Conference, the Lincoln Judgment, Church Defence; and he made few mistakes. He was ninety-third Archbishop, born 1829, first class classics, Chancellor's Medallist and Senior Optime, 1852; Fellow of Trinity, 1853; deacon, 1853; priest, 1857; Master of Wellington College, 1858-72; Prebendary of Lincoln, 1869; Chancellor and Canon, 1872; Hon. Chaplain to the Queen, 1873-75; Chaplain-in-Ordinary, 1875-77; Examining Chaplain to the Bishop of Lincoln, 1873-77; first Bishop of Truro, 1877; Archbishop of Canterbury, 1883; died at Hawarden, October 11, 1896.

THE CHURCH OF ENGLAND AND THE CHURCH OF RUSSIA.

The following correspondence, published in the *Times*, by the late Archbishop of Canterbury, should receive permanent record. The