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

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

they would—unless, indeed, they have learned a larger theology, as we may be sure they have—be simply horrified to hear the doctrine which is systematically taught from their pulpits; pulpits which they thought they had secured for the preaching of the narrower Gospel which satisfied their hearts. As a matter of fact," says Mr. Baldwin Brown, "Trust-Deeds are constantly ignored, and by our very ablest and most successful men, Chairmen of the Congregational Union." Mr. Rogers, we presume, has no thought of forsaking the Union. Yet, while he argues against the Established Church from the ignoring and contradicting of a section of her Clergy, he passes over in silence, so far as we have observed, the ignoring and contradicting on the part of his fellow Ministers in the Congregational Union.

In the chapter headed "The Evangelical Revival" appear some statements concerning the Gorham case which serve to show, as we think, that Mr. Rogers has not read the history of the Gorham proceedings. At all events, such works as those written by Dean Goode, an Evangelical, and Canon Mozley, a Broad High Churchman, remain unanswered. Mr. Rogers contents himself with asserting, as an axiom on one's historical conscience, that the decision in the Gorham case "decided nothing except that it was not expedient to expel a party so powerful as the Evangelicals had become," and, further, it introduced, he says, a mischievous principle of comprehensiveness. For ourselves, we hold that the doctrine taught by Evangelical theologians concerning "Baptismal Regeneration" is the doctrine of the Prayer Book.¹ Mr. Rogers is of opinion, indeed, that the Evangelical Fathers cannot be said to have had a theology; but he does not say of them what Dr. Dale says of Congregationalists in these days: the Evangelical Fathers were *not looking out for a theology!*

Short Notices.

The King's English. By G. WASHINGTON MOON, F.R.S.L. Pp. 170. Hatchards, 1881.

This is a really interesting book. Many of our readers will remember that clever criticism, *The Dean's English*, a reply to Dean Alford's essays on *The Queen's English*. Mr. Moon is an accomplished writer, and his present work is suggestive as well as readable. "Source and History," "Origin and Progress," "Puzzling Peculiarities," and "Spelling Reform," are the titles of the four chapters. The volume, with a neat cloth cover, is well-printed.

Lectures in Defence of the Christian Faith. By Professor GODET. Edinburgh: T. & T. Clark. 1881.

These Lectures, translated by Canon Lyttelton, are learned, and, for anxious inquirers in cultured circles, have an especial value; deep thoughts; close reasoning; intense conviction. The reply to M. Réville is a choice morsel.

Apostolical Christianity; its History and Development. By the Rev. C. A. Row, M.A., Prebendary of St. Paul's. Pp. 260. Church of England Sunday School Institute.

This book is a reprint of Prebendary Row's articles in the *Church Sunday School Magazine*, 1878-79.

¹ See the June CHURCHMAN, A Layman, Sir William Charley, page 208, A Divine, Dr. Boulton, page 236.

Our Daily Life: Its Duties and its Dangers. By the Rev. CHARLES D. BELL, D.D. Pp. 226. Hodder & Stoughton, 1881.

Canon Bell's writings are so well known that in recommending this volume we need say little about it. There are twelve chapters: "Harsh Judgments," "Selfishness," "Pride," "Carelessness," "Temper," "Sympathy," &c. Sound judgment and evangelical earnestness, combined with literary ability and good taste, are exhibited in the tone and treatment. With the chapter on "Christian Contentment," we are particularly pleased.

The Variorum Edition of the New Testament. Eyre & Spottiswoode, 1881.

It is hardly possible to praise this book too warmly. The "Variorum Bible," for which the religious public is indebted to the Queen's Printers, a truly remarkable work, has been recommended, on more than one occasion, in these columns. The New Testament portion, a revised edition of which is now before us, will be found of immense advantage to earnest students, whether lay or clerical. Side by side with the Revised Version this work has its own value. It is beautifully printed in clear type.

The New Testament in the original Greek. The Text revised by B. F. WESTCOTT, D.D., and F. J. A. HORT, D.D. Text. Macmillan & Co.

This volume is alluded to in the pages of the present CHURCHMAN, by Canon Fenn. We content ourselves, at present, with quoting the statement that the "Introduction and Appendix will very shortly be published in a separate volume." In the laborious scholarship of this work the Church of England may well take pride.

Two Cities: with other "Papers Practical." By the late Rev. JOHN F. SERJEANT, Vicar of St. Mary's, Fulham. With Preface and Biographical Sketch by the Rev. CHARLES BULLOCK, B.D. Home Words Office, 1, Paternoster Buildings.

An interesting book. The Rev. Dr. Forbes, who had known Mr. Serjeant for forty years, writes an *In Memoriam*.

A Christian's Plea against Modern Unbelief. A Handbook of Christian Evidence. By R. A. REDFORD, M.A., LL.B. Pp. 536. Hodder & Stoughton. 1881.

This work was prepared, says a prefatory note, at the request of the Christian Evidence Society; but Professor Redford takes upon himself the entire responsibility of both the matter and form. Our first impression, as we turned over the pages, was that the book was too big. As we settled down, however, to really read, we were so pleased with the richness of the arguments, that we were unable to say of this passage or of that, "*It's not short enough.*" The author has evidently read a great deal; his conclusions are well weighed and clearly enunciated. The reply to that pretentious work, at one time puffed as of the highest scholarship, "Supernatural Religion," might have been made a little stronger by bringing out the truth as to Tatian's "Diatessaron." It can be proved from Tatian, that our four Gospels were accepted in the time of Justin.

Voices from Calvary. A Course of Homilies. By CHARLES STANFORD, D.D., Author of "Symbols of Christ." The Religious Tract Society.

These Homilies expound the words spoken, written, or fulfilled at Calvary while the Saviour was on the Cross. We have read many pages with pleasure, and can cordially commend the book. As to

Matt. xxvii., 34, Dr. Stanford is incorrect, we think, in his exposition: the vinegar mingled with gall was surely not offered as one of the "mock ceremonies of royalty;" to give wine mingled with a narcotic drug was a charitable Jewish custom.

The Two Holy Sacraments. By the Rev. S. C. MALAN, D.D., Vicar of Broadwindsor. Pp. 270. D. Nutt.

This is a really valuable book, and we only regret we have not space to do it justice. With the pious and learned author we cannot always agree; but in his observations, both on Baptism and the Lord's Supper, we mark everywhere a ripe scholarship, good judgment, and deeply reverent inquiry into the inspired statements. Anything better than his remarks on the ultra-Church assertion that *τοιο τοιοειρε*, "Do this," means "offer this sacrifice" we have never seen. In two or three pages Dr. Malan shows the absurdity of this assertion.

Annals of the Disruption. Part III. Edinburgh: John Maclaren & Son. 1881.

These "Annals" consist chiefly of extracts from the autograph narratives of ministers who went out from the Church of Scotland in 1843.

The British Quarterly Review, No. CXLVII. (Hodder and Stoughton) contains a very readable article on Carlyle: "A Ten Years' Reminiscence," by Mr. H. Larkin. An article on the Revised New Testament complains that too many alterations have been made, but speaks of the high value of the new version. "The chief weakness of the Revisers throughout has been a want of popular sympathies and of a sufficiently quick perception of what would not perplex plain people. A certain want of tenderness to the subtle rhythm and beautiful cadences of the English Bible, and a forgetfulness that a slight change may spoil an entire sentence, may be also noted." Other articles are "The French Republic" and "Augustodunum." In discussing the "new policy of the Vatican," the opinion is expressed that Italy is approaching more nearly to the condition of an atheist nation than any large body social the world has yet seen: the men, as a rule, are indifferent. The Pope is short of money; and no small section of the people are discontented, the cost of living being greater. Will the clerical party gain at the polls?

In *The Congregationalist* (Hodder & Stoughton) the Archbishop's Church Defence letter is sharply criticised. We read:—"The whole question turns upon the title to the property. How did the buildings erected for Romish worship and the endowments given for Romish uses come into the possession of a Protestant Church?" Does *The Congregationalist* really mean to argue that a new Church of England was founded at the Reformation? The Church of England is "Catholic," as well as "Protestant."

Cecil, in his "Remains," declares that he is "an entire disciple of Butler." A new, cheap, edition of that noble work, *The Analogy*, just published (Religious Tract Society) contains notes by Dr. ANGUS, with an Index, and other new matter. The notes are good: but two or three Papers might have been strengthened by an extract from such present-day places as those by Professor Pritchard in *THE CHURCHMAN* last year.

A pamphlet which will have an interest for many, *The Signs of the Times*, written by the Rev. A. R. FAUSSET, M.A., edited by Mr. THOMAS GREENE (London: Hatchards; Chichester: Wilmshurst), discusses the "signs in relation to the speedy return of our Lord Jesus Christ in person to reign."

In the *Sunday at Home* Dr. GREEN continues his readable and suggestive papers on the Revised New Testament. The *Boy's Own Paper* and the other magazines of the Religious Tract Society are as good as usual.

An interesting pamphlet—*Robert Raikes and Northamptonshire Sunday Schools* (Northampton: Taylor & Son)—gives an historical and biographical account of the Raikes Family.

A Church History to the Council of Nicæa, by the Lord Bishop of LINCOLN (Rivingtons) will be found useful by many: well printed, well bound, pp. 480. Bishop Wordsworth's style and lines of thought are well known.

In the *Church Sunday School Magazine* Canon Saumarez Smith writes on the R. V. There are several interesting papers. All Sunday School superintendents, no doubt, find this Magazine much valued by teachers.

Mr. HAY ATKEN has been raised up for a great work. As a Mission preacher he stands alone. We have often listened to his deeply-spiritual addresses, and on no occasion without lively pleasure. Under the title, *God's everlasting Yea*, he has published fifteen "Mission Addresses" (Shaw & Co.). We have read several pages, here and there, with satisfaction. Like all eloquent, deeply in earnest, Mission or Revival Preachers, he is apt, now and then, to lay undue stress on one particular aspect of Gospel truth.

It is enough to say of Mr. EWALD's complete guide to *The Home Civil Service* (F. Warne & Co.), that the present is the "thirteenth edition, entirely re-written."

"Talks with the People by Men of Mark," Vol. I. *The Earl of Shaftesbury*, by the Rev. C. BULLOCK (*Home Words Office*) is a capital little book.

Messrs. Seely has published a new edition, corrected and enlarged, of Sargent's *Life of Henry Martyn*. With ourselves, this book ranks high: together with the biography of Henry Watson Fox it has been a favourite with many. We gladly invite attention to the cheap edition.

The new number of the *Quarterly Review* contains articles on Madame de Staël, India (a review of that interesting and instructive book, Sir Richard Temple's *India in 1880*), Earthquakes, Thomas Aquinas and the Vatican, Florence (M. Yriarte's splendid work, *Florence: L'Histoire, Les Médecins, Les Humanistes, Les Lettres, Les Arts*), Troy (Schliemann's *Ilios*) and "Walks in England" (a review chiefly of Mr. Jennings' charming book, *Rambles among the Hills*, recently reviewed in THE CHURCHMAN). An able article on "English Trade and Foreign Competition" concludes as follows:—

When we entered upon the career of prosperity which culminated in 1872, there was no nation which could venture into the commercial field against us. The great wars of Europe had prevented any progress in manufactures on the Continent, and the United States had scarcely begun to make any thing for themselves, except roads. These were advantages which we could not enjoy for ever, and it would be folly to suppose that they can return. The trade of the world will henceforth be divided among different nations, and the most enterprising and the most skilful will get the lion's share of it, provided that a fair field and no favour is afforded to all. That is what we have to secure. Probably it may become the duty of the Conservative Party to show the people how to secure it. Assuredly it cannot be done by denying the existence of the evil, or by inciting a warfare of classes, or by harassing landlords, or by endeavouring to array one interest against another. Our own workmen have yet to be made

familiar with the totally changed conditions of modern commerce all over the world, and if we may judge from certain signs and tokens which are to be observed, they will not without sore difficulty become reconciled to that change, or to the modifications which it must introduce into their own lot.

THE MONTH.

AN attack on the life of the President of the United States, which had not, in the good providence of God, a fatal result, called forth great sympathy throughout the Queen's dominions.

On the 19th, after a short illness, passed away the Dean of Westminster, Arthur Penrhyn Stanley.

An "Invitation to Prayer"—Intercession, mingled with Thanksgiving and Humiliation—has been signed by a large number of representative men in England, Scotland, and Ireland.

A debate in the House of Lords on the City churches will, probably, result in action next Session. The waste is deplorable; and credit is due to the *St. James's Gazette*, the *Daily Telegraph*, and other journals, for publishing, with pungent comments, the facts of this great scandal.

The *Record* has quoted the comments made by a Roman Catholic journal on the act of a Roman Catholic Lord Chamberlain. The *Weekly Register*, alluding to the license given by the Lord Chamberlain for such French plays as *La Dame aux Camélias*, says:—

We hold the Lord Chamberlain gravely responsible for allowing this infamy upon the stage. So high an office demands a little courage; not much, just so much as an independent man always has to incur, if need be; the enmity of those who put amusement before moral sense. If, however, we cannot acquit the Lord Chamberlain, we must condemn the English fathers and mothers who, for any plea or motive, exposed themselves, and still more, their children, to such subtle and poisonous imagination. There was a time when the matronly gravity and the maiden dignity of Englishwomen would have resented such a comedy as an insult. We hope, if the like shall come hereafter, some public reprobation will be branded on it.

Of the proceedings at the first gathering of representatives, lay and clerical, from Diocesan Conferences, a brief report has been published in the *Guardian* and the *Rock*.¹

¹ The meeting was held in the board-room of the National Society, the Right Hon. Cecil Raikes presiding. A provisional constitution, with rules, was adopted, and referred for consideration to an Executive Committee. A summary of measures now before Parliament affecting the Church having been given, and a short account of the organization and