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

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

"member of our Oriel circle, the offer of employment in a quarter then supposed to be friendly, not only to Newman, but to the movement of which he was now held to be the real leader. After a good deal of conversation in the Temple Gardens, in which I declared myself very strongly, for specified reasons, against the Corn Laws and Protection generally, I agreed. This act was necessarily a departure, as far as co-operation was concerned, and from that time there could not be confidential correspondence on the heart of affairs. But I had frequent letters from Newman, and occasional reminders that what I did must be for heaven as well as for earth, and would have to be so judged."

Those who fancy they can detect Mr. Mozley's share in the work which he thus describes, will be apt to think that Newman's reminders were much needed and much neglected. There may be some excuse for scoffing at a Church which you are preparing to leave: there can be none for habitually ridiculing, depreciating, and misrepresenting one in which you elect to stay.

Mr. Mozley, it may here be stated, was one of Newman's earliest pupils, and married his sister.

On the fourth objection, stated above, we might easily enlarge. A very friendly Reviewer in *Blackwood* remarks that Mr. Mozley is "somewhat hard upon the Evangelicals" of fifty years ago; and he adds that "whatever impressive preaching there was at that time in the Church was almost exclusively confined to the Evangelical School." Mr. Mozley's great brother-in-law, says *Blackwood*, was "a man of a gentler spirit and of wider sympathies";¹ and, as a matter of fact, until he drew near the Rubicon, Mr. Newman, a contributor to the *Record*, was most friendly to Evangelicals. Mr. Mozley tells his readers that he is no theologian. The information is needless. A clergyman of his standing and ability who can assert that "the Evangelical theory" is—"You were to be quite sure . . . that you had received a special revelation that Jesus Christ died for you in particular," may be a very clever leading-article writer, but—charitably allowing that he makes such a statement in good faith—we cannot acquit him of crass, inexcusable ignorance. Again, his picture of the Evangelical clergy of fifty years ago, as neglecting their parishes and travelling about to this or that meeting, is simply absurd. In 1821 Henry Venn, at St. Dunstan's, Fleet Street, spared no pains in regard to pastoral work; the larger portion of his working hours was spent in courts and alleys; and when he went to Drypool, he established a system of district visiting. But, indeed, the question is not worth arguing.

Short Notices.

Henry and Margaret Jane Shephard. Memorials of a Father and Mother. By their Son, CLEMENT CARUS-WILSON SHEPHEARD-WALWYN, M.A. Pp. 340. Elliot Stock. 1882.

A notice of this excellent biography has by an inadvertence been delayed. We very gladly recommend a book so full of interesting devotional matter.

¹ Mr. Mozley's *animus* may be seen from a single sentence (vol. ii, p. 312): "For many years of my life," he writes, "my chief religious conclusions had been of a negative character, one continual revolt against the hollowness, flimsiness, and stupidity of 'Evangelical' teaching."

Select Readings in the Greek Text of St. Matthew lately published by the Rev. Drs. Westcott and Hort; revised by the Rev. S. C. MALAN, D.D., Vicar of Broadwindsor. With a Postscript on the Pamphlet, "The Revisers and the Greek Text of the New Testament; by two Members of the New Testament Company." London: Hatchards.

We regret that we are unable to give a worthy notice of this learned pamphlet.

Archdeacon HESSER has published his "Charge to the Clergy, Churchwardens and Sidesmen," May 23, 1882, with the title *Strength in Union* (T. Scott, Warwick Court, Holborn.) It contains an interesting exposition, in small space, of several Bills. Of the revised version, Dr. HESSEY remarks:—

I will say that I am glad the attempt has been made—that the Revisers deserve our gratitude for having made it—that I can see very well already that the argument in many parts of the Epistles comes out more clearly from their handling—that all of us, especially the younger amongst us, will do well to study it, first, for our own improvement, and secondly, because the laity are studying it eagerly. A question has been raised whether it may be lawfully used in churches in lieu of the Authorized Version. This is to say, in other words, was the version so-called ever authorized at all? My friend, the late learned Dr. A. J. STEPHENS, held that it was not. He could find no record of authorization, and argued that none had taken place. The Lord Chancellor admits that there is no existing record of the fact, but, as the collection of records in which it would be looked for has been destroyed by fire, he thinks that it may have existed and was destroyed amongst them; for, he urges, it is exceedingly unlikely that at the beginning of the seventeenth century any one would have ventured to call it authorized without authority. And its eventual though gradual supplanting of other versions, as a volume, and the change of the Epistles and Gospels of the Prayer Book into its language at the last review, seem to point to the conclusion that it is the version from which the Lessons are to be read. I confess that this is my own view, and I think that no clergyman would be justified in resorting to the Revised Version for the Lessons.

We are glad to see that the question of Evening Communion is coming more and more to the front. The Rev. J. WILKINSON, M.A., Vicar of Brinscombe, Gloucestershire, has published (Church Book Society) a paper read at a Clerical gathering, with additions and notes, *Evening Communion*. From this interesting pamphlet we quote a few lines. Mr. Wilkinson says:—

I have seen less of irreverence, less of formalism, less of carelessness of manner, on the part of those attending the Communion in the evening than of those attending at midday. I have had but little experience of early Morning Communion, as I confess I do not like it. I do not think it so thoroughly in accord with our Lord's institution as is the Evening Communion. But I do not say that I think it is wrong to have it then, if people find it convenient, and so wish. To my mind the time is of little consequence; it may be at any time that suits best. But I fear that early Morning Communion helps to uphold that materialistic theory which encourages or necessitates Fasting Communion, and for that reason I object to Early Communion. But undoubtedly Evening Communion is right, and I protest most strongly against the wickedness of saying such things against it as one has read and heard. . . . I feel persuaded that if some of our brethren who oppose it were to attend an Evening Communion in some church where it is practised, they would be won over, as I have heard of some being, by the quiet, solemn reverence pervading it, to see that it is a blessed means of grace.

In the *Church Worker*, Mr. Stock continues his excellent "Lesson Studies on the Parables." In the *Church Missionary Gleaner* appear some attractive Notes from E. Africa, by the Rev. W. S. PRICE. *Word and Work* (Shaw & Co.) contains, in the interesting pencil sketches of

practical effort, "Pearl Fisher on the North Sea," eminently encouraging to those who take an interest in one branch of the work done by the Thames Church Mission. In this graphic paper we read :—

Messrs. Hewett & Co., the largest fishing firm of the day, the company who have been successful in securing Parliamentary authority to build a new fish market at Shadwell, are the owners of the "Short Blue" fleet in two divisions, known as the Home and Lower fleets. Together with the crews of the seven fish-carrying steamers, over 2,000 men are employed in connection with this firm, and full facilities have by them been granted for the labour amongst their men of missionaries sent by the Thames Church Mission. To this field of services my visit was paid, and of its experiences I shall long retain a vivid memory.

In the *Church Missionary Intelligencer* the Rev. ROBERT BRUCE, D.D. writes on the relation of the Ministry at home to the Ministry abroad. To the *Church Sunday School Magazine* Bishop CHEETHAM has contributed the first chapter of "The Mission to Sierra Leone." In the *Shield of Faith* (Wade & Co., 11, Ludgate Arcade, E.C.) Mr. W. CHAMBERLIN writes Part I. of "Atheism and its Evasions." *Little Folks* is bright and informing as usual. In the *Quiver* Prebendary Moore writes on Holiness. In an interesting paper on Sunday Schools for Men, we read :—

It is not possible to "tabulate" the results of such a movement as this ; it is just as little possible to doubt that it is a movement in the right direction. Its purpose is simple and direct, and the machinery employed is wisely adapted to the end in view, and it is effective. It aims to make working men better men, more intelligent, self-helpful, sober, and thrifty, and to quicken in them the consciousness that the life of the lowliest, as of the highest, is too sacred a thing to be wasted or despised. This work is a work for God, if it does no more than lead men from the darkness of ignorance into the light of knowledge. It is, however, God's work in a still higher sense ; for by means of it many a man once bound by vicious habits has been set free and made to rejoice in the manifold freedom of all—the freedom of service for God and humanity. We are not without hope that the establishment of Adult Sunday schools throughout the land may help to solve the problem which so perplexes earnest Christians everywhere, as to how the alienation of the masses from religion may be overcome. But of this we may be very sure, that if working men can be persuaded to attend early morning Sunday Schools they will be not far from the Kingdom of Heaven, and not a few of them, by God's grace, will enter in.

In the *Leisure Hour*, as to Miss Whately's work at Cairo, we read :—

In a letter from Miss M. L. Whately, written from Alexandria, she said that she would have remained in Cairo, but left in order to satisfy the anxious wishes of others. She believed that their Moslem servants would have remained faithful, and that their feeling was well expressed by a water-carrier, who said, "Have I eaten your salt for ten years, and have I served you all so long, and am I going to turn against you who fear God?" This was said on hearing Miss Whately remark that she trusted in God, and was not afraid, and was sure her servants and neighbours would not turn against them. At the same time it seems well that she left, as the mob of a large city can never be controlled in time of disturbance. The panic was so great that many of the Europeans fled in haste, taking with them nothing, and some leaving their houses with the lights burning. There was alarm lest the lines should be cut, and therefore they hurried to the train.

We have received *Report of the Sixth Meeting of the Yorkshire Evangelical Union* (York: E. H. Pickering). Of this Lay and Clerical Union Canon JACKSON is the Chairman, Dr. SHANN the Vice-Chairman, the Rev. H. G. HOPKINS, Clifton Vicarage, York, the Hon. Secretary. At the last meeting, June 20th and 21st, great disappointment was felt in the absence, through illness, of the esteemed and honoured Chairman, Canon Jackson ; but Dr. Shann ably presided, and the gathering was a very successful one. Canon Saumarez Smith and Mr. H. Barker read papers on "The Diaconate"; an address was given by the Rev. H.

Falloon on the Salvation Army. Dr. Bardsley, Vicar of Bradford, read a paper on Ritualism. Canon Falloon's paper—"Is God the Holy Ghost sufficiently Honoured in our Work and Life," we gladly notice, has been printed separately. From Dr. Bardsley's paper we quote a single passage:—

The late Dean of Chichester—Dean Hook—in his work on the Lives of the Archbishops of Canterbury, writes thus:—"Protestants of all shades of opinion were united on this one point, that the Mass should be turned into a Communion. The Mass was regarded as a sacrifice of our Lord for the quick and the dead. This the Reformers, one and all denied. They maintained that it was a Communion, through which the faithful were united to God; and that the sacrifice was the offering of themselves, their souls and bodies, to God's service, in common with the hosts in heaven." The late Archdeacon Wilberforce acknowledges, whilst he laments the fact, that the changes made in the Prayer Book in 1552, divested the Communion Service "of its sacrificial character." In the Homily on the Lord's Supper, we read, "For this is to stick fast to Christ; to Christ's promise made in His institution, to make Christ thine own, and to apply his merits unto thyself. Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing priest, no Mass, no means established by man's inventions." Can language be more clear or positive? Again says the Homily, "we must then take heed lest of the memory it be made a sacrifice, lest of a communion it be made a private eating."

We had no time last month to give more than a line of notice to the *Church Quarterly* (Spottiswoode & Co). The interesting article on Principal Shairp's writings contains much with which we agree; and "Modern Pagan Poetry," mainly a review of A. G. Swinburne's writings, is able and timely. The article on Evolution, as *John Bull* complains, is weak and unsatisfactory. From the article on Preaching we might make a lengthy extract: several points are well handled. We cannot agree, however, that when a man is single-handed and overworked he may well preach "the same sermon morning and afternoon." How many of the morning congregation, we wonder, would attend in the afternoon, if they thought it likely they would hear the same sermon!

A revised and cheap edition of *Our Lord's Life on Earth*, by the late Dr. Hanna, is issued by the Religious Tract Society. The venerable author of "The Life of Dr. Chalmers," died in London last May; the publication of this new edition was the last literary work which occupied his attention.

A pamphlet which will repay reading is *Prophecy, a sure Light in these Perilous Times* (J. F. Shaw & Co.), by the Rev. A. R. FAUSSET, M.A. Mr. Fausset is known as a learned and deeply reverent writer.

A pamphlet by Canon CLAYTON, *The Self-asserted Inspiration of the Scriptures* (Seeley), short, but full, deserves to be widely read.

The Rev. E. F. CAMPBELL, Rector of Balleveglish, has published, as a simple answer to the "Atheistic literature, freely distributed at Fairs and Markets," a twelve-page pamphlet, *Is there a God?* (Dublin: Hodges, Belfast: W. E. Mayne).

The Home Church is a paper on Family Prayer, read at the Irish Church Conference, April, 1882, by HENRY T. DIX, Esq. (London: E. Stock; Dublin: G. Herbert).

Sleeping Christianity is an answer to "Behind the Scenes with the Salvation Army" (Civil Service Publishing Co., 8, Salisbury Court, Fleet Street, E.C.) The author, we observe, quotes Mr. Kitto's article in *THE CHURCHMAN*.

We have been requested by Canon SIMMONS to correct his mistake in the article by him in our June number on *Aims and Oblations*. Page 216, last paragraph, instead of as there stated, the names of the bishops ought to have been, Cosin, Warner, Henchman, Morley and Sanderson. Page 212, fifth para. 2nd line, for "five," read "seven."