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between Leh and Yarkand. Sir D. Forsyth found the Kashgar Valley a flourishing Mussulman kingdom; but about two years before "H.'s" visit to Yarkand, the Chinese marched in and took possession of their old province. The Chinese *Aruban* (Governor), it seems, is a Roman Catholic from Peking, one of the few Chinese Christians in power; he was civil enough to the English officer and "H." And here our notice of this charming volume must conclude. We have touched upon only one portion of the *Lady's Journal*; but every other portion which we have given ourselves the pleasure of perusing is equally enjoyable. Within the last few years that large and increasing section of the "general-reader" class which delights in books of travel has welcomed several works; and with the well-written and instructive works of Miss Bird, Lady Brassey, and Miss Gordon-Cumming will rank (in no wise inferior, as we think, to the very best) the *Journal* now before us. It may be added that this book, as to type, paper, binding, and illustrations, is delightful.

Short Notices.

Romanism. A Doctrinal and Historical Examination of the Creed of Pope Pius IV. By the Rev. R. C. JENKINS, M.A., Hon. Canon of Canterbury and Rector of Lyminge, Hythe. Pp. 346. The Religious Tract Society.

WE heartily recommend this ably-written and interesting book. Canon Jenkins has, in every part of his "examination," exhibited good judgment, and with the tone and temper of the whole no candid critic is likely to find fault. It is a really good book, full and clear: here and there it might be made a little more crisp. A few lines may be quoted from the preface:

Nearly two centuries have passed away since Dr. Valentin Alberti (a maternal ancestor of the writer of these lines), at the command of the Elector of Saxony, wrote his defence of the Confession of Augsburg against the Bishop of Neustadt, and his "Examination of the Tridentine Profession of Faith," in reply to the famous "Exposition" of Bossuet (A.D. 1688-1692). The latter of these writings was a brief but incisive criticism of the Additional Articles of the Creed of Pius IV., which form the basis of the present treatise.¹

The modern treatment of such a subject must, however, on account of the almost Protean changes which the Church of Rome has undergone, even in our own days, be essentially different from that which was adopted by our forefathers. Our arms, both of offence and defence, must be adapted to the great changes which have taken place in those of our opponents. And as the new theory of development, though not outwardly accepted by the Papacy, is indirectly countenanced in the Bull *Ineffabilis* and the Vatican Definition, and presents itself to too many minds with an almost fascinating influence, it is necessary to prove historically that modern Romanism is neither the "faith once delivered" nor the natural outcome of that faith, but rather a development of those germs of spiritual disease which led the great Apostle to declare, "The mystery of iniquity doth now already work."

¹ *Augustana et Anti-Augustana Confessio* (Lips. 1688), *Examen. Prof. Fidei Tridentinae* (Lips. 1692). In the former year Dr. Michael Altham wrote his treatise "On the Additional Articles of Pope Pius's Creed," while Bishop Stillingfleet "disproved by tradition" the decisions of the Council of Trent.

A Reply to the Secret Book of the Salvation Army, a vigorous pamphlet by the Rev. CHARLES BULLOCK, B.D., "Home Words" Office, 1, Paternoster Buildings, E.C., has excited much attention, and we do not wonder at it. The proceedings of the Salvation Army during the last few months are the natural—it might be said the inevitable—result of the organization of the Army, such as it is known to be, although the whole truth is not yet revealed; and many who at first were inclined to take a favourable view of the Army have been led to change their opinion. Mr. Kitto's article in the July CHURCHMAN last year, kindly but discriminating, did good service; and his repeated protest, last January, against the irreverence, extravagances, and sensationalism of the Army, has by recent events been amply vindicated. In many rural districts it is nothing less than a scandal that at an hour when people are on their way to church or chapel a marching detachment of noisy lads and "Hallelujah" lasses, with cymbals and so forth, should break the Sabbath quiet. The irreverence, in many places, is painful, and full of mischief; it is rant run wild. But it is to the *system* that Mr. Bullock draws attention in this pamphlet—the teaching of the General, and the organization—of which he is the author and the absolute head. "Much that has been kept secret has lately been brought to light; and it would be impossible to me," says Mr. Bullock, "to express too strongly my amazement at the unscriptural character of much of the teaching, and the absurd and Jesuitical nature of the organization."

In the *National Review* for April (W. H. Allen and Co.) are several articles of ability and interest above the average; the periodical appears to have made a good start, and to be likely to increase its influence as time goes on. The first article, "Our Critics," is very clever. Mr. Raikes, M.P., gives some timely thoughts on "The Redistribution of Political Power," with reference to the county franchise and redistribution of seats. Lord Lytton writes on Montaigne, and Mr. Balfour, M.P., concludes his essay on Berkeley. One of Mr. Balfour's sentences may remind or inform some of his readers as to the term *Low Church* in Berkeley's day: "The Low, or as we should now say Broad Churchman, was denounced as a Latitudinarian."

The *Church Quarterly Review* (Spottiswoode and Co.) has reached us too late for notice in the present CHURCHMAN. Our notice of the *Quarterly Review* (J. Murray), a very good number, for the same reason, must be deferred. From an admirable review of that remarkable book, "Life of Lord Lawrence," we must give one extract. The *Quarterly* says:

"One word before we close as to the religion which was rooted deep in John Lawrence's spirit, as it was in Henry's. In this fundamental spring of character, too, there was steady growth; in regard to it we shall quote from one of the closest and most valued friends of his later years, Captain Eastwick:

From the earliest period of my acquaintance with him he was a decided Christian; a simple, God-fearing man, who, to the best of his ability, translated into daily practice the precepts of the Bible, of which sacred volume he was, to my certain knowledge, a daily, assiduous, and meditative reader. I have often seen him, when his sight had grown too dim to allow of his reading other books, spelling out slowly, with his finger on the page, a few verses from a New Testament printed in large type. His majestic countenance wore a mournful yet resigned expression, and when I thought of the deprivation it must be to a man of his strong will and independent nature, my heart was so full that I could hardly refrain from tears.

Lord Lawrence gave the impression as of one walking in the presence of an Omnipotent, All-merciful, All-just Master, to whom he solemnly believed he was to render hereafter an account of the deeds done in the body. . . He had a great aversion to that peculiar phraseology which some well-meaning people use in speaking on religious matters. But, when treating such subjects, his tone was simple, unaffected, and eminently religious. It was evident that they were familiar to his mind and thoughts.

“‘I never knew’ (said a clergyman from the North,¹ previously unknown to him, but who, when engaged in advocating the claims of the distressed operatives during the ‘Cotton Famine,’ was asked by Sir John to make Southgate House his head-quarters)—‘I never knew anyone so simple, so prayerful, so hard-working, so heroic. He is one of the few men whom, when I come to die, I shall thank God that I have known.’

“He took to his bed on Wednesday the 25th of June, 1879, and on Friday night he died. That morning it was obvious that the end was drawing near :

The once strong man lay helpless on his bed, seldom opening his eyes, and apparently unable to speak or to recognise anyone. “Do you know me?” whispered his wife. “To my last gasp, my darling,” he replied, quite audibly ; and as she bent down to give him her last kiss, she felt the last pressure of his lips and hands. “I am so weary ;” such were the words which those who stood around his bed heard the most indefatigable of workers murmuring to himself as he was entering the land where the weary are at rest.—(Vol. ii. p. 654.)

“Lady Lawrence writes, looking back to her visit with her husband to the Lucknow Residency :

My heart turns to another scene, and contrasts the last hours of dear Henry, in all the tumult of war and agony, with the peaceful passing away of my beloved husband, surrounded by those who so deeply loved him, and who, while thankful that his entrance into life was so calm, are left to bear the burden of their life without the loving heart and guiding hand which had never failed them.—(Vol. ii. p. 531.)

“Happy life ; happy death ! The great Abbey holds no dust more worthy of honour than his. And, to end with the Tennysonian lines “which our author somewhere quotes :

“‘Whatever record leap to light,
He never shall be shamed.’”



THE MONTH.

THE Convocation of the Northern Province assembled on the 3rd. Before passing to the business of the day the President called attention to the losses which the Convocation had lately sustained from the hand of Almighty God. The Archbishop referred to Dean Close, and Archdeacons

¹ The Rev. J. Smith, now of Lyme Regis.