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was for the edification of the congregation, while the glossolalia was an abrupt, broken, ejaculatory, transcendental utterance of prayer and praise for the gratification of the individual. . . . It seems to have passed away soon after the Apostolic age. It is not mentioned in the *Didache*.

. . . In the Jewish dispensation the Prophets, since the time of Samuel, constituted one of the three orders of the theocracy, with the sacerdotal and royal order. In the New Testament there is no trace of a prophetic order. The gift was distributed and exercised chiefly in expounding the deeper sense of the Scriptures, and rousing the conscience and heart of the hearers.

The Prophets of the *Didache* are the successors of these earlier Prophets. . . . Gradually the prophetic office disappeared before the episcopal, which would not tolerate a rival, and was better suited for the ordinary government of the Church. Montanism revived prophecy in an eccentric and fanatical shape, with predictions of the approaching Millennium; but the Millennium did not appear, and the new prophecy was condemned and defeated by the episcopal hierarchy. In our days Irvingism made a similar attempt and met a similar fate. (Pp. 69-72.)

ALFRED PLUMMER.

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## Short Notices.

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*The Case for "Establishment" Stated.* By THOMAS MOORE, Vicar of Holy Trinity, Maidstone, author of "The Englishman's Brief on behalf of the National Church," etc., etc. Pp. 237. Society for Promoting Christian Knowledge.

THE author of this very welcome Manual is so well known that words of introduction are not here needed. His admirable works on "Church and State" questions have been several times commended in THE CHURCHMAN; and he has in many ways been doing right good service during the last few years. The present Manual, as a whole, will meet with very general acceptance, we think; but a statement now and then in regard to the strictly legal aspects of the case will probably appear, in a second edition, in a somewhat different setting, or at least be expressed in a more precise and cautious fashion. For ourselves, we are inclined to agree with the able author in the main; but we feel a difficulty touching the modification of "restraints" of Reformation statutes. Many loyal Churchmen, perhaps, will be of opinion that restraints imposed upon the Church by the Act of Submission might be "*modified*, compatibly with the rights of the Crown" (p. 75). It is easy, however, in one's dislike of "Erastianism," to run to an extreme in an opposite direction. A large proportion of Mr. Moore's book, as we have said, is sound and valuable; it shows not only patient labour and research, but literary power.

An extract from the preface will explain the title of the book:—

In giving this book the title of "The Case for 'Establishment,'" [we read] the author desires to explain, with reference to the word "*Establishment*," that he does not accept that term as accurately descriptive of any formal Act

by which the State established the Church, or gave her status or prestige; nor does he accept the word as legally descriptive of any specific statutable basis of the existing relations between Church and State. He simply takes the term "Establishment" as a word in current use which is popularly but loosely and inadequately employed to represent the union between Church and State; and in dealing with it, while protesting against its historical inaccuracy, for the purposes of discussion he falls in with its popular use.

*Hymns of the Present Century, from the German.* Rendered into English verse by the Rev. JOHN KELLY, editor of the "Present Day Tracts," translator of Gerhardt's "Spiritual Songs," etc. R.T.S.

Many admirers of sacred poetry will be much pleased with this little book. It is a good selection from the works of the Christian singers of Germany in the Nineteenth Century; and on the whole Mr. Kelly has done his translating work remarkably well.

*Nænia; or Voices from the Silent Land.* By J. T. HEATHERTHWAYTE, author of "Only a Little Organ Boy," etc. London Literary Society, 376, Strand. 1885.

A thoughtful and well-written work. Readers who admire literary skill, but above all value religious teaching, will like it much. Quiet, simple, and of a tender tone, its pleasing fable-lessons—the voices of birds and flowers—will win their way. On one page we notice the words "perfect self-abnegation;" in a second edition probably the accomplished writer will express the intended lesson in simpler, easier words.

*For Ever with Jesus; or Home at Last!* By DAVID A. DOUDNEY, D.D., Vicar of St. Luke's, Bedford. Pp. 264. W. H. and L. Collingridge.

Dr. Doudney's writings are well known; and the present work—issued, as the title-page tells us, in his seventy-fifth year—will be welcomed by many attached friends.

*Egypt and Syria: their Physical Features in relation to Bible History.* By Sir WILLIAM DAWSON, C.M.G., LL.D., F.R.S. The Religious Tract Society.

This volume is No. VI. of that valuable series, "By-paths of Bible Knowledge," and a very good volume it is. It contains the results of observations made in the winter of 1883-4. Here are a few sentences from the concluding chapter:

The descendants of that great race that made the valley of the Nile the seat of the highest civilization of the ancient world have become servants of servants, and have fallen under the yoke of peoples who, in the days of their forefathers, were mere barbarians, and who at this day are at a lower social level than that of Egypt in the days of the Pharaohs.

Yet we cannot view Egypt and study its modern people without seeing that there may be hope for them yet, and that "Jehovah shall return to Egypt, and they shall return to Jehovah, and He will be entreated of them and heal them" (Isai. xix. 22), a prophecy which no doubt had its partial fulfilment long ago, but which may have a greater and brighter one in the future.

*The Lord is Coming.* A Plain Narrative of Prophetic Events in their Order. By Rev. W. HASLAM, M.A. Third thousand. Morgan and Scott.

This book has clearly an interest of its own: it has been read by at least three thousand persons. Its divisions are—(1) The Parousia, or the secret coming of the Lord for His saints; (2) the Apocalypse, or

the revelation of the Son of Man to execute judgment on the world of the ungodly ; (3) the Epiphaneia, or the manifest coming of the Lord to take the Kingdom. Here is a bit from the section which expounds "the restitution of all things :"

Zechariah tells us that "the Lord's feet shall stand in that day upon the Mount of Olives . . ." (xiv. 4, 5). In these remarkable words we have note of a change which is to be in the neighbourhood of Jerusalem. A valley is to be formed from the Mediterranean to the Dead Sea. In consequence, a channel shall be opened across Palestine, through which the waters of the Atlantic, by the Mediterranean Sea, will pour through and fill the desert beyond. Then a highway shall be made to the East and to the West. This physical change evidently refers to some intended improvement, not to destruction. It will render Jerusalem more accessible to all the nations of the world.

*Easter in St. Paul's.* Sermons bearing chiefly on the Resurrection of Our Lord. 2 vols. By H. P. LIDDON, D.D., D.C.L. Rivingtons.

In these two volumes appear, we need hardly say, many passages of real eloquence and power, and, viewing the sermons as a whole, the standard—take it how one may—is singularly high. A certain amount of repetition, in two volumes of discourses on the Resurrection, is almost unavoidable ; and here and there in each volume, perhaps, one notices a passage which—as the Canon modestly remarks in a prefatory note—a "true literary judgment would have proscribed." The first sermon, "The Importance of the Resurrection," was preached at St. Paul's in April, 1883 ; the second, "The Empty Tomb," on Easter-Day, 1877.

Upon certain points of doctrine we differ widely from Dr. Liddon ; and several statements in these sermons, here and there, invite criticism. For instance, Canon Liddon says (vol. ii., p. 95), "A well-spent Lord's Day should always begin with that supreme act of Christian worship in which we meet Jesus verily and indeed . . . the Most Holy Sacrament of the Body and Blood of our Redeemer." "*Begin with . . .*" we read ; and on the next page we find the words "*before breakfast.*" Now, what authority has Dr. Liddon for this? The Prayer-Book? Certainly not, for the Prayer-Book makes no provision whatever for "Early Communion." The New Testament? Certainly not, for the practice in the period of the New Testament was *evening*—not early in the morning. But we refrain from comment.

Here is an extract from the sermon entitled "Christianity without the Resurrection :"

If we do indeed believe that He is risen, that stupendous faith does and must mould thought, feeling, resolve, in very various ways. If we do believe that He is risen and living, then we know that to part with this faith would affect the life of our spirits, just as the extinction of the sun's light and warmth in the heavens would affect all beings that live and grow on this earth. If Jesus Risen is indeed the Object of our faith, then our religion is not merely the critical study of an ancient literature, but a vitally distinct thing : it is the communion of our spirits with a living and Divine Being. It is faith in the Resurrection which marks our present relations to Jesus Christ, as altogether different from those which we have to the famous dead who have in past years filled the thoughts and governed the history of mankind. At the beginning of this century—as it is natural to reflect within these walls—Nelson and Wellington were second to none among the men who claimed the attention of the world. Where are they now? Their ashes moulder beneath our feet. Where are they now? Their disembodied spirits are waiting, we know not exactly where, for the hour of the Judgment. But where is Jesus Christ? He, risen from His grave, arrayed in His glorified manhood, is seated on the Throne of Heaven ; He is the meeting-point of the vast empire of living souls ; He is in communication, constant and intimate, with millions of beings, to whom, by His death and His triumph over Death,

by His persistent and exhaustless life, He is made Wisdom and Righteousness, and Sanctification and Redemption. Yes! to believe in the Risen Jesus is to live under a sky which is ever bright. It is to believe that He is "alive for evermore, and has the keys of hell and of death."

*Christ for To-day.* International Sermons by eminent Preachers of the Episcopal Church in England and America. Edited by Rev. H. D. RAWNSLEY, Crosthwaite Vicarage, Keswick. Pp. 250. Swan, Sonneschein and Co. 1885.

The opening sermon in this volume is Archdeacon Farrar's on "The Duty of Governments." Sermons by Dr. Hatch, Mr. Lambert, Vicar of Greenwich, Dr. Llewellyn Davies, Mr. Barnett, Vicar of St. Jude's, Whitechapel, and others of the same School, follow. We have read with interest the sermons of American preachers.

*Under the Shadow of His Wings.* Comforting Words for the Weary. Pp. 206. The Religious Tract Society.

A selection of Scriptures, with appropriate hymns and expository extracts. The illustrative extracts are from well-known authors, and are, as a rule, judicious.

*A Schoolmaster's Retrospect of Eighteen and a Half Years in an Irish School.* By MAURICE C. HIME, M.A., LL.D. (Barrister-at-law), Head Master of Foyle College, Londonderry. Second edition. Simpkin, Marshall and Co.

Dr. Hime's writings have more than once been favourably noticed in these pages; and we are pleased to invite attention to a second edition of the "Retrospect."

*Paul the Apostle.* A Poem by JOSEPH BEVAN BRAITHWAITE. Seeley and Co.

There is much in this poem which we like; it is sound and suggestive, and we have pleasure in commending it. As to its literary merits, viewing it strictly as poetry, opinions will differ. The devout reader will, at all events, esteem it, as we have said, suggestive; its tone is true and sweet, while many passages have a pleasing power. Here is a specimen extract:

Thence urging on his course  
 Along the shore of inland bay retired,  
 Fair Salamis athwart his eye reveals  
 Her beauty, and recalls heroic deeds  
 When Greece was young. Now, Daphne passed, he sees  
 Where o'er the plain Ilissus softly flows,  
 Proud Athens rise, lovely as cloudless dawn,  
 Bright star of Hellas, shining still undimmed,  
 Her halls and temples glorious as they stood  
 In age of Pericles, unscathed by time.  
 By groves of olives old as Socrates,  
 Of which, perchance, some even now survive,<sup>1</sup>  
 Onward he comes along the "Sacred Way."

We have pleasure in recommending a reprint from THE CHURCHMAN a twelve-paged pamphlet, published by Mr. Elliot Stock: *Man's Dominion over the Lower Animals not Unlimited*, by Hon. P. CARTERET HILL, D.C.L., late Premier of Nova Scotia.

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<sup>1</sup> So I was informed at Athens, by my friend Professor Rhousopoulos.

In the *Art Journal* appears "The Evening Hour," from the picture by B. W. Leader, A.R.A. The continuation of "Hammersmith and Chiswick" is excellent.

In the *National Review* (W. H. Allen and Co.)—a very good number—"My Lecturing Tour in England," by Professor VAMBERY, is very readable.

The *Monthly Interpreter* (T. and T. Clark) has a thoughtful paper on "Our Lord's Groaning in Spirit," by Rev. J. HUTCHISON, D.D.

In *Cassell's Family Magazine*, as we have occasionally remarked, the papers on "Health," by a "Family Doctor," are exceedingly good. Here is a bit about indigestion. Forcing the appetite, dyspeptic, *won't do!* Regulate your life, and live according to the rules of health. Tone is needed :

The greatest mistakes of all are over-eating and eating too often. So long as a person is growing, the system needs extra nourishment to enable nature to build up the framework of the body. But adults have need of food only to supply the materials for new blood to make up for the waste of tissue. This waste of tissue is constantly going on, to be sure, but only in direct ratio to the work we do, whether mental or bodily. If a greater quantity of food is taken into the system than can be used up, it is more deleterious than if we had swallowed so much sand. The food so partaken of leaves the stomach in an undigested form, and never fails to work all kinds of mischief, and, instead of doing good, it does injury, and weakens the body that it was intended to strengthen.

It may be a convenience to some of our readers to be informed that the work of Professor SCHAFF, *The Oldest Church Manual*, reviewed in these pages by Dr. Plummer, is issued on this side the Atlantic by the eminent Edinburgh publishers, Messrs. T. and T. Clark.

The September *Foreign Church Chronicle and Review* (Rivingtons) has three or four interesting and informing papers. The Editor says : "We cannot but be thankful to see that by his first appointment the Prime Minister has shown himself to be conscious that the school of Wordsworth and Hook requires strengthening among the chief officers of the Church." Certainly, under Mr. Gladstone, High Churchmen who were loyal to the principles of the Reformation, learned and liberal, have been much neglected.

We have much pleasure in recommending *Illustrated Lectures on Ambulance Work*, by R. LAWTON ROBERTS, M.D. (H. K. Lewis, 136, Gower Street, W.C.); a capital little book, which many of our clerical as well as lay readers, associated with Ambulance "centres," may be glad to hear of.

The *Thirteenth Annual Report of the South Eastern Clerical and Lay Church Alliance* (Maidstone : W. S. Vivish) will have an interest, no doubt, for many of our readers. It gives information about the South Eastern College at Ramsgate and the Maidstone Deaconess Home. The statement made by the Head Master of the College, the Rev. E. D'AUQUIER, must have been welcomed by many supporters of that excellent institution. The address at the annual gathering of the Alliance was given by the Dean of CANTERBURY, the President ; and papers were read by the Rev. W. WALSH, J. W. MARSHALL, Rev. W. O. PURTON, and others. Mr. Purton's paper was entitled "Some Aspects of Modern Literature," and the chief portions of it may here be quoted.

Mr. Purton said :

"Taking up a certain review one day, some three years ago, Lord Beaconsfield said, 'Curious, is it not? Reading an article in this publi-

"cation I find it demonstrated that there is no God. Going a little further, and perusing another paper, I discover that the Pope is God's vicegerent. Well, that is a little perplexing.' This remark of Lord Beaconsfield shows one of the aspects of modern literature. There are publications of a composite character—publications which remind us of an old word (Latimer used it), *mingle-mangle*. In one part of such a publication you will find Infidelity, in another Infallibility; one article is sceptical criticism, and another apologetic. This, for many readers, is not only, as Lord Beaconsfield said, a *little* perplexing; it perplexes sorely. A subtle argument against miracles appearing under the same cover as a defence of dogma by an orthodox divine, may with the younger and less experienced readers work much mischief, particularly if the anti-Christian paper be what is called brilliant, and the orthodox rather the other way.

"The growth of periodicals of this composite character, as readers of Anthony Trollope's Autobiography may recollect, has been considerable, and it is worthy of note. But the principle concerns publications of different kinds; 'Essays and Reviews' may be quoted in instance.

"Again: there are encyclopædias, and there are commentaries. There is literary co-operation in the way of what may be called company-concerns, with limited liability. Of these joint-stock publications many, no doubt, are excellent. But the effect of others must surely be evil; writings which sneer at matters which young persons have held sacred; which take for granted that such and such novelties are at least 'open questions;' which patronize, as worthy of kindly treatment, 'old-fashioned' beliefs. If parents place these publications upon their drawing-room tables, what can they expect? Much, I fear, is admitted into the family circle which can hardly fail to instil doubts and relax the sinews of Christian effort. There are honest and good souls, it is true, upon whom anti-Christian literature makes no impression whatever. Some, because their faith is strong, settled, established; others, because they hardly see what the sneer or innuendo means. Worthy creatures there are, tens of thousands, no doubt, like Mrs. Nesbit in the novel 'Dred.' When somebody warned Mrs. Nesbit, as she was reading Gibbon's 'Decline and Fall,' that its principles were infidel, she replied, 'Gibbon! why he struck me as a very pious writer! I'm sure he makes the most religious reflections, all along!'

Another aspect of modern literature, said Mr. Purton, is the increase of fiction:

"All will agree, no doubt, that in the literature of our day fiction plays a large and important part. There can hardly be a dispute about it; whether we approve or regret it, the fact remains. Observers will have noticed, *e.g.*, how large a portion of periodicals is taken up, as a rule, with stories. In certain cases the story is sweetened with Christian love and hope; in others, the absence of religion is conspicuous. Tales, stories, novelettes, and novels are growing more numerous every year. Many are pure and good; some, no doubt, really helpful. Yet to cultivate the imaginative faculties too keenly is not desirable; and to mistake dessert for dinner is sure to spoil the digestion. An accomplished scholar, an earnest and keenly reflecting Christian, has lately complained that for serious study 'light literature' has left but little room. Nor is such a complaint uncalled for. There is the magazine, the review, the newspaper, the three-volume or single-volume novel; writings of various kinds that are 'attractive.' But for history, poetry, travels (unless with plenty of illustrations, and amusing and startling incidents), and the graver kinds of literature, what room is left? Certainly the very common demand, as regards periodicals, for

" 'brilliant' articles leads to the conclusion that with many readers—not to say with most—the one unpardonable offence of an article is to be *dry*.

"Of a by no means small proportion of three-volume novels the tone and tendency is bad. This is the general opinion, probably, among devout and thoughtful lookers-on. There is about them a flippancy, a worldliness, a 'spicy' sensationalism, which for youthful readers especially must be mischievous. Sensational in some sort, no doubt, a work of fiction can hardly fail to be; and there are sensational novels which are either strongly moral, or leavened with old-fashioned piety. But as to a large number of sensational novels no earnest Christian would hesitate for a moment to say, 'They are bad; they shall not enter my house.' Some are prurient, and others coarse; perhaps the prurient, with their double meanings and innuendoes, are the worst. It is said that pruriently suggestive descriptions of immorality in aristocratic circles are sure to *pay*. That pictures of handsome Lord Adalbert and dainty Lady Fanny, with reckless expenditure and shameless lust, tricked out and apologized for, are potent for evil, whether they appear in penny papers or expensive volumes, there can be no doubt. It was stated recently, that a novel which was prohibited in Paris was displayed in a bookseller's window in London; it was also stated that the circulation of French novels of a very mischievous type is increasing in England."

Another aspect of modern literature, said Mr. Purton, is a growing dislike to religious controversy:

"As to controversy, one can understand people growing weary of it. Recent years have been largely controversial. People now cry, 'Enough!' The spread of Agnosticism and Atheism has an effect on many devout disputants; it softens, if it does not silence, their disputings upon secondary matters. Just now, moreover, an earnestness of spirit which seeks to diminish ignorance, drunkenness, and social evils of various kinds is an important factor. *Work* is the demand of our age—an age which ought not lightly to be sneered at as utilitarian. And, further, there is a great wave of evangelistic feeling; happily it is still increasing; and if this be rightly regarded by Christian people, it will result, under God, in unspeakable blessings for our own dear country and for the world. Expository and evangelistic writings will probably be yet much more valued."

It may be granted, indeed, continued Mr. Purton, that of controversial literature, much, practically speaking, is useless:

"Looking over the controversial writings of our own day, one can hardly avoid the thought—*What waste!* Many are only read by those who agree with the author; many are only partly read; many are never read at all. Some are too stiff with regard to minor points; some relate to matters about which no interest is felt; some remind one of Cecil's remark, that the offence of the Cross may be increased by want of courtesy and tact."

The attack upon dogma in modern literature, he proceeded to say, takes many forms:

"There is Positivism, and Pessimism, and Agnosticism, and Atheistic Socialism; there is patronizing Infidelity, bland, good-humoured, which takes you by the button-hole and discourses of sweet, soul-satisfying culture (though to be sure it is a little doubtful whether you have a soul); and there is coarse Infidelity, 'rough and ready,' with jeers and sneers and blatant blasphemies. All these agree that dogma is delusion."

"The infidelity of the artisan and working classes is not, speaking broadly, of the cultured nineteenth-century type. The readers of those cheap



"weekly newspapers, which are not very friendly to Christianity, know nothing apparently of Positivism and the anti-Christian fads of Bel-gravian doubters. For artisans who are really inclined to Atheism, the speculative stuff which plain English cannot expound has no attraction. The English Deism of the last century, dressed up by German scepticism, with a dash of *Tom Paine*, forms the staple of their infidelity."

Mr. Purton recommended, for many inquirers, the "Present Day Tracts" of the Religious Tract Society—an excellent series; and he added "that to those who are perplexed by Dutch-English assaults on the Old Testament, such books as Mr. Sime's 'The Kingdom of all Israel' will prove most helpful."

"Of apologetic and of expository publications which are sound and practical there is a tolerably good supply. Some of these, however, lack freshness. Now the present period may not be studious; nevertheless it reads, and it likes something fresh; it protests against a dry repetition of the conventional. Suggestiveness certainly tells. Another quality admired is strength. Many sound writings are dubbed (often unjustly) goody-goody; others, no doubt, are not robust; they are poor, thin, and unsatisfying. It is true, of course, that the best food for babes is milk; yet even in a milk-and-water diet there may be too much water."

"In regard to Infidelity and our shrewd, hard-headed working men, what is to be said? It is my firm conviction that it is to evangelical teaching for Christianizing the masses of this country that the Church must look. I do not use the word 'evangelical' in any party sense; I have not written the word with a capital 'E.' Nor is my reference merely to the evangelical teaching of the National Church. As regards the people of this country in these democratic days, the great need, surely, is 'the truth as it is in Jesus.' I mean the pure, simple Gospel, with its notes of liberty, and dignity, and duty."

"But 'what of the middle and the upper classes?' it may be asked. The middle class does not perhaps at present influence religious thought as once it did; but there is no sign or symptom that evangelical teaching is likely to lose its hold over them. And as to the cultured classes, I hopefully quote the recent words of an accomplished writer, an acute observer, Mrs. Oliphant. Mrs. Oliphant remarks that after the long reign of freethinking and over-liberality, the faith of the Evangelical party may, perhaps, again prevail."

"As to the co-operation of Christians in presence of anti-Christian tendencies, it is surely expedient, just, and wise to agree to differ upon minor points, and to make more prominent the fundamental verities upon which they are agreed, specially the truths which are embodied in the Lord Jesus Christ."

Among sincere Christians, Mr. Purton added, "there prevails now and then a tendency to give up this or that established truth with the view of propitiating unbelief. A foolish policy, and fatal. As an eminent scholar, Canon Cook, has recently remarked, 'An all but unlimited toleration of speculative opinions is perhaps the most prominent characteristic of the Christian intelligence in our age. . . There is no inconsiderable danger . . . lest the minds of young or untrained inquirers should be seriously affected.' It is most important, therefore, adds the venerable Canon, 'that we should strenuously, earnestly, fearlessly, hold fast all fundamental principles, and deliberate most carefully before we abandon any position by which these principles seem to be supported, or by the surrender of which they seem to be imperilled.' Such counsel, given by a scholar who is at once tolerant and liberal, while staunchly orthodox, seems most timely. For myself, speaking only for myself, applying the

"Canon's touchstone to the inspired record of the creation of man and woman, I confess I am surprised at the facility with which a Darwinism, which virtually, if I am right, contradicts that record, has been largely accepted in the circles of Christian literature."

The next division of Mr. Purton's paper touched upon "Modern Literature with regard to the Church of England. Summing up books, tracts, magazines, and newspapers, and so forth—what is the influence of the Press touching that grand old Church, which is Scriptural, Catholic, Protestant, National?" On one point, at least, he said, all would be agreed; in looking over the field of duty, they ought, as loyal Churchmen, to remember the Press in connexion with the Church:

"Much attention, nowadays, is excited with regard to the deepening of the spiritual life. For this of course we are thankful. But of those suggestive books of devotion, and perhaps of exposition, which are of a *present-day* character, the store is somewhat scanty. The Ritualists have been very active. There are manuals—specially manuals for communicants—which old-fashioned High Churchmen would reckon unsound; and these, being puffed and pushed, circulate widely. Some excellent books, unhappily, are little known. Again, as to the Church, what the Church is, and what the Church teaches, more good books, cleverly composed and of a popular character, are greatly needed. Ignorance sadly prevails among nominal Church-folk. In the book of Lord Malmesbury's, just out, 'Memoirs of an ex-Minister,' there is an anecdote which may, in a fashion, illustrate this remark. A rustic being asked what was the outward and visible sign in Baptism, replied 'The baby'! Seriously, the lack of publications with sound Church teaching, as regards artisans as well as peasants, is undeniable. For the middle and upper classes, again, there is need of manuals, of a good style, clear and readable." Mr. Purton mentioned, in passing, two excellent little books, Canon Stowell's on the Catechism and Archdeacon Bardsley's on Confirmation; also "A Layman's View of Church Ordinances" by Captain Churchill. He proceeded: "If people are not taught how Scriptural the Prayer Book is, how noble an institution the Church is, why should we wonder at Indifferentism or Dissent? I well remember a conversation I had some twenty years ago with Charles Bridges, a man in whom spirituality and common-sense were (as in Edward Auriol) closely combined. Mr. Bridges said to me with emphasis, 'We ought to make them good Church folk.' 'Unsectarian' literature is one thing; 'Church of England' literature is another."

The last division of Mr. Purton's paper referred to members of the Evangelical School, and literature. "What influence do Evangelicals exert through the Press on the Church, and on the country? Have they as much influence as they ought to have, as they might have?" Mr. Purton said:

"Lately, in the *Record*, a Cambridge Professor wrote that the Evangelical party neglected literature. His exact words I do not remember, but the friendly suggestion was obvious, viz., that in due measure Evangelical Churchmen should cultivate literature, should both read and recommend that which for each class in the community is good, and should strive through the Press, in various ways, to exercise legitimate influence. It is an old story, it may be said, this remark about Evangelicals neglecting literature; but the question is, surely, how far is it true? It is urged that the Evangelicals do not appreciate culture, make a poor figure in scholarly theology, and neglect higher education; and that by such a course they lose much in an age which is becoming more and more educationist. In passing, I may remark, that as to higher education I am speaking in the neighbourhood of a

"College which is a brilliant success ; and further, as to scholarship, that "an able and erudite divine—eminent in the highest rank—is our president to-day. But the question is worthy of serious consideration. It "has been, no doubt, the great and most honourable distinction of the "Evangelical body that they have devoted themselves to really practical "and pressing work. The laity and clergy of Evangelical principles "founded missions, and missionary agencies for home and foreign work ; "and the clergy aimed, before all things, to be earnest in house-to-house "visiting, as Pastors, while faithful and laborious Preachers. Nevertheless, each period has its own peculiar duties ; and at the present crisis, "when almost everybody reads, and many think, and many are influenced "by the Press who read little and think less, it is surely the duty of the "laity, as well as of the clergy, to strive to exercise a legitimate influence "on the literature of the day.

"Authors are needed quite as much as readers, and those who can recommend ; nor are writings only of a religious character required. In "many different departments of literature an Evangelical influence may "make itself felt. The other day I heard the question : 'How many of "our good school books, lower and higher, are written by Churchmen "of the Evangelical School?' Constructive rather than controversial "literature seems to me the special need of this time. St. Paul mentions "ἀπολογία and βεβαίωσις. The Church ever needs the positive as well as "the negative. We must teach as well as criticize ; set forth the true "as well as expose the erroneous. A party which is for ever protesting, "which spends much of its strength in criticizing and complaining, "which does not courageously, cheerfully, consistently construct, will "assuredly not stimulate or sway the masses, or change the currents of "thought."

As regards the three great Schools of the Church of England, the High, the Evangelical, and the Broad, Mr. Purton concluded by asking, Does present-day literature show signs of increasing friendliness and appreciation between one another? In his opinion it does. He thoroughly went with his valued friend, Canon Garbett, when in his preface to the book entitled "Evangelical Principles," published nine or ten years ago, he regretted the coldness and unfriendliness of loyal High Churchmen towards their Evangelical brethren. "It is," said Canon Garbett, "of the utmost importance to the Church of England that the various orthodox sections of the Church should understand and appreciate each other's opinions." "With this," said Mr. Purton, "I "thoroughly agree. If moderate men—men who hold the great fundamental truths, who are faithful Churchmen—can only draw more "together, Rationalism and Ritualism will certainly be checked. Of such "drawing together it seems to me there are many hopeful symptoms ; "and the number of those Churchmen, and I hope of Churchwomen, is "steadily increasing, who in some particulars 'High,' or 'Broad,' or "'Low,' respect each other and regard each other with friendly eyes ; all "being thoroughly loyal, to quote the title of your Alliance, to the "principles of the Reformation."



## THE MONTH.

THE Disestablishment Returns of the *Record* have naturally attracted much attention throughout the country, and have brought forth a good deal of controversial correspondence and comment. These Returns, for obtaining which our