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Canon Fausset (following Mr. Pember's "Great Prophecies") shows how this apparent discrepancy may be reconciled, by supposing that the reckoning in Kings (the *mystical* as opposed to the *ordinary*) omits those various periods, amounting together to just ninety-three years, during which Israel, in the time of the Judges, was rejected by God for apostasy and handed over to her enemies for punishment. If, however, these ninety-three years of Israel's non-existence as God's people be added to the 450 years of Kings, we get 573, which would allow 450 years for the duration of the Judges, as stated by St. Paul.

In dealing with the disputed question as to the fulfilment of Jephthah's vow, the author follows the modern view, first started by Rabbi Kimchi (*circa* 1200), and adopted by Grotius, Hengstenberg, and others. He maintains the theory of the *spiritual* as against the *literal* offering of Jephthah's daughter, and supports his view with great skill and variety of argument.

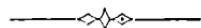
An ethical purpose runs through the Book of Judges, its design being not so much to give a continuous history of the period, as to illustrate a divine principle of government—viz., that when the professing Church is faithful to her Lord, and is separate from the world for His sake, He, in his faithfulness, gives her dominion over the world; and conversely, when she forsakes Him and becomes conformed to the world, He not only visits her for sin, but visits her *in kind*, using, in righteous retribution, the world as His instrument to chastise the Church, until, by the cry of penitence, she again enlists His favour on her side.

This idea has been kept steadily in view throughout, and constitutes quite a feature of the book; the author developing it in a striking manner, not only in connection with the leading events, but also with the minor incidents of the history, as, for example, in the case of Abimelech's death (p. 177).

The lesson thus emphasized is true for all ages, and its enforcement may not be out of season at a time when, in the opinion of many, the dangers which threaten our Church from within and from without are attributable to forgetfulness of her true mission—to float with sanctifying and purifying influence above the waters of worldliness, not to allow them to enter and swamp the ship.

To conclude this brief notice, we cannot doubt that the work before us will meet with wide acceptance, and prove a valuable addition to Biblical literature. We commend it with every confidence to the teacher and preacher, who cannot fail to profit from its exhaustive treatment of the subject, its suggestiveness, the vast store of information here accumulated, and the flood of light shed upon the period of the Judges; whilst its lessons of life and godliness, its deeply practical and experimental treatment of the history, will render it eminently useful to the general reader.

M. A.



Short Notices.

Thoughts for Saints' Days. Short Readings arranged for Festivals of the Church's Year. By the Very Rev. J. S. HOWSON, D.D., Dean of Chester. Pp. 153. Elliot Stock.

THIS is the latest work of the loved and lamented Dean of Chester. The final proof-sheets were corrected, so to speak, while he was passing "through the valley," and just before he asked to listen to that

Psalm, "The **LORD** is my shepherd . . ." The last letter which we received from our honoured friend related to this book, in which we had taken some interest ; and it is, at least for ourselves, a coincidence that the very last words before "*The End*" are these : "Having served his own generation through the will of God, he *fell on sleep*."

There are twelve Chapters in the book ; and each Chapter is truly admirable. There is an ably-written Preface, short but full and timely.

The little volume is well printed, and cheap. To those who had the privilege of knowing Dr. Howson it will prove especially welcome ; but all devout and thoughtful Church-folk will find it a pleasure to read and recommend it.

Jacob Boehme. By the late Dr. H. L. Martensen, Metropolitan of Denmark. Translated by T. RHYS EVANS. Pp. 344. Hodder and Stoughton.

Bishop Martensen's estimate of the great sixteenth-century mystic will have, for many readers at all events, a peculiar interest. The quotations from Böhme are taken, the Translator tells us, from Law's edition (1781).

Hints and Outlines for Children's Services (on Church Lines). By Rev. C. A. GOODHART, M.A., Vicar of St. Barnabas, Sheffield. Nisbet and Co.

This little book will be found very useful.

Pastor's Hand Book. By W. W. EVERTS. Funk and Wagnalls, 44, Fleet Street, London.

This is a curious little book, American. The first edition, Dr. Everts says, was published forty years ago. It contains forms of marriage (one form being in the main that of our Prayer Book), selections for funerals, etc.

The Expositor. Edited by the Rev. W. ROBERTSON NICOLL, M.A. Third series. Vol. II. Hodder and Stoughton.

The new series of the *Expositor* may be said in scholarship to rank higher, while doctrinally it remains much the same. The second volume is as interesting and as ably written as the first. The chief contributors are Dr. Driver and Messrs. Jennings and Lowe, on the Revised Version of the Old Testament, and Dr. Maclarens on the Colossians.

The Throne of Eloquence. Great Preachers, ancient and modern. By E. Paxton Hood. Pp. 475. Hodder and Stoughton.

The writings of the late Mr. Paxton Hood are generally known. The present volume has many suggestive passages.

Mr. Murray sends us the new *Quarterly*. The first article is "Church and State ;" vigorous, full, and fresh, it will be read with much satisfaction.¹ It quotes Mr. Dibdin's excellent edition of Professor Brewer's book, "The Endowments and Establishment of the Church of England," which was strongly recommended in the October CHURCHMAN. The learned barrister's note on Establishment is certainly a great addition. "The House of Condé," "Mr. Ormsby's 'Don Quixote,'" "The Country Banker" and "Pindar's Odes of Victory," are ably written.

¹ Many of the quotations in this admirable article are very telling. For instance, the *Quarterly* quotes Mr. T. Hughes, about voluntaryism in the United

There is a readable review of Dr. Schliemann's "Tiryns." Of course the *Quarterly* has an article on Burma. With "The New Parliament" all Conservatives and not a few Liberals will be greatly pleased.

In the *National Review* appear several interesting papers; for example, Mr. Courthope's reply on "Poetry and Politics," and "My Election Experiences" by Lady John Manners.

From Messrs. Longmans' we have received (Jan. 16th) the new *Edinburgh Review*. It contains several timely and very readable articles. That on Cathedral Chapters has for ourselves an especial interest; and we must return to it. "England, Afghanistan, and Russia," "The French in Madagascar," "The Scarcity of Gold," and "Victor Hugo," will attract many. With the review of Friedmann's "Anne Boleyn" (see *CHURCHMAN*, vol. xii., p. 48) we are somewhat disappointed. The reviewer leans rather, in some matters, to the Romanist side; but he points out (as we ourselves showed) that there is no evidence whatever in support of Chapuis. The *Edinburgh* has also a review of Mr. Butler's "Ancient Coptic Churches." "Popular Government" is a slashing attack on Mr. Chamberlain. The *Edinburgh* refers to "Free Schools," and so forth, and proceeds: "When the country took fire at "this threatened attack on the Church—which, in fact, embodied the "precise views of the Liberation Society, and was the result of the "exertions of that body—it was thought prudent to retreat from so "dangerous a position, and accordingly assurances were given that it was "not the intention of the assailants of the Church to vote for its over- "throw and spoliation in the next Parliament.

Non defensoribus istis
Tempus eget!

"Conscientious members of the Church of England, whether Liberal "or Conservative, require not only a pledge that it shall not be attacked "in the new Parliament, but that it shall be defended, maintained, en- "larged, and if necessary in some particulars reformed, as the chief "guardian of the faith of the people of England against foes without and "foes within, alike against Romanism and against infidelity. We do not "believe that these destructive propositions are accepted by the Liberal "party, or that they would command the assent of any considerable "fraction of the House of Commons. Our conviction is that they would "be rejected as decisively by the present Liberal majority of the House "of Commons as they would be rejected by the Conservatives; and that "not one of these measures will find support, or indeed is likely to be "brought forward, in the new Parliament.

"But this is not Mr. Chamberlain's opinion. He has hastened to "inform the public in explicit terms that he adheres to all the terms of

States: "With more places of public worship in proportion to numbers than England, there is far more spiritual destitution and neglect than with us. The number of churches to which no minister is attached is very large. *In the Report of the American Tract Society two years ago it was put down at 12,000.* The proportion of persons belonging to no religious community is even larger. It was stated in the same Report, 'that from eight to ten millions are unreached by the ordinary means of grace,' whilst not more than one-sixth even profess to be members of any Christian Church."

"the Radical programme ; he deplores the concessions that the Radical party were induced to make by accepting the comparatively temperate and guarded manifesto of Mr. Gladstone, limited to four points ; he looks forward to a renewal of the contest at no distant period, when his own policy, undiluted, will be presented to the electorate, and especially the disestablishment of the Church of England will be brought into the front of the battle. Mr. Chamberlain may at least be congratulated on his sincerity. He sticks to the red flag, and apparently he believes in its future success. But in truth he has rendered greater services to the Conservative party than to his own ; and his language compels the Moderate Liberals to prepare for fresh attacks on the part of men who have called themselves their allies, and have thriven under their protection." Such an article in the *Edinburgh* has a special value just now.

The *St. James's Gazette*, we are pleased to observe, warmly recommends Miss Gordon Cumming's "Wanderings in China" (reviewed in our January number). The *Gazette* says : "Miss Gordon Cumming's journal should stand in the very first rank of books of travel ; for it is always interesting, often amusing, and full of valuable information gathered at first hand. On the whole, the grave predominates over the gay : it could not be otherwise in a faithful record of things seen and heard in China. The best news contained in its pages relates to the progress which has recently been made by [Missions] the most beneficent of all civilizing agencies."

The Ministry of Flowers, by the Rev. H. FRIEND, F.L.S., may strike some readers here and there as rather fanciful. Nevertheless, these "thoughts respecting Life, suggested by the Book of Nature," are well worth studying ; admirers of Dr. Macmillan's well-known books will find them interesting and profitable.

John Gordon will have an interest for many. Its full title is "John Gordon of Pitlurg and Parkhill ; or, Memories of a Standard Bearer," by his Widow, author of "Home Life of Sir David Brewster," "Life of Hay Macdowall Grant," "Chief Women," etc., etc. (Nisbet.) We have much pleasure also in recommending a new edition of the *Letters of Miss Havergal*.

In *Blackwood*, Part IV. of "Reminiscences of an Attaché" has a specially interesting portion about Lacordaire and Guizot speaking at the Academy in 1861. "'Three hundred years ago, monsieur,' began, in 'sonorous and ponderous tones, the old Minister of Louis Philippe, 'your ancestors and mine were fighting a bitter fight, the fight of religious liberty ; and across these centuries I, the steadfast follower of that great principle, extend the hand of reconciliation to one whose life has been spent in the same cause. It is the privilege of this great body to know no difference of religious tenets, and it is mine to welcome with 'in these walls the great Dominican friar.' This reference to the days of 'the Bartholomew massacres which were planned by the bigotry of the Guises, and to the change which had come over the times, when a Dominican friar could thus speak of liberty, was so happy a thought, that it sent a thrill through the audience and won the day's honours to 'M. Guizot.' *Blackwood* has a readable paper by Mr. Lawrence Oliphant (first of what will be an interesting series) about Garibaldi. Cavour, he says, could not have created United Italy without Garibaldi, nor could Garibaldi have achieved success without Cavour.

The December number of the *Foreign Church Chronicle* (Rivingtons) contains, as usual, a good deal of information about the Old Catholics and other reforming movements on the Continent. Here is a "short notice":

Vespro; Ufficio Quotidiano (Roma, 1885, pp. 16) is the form of Evensong at present used in the Church of the Via di Genova, in Rome. It is framed in the spirit and from the materials of the Anglican Prayer Book. Its use is temporary, until a Vesper office has been framed from the Italian service-books, by Monsignore Savarese.



THE MONTH.

CHURCH REFORM is being discussed, we gladly note, with increasing earnestness. Leading articles and letters in the newspapers upon this subject are full of interest and promise. The reforms which appear to receive rather general approval have been pleaded for in *THE CHURCHMAN* during the last four or five years.

The Bishop of Carlisle, in his annual "Pastoral Letter," refers to the Cambridge Address upon which Professor Swainson made a brief but pregnant comment in the January *CHURCHMAN*. His lordship says:

I quite adopt the following comment, which is taken from an article in the *Times*: "It is not easy to exaggerate the importance of a document of this character. Alike from the time of its appearance, the locality of its origin, the weight of its signatures, and the nature of its contents, the Cambridge Address to the Prelates is likely to mark an epoch in the history of the Church of England. The whole country has been resounding from end to end with the conflict about Disestablishment. The Church has been roused from its sense of security, and warned that the time has come for setting its house in order. If it has the wisdom to give heed to the warning, the General Election has shown that it need not fear to meet its enemies at the gate. The Cambridge Address is a proof that the warning will not pass unheeded."

The following is the other Address to which reference was made in the January *CHURCHMAN*:

TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY AND HIS
GRACE THE LORD ARCHBISHOP OF YORK.

We, the undersigned Clergy of the Church of England, desire respectfully to express to your Lordships our feeling that the question of Church Reform has become one of pressing urgency, and to beg that, in the interests of the nation, you will take such steps as may seem best to forward legislation on the subject as early as possible in the coming Parliament.

The reforms which are most pressing are, in our opinion, these:—

1. To give a clearly defined share to the laity, by means of Parochial Councils and otherwise, in the administration of Church affairs.

We are aware that a movement in the direction of lay co-operation, initiated by the Convocation of the Province of Canterbury in 1870, has