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Short Notices.

“The Pulpit Commentary.” *The Gospel of St. John.* Introduction and Exposition. By Rev. H. N. REYNOLDS, D.D., President of Cheshunt College. 2 vols. Kegan Paul, Trench and Co. 1888.

OF the first volume of this work an Introduction to the Gospel occupies 141 pages; but we are by no means inclined to say that the Introduction is too long, for it is thoughtful and comprehensive. Dr. Reynolds discusses at due length the external evidences of the early existence of the four Gospels, and then turns to the specific external evidence as regards the Fourth Gospel. Then follows the Internal Evidence section. Dr. Reynolds, it is evident, has made good use of recent authorities, and his argument, vigorous and lucid, has quite as much freshness as one could expect. The Homiletics, by Professor Croskery, worthily accompany Dr. Reynolds' Notes. To these volumes, as a whole, in connection with other works on St. John's Gospel, we hope to return.

True Philosophy. A reply to certain statements made in “Scientific Religion,” by Mr. Laurence Oliphant. By S. F. A. CAULFIELD, Pp. 187. Hatchards.

We wish we could think that the book before us is likely to be read by some at all events of those for whom “Scientific Religion” will have many charms. But “True Philosophy” is not a review of Mr. Oliphant's fantastic and unhappy work; and it consists largely of quotations, some of which, we fear, will have little effect on minds fascinated by philosophic prattle about a Divine Person having a double nature, male and female element combined. It is indeed sad, shocking, that a “Clergyman of the Church of England” (“Scientific Religion,” p. 462) declaring the dogma of the Trinity to be “*purely of human invention,*” should write about the Divine masculinity, the Divine femininity!

Twelve Hundred Questions on the History of the Church of England. With some Answer-hints, and with Tabular Annals of the Reigns of Henry VIII., Edward VI., Mary, Elizabeth, James I. and Charles I. By A LECTURER. Pp. 318. Rivingtons.

This is a book which many students, who do not dislike the question and answer system, may find helpful. Its doctrinal position may be understood, fairly well, from the following answer to a question about the English Church Union:

One grave defect, which keeps many loyal Churchmen from joining it, is this: it favours celebration of the Eucharist “*for an intention,*” i.e., for the objects of the Society; whereas (whatever petitions may be rightly offered at the time of celebration) the one Divinely-appointed purpose of “these holy Mysteries” is the *Communion* of the living. “Votive Masses” are an abuse of the fourth century, grafted on to the primary institution by mistaken piety.

Some Words of Counsel. Addressed to the Clergy and Laity of his Diocese, in the first three years of his Episcopate, by EDWARD HENRY BICKERSTETH, D.D., sixty-second Bishop of Exeter. Exeter: Printed by H. Besley and Son, 89, South Street.

Whether or no this little volume has been “published” we cannot say; but we are grateful to the friend from whom we received a copy, and find it a pleasure to notice it in these pages. There are three Diocesan Conference Addresses and three Charges. The Charge delivered at Totnes in the year 1887 is on Eternal Judgment.

The Fatal Illness of Frederick the Noble. By Sir MORELL MACKENZIE. Sampson Low, Marston, Searle, and Rivington.

On the title-page of this deeply-interesting book appears the line : "Mark now how a plain tale shall put you down." And to ourselves it seems that the distinguished doctor's "plain tale" is as convincing as it is clear. Apart altogether from the surgical aspects of the case, this able work will take high rank, from its presentation of a singularly noble character. In the Emperor Frederick's devoted life gentleness and strength were beautifully combined ; in the sick-room he looked forward "without fear, placing his trust in God."

Holy Seasons of the Church. A selection in verse and prose from the writings of various authors. Compiled and illustrated by E. BEATRICE COLES. S.P.C.K.

A tasteful little volume : just the thing for a present.

The Beatitudes. Discourses by RICHARD GLOVER, Bristol. R.T.S.

The lectures in this number of the "Companions for a Quiet Hour" series are reprinted from the *Sunday at Home*.

From Messrs. Cassell and Co. we have received Part I. of *Cathedrals, Abbeys, and Churches of England and Wales*, being a reprint from Dr. Bonney's excellent work, to be completed in 20 Parts. The September issue contains illustrations of Canterbury Cathedral and York Minster.

In the September *Art Journal* appears another portion of "William of Wykeham," by Mr. Basil Champneys ; the illustrations, of course, are admirable. The frontispiece is "By the Waters of Babylon," from the fine picture by Hacker. The October number is also a good one.

Two Enthusiasts, by Evelyn Everett Green (R.T.S.) is a Tale worthy of that author's high reputation.

The annual of the *Church Monthly* deserves especial praise. The volume is full of good and wholesome teaching, bright, well illustrated, and cheap. The *Church Monthly* is admirably adapted for localization. We heartily recommend both the Magazine and the volume for 1888. The *Church Almanack* for 1889, we may add, is exceedingly good.

The new volume of the admirable Pen and Pencil Series published by the Religious Tract Society is *Irish Pictures*, by Richard Lovett, M.A., and an exceedingly attractive and interesting volume it is. To Mr. Lovett we are indebted for "Norwegian Pictures," and "Pictures from Holland."

In *Blackwood's Magazine* appears a very readable and suggestive paper on the Agricultural Labourers.

The annual of the *Quiver* is—we must not say—as good as usual, for that would not be enough. The volume for 1888 is the first of the new and enlarged series, and a wonderfully cheap volume it is. The *Quiver* (as we have said more than once in the past year) is an increasing success.

A charming cheap edition of *The Cottar's Saturday Night*, illustrated, has been published by Messrs. Nisbet and Co., from whom we have also received a delightful gift-book, *Threefold Praise* ; some of Miss Havergal's verses with very tasteful illustrations.

Several good gift-books have been sent to us by the Religious Tract Society, e.g. : *The Happiest Half-hour*, or, "Sunday Talks with the Children ;" *Louisa of Prussia, and other Sketches*.

The October *C.M. Intelligencer* contains an excellent paper by the Editor: "Some Notes on the Lambeth Encyclical, Resolutions, and Reports;" decidedly the best paper on the Conference yet published, so far as our knowledge goes. The "Notes" have a freshness which is welcome, and nobody is like to complain of a lack of frankness. We quote one passage: "The Committee on the Eastern Churches seems to have been very strangely constituted. It comprised only eight members, and, except the Bishop of Winchester, who was chairman, not a single English prelate served on it. The other seven were: two from Ireland (Limerick and Meath), two from America (Iowa and Springfield), the Bishop of Gibraltar, Bishop Blyth of Jerusalem, and the Bishop of Travancore and Cochin—the last-named obviously in view of the Syrian Church in his diocese. We should have thought the Bishop of Durham, with his unrivalled knowledge of early Church history, and the Bishop of Rochester, as one of the trustees of the Jerusalem Bishopric Endowment, were indispensable on such a committee; and the C.M.S., which in its earlier days did more for the Eastern Churches than any other body of Churchmen has done since, was entitled to at least another representative besides Bishop Speechly. But let us turn to the report. The Committee begin by expressing a 'hope that at no distant time closer relations may be established' between the Church of England and the 'Orthodox Eastern Communion' (i.e., the Greek Church); but they are of opinion that 'any hasty or ill-considered step in this direction would only retard the accomplishment of this hope.' Among the grounds of hope enumerated is 'the request which the Orthodox Patriarch of Jerusalem recently addressed to the Archbishop of Canterbury, that the Anglican Bishopric in Jerusalem should be reconstituted, and that the headquarters of the Bishop should be placed in that city rather than at Beyrout or elsewhere.' This, by the way, is a significant, though implicit, rebuke to Dr. Liddon and his friends, who professed to have the approval of the Greek Patriarch in their vehement opposition to the revival of the Protestant Bishopric, so dear to the late Lord Shaftesbury. Neither the Committee nor the Conference, however, express any approval of the Archbishop having revived the Bishopric; and another Committee, the one on Old Catholics and other Continental Reformers, deprecate in rather strong terms 'the consecration, by Bishops of our Communion, of a Bishop, to exercise his functions in a foreign country, within the limits of an ancient territorial jurisdiction and over the natives of that country.' This is probably aimed at the present Archbishop of Dublin's scheme for giving a Bishop to the Reformed Spanish Church; but it looks like an indirect condemnation of the Jerusalem Bishopric by a Committee not appointed to consider that question. The Conference as a whole, however, used much milder words."

Some of our readers may be glad to hear of a little pamphlet on the definition of "This Word Sacrament," published under the title of *The Misprinted Catechism*. (J. F. Shaw and Co.) The author, Mr. J. T. Tomlinson, a shrewd and able controversialist, opens thus:

The well-known definition of the meaning of the word "Sacrament," given in the Catechism as printed in the Prayer-Books sold by the Society for Promoting Christian Knowledge, is worded thus: "I mean an outward and visible sign of an inward and spiritual grace given unto us," etc. The National Society also publishes "Sunday School Lessons on the Church Catechism," by the Rev. John Watson, in which that divine says (p. 181), "Let it be observed that there is no comma in the second Answer after the word 'grace.' In repetition a pause is too often made here, obscuring the true sense." Nevertheless, it can be demonstrated that both the text of the S.P.C.K. and the commentary of the National Society are not merely inaccurate, but are contrary, both in letter and the spirit, to the law of the land and the mind of the Church of England as expressed in its *authorised Catechism*.