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## Short Notices.

*The True Mission of the Laity in the Church of England: How can we lead all Classes and Ages to fulfil it?* A Paper read before the Devon and Cornwall Clerical and Lay Society, at their annual meeting in the Bath Saloon, Torquay, May 26, 1880. By C. PAGET-BLAKE, M.D. B.N., F.R.C.P. Lond., Lay-Assistant, Diocese of Exeter. Plymouth: Latimer and Son.

This pamphlet of fifteen pages is well worth reading. The subject is of the highest importance, and Dr. Paget-Blake is practical. As lay-deacon, lay-assistant, lay-reader, different names in different dioceses—what an enormous amount of supplemental work can be done by earnest laymen in the cottage gathering of the village, the fitted-up barn of the isolated hamlet, the school-room of the crowded city, the mission church in neglected alleys and slums of sea-ports and other swarming towns!

*Everlasting Punishment.* Lectures delivered at St. James's Church, Piccadilly. With Three Dissertations. By EDWARD MEYRICK GOULBOURN, D.C.L., D.D., Dean of Norwich. Pp. 275. Second Edition, Revised and enlarged. Rivingtons. 1881.

We are not surprised to observe that a second edition of Dean Goulbourn's work has been required within the space of a few months. On so solemn a subject the pious and learned Dean is peculiarly qualified to write; he touches the various points involved with a tender hand, and at the same time in a true spirit of Christian humility, with profound reverence for the Word of God. In his remarks on "the fewness of the saved," we are reminded, here and there, of Archer Butler. The present edition of the work is dedicated to Dean Burgon, "to whose friendly and judicious criticisms some corrections and improvements of these Lectures as first published are due." We learn, from a prefatory note, that the "Fifth Lecture—'Lessons of the Story of the Crucified Malefactors,' in which some assumptions were made which did not seem to be fully borne out by Holy Scripture, has been in part re-written." Further, dissertations on the irretrievable ruin of the fallen angels, the (comparative) fewness of the saved, and the limits of understanding in apprehending the character and ways of God, have been appended. From the third Dissertation we make a brief extract:—

St. Peter, supplementing what his "beloved brother Paul" has written, compares the "sure word of prophecy" (observe it is a "sure word," an every way reliable one though it has its obscurities) to "a light that shineth in a dark place." Yes, a light which serves sufficiently as a lantern to our feet for practical guidance, and for the cheering of our faith and hope, but at the same time "a light that shineth in a dark place." The ray of a single taper in a vast cathedral at midnight might be sufficient to guide our steps in walking through the building, and as we moved cautiously along would reveal to us pier after pier springing up like tall trees into the surrounding darkness, but it would not do much more than this. The meeting of the lines of those piers in the gigantic arches overhead would be altogether hidden from us, and had we never been in such a building by day we should probably imagine that the lines had no such meeting-point above. Our taper has not more than sufficient power to show us a single part at a time, its light cannot possibly disclose the relation of the parts to one another or give that unity of effect to the interior which it has when seen under the full flood of daylight. The application of the image is easy and instructive. God's whole plan of administration over His rational creatures is nowhere revealed to us in Holy Scripture; nor have we at present the capacity to under-

stand it if it were. But such of His ways and dealings as it is necessary for us to know in order to our practical guidance, it has pleased Him to disclose to us. He has also revealed Himself to us, both in the Scriptures and in the moral sense, as a Judge who cannot fail to do right, and in Christ, as a most wise and loving Father, who gave up the Son of His love to a death of ignominy and cruel pain, in order to secure our salvation. How His revealed character, or how the attributes of the character are to be harmonized with one another in each of His dealings, can never, it may be, fully and perfectly understood by us in our present state, so long as we know but in part and see only through a glass darkly. And if, perversely insisting upon measuring all things by our own limited capacity and knowledge, we maintain that God will deal with man continuing impenitently in sin after the remedy for it has been made known to him, otherwise than as He has explicitly said, and that He will be too merciful to banish any from His presence everlastingly, it is well for us to remember that our sin has the brand of idolatry upon it; that we are framing a god to ourselves with our minds if not with our hands; framing him as idolators do—in our own image and likeness, and incurring the divine censure launched against those that excuse themselves in evil from the thought of the impunity which attends it.—“These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself.”

*Critical Handbook.* A Guide to the Study of the Authenticity, Canon, and Text of the Greek New Testament. By E. C. MITCHELL, D.D. Illustrated by tables and facsimiles; with a map. Pp. 150. Religious Tract Society.

Dr. Mitchell has done his work with skill and judgment. His “Handbook” shows research, and, as a whole, really *multum in parvo*, is the best treatise of the kind, so far as we know. In a second edition he will be able to insert in the note on p. 64 a reference to Professor Charteris’s recently published work, “Canonicity,” which will supersede Kirchofer’s *Quellensammlung*.

*Break of Day in the Eighteenth Century.* A History and a Specimen of its First Book of English Sacred Song. Three hundred hymns of Dr. Watts, carefully selected and arranged, with a sketch of their history. By CYPRIAN T. RUST, Rector of Westerfield. Pp. 270. W. Hunt & Co. 1880.

In its own way a book of interest and value.

*Jesus Christ: His Life and His Work.* By the Rev. F. A. MALLESON, M.A., Vicar of Broughton-in-Furness. Illustrated. Pp. 370. Ward, Lock & Co.

The author of this able and interesting work gives in his preface a declaration of the spirit and faith in which he has written. He holds “the full and plenary inspiration of the Holy Scriptures;” he receives “every miracle in all its details and accessories;” he protests against a Rationalistic verifying faculty; he will make no concessions to that which is presumptuously styled the “advanced thought” of the times. Further, so far as we have examined Mr. Malleison’s work, its doctrine is Evangelical; there is a simplicity and spirituality in tone and style. Sufficiently critical for thoughtful and intelligent Biblical students, it is likely to be a favourite with many who have no leisure for study. The book will prove, indeed, we think, really popular. With many Sunday-school teachers it can hardly fail to do good service. For parish libraries, and as a prize or reward book for elder pupils, it is very suitable. We are sorry that an earlier notice has not appeared in these columns.

*The Pillar and Ground of the Truth: 1 Tim. iii. 15. Is it the Church or Timothy?* By the Rev. W. GUISE TUCKER, M.A. Pp. 38. Seeley. 1880.

An interesting publication.

From the admirable sermon on Acts xvii. 16, "The City; or, The Sight which stirred St. Paul," recently preached before the University of Oxford by Bishop RYLE (W. Hunt & Co.), we extract two or three sentences:—

Need we stand still and be ashamed of the weapons of our warfare? Is the Gospel, the old Evangelical creed, unequal to the wants of our day? I assert boldly that we have no cause to be ashamed of the Gospel at all. It is not worn out. It is not effete. It is not behind the times. We want nothing new, nothing added to the Gospel, nothing taken away. We want nothing but "the old paths"—the old truths fully, boldly, affectionately proclaimed. Preach the Gospel fully, the same Gospel which St. Paul preached, and it is still "the power of God unto salvation to every one that believeth," and nothing else called religion has any real power at all.

*A Pathway of Song.* By T. SMITH. Pp. 44. Elliot Stock.

Pleasing verses; impressions of travel on the continent. A tasteful little book.

*The Saviour Prophet; or, Incidents in the Life of Elisha.* By Rev. FREDERICK WHITFIELD, M.A., Author of "Voices from the Valley," &c. Pp. 290. Nisbet & Co. 1881.

Mr. Whitfield's style is so well known that we need not notice at any length the interesting book before us, addresses delivered in St. Mary's, Hastings. "The Divine Call," "The Last Walk," "The Shunammite," are the titles of some of the chapters, of which there are twenty. The book is well printed and got up.

*Life and Letters of Horace Bushnell.* Pp. 580. London: R. D. Dickinson. 1880.

After reading several pages of this book, here and there, we have been constrained to put it aside. For many readers in the United States, probably, it will have a certain interest.

*Tender Grass for the Lambs.* Sermons to the Young. By the Rev. CLAUDE BOSANQUET, M.A., Vicar of Christ Church, Folkestone. Pp. 160. Sampson Low, Marston, Searle, & Rivington. 1881.

In this volume appear twelve sermons: "A Caution for the Holidays," "The Quarrel stayed," "Three Stations on the Down Line," "A Diamond Necklace," &c. In tone earnest and affectionate, in style simple but suggestive. This is Mr. Bosanquet's second volume of children's sermons.

We gladly recommend a sermon, "Life through Christ and for Christ," by the Rev. T. K. CHEYNE, M.A., Fellow of Balliol, preached in St. Aldate's Church, Oxford (16 pp.), published by Messrs. Hatchards.

*Cuthberht of Lindisfarne: His Life and Times.* By ALFRED C. FRYER, F.R. Hist. Soc. Pp. 212. S. W. Partridge & Co. 1880.

We are much pleased with this book. It gives a good deal of information, and in a quiet pleasing way word-paints the scenery of Cuthberht and Bæda's Christian living. That the sacramental teaching of these Fathers of the Anglic Church differed widely from that of Rome, Mr. Fryer points out, and proves.

*The Prayer Meeting and its Improvement.* By the Rev. L. O. THOMPSON. From the 4th American edition. Pp. 220. London: Hamilton, Adams & Co. 1881.

"The prayer meeting is the people's meeting, and they support its exercises." So writes Mr. Thompson. And, again, he says, "The weekly prayer meeting is the pulse of the Church." This book is well worth reading.

*The District Visitor's Companion.* A Handbook of Instruction, Help, and Encouragement for those engaged in District Visiting. By Rev. W. BOYD CARPENTER, M.A., Vicar of Christ Church, Paddington. Pp. 75. Elliot Stock.

The subject of district visiting is undoubtedly of great consequence; it is much more important than even earnest church-folk, as a rule, seem to suppose. Rating very highly, as we do, the labour of a sensible and spiritually-minded district visitor, we were prepared to give a cordial welcome to Mr. Boyd Carpenter's "Handbook," now before us. We have not been disappointed. "The District Visitor's Companion," regarded from every point of view, merits praise. It is eminently practical, and in tone all that we could desire. The "Handbook," unique, so far as we know, supplies a want, and it can hardly fail to do great good service. Its author evidently has many of the qualifications desirable in such an undertaking. First of all he is outspoken. He speaks, for example, of the good, kind visitor, who lacks fibre—she is flabby; of the mechanical distributor of tracts; of the garrulous visitor; of the lady whose "heart is swallowed up and drowned in the great deep of her strong good sense;" and of the theological phrase-talker, more apt to perplex than to please. But although here and elsewhere Mr. Carpenter by no means minces, he is not likely to cause offence; his words are wise. A bold rider, he has a very light hand, and he knows the country. To drop metaphor, he shows, as an experienced Christian worker, the double meaning of that Christian term, *παράκλησις*, exhortation and consolation. And hence his words, with devout Christians, will prove welcome, and also weighty. We are particularly pleased with the chapter "How to do our Work," divided into four sections, viz., the work in relation, first, to ourselves, second, to those we visit, third, to the Christian Church, and fourth, the work in relation to our Master. The chapter on "Visiting the Sick" is also exceedingly good. We venture to suggest, however, that in a second edition it might be well to insert a word or two as to the expediency of reading hymns, and, in the case of the poorer classes, who have little learning, of making the prayers very simple. The present writer has found, both among the peasantry and the labouring classes of town parishes, that, in order to be understood, it is necessary to use in the sick-room short sentences and homely language; the simpler the better. He has found also that to read a hymn and to pray is sometimes better than to speak. In heartily recommending the little volume before us, we have only to add that it is well printed, and has a very pretty cover.

*The Cross: Heathen and Christian.* A Fragmentary Notice of its Early Pagan Existence, and subsequent Christian Adoption. With many illustrations. By MOURANT BROCK, M.A. Second edition, enlarged. Pp. 115. Seeleys. 1880.

To those who have not read the learned works on the cross in relation to the heathen world, many of the facts in the book before us will come as a great surprise. Zoëckler's work has been translated, but few English readers, probably, have made acquaintance with it. Mr. Brock has evidently given a good deal of time to this subject; and his book contains many facts not to be met with elsewhere. He has taken his own line. Quotations are copious; they are interesting and judicious. On page 36 we observe he quotes Dean Burgon's "Letters from Rome," to the effect that crosses do not exist on Christian monuments of the first four centuries; and he adds that the learned antiquary, Mr. Parker, thinks the Dean's opinion perfectly correct, while Lichtenberger (Paris: Sandoz,

<sup>1</sup> A typographical error in the "Handbook," iii. instead of iv., page 38.  
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1878) fixes the date at the beginning of the fifth century. As to the crucifix, its probable date is the eighth century.

*On the Relations between Church and State.* An Article reprinted from the *Christian Remembrancer*, April, 1850. By R. W. CHURCH, M.A., Fellow of Oriel. London: Walter Smith, 6, Paternoster Row. 1881.

Placing this essay, thirty years old, by the side of the Memorial in favour of Ritualism promoted by the eminent author a few weeks ago, we have read the essay with much interest; and we are inclined to think that the arguments of the Fellow of Oriel form, in a certain way, a warning against the Memorial of the Dean of St. Paul's.

*Far Off.* Part II. By the Author of "The Peep of Day."  
London: Hatchards.

Few of the works of the late lamented Mrs. Mortimer will be found more useful to parents and teachers than this. "Far Off" describes Oceania, Africa, and America in a way that is at once interesting and intelligible to young minds. The illustrations are copious and very good, and the book abounds in anecdotes.

*The Exiles of Salzburg, and other Stories.* Translated from the German of GUSTAV MERIETZ by Mrs. KERR. Pp. 250. Religious Tract Society.

"The Exiles of Salzburg" (A.D. 1732), "The King of Prussia's Tall Soldier" (A.D. 1737), and "The Belfry of Dresden," an episode of the Seven Years' War, are the three stories in this attractive and very readable volume. The first relates to the expulsion of Protestants by the Archbishop of Salzburg. When their descendants, we read, were celebrating their great jubilee of 1832, in remembrance of their reception in Prussia, thousands flocked around a venerable old man who, more than a century old, stood as the monument of a past generation. This is an interesting volume. It is got up with taste as a gift-book.

*Duty.* With Illustrations of Courage, Patience, and Endurance. By SAMUEL SMILES, LL.D. Pp. 430. John Murray. 1880.

In an interesting preface to this volume it is stated that "Self-Help," one of the greatest literary successes of our days, was published in 1859. It was offered in vain to a London publisher, and it was not till after the "Life of George Stephenson" had been published that "Self-Help" was issued "through the kindness of Mr. Murray." Thirteen years later appeared "Character." Five years ago was published "Thrift," and now comes "Duty," the last book, we are told, of the series. In many respects the fourth book is, in our judgment, equal to the first, and in one respect superior to it, which is saying a great deal. A wonderful series, and welcome, has this been; widely read all over Europe, and throughout the United States. One of the most interesting chapters in "Duty" is "Heroism in Missions." Open the book, however, where we may, some striking anecdote or apt quotation meets the eye. For the England of to-day lessons on duty have an especial value. Can it be, we read, on p. 43, that the ever-extending tide of democracy is bearing down the best fruits of domestic discipline and moral character? Has England been steadily declining in the qualities which make up the strength of national character? Serious questions. Erasmus once said that he would not be unfaithful to the cause of Christ, "at least, so far as the age will permit me." In politics, in religion, in social and domestic matters, there is a sad lack of fibre. People will not stick to principles, and the restraints of discipline are disliked. Ambition, like lazy self-indulgence, avoids the question, What is *right*? Cecil's remark, "Duties are ours: events are God's," is not popular with the time-serving. The recollection of this saying of Cecil leads us to observe that, on p. 33, the sentence on the state of the world calling man to do something, is, if we remember right,

Cecil's; and the sentence about a poor country parson battling against evil in his parish should be marked as a quotation from Adams. In heartily recommending the able work before us, which will prove, we hope, exceedingly useful, we will only add that Dr. Smiles's observations on "culture," including a reference to Goethe, the inventor of *geist*, or culture, are as telling as they are timely. Many now-a-days worship "culture;" it is their only religion; intellectual cynicism and scepticism and a varnish of refinement. In speaking of life's duties, we remember hearing that genial, true-hearted Christian worker, Dr. Guthrie, use some stirring words, and we may quote them (not, perhaps, quite correctly) as follows:—

I live for those who love me,  
 For those who know me true,  
 For the Heaven that smiles above me,  
 For the good that I should do.  
 For the cause that needs assistance,  
 For the wrongs that need resistance,  
 For the future in the distance,  
 For the crown I have in view.

*A Charge delivered at his Second Triennial Visitation to the Clergy of the Diocese of St. David's.* Published at their request. By WILLIAM BASIL JONES, D.D., Lord Bishop of St. David's. Rivingtons. 1880.

There are several points in this Charge on which, had we space, we should gladly touch. But we will simply quote from the passage in which the Bishop refers to the reform or reconstruction of Convocation:—

We hear on all hands among Churchmen a demand for the reform of Convocation. Will you permit me to express my own deliberate conviction—one at which I have arrived after much thought, and in the face of a feeling originally adverse to it—that no reform of Convocation will make it more influential than it is, or will enable its resolutions to carry greater weight with Parliament or with the country, which has not the effect of converting it from what it is according to its present constitution, viz., a Convocation of the Clergy, into a mixed assembly of Clergy and Laity. For my own part, I am inclined to believe that those very reforms which at present find most favour with the Clergy at large, and which look in the direction of increasing the representation of the parochial Clergy in proportion to the official element in the Lower House, if not of excluding the latter altogether, would tend to diminish rather than to increase the influence of the body, by breaking down the bridge which still spans the rapidly widening chasm dividing the opinions and feelings of the Lower House from that of the great mass of the educated Laity. [The italics are ours.] If such a change in the constitution of Convocation as I here plead for could possibly be effected (a change which I fully acknowledge would amount to an entire reconstruction), I believe that the Convocation would be armed with such influence that its decisions upon the purely internal matters of the Church would generally be accepted by Parliament without question, the more so that Parliament would be only too glad to relieve itself of the burden of such matters, and to leave them virtually in its hands.

A new periodical has been published—*Light and Truth*—"A Record of Church Reformation Work in Spain, Portugal, Mexico, and other parts of Christendom." (Dublin: Hodges, Figgis & Co., Grafton Street.) With the first number, January, 1881, we are much pleased. The name chosen for this little magazine has its own history. In Madrid, under the editorship of Signor Cabrera, there has been published now for many years a fortnightly paper named *The Light*, which has done much to dispel the surrounding darkness. In the City of Mexico a similar publication has for some time combated error under the title of *The Truth*. In the Irish periodical it has been thought well to combine both these kindred elements of reformation work. Lord Plunket contributes a brief preface. The Most Rev. Prelate writes:—

This Paper is intended to meet a need not elsewhere supplied. A wanton multiplication of periodicals is a feature of the present day, and cannot be well defended; but the ground which this Paper seeks to occupy is not, so far as I can learn, already covered. We have publications that record Church-work (including Church Reformation work) at home. We have others that tell of Church Missionary work throughout Heathendom; but there is no Paper, so far as I am aware, which undertakes, as its exclusive aim, to present the public, at reasonable intervals, in a cheap and accessible form, a survey of Reformation work in Christendom, conceived in a tolerant and comprehensive spirit, but taken, at the same time, from a distinctly Church standpoint.

The first volume of *The Churches of Yorkshire*, by W. H. HATTON, Esq., is announced for immediate publication by Mr. Elliot Stock.

A new edition of *The English in Ireland*, by Mr. FROUDE, recently published by Messrs. Longman & Co., contains some very interesting additional matter. The first edition of the work appeared in the year 1872. Mr. Froude's present words have no small significance. On the Church of Ireland he writes:—

After all was said, for its worst failings England had been herself to blame; if the Irish clergy had been a legion of angels the distribution of Church patronage would have brought them down to the level of erring mortals. At the time when they were put to the bar for judgment, they had extricated themselves from their shame. For the last fifty years there had been no body of men in the whole Empire who had been doing their duty more loyally and admirably. The peasantry, even the Catholic peasantry, loved and trusted them. They had ceased to be a grievance. There was no cry for their disestablishment. No one had asked for it, no one had wished for it, except, perhaps, the Catholic hierarchy; and the authorities at the Castle can say how far the Catholic hierarchy has shown itself effectively grateful. If Mr. Gladstone had spared his taunts and had left the Church alone, English influence might, perhaps, not have sunk to its present level. Unhappily, other motives were working in the Cabinet. False dice had more than once been used in playing with the fortunes of Ireland. The Liberal party needed to be reorganized, and disestablishment was a convenient subject to bring the sections of it into harmony.

In the January and February numbers of *Good Words* (Isbister & Co.) appear some deeply interesting "Reminiscences of the High Church Revival," by Mr. FROUDE. Of Keble, we read:—"The inability to appreciate the form of arguments which he did not like saved him from Rome, but did not save him from Roman doctrine. It would, perhaps, have been better if he had left the Church of England, instead of remaining there to shelter behind his high authority a revolution in its teaching. The Mass has crept back among us, with which we thought we had done for ever, and the honourable name of Protestant, once our proudest distinction, has been made over to the Church of Scotland and the Dissenters." A series of these Papers will appear in *Good Words*.

In the *Antiquary* (Stock) appears "A Walk round Old St. Paul's in 1510" by Dr. W. S. SIMPSON, F.S.A.

The *British Quarterly Review* (Hodder & Stoughton) contains an article on "Congregationalism," by Mr. DALE, and one on the "Lord's Supper" historically considered, by Mr. CAVE—several points in which, had we space, we should be glad to notice. "Some National Aspects of Established Churches," an article with the initials "H. A." appended, has not, to say the least, the characteristics of sweetness and light strongly marked. Why should our Congregationalist brethren be so angry with us because we are not Radicals, and will not forsake the principle of a National Church, advocated by the Puritans and by their leading successors down to recent times?

The Religious Tract Society has published a new edition of *Pilgrim's Progress*, cheap, well printed, tastefully got up. The original side-notes are preserved. There are several illustrations.