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this quarter. The *real* objection to them, in the eyes of that Church, was their faithful preaching of God's Word. And this it was which caused the separation of Waldo from the Romish communion. This occurred in 1181, under Pope Lucius III. The Archbishop of Lyons warned Waldo and his followers to cease from preaching from the Scriptures; Waldo was willing to make a compromise by offering to substitute reading and expounding for preaching. This did not satisfy the Archbishop, and, as Waldo could not make any further concession, the result was that both he and his followers were excommunicated. In spite of this, however, they continued to flourish. The second blow struck at them was dealt by a Council which the Pope convoked, and in which they, in company with other so-called heretics were condemned. But even then the Archbishop felt it was not prudent to lay hands on Waldo, as he had many friends in the city of Lyons; he was, however, obliged to leave that town, and fled first to Dauphine, then to Holland, afterwards to Picardy, and from Picardy to Germany, and finally retired to Bohemia, where he ended his days about the year 1197, having left traces of his teaching wherever he sojourned. The career of this faithful servant of God verifies our Lord's words: "If any man is minded to do God's will he shall know of the doctrine." It shows what the honest, unprejudiced study of God's Word can effect. As to his moral character and that of his followers, the testimony of their enemies the monks, who wished to damage it, sufficiently proves it to have been unimpeachable. We will quote their own words:—"Their only fault is that they exclaim against the Romish Church and its clergy." Another says: "They conduct themselves only too religiously; their manners are strict; their speech prudent and reserved. Their pleasure is to speak of God and of saints, of the necessity of seeking good and avoiding evil; in a word, they are everything that is praiseworthy. They have such a horror of falsehood and of useless or unnecessary oaths, that they even avoid such phrases as 'in truth,' 'in conscience,' from fear of weakening their speech."

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## Short Notices.

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*Anglo-Israelism and the Great Pyramid.* An Examination of the Alleged Claims of H.M. Queen Victoria to the Throne of David; and of the Reasons for Fixing the End of the Age in 1882. By the Rev. BOURCHIER WREY SAVILE, M.A., Rector of Shillingford, Exeter, Author of "The Primitive and Catholic Faith," &c. London: Longmans and Co. 1880. "The true length of the Grand Gallery of the Great Pyramid, so wonderfully important *now* as touching 'the approaching end of the age' . . . absolutely fixes the epoch as *not later* than August 6, 1882, for the terrible events we anticipate."—*The Banner of Israel*, April 7, 1880.

We have copied the title-page of this curious pamphlet, quotation and all. The editor of *The Banner of Israel*, it appears, is "the principal advocate of the Anglo-Israel School," and with him Mr. Savile has held "a controversial discussion." Mr. Savile, to quote again from the preface, was for a time "led to think it possible that the Anglo-Saxons, as a race, were lineally descended from the Ten Tribes." Further examination, however, convinced him that he had been labouring under a delusion. Hence the controversial discussion, and in due course the pamphlet (114 pages) before us. Time is precious, and our space is

limited; we will therefore simply quote five of the "ten most prominent points" which, according to Mr. Savile, are held by Anglo-Israelite controversialists—viz., "(6) That the ALTAR and PILLAR of Isaiah xix. 19, 20, are none other than the Great Pyramid of Ghizeh, which was built by Divine direction—is a complete Messianic monument; and every inch in the passages symbolizes a solar year, with one exception, when it symbolizes a month instead. (7) Thus the descending passage of 985 inches in length represents human nature growing worse for 985 years, from the Flood to the Exode. (8) The ascending passage of 1542 inches to the entrance of the grand gallery represents human nature improving from the Exode to the Nativity, during a course of 1542 years. (9) That inasmuch as the grand gallery contains 33,950,000 cubic inches of space, that symbolizes the number of the inhabitants of the British Isles as they will amount to at the census of 1881. (10) That the grand gallery being 1881.7 inches in length, it signifies the duration of the Christian Dispensation from the Nativity to the end of the age, and teaches that this dispensation of grace will come to an abrupt and sudden close on August 6, 1882."

*Robert Hall.* By the Rev. E. PAXTON HOOD. Hodder & Stoughton. 1881.

This is one of Messrs. Hodder & Stoughton's welcome series, "Men Worth Remembering." Mr. Paxton Hood, well known as a pleasing and suggestive writer, has done his work with judgment; no part of his sketch is too long, or feeble, or dry. The description of the great Baptist's ministry in Cambridge is, perhaps, particularly good; but we must put a note of interrogation after the remark that Robert Hall "would have been glad to hail for his people such ministrations as those represented by James Martineau or William Channing." The book opens with a quotation from Bulwer Lytton's "The Caxtons;" the old Captain admires in Robert Hall's Life its *courage*, young Pisistratus its *fulness*, great thought, great study, great action.

*The Churchman's Altar Manual.* Guide to Holy Communion: with the Collects, Epistles, and Gospels, and a selection of appropriate Hymns. Griffith & Farran. 1881.

The Compiler of this "Altar Manual," or "Guide to the Blessed Sacrament," shows in the very first page of his "Instruction" to what "school" he belongs, or, at all events, what doctrines he wishes to teach. "The Church," he says, "has ever looked upon the Holy Eucharist as the highest act of worship that can be offered to Almighty God, and has impressed upon all her faithful children the absolute necessity of assisting at this holy celebration on every Lord's Day at least." (The italics are ours.) "Every baptized Christian is bound, therefore, to be present at the Holy Communion once on Sunday, unless some great obstacle prevents him, even though he may not be intending to communicate at that particular time." Again: The Compiler states, on the second page, that "This do in remembrance of Me" ought to be translated "Offer this for My Memorial;" might be translated, in fact, "Perform, celebrate, or offer" this. On the third page he asserts that "the Holy Eucharist has ever been called by the Church the Eucharistic Sacrifice" (the italics are his). Again: The Compiler explains away the statement of the Catechism, "verily and indeed taken and received by the faithful," by quietly remarking—in the face of Art. XXIX.—that the faithful was "the common name in early times for all Baptized Christians." Again: The Compiler says: "Discerning the Lord's Body—i.e., perceiving by faith the Lord's Body and Blood, under the outward veils of Bread and

Wine." Again: The Compiler says: "We should communicate early, and without having taken any food if possible." So much for the "Instruction." Turning to the "Devotions," we find a special prayer "at the Oblation of the Elements of Bread and Wine," "Receive, O Holy Trinity, this Oblation . . ." Once more: Before the prayer of Consecration comes the following prayer:—

Most merciful God, look graciously upon the gifts now lying before Thee, and send down Thy Holy Spirit upon this Sacrifice, that He may make this bread and wine the Body and Blood of Thy Christ. Amen.

*Sermons.* By EUGENE BERSIER. Translated from the French. London: R. D. Dickinson. 1881.

These sermons by the eminent Parisian preacher contain many passages of deep interest. On page 78 appears a quotation from the Funeral Orations of Bossuet. "I am moved by that noble old age," says the eloquent preacher, "I am moved by that great voice which opposes with such authority eternal realities to the splendours of the world which is disappearing." But from Bossuet's journal one learns that, when exhausted with sickness, he was labouring to get his nephew, one of the lowest characters of those times, made a bishop; he plied the Jesuits, for whom he had a great aversion; and lamented lack of strength to ascend the staircase of Versailles to plead his nephew's cause before the king.

*Notes and Extracts on Misunderstood Texts.* By Mrs. Maclachan, Sen. (of Maclachan). Nisbet & Co. 1880.

We looked at several expositions of "Texts" here and there in this book, but after reading the remarks on pages 116 and 117, we put it aside. Opening with a quotation, "The gift of the *Comforter*, like the gift of tongues, was also, to some extent at least, Pentecostal and *temporary*" (Dunn), this exposition of St. John xiv. 16-26 lays it down that "we poor weak believers in this parenthetical period" are not likely to know much of the consolation and joy from the presence of the Comforter; He, the Comforter, was sent to the *Apostles*!

*Hendricks the Hunter.* The Border Farm. A Tale of Zululand. By W. H. G. KINGSTON. Illustrated. Hodder & Stoughton.

We had a real respect and regard for the late Mr. Kingston. He was a sincere Christian, and all his books might be very safely recommended for reading in Christian families. As a story writer he was exceedingly popular: some boys preferred Mr. Ballantyne's Tales; but Mr. Kingston's had their own peculiar and great attractions. We warmly recommend the book before us; a youthful critic pronounces it one of his favourite writer's "best." It has a handsome cover, and will make a capital gift-book.

*Almuth.* The Messianic Enigma of the XLIX. Psalm Suggested, Explained, and Vindicated. By JAMES STEVENSON BLACKWOOD, D.D., LL.D., late Vicar of Middleton Tyas, Yorkshire. Pp. 416. Nisbet & Co. 1880.

This is a comment on the 49th Psalm, which many Biblical students may read with interest, though few, probably, will agree with the author's exposition. The Psalm is, undoubtedly, a somewhat difficult one. Bishop Hare wrote: *Nullus me Psalmus acrius aut divitius exercuit.* Dr. Blackwood states what appears to him to be the right interpretation and scope of it; a somewhat novel view, he rightly says, requires to be advanced with diffidence in the face of critically learned expositions. Nevertheless, the well-weighed opinions of a thoughtful, painstaking

scholar must be regarded with respect, whether we agree or differ. Dr. Blackwood takes *Almuth* (Al-muth, "unto death," end of Ps. 48), as "mysterious," "hidden." In verses 6-18 he sees "the enigma of redemption;" in verses 15 and 16 he sees "resurrection to glory with Christ." Verses 9 and 10 he gives thus:—

But very precious shall be the redemption of their soul,  
And shall cease for ever,  
That he may live for evermore victoriously,  
Nor see the grave—yea, though he see it.

*The Jewish Temple and the Christian Church.* A Series of Discourses on the Epistle to the Hebrews. By R. W. DALE, M.A. Fifth Edition. Hodder & Stoughton. 1880.

An ably written and thoughtful book, which the devout student may read with interest and profit.

*Chapters in the History of Old St. Paul's.* By W. SPARROW SIMPSON, D.D., F.S.A., Minor Canon in St. Paul's Cathedral. Pp. 300. Elliot Stock. 1881.

This will be judged by readers of a certain class an exceedingly interesting book; and even of those who have little of the antiquarian spirit, many will find these chapters in the story of the metropolitan cathedral full of information and very readable withal. In the brief preface, Dr. Sparrow Simpson, who is one of the Honorary Librarians of the Archbishop of Canterbury, and known as an Archæological writer, gives the following account of his work:—

For some time past my hours of leisure, which have been only too few and far between, have been devoted to researches in the history of the Cathedral of St. Paul. I have enjoyed for twenty years the great honour of being a Member of the Cathedral Body and Keeper of its Records, and each succeeding year has but increased my love for the stately Sanctuary and its solemn Services, and augmented my interest in its venerable Archives. In the present volume I have endeavoured to embody in a popular form some of the results of my studies, in the hope that many who are repelled by Original Documents expressed in mediæval Latin, may read these desultory "Chapters" in the History of Old St. Paul's, and share with me in the absorbing interest which gathers round the subject.

We must add that this book is tastefully printed in old-faced type, on antique paper, and is bound in imitation panelled calf, with yellow edges. It is a handsome volume.

*The Ark of Christ's Church.* A Sermon preached in the chapel of Lambeth Palace on the Second Sunday in Lent, March 13, 1881, at the Ordination held by his Grace the Archbishop of Canterbury. By WILLIAM CADMAN, M.A., Rector of Trinity, St. Marylebone, and Prebendary of St. Paul's. Printed at the Archbishop's request. London: Kerby and Endean. 1881.

Such a sermon ("The Ark of Christ's Church"), preached on such an occasion, by such a man, needs but few words from us in calling attention to it. Mr. Cadman speaks after a Ministerial experience of forty years: his words are wise and weighty. The text chosen was Matt. viii. 24, 26; the divisions are "Danger," "Safety," "Duty," "Deliverance."

We have received from Messrs. C. Kegan Paul and Co. another volume of the valuable *Pulpit Commentary*, edited by Canon SPENCE and the Rev. J. S. EXELL; a handsome volume, well printed and bound, and

cheap. This volume contains *Judges* and *Ruth*. With the exposition and homiletics in the Commentary on the Book of Judges, the work of the Bishop of Bath and Wells, Lord ARTHUR HERVEY, we are much pleased; they are worthy of the high reputation of that eminent scholar and divine.

*Thoughts on Education.* By the Rev. I. GREGORY SMITH, M.A., Vicar of Great Malvern, and Prebendary of Hereford; late Fellow of Brasenose College, Oxford, and Bampton Lecturer. Pp. 62. Oxford and London: James Parker and Co.

Prebendary Smith has evidently given much thought to the subject of Education; and these three able essays, "The Study of the Classics," "Books for Children," and "Education or Instruction," are well worth reading.

We have received two copies of really charming Illuminations, or Chromo-picture Texts, "*The Lord Knoweth*" and "*I have Loved Thee with an Everlasting Love.*" These are worthy of a good frame. An explanation of each picture, with copies, may be had from Miss E. J. RIDDELL (care of Rev. J. W. Werninck, Wareham, Dorsetshire). The prices are low, considering the excellence of the pictures; and the profits are entirely for charity. Smaller cards, at from 3d. to 6d. each—French and English texts—are very good.

For an admirable little book, with a very tasteful cover, "Words of Encouragement, Counsel, and Help for Sunday School Teachers," (Elliot Stock), we are indebted to the Rev. GORDON CALTHROP. *Labourers together with God*, is the title of his thoroughly practical work, the chief object of which is the encouragement of the Teacher. We warmly recommend these "words," sympathizing, suggestive, spiritual.

From Messrs. W. Hunt & Co. we have received a pamphlet, *What shall We Do? or, True Evangelical Policy.* By SAMUEL GARRATT, M.A., Honorary Canon of Norwich. The opinions held by Canon Garratt in regard to the Church Association prosecutions are well known. This is an interesting pamphlet, and deserves to be read with respect.

Several very tasteful cards of a novel kind have been sent to us by a lady who is engaged in works of charity. "Alpine Souvenirs"—dried flowers, with texts of Scripture—are extremely pretty; they show much taste and skill. Some of them are especially suitable for gifts to the bereaved. (The prices are from 1s. to 1s. 6d.). These "Alpine Souvenirs," and Easter Cards, may be obtained from M. S. S., Royal, Torquay.

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## THE MONTH.

APPLICATION has been made on behalf of the Incumbent of Miles Platting, first to the Queen's Bench (Mr. Justice Grove and Mr. Justice Lindley), and then to the Court of Appeal, Lincoln's Inn (Lords Justices James, Brett, and Cotton). Mr. Green is a prisoner in Lancaster gaol for contumacy, and a writ of *habeas corpus* was moved for. The applications were