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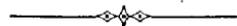
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ever, has been more than a "popular preacher" and a diligent pastor; he has done good service to the Church in manifold ways.

On Dr. Boulton (whose death is announced even as we write), the author's remarks are just. "It is a rare thing in our day," he says, "to see Church dignities conferred on an Evangelical;" but, after all, Principal Boulton, one of the ablest divines of the day, was only a Prebendary, and this distinction was not conferred till he had reached the closing year of his laborious and most useful life.



Short Notices.



The Doctrine of the Lord's Supper as taught in Holy Scripture and by the Church of England. A Sermon preached in St. John's Church, Reading, on Monday, October 1, 1883, the evening before the Meeting of the Church Congress. By CHARLES PERRY, D.D., late Bishop of Melbourne. Hatchards: Church of England Book Society. 1884.

THAT such a sermon as this was preached at Reading, on the eve of the Church Congress there holden, is a fact to be rejoiced in; and the value of the fact is enhanced by the weight attaching to the preacher's office and reputation; being known, as he is, not only for attaining the highest University distinction, but as a Bishop of large experience and a theologian of ripe judgment. It is well that the utterances of so sound and judicious a prelate should now be brought within reach of all Churchmen.

The thought, the feeling, and the object of the sermon are all apparent in the first paragraph, which it is best to give as printed: "To preach upon the doctrine of the Lord's Supper, which I propose, in dependence upon the help of the Holy Spirit, to do this evening, is difficult; not, as it appears to me, from any obscurity in the language either of the Scriptures or of our own Church concerning it, but from the necessity of pointing out the errors which have prevailed in respect to it during a long course of years in other Churches, and which now prevail to a great extent in our own. Hence there needs great care on the part of a preacher that he does not, by any mistake he may commit, impair the force of his argument, or, by any expression into which he may be betrayed, give just cause of offence to those who differ from him; and I am well aware of the responsibility upon me to use such care on the present occasion." Excellently said, both as to clearness and as to charity; and fully is this indication followed to the end. With a mathematician's instinct for reasoning, all side-issues and secondary points are avoided, and the argument is led along the highway of main facts to a conclusion which is a demonstration. First, what the Holy Scriptures declare; second, what the Formularies of our Church teach; to these the whole attention is given; and no excursion is taken into the debatable land of Christian writings, ancient or modern: in fact, so to travel away from the Bible and the Prayer-book is to give opponents all room for finding somewhere anything they wish to discover. Quotations from Fathers and Anglican Divines can be culled by collectors of most opposite opinions; but all such passages leave the controversy where it was. "What saith the Scripture?" and, next to that, "What saith our Reformed Church?" must be our position if we would convince gainsayers. Keeping to the lines laid down, the Bishop proves how untenable is the

would be literal acceptance of "This is My Body;" and this he does by the most scientific and scholarly method, namely, that of induction from the Lord's words in other like cases and the usage of the inspired Apostles. That consubstantiation is really the doctrine put forth by the imitators of Rome is made plain enough; and that this is in nature one with transubstantiation is as plain; concerning which the observation is made, in solemn plainness of speech, that none of our "clergy can, consistently with their ordination vow, preach or teach it." In like manner, the language of the Communion Office, of the Catechism, of the Articles, and of the Homilies, is analyzed by a masterly hand; and at the end there is nothing left to the upholders of the materialistic doctrine but the gross traditions of those who in dark days did err, not knowing the Scriptures.

The whole sermon, both in matter and method, is a pattern of sound sense, spiritual purpose, and charity of feeling combined in rare harmony with faithfulness to truth: nothing can be better than the following, concerning the "objective presence" and "commemorative sacrifice" in the Sacrament:

They that hold it think that by it they exalt this distinctive ordinance of the Christian religion; but, surely, in believing and teaching that a minister of Christ by consecrating—breaking and setting apart with certain words—a piece of bread for its celebration, can cause the body of our Blessed Lord to come into that bread, and by holding it up can present Him in it as a commemorative sacrifice to God, they do grievous dishonour to the Lord. I am aware that by speaking thus I lay myself open to the reproach of presuming to condemn many of my brethren, who are far superior to me both in learning and in holiness of life. I am very sorry to do so; but I dare not be silent. I dare not refrain from lifting up my voice against a doctrine which will, I fear, if it continue to prevail and increase as it has recently done, and seems to be doing, among our clergy and people, provoke the Lord to remove our candlestick out of its place.

We join in this reverent fear. May God avert from our Church the sin and the peril, and to that end raise up and send forth many more preachers and teachers of such sound doctrine as we have now brought before the notice of our readers.

D. D.

The Official Year-Book of the Church of England. London: Society for Promoting Christian Knowledge, 1884.

This work will prove, as we anticipated, of great value. It has already done good service in several ways, and as the fairness and accuracy, as well as the far-reaching extent of the Records becomes more and more acknowledged and appreciated, the value of the work will proportionately increase. The present volume is divided into—Part I.: "Historical Records;" Part II.: "Statistical Records;" Part III.: "Officers and Societies of the Church;" Part IV.: "Reference Section;" there is a general Index. So far as we have examined, the volume everywhere merits the praise of thoroughness and trustworthiness. The section on Home Mission work will have a special interest for many readers. To the resolutions on page 79 might have been added the paragraph in a report adopted at the Chichester Diocesan Conference last year, viz.:

The Committee recommend the institution of a Diocesan Body of Mission Clergy.

This subject was not, however, practically before the Conference, and it was not discussed. The weak point of the recommendation, as we think, is that there is no connection between the Diocesan preachers and the Cathedral. (THE CHURCHMAN, vol. viii., p. 380.) Mr. Hay Aitken's paper is valuable.

There are several new sections in this volume, but from lack of time we must leave them unnoticed. A great portion of the work is very readable.

In the Official Year-Book list of Sisterhoods it might be well, next year, to specify in each case what official relation there is, if any, between the Sisterhood and the Bishop of the Diocese.

Roman Life in the Days of Cicero. Sketches Drawn from his Letters and Speeches. By the Rev. A. J. CHURCH, M.A., Professor of Latin at University College, London. With Illustrations. Pp. 290. Seeley, Jackson, and Halliday.

The present volume is a capital companion to the classical works by the same author, which have been commended in these pages: "Stories from Homer," and "Stories from the Greek Tragedians," and other admirable volumes. The author has grouped round the figure of Cicero various sketches of men and manners, so as to give his readers some idea of what life was in Rome, and the provinces of Rome, during the first six decades of the first century before Christ. His sketches are exceedingly good; the picture, as a whole, is clear and informing; and the illustrations add much to the interest of the work.

In the February *National Review* (W. H. Allen), Mr. HUBBARD writes on "Forty Years of Income Tax," and the LORD MAYOR on the Boers. Mr. Matthew Arnold's *Literature and Dogma* is very cleverly criticized in "The Two Lucians." By Lord EUSTACE CECIL, M.P., a vigorous protest in regard to "Social Deterioration" is made—too true, alas! The average interest and power of the articles in this ably-edited magazine keeps high.

The second issue of Messrs. Clark's "Foreign Theological Library" for 1883 is formed of *Weiss's Life of Christ*, Vol. II., and *Goebel on the Parables of Jesus*. These volumes, through some mischance, were not noticed in an autumn CHURCHMAN soon after they were published. Dr. Bernhard Weiss is a very able writer, but like so many of the German professors, he is given to "freehandling." We are pleased in many respects with the volume on the parables; it may be used with Trench and Bruce by all thoughtful students of the parables.

Fresh Light from the Ancient Monuments. A Sketch of the most striking Confirmations of the Bible, from recent Discoveries in Egypt, Assyria, Palestine, Babylonia, and Asia Minor. By A. H. SAYCE, M.A., Deputy Professor of Comparative Philology, Oxford. The Religious Tract Society.

This is the third volume of the series "By-paths of Bible Knowledge," and a very good volume it is. Seldom does one see so interesting and so highly informing a little book, quite up to date, and thoroughly worthy of confidence. In the preface we are told that Cyrus was King of Elam (not of Persia); it was Elam, as Isaiah's prophecies declared, which invaded Babylon. Babylon was taken without a siege; and "Mr. Bosanquet has proved to be right in holding that the Darius of Daniel was Darius the son of Hystaspes." Against this we have often argued; but if the facts be really against us, we must submit.

Short Chapters on Buddhism. By the Right Rev. J. H. TITCOMB, D.D., First Bishop of Rangoon. Religious Tract Society.

We fear this little book will fall flat. The "general reader" will put it aside as not interesting enough; pious readers will find it unprofitable; and in regard to the sceptical or doubtful, it is not likely, we think, to be

of any service. The great point in regard to Buddhism just now (we allude, of course, to cultured English students) is to show the real character of the disciplinary laws of Buddha. This was done by Mr. Coles (twenty years Church Missionary Society's Missionary in Ceylon) in a recent CHURCHMAN.

Letts's Popular County Atlas is good and cheap; four capital maps for a shilling. Our present notice must be brief.

We have received, too late for notice in the present CHURCHMAN, *The Clergy List for 1884*; apparently excellent (J. Hall, 291, Strand).

THE MONTH.

PARLIAMENT met on the 5th. The Queen's Speech, which was read by the Lord Chancellor, was unusually long. Four paragraphs were devoted to the state of affairs in Egypt. Of the measures to be presented, first was mentioned that which "will have for its principal object the enlargement of the Occupation Franchise in Parliamentary elections throughout the United Kingdom." Next was mentioned a measure for the extension and reform of Local Government:

This comprehensive subject embraces all that relates locally to the greater efficiency of administration, to the alleviation of burdens by improved arrangements, and to the enlargement of the powers of ratepayers through the representative system, including among them the regulation of the traffic of intoxicating liquors.

It was known that the disasters in Egypt would be discussed at the earliest possible opportunity. The defeat of Baker Pasha (a disaster similar to that of Hicks Pasha) created a very unfavourable impression; and a notice of vote of censure was given in both Houses:

That this House, having read and considered the correspondence relating to Egypt laid on the table by her Majesty's command, is of opinion that the recent lamentable events in the Soudan are due, in a great measure, to the vacillating and inconsistent policy pursued by her Majesty's Government.

On the 12th this motion was moved, in the Upper House by the Marquis of Salisbury, and in the House of Commons by Sir Stafford Northcote. Before the debate it became known that Sinkat had fallen, and its garrison had been cut to pieces. The noble Marquis, in the course of a remarkably clear and able speech, spoke of "a resolute renunciation of responsibility." When the division was taken, at midnight, the contents were 181, the non-contents 81, being a majority of 100 against the Government.¹

¹ Lord Cairns, referring to General Gordon, said: "General Gordon was one of our national treasures (cheers), and he did not think that our