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THE  
CHURCHMAN

*A Monthly Magazine*

*CONDUCTED BY CLERGYMEN AND LAYMEN  
OF THE CHURCH OF ENGLAND*

—•—  
VOL. XI.  
—•—

LONDON  
ELLIOT STOCK, 62, PATERNOSTER ROW  
1885

And hear it sweetly blending with the notes  
 Of harpers harping on the sea of glass ;  
 That as the music downward to me floats,  
 My soul upon the stream to heaven may pass.

There is a soothing poem in the same measure on "Ambleside Churchyard at Eastertide," which ends with these beautiful verses—alluding to the daffodils planted on the graves :

Fair daffodils ! whose pensive petals hold  
 The shimmering dews and drops of tender rain,  
 Within your deep-fring'd chalices of gold,  
 To shed sweet tears upon the earth again ;  
 Ye tell of love that stronger is than death,  
 Of faith that soars triumphant o'er the tomb ;  
 And hopes ye give, the buried seed beneath  
 Shall break and bud into immortal bloom.  
 O Christ, Who lovest well each living thing,  
 Glory of flower and joyous grace of bird,  
 Let the world's winter melt into a spring,  
 Which shall eternal blossom at Thy word !  
 In pity look upon this weeping earth,  
 Grave-covered, wet with many a mourner's tears ;  
 Long has she travailed. Why delay the birth ?  
 Give full fruition to the hopes of years !

Perhaps not the least striking feature of Dr. Bell's "Songs in Many Keys" is the group of twenty-seven Rondeaux, which occupy the centre of the volume. He has taken up this new form of verse, and shown himself able to cope with and overcome its difficulties, and has once more proved that this measure, formerly dedicated to light French strains, is capable of being applied with great effect and sometimes pathetic force to solemn and devout subjects. We close our notice with one specimen :

Clear-sighted Faith ! how all things lie  
 Changed and transfigured 'neath her eye :  
 A rainbow on each cloud appears,  
 A glory shines through mists of tears,  
 And cloudless blue through clouded sky.  
 When winds blow fierce and waves are high,  
 Through spray and foam she can descry  
*His hand* Who safe the vessel steers,  
 Clear-sighted Faith !  
 Content to live—content to die,  
 Calmly for her the days go by,  
 And, dwelling in the upper spheres,  
 Above the reach of cares or fears,  
 She sees more cause to sing than sigh—  
 Clear-sighted Faith !

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## Short Notices.

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*Drifting Away.* A few Remarks on Professor Drummond's Search for "Natural Law in the Spiritual World." By the Hon. PHILIP CARTER HILL, D.C.L. London: Bemrose and Sons, 23, Old Bailey; and Derby.

This pamphlet will be read by many with lively interest. We may quote a specimen passage. The author refers to moderate, religious, half-way evolutionists ; and he proceeds thus :

"To what startling results this half-way evolutionism may lead, we have only to look at the conclusions arrived at by Darwin himself. In his 'Descent of Man' he teaches that man's moral nature has been evolved by slow degrees from the social instincts common to many animals. 'Lower animals,' he says, 'especially the dog, manifest love reverence, fidelity, and obedience; and it is from these elements that the religious sentiment in man has been slowly evolved by a process of natural selection.'

"These are the views of Darwin; but, it may be fairly asked, are they the views of Professor Drummond? To which it may well be replied, that without evolution he is nothing: he would have no *locum standi*; nearly all his arguments are derived from its existence and assumed operations as incontrovertible facts. Thus, as to its existence, he speaks 'of the greatest of modern scientific doctrines, the evolution hypothesis.' And again he says, 'The strength of the doctrine of evolution, at least in its broader outlines, is now such that its verdict on any biological question is a consideration of moment. And if any further defence is needed for the idea of a third kingdom (the Spiritual Kingdom or the Kingdom of Heaven), it may be found in the singular harmony of the whole conception with *this great modern truth*.' It is to be noted that he not merely speaks of evolution as 'the greatest of modern scientific doctrines,' but as '*this great modern truth*,' thus distinctly assuming it as an established and incontrovertible law.

"In speaking of the ultimate results of the theory, he uses language attributing to it the most remarkable inherent powers. 'It is, perhaps, impossible,' he says, 'with such faculties as we now possess, to imagine an evolution with a future as great as its past. So stupendous is the development from the atom to the man that no point can be fixed in the future as distant from what man is now, as he is from the atom.' While in another chapter he approaches perilously near the borders of 'profanity when he states that 'the goal of evolution is Jesus Christ'!"

*The Apostolic Fathers.* The Epistles of S. Clement, S. Ignatius, S. Barnabas, S. Polycarp. Translated, with an introductory notice, by C. H. HOOLE, M.A., Student of Christ Church, Oxford. 2nd edition. Rivingtons.

A new edition of Mr. Hoole's volume scarcely calls for comment. There are 70 pages of introduction and 240 of translation. A translation of "The Teaching of the Twelve Apostles" has been added; and we remark with surprise that the opening of chap. x., *μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε*, is rendered: "But *after it has been completed*, so pray ye." Surely, instead of "after it has been completed" it should be "but *after being filled*,"<sup>1</sup> and instead of "pray" the word should be "*give thanks*." Mr. Hoole, in the very next sentence, renders the verb "we thank." And why, at the opening of ch. ix., *περὶ δὲ τῆς εὐχαριστίας, οὕτως εὐχαριστήσατε*, "but concerning *the giving of thanks*, after this manner *give thanks*," does he render "concerning the Eucharist"? In section 5, "Eucharist" is, of course, a proper rendering.

*The Pulpit Commentary: I. Chronicles.* Exposition by Rev. Professor P. C. BARKER, M.A., LL.B. Kegan Paul, Trench and Co.

This is a good volume of the Commentary, which seems to be growing more and more "popular," as we predicted it would. Professor Barker's Introduction is ably written, full enough, and very satisfactory. The Homilies, by various authors, so far as we have examined, are sound and suggestive.

<sup>1</sup> See CHURCHMAN, vol. x., p. 318.

The literal translation of the Hebrew title of the "Chronicles" is "Verba dierum" (Jerome); "*sermones dierum*," wrote Hilary; idiomatically, "*acta, or res gestæ dierum*." But the Septuagint gave as a title *παρὰλειπομένων (βιβλίων)*; the book of things omitted (Jerome), *pretermissorum*. Our English title, as every student knows, came from Jerome's *Chronicon*; and "Chronicles" does very well. The Hebrew title could hardly have been any portion of the original work. Who the author or compiler was is an undetermined question; but we agree with Professor Barker that evidence points to Ezra; for ourselves, we should be inclined to say "*strongly points*." In another section the Professor writes thus: "It may be affirmed safely that the most candid, and at the same time the most searching examination of the objections made to Chronicles on the score of authenticity, by such opponents as have been under notice, leads to the conviction that not one of these objections can hold its own."

*The Joy of the Ministry.* An endeavour to increase the efficiency and deepen the happiness of Pastoral Work. By the Rev. F. R. WYNNE, M.A., Canon of Christ Church and Incumbent of St. Matthias, Dublin. Pp. 200. Hodder and Stoughton.

Canon Wynne is known to many of our readers, no doubt, as the author of "Spent in the Service," a Memoir of Dean Daunt. His present work will assuredly not diminish his reputation. It displays ability, shrewd common-sense, insight, earnestness, and, above all, a fervent and affectionate spiritual-mindedness. Any devout and thoughtful minister of Christ will read it with interest and profit. "Hints for the Study," "The Sermon Matter," "The Manner of Preaching," "From House to House," are excellent chapters; while in the chapter headed "On the Knees" we find the link between outdoor work and indoor work, and the secret of power in the "house of prayer."

*The Life of John Janeway* (Seeley and Co.) is recommended, in a prefatory note, by the Rev. J. VENN; a cheap and interesting little book. John Janeway, Fellow of King's College, Cambridge, died in 1657, when only twenty-four years old; and Richard Baxter, in the original preface to this brief biography, speaks of Janeway and Alleine as "by overdoing" in Christian duties, cutting short their lives.

*The Gospel Plan, in Easy Texts*, a manual, by the late Rev. H. TAYLOR, M.A., has reached a third edition (Elliot Stock); printed in large clear type and cheap, it will be found widely useful; it is one of the very best books of the kind, so far as we know.

*Paul Rabaut*, or "The Desert Pastor," is No. 15 of the R. T. S. new Biographical Series; and an admirable tract it is, meriting wide circulation. Rabaut was born in 1718, and died in 1794. Such Pastors of the "Churches under the Cross" should ever be held in honour.

A helpful "handbook" for the present time is *The Antiquity and Genuineness of the Gospels*. (W. H. Allen and Co.) A good deal of ability and sound judgment is displayed in this thoughtful little volume.

*Church Work in some Parishes of "Outcast London,"* by a LAY WORKER. Revised, and reprinted, by permission, from THE CHURCHMAN. (Elliot Stock, 62, Paternoster Row.) We heartily recommend this pamphlet. We wish a copy could be placed in the hands of every layman of piety and influence throughout the Church. Many a leading London layman might do much, in his own way, to make it known, with little trouble.

The thirty-fifth thousand (carefully revised and much enlarged) of Dr. Littledale's *Plain Reasons* has just been issued by the S. P. C. K. It is in its way—as we have always said—a wonderful little book.

*Life and Writings of Charles Leslie, M.A., non-juring Divine.* By the Rev. R. J. LESLIE, M.A., Vicar of Holbeach St. John. Rivingtons. 1885.

This volume of some 500 pages will be deemed, we think, by many readers, dry and dull. The author has evidently spent much time and labour upon it; and to one class of students its information may prove of interest.

We are pleased to invite attention to *The Annual Report for the Parish of St. Mary, Whitechapel.* The "Report" contains "a brief account of the various works carried on in connection with the Parish Church." 1884. (London: School-Press, 18a, Great Alie Street, Whitechapel, E.) The "Report" is really very interesting, and the Rector, the Rev. A. J. Robinson, shows in many ways how a great work may be carried on. The population of the parish is 14,000. The average attendance during 1884, we observe, is as follows:

Sunday morning	-	-	-	400
" afternoon	-	-	-	200
" evening	-	-	-	900
Thursday evening	-	-	-	180

As to "Communicants," the statistics are these:

Largest number present at any one time	-	298
Average attendance: at 9 a.m.	-	27
" " at 11 a.m.	-	47
" " at 6.30 p.m.	-	158

*Church Reform.* Cathedral Reform; Deans and Canons; Clerical Incomes; Church Preferment; The Bishop's Veto; Clerical Discipline; Revision of the Liturgy; Church Legislation. By the Hon. and Rev. E. V. BLIGH, M.A., Rector of Rotherfield, Sussex, 1856-65; Vicar of Birling, Kent, 1865-75. Elliot Stock, 62, Paternoster Row. 1885.

Some of these "Church Reform" essays have already been published as letters in the *Times*. But the author has not merely dealt with Deans and Canons, Clerical Incomes, Church Legislation, and the Bishop's Veto; he has touched upon the subject of Liturgical Revision. Many zealous Church Reformers will read the pamphlet with interest. We thoroughly agree with Mr. Bligh that, as to reforms much needed, "*Lay action is the only reasonable ground of hope.*"

*Aunt Frank's Bible Studies* (Elliot Stock) is a well-meant effort after the style of "Line upon Line." Some of the sentences are too long for children, and the style is scarcely simple enough. Here is a parenthesis: "and prophetically realizing that his numerous progeny should ultimately inherit the land of Canaan."

*Communion with God*, "Morning and Evening Prayers for a Month for Private Use," a pleasing little volume, is commended by the Rev. J. DAWSON, Vicar of Holy Trinity, Torquay (Suttaby and Co.).

Some of our readers may be glad to hear of a *Handbook of the Theological Colleges of the Church of England and the Episcopal Church in Scotland.* 1884-85. (Rivingtons.) There are twenty-one Theological Colleges in England, it appears, and two in Scotland. A good deal of information is given in this little pamphlet.

*Blackwood's Edinburgh Magazine*, an old favourite, keeps up well its reputation, political and literary. The February number has "From Gemai to Korti in a Whaler;" and part ii. of "Life in a Druse Village." In a paper which will have a peculiar interest for many, "A Black Year

for Investors," we read: "Merchants and manufacturers complain loudly of what in many cases is merely diminished incomes, but a bad year among investors may mean no income at all, and more or less complete sacrifice of capital. 1884 was such a year. Following on a series of sharp catastrophes in the leading investment markets, it found investors poor, and it left many of them in despair." "Foreign and Colonial Failures" is ably written, and most readers probably will say "Too true!" While *Blackwood* condemns the Cabinet as a whole, it is very severe on Lord Derby and Lord Granville. In an article on "The Life and Letters of George Eliot" appears much of clever criticism and literary interest. Miss Evans's connection with Mr. Lewes is—naturally enough—very gingerly passed over. Her great friend Mr. Herbert Spencer introduced her to Mr. Lewes. Whether the world has "gained" by her forming "this union with Lewes," a "step of the first importance in the development of her genius," is matter of opinion. As to the Positivists, we are told, what many of course well knew, that Miss Evans was only in unison with them up to a certain point:—

While they have, for the manifestation of their religion, a sort of liturgy and a church, there is no evidence that she ever considered humanity to be a proper object of worship.

In the *Church Missionary Intelligencer* appears "Recollections of South Indian Missions;" very interesting.—The *Church Sunday School Magazine*, a very good number, has a paper on Jewel's "Apology," by Archdeacon Murray; and papers on the Religious Instruction of the Upper Classes, by Miss Arnold-Forster and Lord Cranbrook.—In the *Church Worker*, the Rev. J. F. Kitto writes of a terrible winter (1866) in the East End: cholera, and the paralysis of the shipping trade. Mr. Kitto concludes:—

How we started our first soup-kitchen; and our dinner-table for the sick and for the children, which we have maintained ever since; and our penny dinners, about which so much has been written at this time, as if they were an entirely new discovery; how all the machinery of parochial work had to be created amidst the constant turmoil of public discussions on distress and its causes, and relief committees and the visits of newspaper reporters; and how every fresh demand seemed only to draw forth new energies and new workers, binding us all together in the close bonds of common interest and common sympathies and common love.

A quarto edition of the *Oxford Bible for Teachers*, for family use, has just been printed at the University Press (in pica type), and published by Mr. Henry Frowde, Oxford University Press Warehouse, Amen Corner. A handsome volume. It is admirably bound, having a brass clasp; it is very strong, and will endure the wear of reverent use for an indefinite period. It contains several excellent engravings, and there is a family register. The "Helps to the Study of the Bible," so well-known and so greatly valued—Index, Dictionary, Concordance, and Maps—form an Appendix of 300 pages. We heartily recommend this noble edition of the *Oxford Bible*. It will travel well in its neat box-cover.

In the last CHURCHMAN was noticed Dean Stanley's "Essays on Church and State." The fourth edition of the Dean's *Christian Institutions*, a companion volume, has just been published by Mr. Murray. It is highly interesting; in some respects, even more interesting than the other volume. "Absolution," "Ecclesiastical Vestments," "The Eucharistic Sacrifice," are some of its chapters.

In the *National Review* appears a timely paper on "Stimulants and Narcotics," by Mr. Percy Greg. With all that is advanced many readers will not agree, but everybody will admit that narcotism is more dangerous and destructive than intoxication. The demand for sedatives is apparently increasing.