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THE CHURCHMAN

A Monthly Magazine

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senters to Church doctrines and modes of worship have receded into the background, the hostility to the Church herself, which used to be explained wholly by these objections, has grown if anything more intense. The more unreasonable the attack on the Church, the more firmly, the more unanimously ought it to be resisted. We are not in the least afraid of the verdict of the new constituencies if Church-people will take a little trouble to enlighten the minds of the people about the facts of the case. The Liberationist movement is more imposing than solid. The Society has a revenue of £8,000 a year or thereabouts; but the bulk of it comes from a few wealthy individuals who contribute large sums. If the friends of the Church, and indeed we might say the friends of religion in the broadest sense of the word, and of morality and charity as well, exert themselves wisely and perseveringly for the next few months, we shall probably see a decline if not a collapse of the misnamed "Society for the Liberation of Religion from State Control."

T. E. ESPIN.

Short Notices.

God in Nature. By Rev. R. APPLETON, M.A., Fellow and Senior Dean of Trinity College, Cambridge. London: Church of England Sunday School Institute.

THIS little book consists of a series of lessons on Natural Theology. It is based on Psalm civ., and is intended primarily for teachers. The lessons are of the nature of outlines. They often suggest lines of thought without developing them; and to carry out the author's plan in its integrity, should be supplemented by wider study before the subject is dealt with in public. For such study a valuable list of works is given in the Preface; and constant reference is made throughout to the highest authorities, as Barry, Kingsley, Flint, on the one hand, and Mill, Darwin, Huxley, on the other. These latter are named not because the author accepts all their conclusions, but because their writings should be studied by those who would know what opinions are held by scientific men of the day. The originality of the book lies in its method and aims, rather than in its matter. It does not pretend to do more than collect in a convenient form the arguments on which Natural Theology is based. The latest results of scientific research—such at least as are established by consensus of the leading physicists—are set forth in a lucid mode devoid of technicalities, and they are shown to be, when viewed in their true perspective, not incompatible with the Bible's teaching.

As a specimen lesson we select that on the words "How manifold are Thy works, O Lord." This introduces the argument for Causation. The steps are stated by which we infer that as a clock or table has a cause to which it owes its existence, so the human mind must owe its existence to a cause of some sort. And since it is *primâ facie* improbable that

Mind originated from Matter, and there is not even a shadow of scientific evidence to support such a theory, we are entitled to draw the conclusion that the human Mind originated from a Divine Mind. But Mr. Appleton points out that this conclusion is not one of absolute mathematical certainty, but only of a high degree of probability, which is, however, enhanced by other converging lines of argument and by the revelation of the Bible in particular.

The above is an imperfect sketch of a book which may be cordially recommended as a very useful basis of a course of teaching on a most important subject. If the spread of materialism is to be arrested, it will be by teaching such as "God in Nature" contains: teaching candid and reverent, which neither shrinks from scientific investigations nor evades their meaning, but which, recognising the limitation of human faculties, steadily refuses to contract the infinite within the compass of the finite.

C. ALFRED JONES.

His Personal Presence. The Secret of a bright and fragrant Life. By the Rev. T. W. THOMAS, B.A., Curate of St. Giles', Norwich. With Introduction by H. F. BOWKER, Esq. Pp. 128. Nisbet and Co. 1885.

Simple, earnest, and affectionate; this little book may help many. It is all about Christ.

Family Prayers for Four Weeks. By the Rev. GORDON CALTHROP, M.A., Vicar of St. Augustine's, Highbury. Suttaby and Co. 1885.

Many who know Mr. Calthrop's writings will be glad to secure this volume. The prayers are short, suggestive, and spiritual. The volume is, as to size, convenient, and is printed in large clear type.

The Pulpit Commentary. Jeremiah, Vol. II. Exposition by Rev. T. K. CHEYNE, D.D.; Homiletics by Rev. W. F. ADENEY, M.A.; Homilies by various authors. Kegan Paul, Trench and Co. 1885.

The second volume of this Commentary on Jeremiah appears in every respect equal to the first which we recommended when it was published. Dr. Cheyne's views of the authorship of the Lamentations we are not able at present to state and criticize. His notes are excellent.

Child Life in Chinese Homes. By Mrs. BRYSON, of the London Mission, Wuchang, China. With many Illustrations. Pp. 297. R. T. S. 1885.

"More than nine years ago I set sail for far-off China. Since then the city of Wuchang-fu, six hundred miles up the great Yang-tse-kiang, has been my home. When I arrived there, how extraordinary the little pig-tailed boys and small-footed girls looked to me!" So opens the preface of this book. The author tells about Chinese children in the city and in the country; children paying visits to the Mission House, living in mountain cottages or on lake and river-boats. Her pictures of social life are very well drawn. You see boys and girls at home, at school, at play. Mrs. Bryson also talks about the results of Mission labour. "Chih Shwin, or the Mandarin's little Page," and "Chwin-E, or the Flower that faded," for example, are interesting records. The "Jesus religion" is spreading in China; devoted men and women are not without encouragement. One of Mrs. Bryson's chapters is about the two boy-Emperors. The engravings are numerous and good; "Chinese Chess-players" is excellent. The volume is tastefully got up, and forms an admirable prize or gift-book.

Brief Thoughts and Meditations on some Passages in Holy Scripture.

By RICHARD CHENEVIX TRENCH, D.D., Archbishop of Dublin and Chancellor of the Order of St. Patrick. Macmillan and Co. 1884.

For Dr. Trench's books many readers, like ourselves, have always had a peculiar regard. All his Grace's writings have characteristics of a high order, and some of them may be regarded as in certain respects standing by themselves, nearly if not quite alone. The charms of style and rich ripe culture are heightened by gentleness and devotion. The Archbishop of Dublin has made his mark upon the Church on both sides the Channel in divers manners; but the generation which may know little of the fidelity, modesty, and self-sacrifice of the honoured prelate, will at least be able to profit by his books. The little book before us is excellent; it is both practical and suggestive. The "True Vine," "Humility," "Esau," and "Fear of Death" are some of its thirty-four brief chapters.

The King's Palace. By Rev. J. H. ROGERS, M.A., Incumbent of Christ Church, Pau. Morgan and Scott.

This little book, says the esteemed author, is "intended to be personal, particular, and practical." It offers to busy people one thought each day for a month. With the key-note "Yield your members . . ." (Rom. vi. 19), are thoughts for the heart, the lips, the eyes, the ears, the hands, the feet.

The Two Homes. A Story of Life's Discipline. By EMMA MARSHALL, author of "Mrs. Haycock's Chronicles," etc. "Home Words" Publishing Office.

Here is a really good Tale. The trials of stepmothers are a vein which has, indeed, been well worked; but an able writer of Mrs. Marshall's imagination can always present something which has point and interest. In "The Two Homes" the old prejudice against the second mother is exhibited in the light of common-sense and Christian charity. The story is very readable, and the volume has a tasteful cover.

The Teacher's Prayer Book. The Book of Common Prayer, with Introductions, Analyses, Notes, and a Commentary upon the Psalter. By the Most Rev. ALFRED BARRY, D.D., Bishop of Sydney, and Metropolitan Primate of Australia and Tasmania; and a Glossary, by the Rev. A. L. MAYHEW, M.A. Eyre and Spottiswoode, Queen's Printers.

A new edition of an excellent book. It contains a Glossary of important words and phrases, with references to the text and illustrative passages from English classical authors, and so forth. Mr. Mayhew has done his work with skill and judgment. The present edition is also enriched by annotations on the Psalms. Dr. Barry is a scholarly divine, who knows well how to compress; and his brief Commentary is clear and rich. The Most Reverend Prelate's "Teachers' Prayer Book" has had already a large circulation, and has become quite a standard work. A remark may be added that the edition which we have now received from her Majesty's printers is tastefully bound, and forms an admirable gift-book.

The Church of England; her Principles, Ministry, and Sacraments. By the Rev. WILLIAM ODOM, Vicar of St. Simon's, Sheffield, author of "Gospel Types and Shadows of the Old Testament," etc., pp. 190. London: Nisbet and Co. Sheffield: T. Widdison, 14, Fargate. 1885.

The contents of this book are as follows: I. Preface; II. Introductory Chapter; III. The Holy Catholic Church; IV. The Church of England; V. The Christian Ministry; VI. The Sacraments; VII. The Sacrament

of Baptism ; VIII. The Sacrament of the Lord's Supper ; IX. Confession and Absolution ; X. Prayer for the Dead ; XI. Church and State ; XII. The Prayer Book ; XIII. Concluding Chapter ; XIV. Chronological Table ; Index. The key-note of the book is sounded in a quotation from Dean Hook, which runs thus :

"THIS IS QUITE CERTAIN, THAT WE, WHETHER MINISTERS OR PEOPLE, CLERGY OR LAITY, CAN ONLY DO GOD'S WORK IN THIS CHURCH OF ENGLAND, BY ADHERING FIRMLY AND CONSISTENTLY TO THE PRINCIPLES OF OUR CHURCH AS LAID DOWN AT THE GLORIOUS AND BLESSED EPOCH OF THE REFORMATION."

The first edition of this comprehensive hand-book was strongly recommended in THE CHURCHMAN as tending to supply a felt want. We thoroughly agree with the author that *Church teaching*—sound and definite—is one of the great needs of the day. In a constructive spirit he has sought to set forth the real teaching of the Church, quoting from the legal standards and also from eminent authorities. It is here that many good books fail ; they point out and protest—positive enough in this—but they are critical rather than constructive. Mr. Odom's quotations, so far as we have examined, are candid and correct. He gives "chapter and verse" with carefulness ; it is hard-hitting, but fair. His history of the grand old Church—National, Protestant, Catholic—is in tune with the lines which are not as well known as they ought to be :

"Hail to the State of England ! and conjoin
With this a salutation as devout,
Made to the spiritual fabric of her Church :
Founded in Truth ; by blood of Martyrdom
Cemented ; by the hands of Wisdom reared
In beauty of holiness."

The Official Year-Book of the Church of England. 1885. Society for Promoting Christian Knowledge.

Through some mischance, which we regret, this volume did not reach us until the April CHURCHMAN was being printed. Our notice of it, therefore, may now be brief. There are in it many new points of interest ; and the work as a whole is excellent, with a rich supply of matter for thought and use. What we wonder at is that so few of the laity, earnest, thoughtful Churchmen, are acquainted with the Official Year Book. We may be wrong, but our impression is that the work is by no means so well known as it ought to be. It is an excellent Church Defence book, in many ways. For instance, it shows how much of good honest work is being quietly done by the National Church. The new volume, edited with marked ability and judgment, will have, we hope, a worthy circulation.

The April *Quarterly Review* contains a review of Bishop Temple's Bampton Lectures, and an article on "General Gordon's Life and Letters." These two papers will for most, or at all events for many, of our readers form the great attraction of the number. But the last article in the number, "The Government and Parliament," probably expressing the views of the Party leaders, is written with great ability, and by all in whom true patriotic as well as political feelings are just now stirred, it will be read with painful interest. "Five years of Liberal rule," says the Tory writer, "have sufficed to undo Lord Beaconsfield's work, to reduce England from a station as high as she ever held to one lower than she has ever endured to occupy since the days of Charles II."

The *Quarterly* reviews Bishop Temple's book in a very friendly spirit, but eulogizes with discrimination, pointing out some of its defects and certain

expressions likely to mislead. "It is a curious fact" we read "that the year which has just closed has witnessed the publication of three books, all in their way remarkable, though for very different reasons, all professing to deal with the difficulties to religious belief suggested by the present predominance of physical science. The first is Professor Drummond's 'Natural Law in the Spiritual World;' the second, the Duke of Argyll's 'Unity of Nature;' and the third, Bishop Temple's 'Bampton Lectures.' . . . Bishop Temple is mainly concerned to meet difficulties arising from Materialism, to assert the reality of supernatural facts and a spiritual world, in the face of what has been proved, and much more that has been assumed, by positive science. His mission, therefore, is to contrast the moral and the physical, and to show the supremacy of the former. Professor Drummond, on the other hand, is concerned mostly with the dangers which arise from the sharp separation of the two worlds; from the practical Deism which is inherent in much of the modern science, even when it is not avowedly anti-Christian, and which has too often been accepted by Christian Apologists. He sees clearly that such a dualism is no longer possible. His work, then, is to bring the two separated spheres together, and he does so by a great assumption, the assumption of the absolute identity of law physical and moral, by which he imagines that he rescues theology from chaos and lawlessness. Finally, the Duke of Argyll, by far the most philosophical of the three, sees ahead the great danger into which English thought is drifting—the danger of being so carried away by the conviction of the unity of nature as to lose sight of the lines which Nature herself has drawn; a danger which in its extreme form we may call Pantheism, though it take the varying shapes of Eleaticism, or Stoicism, or Spinozism, or Hegelianism, or Spencerianism, or disguise itself in the ancient robe of Eastern religions." Many will agree with the *Quarterly* that the Duke of Argyll is by far the most philosophical of the three; and his book, which was reviewed and strongly recommended in the April CHURCHMAN by Prebendary Anderson, will, we trust, be largely read. For our own part, we have from the first regarded Professor Drummond's work as, with all its charms, unsound, and likely to unsettle and perplex. The Professor is indeed, as the *Quarterly* remarks, "involved in the very danger against which the whole of the Duke's argument is directed."

Quoting the Bishop's remark that God impressed His will "once for all on His creation," the *Quarterly* observes that in this passage Hume's Deism reappears. Here is the Bishop's sentence :

"It seems in itself something more majestic, something more befitting Him to whom a thousand years are as one day, and one day as a thousand years, thus to impress His will *once for all* on His creation, and provide for all its countless variety by His *one original impress*, than by special acts of creation to be perpetually modifying what He had previously made."

"The latter part of this argument," says the *Quarterly*, "is Hume pure and simple, and it might be none the worse for that if it were not that, in the words we have italicized, Hume's Deism reappears. It is one thing to speak of God as 'declaring the end from the beginning,' it is another to use language which seems to imply, however little it was intended, that God withdraws Himself from His creation, and leaves it to evolve itself, though according to a foreseen and fore-ordered plan. Yet surely that is no unfair inference from the passage we have quoted, or from the following paragraph, with which this part of the argument concludes: 'What conception of foresight and purpose can rise above that which imagines all history gathered as it were into one original creative act, from which the infinite variety of the universe has come and more is coming yet?' It is of the first importance that a Christian

"Apologist should not use language which seems to invest the world with "a power of self-unfolding, for it is this, more than any theory of evolution, which contradicts the belief in God." The *Quarterly* also regrets that "the Bishop's rationale of miracles is so inadequate," and complains (as did an able reviewer in the last *Guardian*) of the Bishop's word "interference." "A miracle, whatever it is, cannot be an 'interference.'"

Other *Quarterly* articles are: "The Age of Progress," "Recent Discoveries in Greece," "The Pioneers and Prospects of English Agriculture," "The Present and Near Future of Ireland," and "England and her Colonies."

We heartily recommend an address to young men, *Young Men—Arise!* a fourteen-paged pamphlet, the substance of which was delivered in the Masonic Hall, Derby, January 2nd, 1885, by W. OGLE, M.A., M.D., President of the Young Men's Christian Association (Bemrose and Sons, Derby; and 23, Old Bailey, London). The pamphlet is published at a penny, and should be sown broadcast. Dr. Ogle's paragraphs are these: (1) "As a Member of this Association, you profess to be a servant and disciple of the Lord Jesus Christ, and to desire to promote the extension of His Kingdom amongst Young Men." (2) "Therefore seek, by your example and influence, to win Young Men to Christ." (3) "Search the Scriptures daily." (4) "Bring Young Men with you to the Meetings." (5) "Further the work of the Association according to your ability." (6) "Be faithful to your duties of Church-membership."

Mr. Elliot Stock, whose *facsimile* enterprise has received so great encouragement, has conferred a boon upon many admirers of the antique, whose means of indulging in a little literary luxury in these hard times are shortened, by publishing three tasteful little books, a *facsimile* reprint of the first edition of *The Pilgrim's Progress* (1678), of George Herbert's *Temple* (1633), and of *The Compleat Angler* (1653). These three reprints, admirably executed, are very cheap at a shilling apiece.

Some additional volumes of the capital stories of the Religious Tract Society, cheap, illustrated, printed in clear type, and "popular," deserve a line of commendation. *The Fisher Village*, for instance, which has "The Landslip" as a frontispiece, is just the style to interest seafaring folk; it has a good chapter about North Sea fishing. *The Cottage and the Grange* is written by EVELYN E. GREEN, author of "Leonore Annandale's Story;" and *Effie Patterson* is a tale of the Covenanters.

A pleasing little book is *Stray Thoughts for every Day in the Year* (Parker and Co.): two or three lines of prose or verse.

From the Society for Promoting Christian Knowledge we have received several cheap and useful little books. First, we may recommend *The Athanasian Creed*, by the Rev. J. H. RAWDON, M.A., Vicar of Preston; six expository addresses, given to Church-workers and others: a good deal in small compass.—*Leading Heavenwards*, a very tiny book, may be sent in an envelope; well-chosen and well-arranged texts.—*Simple Lessons for the use of Teachers in Infant Sunday Schools*, following the Church seasons Advent to Trinity, by EDITH E. BAKER, Superintendent of the Infant Sunday School, St. George's, Bloomsbury; lessons "simple" but suggestive.—*The Young Guard of the King's Army*, by Rev. A. N. MALAN, M.A., F.G.S., Head-master of Eagle House School, Wimbledon; addresses to boys, vigorous, and likely to lay hold.—*Bold Jack Blair* is a well-written tract-story of moral courage, by Rev. H. D. PEARSON, M.A., Vicar of St. James's, Clapton.

In recommending *The Unpreached Sermon of the late Rev. W. J. Bolton, M.A.* (Bath : M. Wood), we desire to pay a tribute of sincere respect to the memory of a good man and faithful Minister, esteemed for his work's sake in the East of London as well as in Bath. Mr. BOLTON (Vicar of St. James's, Bath) "was to have preached" (as we say) this sermon on Thursday, but on Wednesday the Lord called him.

The Beautiful House and Enchanted Garden is a slight and simple allegory, which may be helpful to many who think of death with somewhat of dismay. The tiny volume has a white cover and a suggestive photograph. (Hatchards.)

In the *National Review* appears a very able article on "City Companies," by Mr. L. T. Dibdin, vigorous and thoughtful. Mr. Dibdin's literary power is as marked as his research and judgment.—*Blackwood*, a good number, has reminiscences of Sir Herbert Stewart, and "Russia in Search of a Frontier."—*The Church Missionary Intelligencer*, a singularly rich number, gives an account of the opening of the enlarged Church Missionary House, an interesting article by that able writer "K," on the Bombay Diocesan Conference, the Report of the Ceylon Deputation, and letters on the death of King Mtesa.—In the *Church Sunday School Magazine* the Bishop of Ossory continues his "Echoes of Bible History;" the Dean of Windsor, his "History of the English Bible;" and Archdeacon Murray, his "Great Books of Christendom." Canon Bell contributes "A Eucharistic Hymn."—The notes and comments in *The Church Worker* are, as usual, practical and interesting.—In *Cussell's Family Magazine* the Family Doctor gives one of his readable and suggestive papers.—We have received the quarterly paper of the Church Pastoral Aid Society, and *The Church Builder*.—In the *Churchman's Penny Magazine* the editor, the Rev. E. Boys, gives a chatty and pleasing account of a visit to the South-Eastern College, Ramsgate (S. W. Partridge and Co.).

A notice of the last number of the "Foreign Church Chronicle and Review" (Rivingtons) was by some inadvertence omitted in the April CHURCHMAN. The number is very full and interesting. Here is a quotation from Padre Curci's *Vaticano Regio*, p. 308 :

"Holy celibacy, that especial jewel of the Christian priesthood in the Latin Church, is a thing so arduous, that if it is not hedged in with strong bulwarks and guarded with infinite jealousy, there is risk of its becoming its poison and its reproach. . . . This wound, in some provinces especially, begins to stink ; and with all the care that the Vatican uses to hide rather than to heal it, enough is known to be frightful. In this concealment, a work of piety towards those who ought not to know it, but one of treason to those who ought not to be ignorant of it, the Vatican is much aided by the modern civilization which it detests. I think I know enough to be able to affirm that in general, save for the greater reserve which is due to more advanced civilization, things are little better in some provinces than they were in the sixteenth century, before the Tridentine reforms, when the prelates' concubines went about Rome in carriages, with attendants in the liveries of their respective prelates. In the latter years of Pius IX. there was a certain small diocese in the southern provinces, in which for some years there was not a single priest, not the bishop himself, who was not notoriously leading an immoral life in this respect.

