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kind. A just evidential value, as the "Defence," in the *Expositor*, contends, belongs no doubt to the sphere of Christian experience—varying, and often ill-defined, and, save in its outward and often feeble manifestation, impalpable to others as it must be confessed to be. But on any estimate, if it be taken by itself, apart from the dogmatic Scripture with those outward evidences which guarantee its inspiration, we are sure that this Christian experience is utterly inadequate as a foundation from which to reason backward to the truths out of which, nevertheless, it springs. Full as it is of comfort and even of assurance to the individual believer in the truths of Scripture, it is yet powerless argumentatively to convince the unbelieving world at large. Bishop Butler's judgment is as philosophically true as it is Scripturally exact; and evil will be the day when Christian apologists desert the evidences, on which Revelation rests its own defence, for the insecure though tempting foundations which the advance of human knowledge seems sometimes to offer.

Short Notices.

Brief Memories of Hugh McCalmont, first Earl Cairns. By the author of "The Memoir of the Rev. William Marsh, D.D.," "English Hearts and English Hands," etc. Nisbet and Co.

THESE "brief memories" are dedicated to Lady Cairns, by whose desire they have been written. On the title-page appear Tennyson's verses :

"A life in civic action warm,
A soul on highest mission sent.
A potent voice of Parliament,
A pillar steadfast in the storm.
"I would the great world grew like thee,
Who grewst not alone in power
And knowledge, but from hour to hour
In reverence and in charity."

In the little book are seven chapters, of which the first is "Boyhood and Early Manhood." We read : "When the little Hugh was only eight years old, his sisters, to whom he was a priceless darling, with their own hands decked him out in his velvet tunic and large lace collar and cuffs, according to the fashion of the time, and then he was placed in a sedan-chair and carried to the Town Hall at Belfast, there to deliver a lecture on chemistry. This feat was accomplished by the little boy with so much ability, modesty, and self-possession as to win the surprised admiration of the whole audience." "From a child he delighted in going to church." "At twelve years of age he became deeply interested in the sermons of that prince of preachers, Hugh McNeile, late Dean of Ripon; and whenever he happened to be taking clerical duty in Belfast during the summer months, when the Cairns family were at their country-home, the boy would ride in early on the Sunday morning, and willingly spend a lonely day in the deserted town-house, for the sake of hearing him preach. The dignified eloquence of 'the eagle-eyed orator' captivated the boy's fancy; the clear reasoning and logical sequence of his arguments convinced and delighted the mind of the future genius of the Chancery Bar; whilst the

preacher's fervent setting forth of the love that passeth knowledge won that young heart for the Christ Who came to make known to a lost world, in His life and by His death, that 'God is love.'

Mr. Cairns took a first-class in Classics and obtained other honours at Trinity College, Dublin, in his eighteenth year. Too young to enter a learned profession, he felt it would be well, as well as pleasant, to unbend his mind by lighter reading, travelling, and country amusements. He was always an excellent shot; and in later years, in days of deer-stalking, it was "his pleasure no less than his pride" "never to wound but to kill." So clear was his eye, and so steady his hand, that as lately as the autumn before last one of his exploits was to get his three stags with three shots—"one apiece."

He was called to the English Bar at the age of twenty-four.

Thenceforward he attended regularly at his chambers from ten to four daily, and allowed nothing to interfere with these hours, although for a long time he received no work to do. One summer's day some friends had arranged a water-party for Saturday afternoon, quite expecting that as it was Saturday he would not mind leaving chambers early to join them. He was very sorry to lose the pleasure, but having made it his rule not to leave chambers till four o'clock, nothing could induce him to break it. His friends tried to laugh him out of his resolution, and ridiculed the idea of his staying in when he had no work to do, and when, moreover, as they urged, there was no possible chance of work, as it was Saturday afternoon. He was not, however, to be turned from his purpose, and therefore remained at chambers. At a few minutes to four a gentleman representing a large and important firm in the City, called to request him to do some work for them, their own counsel having left chambers as it was Saturday. Mr. Cairns did the work with much courtesy and promptness, and showed an ability that fairly astonished the gentleman, and from that time all the work of his house of business was placed in Mr. Cairns's hands. Other houses followed suit, and before long nearly all the leading houses in the City had put their legal concerns into his hands; and thus his name became known, and his fortune was made.

Miss Marsh writes of Lord Cairns's sympathy with his friends in time of sorrow, and adds: "But his large-hearted and wide-reaching charity was also the 'charity that begins at home,' and his sympathy, so deep and full for the sorrowing, would flow forth just as freely towards the innocent mirth and gladness of his children. His consideration and tenderness as a father—'a central warmth diffusing bliss'—none but his children could faithfully depict:

Never, during many a visit to their Scottish and English homes, have I under any circumstance seen the slightest lessening of that fatherly tenderness, nor of the filial love responding to it. The warm affection of his morning greeting, and of his evening good-night, were but the consistent beginning and close of each day's lovingkindness. He was always ready to devote his little leisure to his children's pleasure. From August till November they lived at Dunira, the beautiful Highland home which he rented, and when there the fishing and the shooting parties, the picnics in the woods, the excursions on the lovely lakes and amongst the purple mountains, were pleasures not only provided by the father and mother for their children, but also heartily enjoyed with them.

An anecdote illustrating the piety of Lord Cairns may well be quoted:

When Lord Cairns was at the summit of his prosperity, he was heard to say, "Nothing in this world *satisfies*."

"Except the Lord Jesus Christ," said a friend who was standing near.

"Oh yes," he replied, with all the fervour of reverent devotion in his voice, whilst his eyes lighted up with the fire of Divine love. "He does satisfy even here! He does perfectly satisfy, when we are in true communion with Him. What will it be to enjoy it without a break between!"

Every page of this charming book tempts a reviewer to make a quota-

tion ; but our aim and desire—while paying a tribute of respect to the great statesman and consistent Christian whose character it portrays—is to invite attention to the book and most earnestly recommend it. It deserves, and will no doubt attain, a very wide circulation. No better publication could there be to show a lesson much needed in the present time, politics and law and philanthropy, all sweetened by a sense of the love of Christ crucified,—talents of a very rare order all consecrated to the service of the Redeemer. To no writer could the preparation of this memoir have been more happily entrusted : it is not only deeply interesting, but bright, suggestive, and winning.

The Homiletic Magazine. Vol. XII. Jan. to June, 1885. Nisbet and Co.

In this volume appear these sections : "The Foreign Pulpit," "The Modern Pulpit," "Practical Homiletics," "The Christian Year," "The Theological Section," "The Expository Section," "Reviews," and others. In the Theological Section appear papers on the foundations of the belief in the immortality of man, by Dr. Weathers (a Roman Catholic Bishop), Dr. Cairns, and the Rev. E. White ; and the question, "Is Salvation possible after death ?" is discussed by Dr. Leathes, Rabbi Simeon Singer, and Dr. MacEwan. Among the reviews appears a notice of Dr. Cox's "Expositions," opening thus :

The dispute which the late editor of the *Expositor* had with his publishers was an unhappy affair. But it is an ill wind that blows nobody any good ; and if on the one hand the public may be a little surprised at finding the "liberal" tone of that periodical rather accentuated than lessened under its new editorship, nearly everybody will be delighted at a difficulty which promises to result in our having Dr. Cox's new expositions in yearly volumes.

The Expositor. Edited by W. ROBERTSON NICOLL, M.A. Third series. Vol. I. Hodder and Stoughton.

In a prefatory note the Editor thankfully acknowledges "the great success thus far of the new series of the *Expositor*. The circulation has been far beyond any attained hitherto." Certainly this volume contains several papers of high merit, and many of the contributors are men of mark. As to whether the *Expositor* is less "Broad" than it was when edited by Mr. Cox, we ourselves are not in a position to be able to express an opinion. Professor Drummond's paper, "The Contribution of Science to Christianity," will at least be read with lively interest, as will also the (anonymous) defence of "Natural Law in the Spiritual World." We have always rated highly Dr. Maclaren's sermons, and found it a pleasure to recommend them in *THE CHURCHMAN*. His articles on the Epistle to the Colossians are as good as we expected to find them.

The Parson's Round of Parish Duty in Town and Country. By Rev. W. HOLT BEEVER, M.A., Canon of Llandaff, and Examining Chaplain to the Bishop of Llandaff. Pp. 220. Elliot Stock. 1885.

This is an ably-written and interesting book ; and those who do not agree in all points with its suggestions, or accept every one of its statements, will at least be pleased with its tone, and perceive its honest and kindly purpose. Anyhow, the volume contains a good deal of informing matter ; and it will not be difficult to exercise the discerning faculty so as to gather wholesome instruction. The titles of some of the chapters will serve to show the character of the work : Of the parson ; the impostor ; charity ; visiting ; medical help ; study ; services ; the school ; clubs ; banks, etc. The learned author's lines—as he remarks in dedicating the book to the Bishop of Llandaff—are like George Herbert's :

Frequently underlined and frayed though they be, the pages of "The Country

Parson" continue even now to be the ready resort, and unfailing recreation of one's occasional weary or despondent hours . . . A volume at once so complete, profound, earnest, minute, compact, and precious, I cannot better recommend to those for whom I write, than, *mutatis mutandis*, in the words of the Roman poet's injunction :

"Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ."

Canon Beever only claims "to have set a few additional stepping-stones where the current has changed, with the lapse of years, since Herbert's day, or worn a wider course, so that his admirable but ancient structure scarce meets our modern need." Besides Herbert, he is indebted to Hooker and Bishop Harold Browne (quoting freely from both); but the book to a large extent is a record of the author's experiences.

Several passages we had marked with pencil as inviting criticism. For instance, on page 159 appears a remark as to the Evangelical party and musty corners of "barn-like" churches. "*A strange languor gradually overspread the country at large.*" To what period Canon Beever precisely refers, we cannot be sure; but we venture to express the opinion that if he had read Canon Garbett's article on "The Evangelical School" in *THE CHURCHMAN* of October, 1879, or any other paper of a similar character, he would have expressed himself in somewhat different terms. The fact is, that the Evangelicals were the first to set the example of restoring the churches. They "began the great work of restoration and extension, were the introducers of order in their services, and gave the impulse to church building."

Expositions. By Rev. SAMUEL COX, D.D., Author of "A Commentary on the Book of Job;" "Salvator Mundi," etc. Pp. 458. T. Fisher Unwin. 1885.

Here are some thirty expository lectures or discourses, says Dr. Cox, "such as I used to contribute to the *Expositor* while I was its editor . . . I never once argued, in the pages of that Magazine, for the ultimate salvation of all men, or permitted anyone else to argue for it." Several expositions in which that theme is involved, he adds, which he could not use in the *Expositor*, he is free to use here; and the volume is dedicated to Lord Tennyson, from whom he "first learned to trust the 'larger hope.'" Every reader of this book, therefore, knows what to expect. On the literary skill, the thought, and vigour, of Dr. Cox's writings, it is unnecessary to make any remark. One only of his expository sayings may at present be quoted. "Children of wrath" (Ephes. ii. 3), he says, means simply "wrathful men," or men liable to "gusts of passion and excess."

Faithful Teaching. By Rev. C. BRADLEY, of Southgate. With Memoir by the Dean of Westminster. Pp. 225. Hatchards. 1885.

The Sermons contained in this Memorial volume, the preface tells us, were not written with a view to publication. They are a selection from the sermons preached in London after Mr. Bradley had retired from tuitional work. They show independent thought, and the points are put in a striking and suggestive way. The preacher's *realness* is strongly felt. Many readers who would like this or that altered, or this or that added, may derive help from the unconventionality and quiet earnestness of the style. We opened the book at a sermon on patient waiting ("*For neither did his brethren believe in Him,*" St. John vii. 5); and we may quote two or three of its sentences. Of the notion that "brothers" were "cousins" there is not a single trace till nearly 400 years after the birth of Christ. "It began in that time and in that Church," we read, "in

which the married state was, as it still is, regarded as inferior to the single state; and so they falsified Scripture, made brothers mean cousins. Up to that time the whole Christian Church (except one or two writers who maintained them to be *full* brothers of our Lord) had looked upon them as the sons of Joseph by a previous marriage, and *so* half-brothers of our Lord; this was, and is, the universal belief in the Eastern Churches," Mr. Bradley then dwells on the fact that these brethren did not believe in Jesus. But notice—"He passes no censure on them: not one word of rebuke is recorded; they showed their unbelief openly. . . . He bore it patiently, silently, lovingly." A lesson for Christians. Wait patiently! But further, here is comfort. What was the effect of *that* His conduct upon those His brothers? "A little later in the first Christian year, when the number of the disciples was but an hundred and twenty, we find those very brothers, continuing with one accord, in prayer and supplication with His first converts, His Apostles."

Mr. Charles Bradley, born in the year 1814, was the eldest son of the father whose name he bore and whose sermons have been so widely known. He died two years ago. Dean Bradley's brief Memoir adds to the interest of this volume.

Mary Roper's Story. What she told her girls over the class-room fire. S.P.C.K.

This book is virtually an autobiography, says a prefatory note; the person whose story it relates is still living and at work. Not merely for the inmates of a Servants' Home, but for all young women of that class, this is particularly an excellent book.

Kissing: Its curious Bible mentions. By JAMES NEIL, M.A., formerly Incumbent of Christ Church, Jerusalem; Author of "Palestine Explored," etc. Pp. 94. Simpkin, Marshall and Co. 1885.

Mr. Neil is well known as the author of the two works, "Palestine Explored," and "Palestine Re-peopled." In the very interesting little book before us he shows the same learning, research, and independent thought. He remarks, that in the Bible, although the narrative portions do not amount to more than about one half of the whole, kissing is mentioned no less than fifty times, and about half this number of times the reference is plainly to men kissing men. Some of the allusions to the practice are obscure. Mr. Neil's own personal experience in Palestine enables him, as an earnest and well-equipped student of Scripture, to explain these passages, pointing out the appropriateness of each. The book has some novel features; the original words which, in one or other way, are rendered emphatic, are marked as emphatic for the English reader. In the third chapter, "Kissing the face," Mr. Neil gives a clear view of the Apostolic injunction to believers to salute one another in this way. Five times appears this command. St. Paul says, ". . . with a *holy* kiss;" St. Peter, ". . . with a *loving* kiss." Mr. Neil shows that the command must have been addressed to men with respect to men only, and to women with respect to women only. He quotes from the "Apostolical Constitutions" as to the interpretation put upon the command by the Primitive Church. "Then let the men salute one another and the women one another, with the kiss in the Lord,"

Champions of the Right. By E. GILLIAT, M.A., Assistant Master in Harrow School. S.P.C.K.

An interesting book with many spirited passages. Bede, Wiclif, St. Hugh of Lincoln, Jeanne d'Arc, Sir Walter Raleigh, are some of the "Champions" whose lives are briefly sketched.

What I Should Believe. A simple Manual of self-instruction for Church-people. By ANTHONY BATHE, Editor of "A Lent with Jesus." Rivingtons. 1885.

This book may in one sense, perhaps, be called a strong book; its assertions are audaciously dogmatic. The tone is devout, and the language is mild and gentle; so that readers who are apt to accept positive statements when made as though there could hardly be any argument about them, may regard Mr. Bathe's assertions as axiomatic truths. Mr. Bathe, we suppose, is a Presbyterian of the Church of England. One of his chapters is headed "The Other Five Sacraments;" and he says that "some people object to calling these" five other rites Sacraments, and "they are quite at liberty to do so." The five "sacraments" are "Confirmation, Absolution, Marriage, Holy Orders, and Anointing of the Sick."

In the June *Foreign Church Chronicle* (Rivingtons) appear—"In Memoriam, Bishop Ch. Wordsworth," "The Church of Utrecht," and "The Pseudo-relics of St. James in Spain."¹ The last-named opens thus:

"Apostolic Letters of N.S.P. Leo XIII., in which is confirmed the declaration 'put forth by the Cardinal-Archbishop of Compostela concerning the identity of 'the body of the Apostle St. James the Greater, and those of his disciples St. Athanasius and St. Theodore.

"Leo, Bishop, servant of the servants of God, for perpetual memory. God Almighty, admirable in His Saints, has willed in His wise Providence that while 'their souls are enjoying eternal happiness in heaven, their bodies, entrusted to 'the earth, should receive singular and religious honour from men.

"Thus God wonderfully manifests in them His mercy and His Providence, since, 'by permitting that many divine prodigies should be wrought by those bodies, He 'provides for our good and for the glory of the Saints on earth. And in fact, 'whenever we visit the relics of the blessed inhabitants of heaven, we recall the 'marvellous and splendid series of virtues of which they gave us the example 'during their life, warmly exciting us to the imitation of them. Since the bodies 'of the Saints, according to the testimony of St. John of Damascus, are so many 'perennial fountains in the Church, whence flow, as from health-giving springs, 'the celestial gifts, blessings, and those graces of which we have most need. For 'which reason it is not to be wondered at that the bodies of many Saints which 'have been all but lost in the darkness of oblivion, should have been restored to 'the light precisely at those times when the Church is agitated by tempests, and 'when Christians need to receive more lively encouragement to virtue. Thus in 'the course of this present century, in which the power of darkness has declared 'a cruel war against the Lord and His Christ, there have happily been discovered, 'by divine permission, the sacred remains of St. Francis of Assisi, of St. Clara 'the Law-giving Virgin, of St. Ambrose Pontiff and Doctor, of the martyrs 'Gervasius and Protasius, and of the Apostles Philip and James. And to this 'number must be added that of St. James the Greater, and his disciples Athanasius and Theodore, whose bodies have been rediscovered in the cathedral of the 'city of Compostela.

"A constant and universal tradition, which dates from Apostolic times, confirmed by public letters of our predecessors, tells that the body of St. James, 'after that the Apostle had suffered martyrdom by order of King Herod, was 'secretly taken away by his disciples Athanasius and Theodore. They, through 'fear that the remains of the holy Apostle would have been destroyed if the Jews 'had taken possession of his corpse, embarked it in a ship, took it away from 'Judæa, and after a prosperous voyage reached the coasts of Spain, and sailed 'along them as far as to Galicia, where St. James, after the Ascension of Jesus 'Christ to heaven, according also to an ancient and pious tradition, had by divine 'providence discharged the office of his apostleship."

¹ From the *Boletín* of the Royal Academy of History of Madrid, tomo vi., cuaderno ii. February, 1885.

This is curious, and has an interest of its own. But we need not quote any more. Here is a comment upon it :

“That the Apostle James the Great came to Spain to preach the faith, contradicts equally the Bible and history ; but since the tenth century this has been in Spain unassailable fact : he is the patron saint of the land, and to-day every Spaniard maintains it in the face of the whole world. Sant Jago, the apostle of fishermen, has become a judge and leader of battles ; in thirty-eight fights he was seen riding in front on a white charger, and driving the enemy before him in wild flight. It was a *somewhat later invented fable* that his body was landed from Palestine on the coast of Galicia, and is there preserved, after having circumnavigated Spain. But Compostela thereby became for many centuries the most frequented pilgrimage-place of the West, and apocryphal literature was enriched by the book of Pseudo-Turpin, put together to recommend this pilgrimage, as also by the writings of Pope Calixtus II.”—*Döllinger*, Lecture delivered before the Royal Academy of Science at Munich, July 25, 1884, on “Spain, her Political and Religious Development.”

The first volume of “Short Comments on the Gospels for Family Worship,” is *Gospels of St. Matthew and St. Mark*, by the Right Rev. ASHTON OXENDEN, D.D. (Hatchards). Bishop Oxenden’s works have been, happily, so well known during a long period, that we need say little in recommending this volume. The “Comments” will seem to some too “short,” but many, perhaps, will say they are long enough, if read out slowly. The verses selected occupy a page, more or less, and the exposition usually fills a page. The type is large and clear, a matter of moment for many who conduct family worship.

We have pleasure in recommending a very interesting little book (one of Mr. Elliot Stock’s shilling reprints), the *Imitation of Christ*, in Thomas à Kempis’ handwriting, being a facsimile of the original MS., written in 1411.

To a little book published by Messrs. Nisbet, *Ethics of the Holy Ghost*, or “Bible Readings on the Fruit of the Spirit,” by the Rev. P. NORTON, the Preface has been written by the Rev. CHARLES BULLOCK, B.D. Readers who are following after holiness, says Mr. Bullock, will find this book “a treasury of spiritual teaching ;” its motto might well have been “more and more.”

Homely Talks with Young Men (Hatchards) is recommended by Canon WESTCOTT. The lady who wrote it, he says, has “a keen insight into the thoughts and feelings of the young men among whom she has laboured long with winning devotion, a loving sympathy with their difficulties, and a directness of illustration and language which combine to give her counsels a peculiar force.” The “Talks” are dedicated to members of the “Young Men’s Guild of the Christian Banner”—a Society of the Episcopal Church of Scotland, apparently—for whom they were first written. This is the first series: “Young Men of the Old Testament.”

An Officer’s Experience of Foreign Missions, by Major CHURCHILL, has been reprinted from this Magazine, and is issued in pamphlet form by Messrs. Nisbet and Co.

The Story of a Short Life, by JULIANA HORATIA EWING (S.P.C.K.), has about it a peculiar interest as being the last work of a gifted writer. An interesting series, in which the pathetic and humorous are happily blended, is brought to a close.

From Calvary to Olivet, by Dr. CHARLES STANFORD (R.T.S.), is a sequel to "Voices from Calvary." The homiletic expositions are suggestive and stimulating.

The Sefton Boys is "a very pleasant little book," says a lady, who reads Tales sometimes to a class of boys: "simple and interesting; well-told all through." It is one of the many cheap and wholesome gift-books published by Messrs. J. F. Shaw and Co.

The Great Cloud of Witnesses, by Dr. LANDELS, may be safely commended as sound and earnest. There are seventeen chapters on "Faith and its Victories" (R.T.S.). This is the second series, Joshua to David; we do not remember seeing the first.

We have received from the Society for Promoting Christian Knowledge four pleasing little books: *A Sprig of White Heather*, with tinted pictures; *My Lass*, with one illustration; *After Five Years*, by the author of "How Willie became a Hero;" and *Number One, Brighton Street*. They are well got up, and cheap; suitable for parish lending libraries, or gifts to girls.

An interesting little book, a good gift for boys, is *Taken or Left*, a tale by Mrs. WALTON, author of "Christie's Old Organ," "A Peep Behind the Scenes," etc.—Another little volume, published by the Religious Tract Society, we are pleased to recommend, *Prasanna and Kamini*, or "The History of a Young Hindu." The chief part of the original of this story was written by the late Mrs. Mullens, of Calcutta; completed and revised, it was translated into the Hindi language of the N.W. Provinces of India. Prasanna is the husband and Kamini the wife. The illustrations have been prepared with a view to both the English and the vernacular Hindi editions.—A pleasing story, also published by the R.T.S., is *The Two Crowns* (pp. 300); a capital gift-book for young ladies. It contains some clever sketches—pleasing and instructive—of home life; and the lesson of marrying according to Christian principle is well enforced. The volume has a pretty cover.

In the June *Art Journal* (Virtue and Co.) appears the usual supply of interesting matter. The line engraving is "Requisitioned;" J. C. Armytage, after A. C. Gow, A.R.A. Mr. Hatton's "London Club-land," Part III., has illustrations of the United Service Club, the Junior United, and the Union. "Art Teaching at Charterhouse," and "Hammersmith and Chiswick," are very good. Altogether, we have a pleasing specimen of this excellent periodical.

From the June *Church Missionary Intelligencer* we take the following: "The financial result of the year ending March 31 is as follows. The Ordinary Receipts were £198,213; other receipts of all kinds, including the gifts for the enlarged C.M. House, and interest on various Special Funds, £33,328. The Ordinary Expenditure of the year was £207,283, besides £3,684 for the Extension Fund, and other sums on special accounts. The real result is seen by taking the two 'Ordinary' figures, which show that the receipts have fallen short of the outlay by £9,070. This sum has been drawn from the Contingency Fund, the reserve formed by the surplus receipts of previous years."

