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"due performance of divine service on Sundays and Holydays, but also
 "all such duties as any clergyman holding a benefice is bound by law to
 "perform, or the performance of which is solemnly promised by every clergy-
 "man of the Church of England at the time of his ordination."

Short Notices.

The Great Commission: Twelve Addresses on 'the Ordinal. By JAMES RUSSELL WOODFORD, D.D., sometime Lord Bishop of Ely. Edited by H. M. LUCKOCK, D.D., one of his Examining Chaplains. Pp. 226. Rivingtons. 1886.

THERE is much in these "Addresses" to admire. Yet we are inclined to think some friends of the good Bishop will regret their publication. The spirituality of tone is unmistakable, and many passages are excellent; but occasionally the argument is weak, and a word or two seems lacking. For instance, in the address on "The Power of Absolution," we read:

This is, indeed, the meaning of that clause of the Apostles' Creed, "I believe in the forgiveness of sins." It does not only express the truism that our God is a God that forgiveth iniquity, but the clause, following directly upon that declaring belief in the Holy Catholic Church, embodies our belief in a particular way of remitting sins within the Church's pale.

Something might have been said, after Pearson on the Creed, on the historical point, as to the clause "the forgiveness of sins" immediately following the clause "the Holy Catholic Church." The paragraph as it is surprises us. Still more are we surprised at a paragraph on p. 116, touching Baptism, which seems to ignore the signing with the cross, the dipping or sprinkling, and the prayer "Sanctify this water. . . ." We give the passage, as follows:

Now, it is the Prayer of Consecration by which the elements of bread and wine are set apart to be thus the outward sign of an inward pact. . . . There is no similar setting apart of the water in the font; there are no manual acts to be performed analogous to breaking the bread and laying the hand in blessing upon the bread and cup. On the contrary, the opening prayer in the Office of Baptism of Adults run thus:—"Almighty and everlasting God, Who . . . by the baptism of Thy well-beloved Son, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin." The whole element of water having been once for all hallowed for this purpose, there needs no further benediction of any separate portion of it. And hence, again, the ministration of the priesthood is by the Church demanded for the one Sacrament and not for the other.

Dr. Woodford, strongly sacramental as was his teaching, by no means went so far as some who reckon themselves true—even the truest—exponents of the Church's doctrines. For instance, on Absolution (p. 75), the Bishop wrote of "*special spiritual trouble*," and also of "*counsel and advice*," and he proceeds as follows:

I would have you then (for such I hold to be the mind of the Church of England), not look at Private Confession as the necessary door of approach to Absolution. I would not have you regard it or speak of it as generally requisite, and not set it forth as the essential habit of a high spiritual life. It is rather to be regarded as a special remedy for a special sickness, an occasional medicine rather than as the ordinary stay of the soul.

Self-Discipline in Charity. A Sermon preached in Salisbury Cathedral on behalf of the Clergy Orphan Schools, on the Fifth Sunday after Easter, May 30, 1886. By JOHN WORDSWORTH, D.D., Lord Bishop of Salisbury. Rivingtons: London. Brown and Co., Salisbury.

Preaching upon St. James i. 26, "Pure religion and undefiled . . ." the Bishop of Salisbury, in exposition, says :

The word here translated "religion" (*θρησκεία*) is not of very common occurrence, and it bears a peculiar colour. It represents neither the service of the sanctuary (*λατρεία*) nor the feeling of the heart and conscience, the temper of faith and piety (*εὐσέβεια*). It betokens rather the external practice and voluntary self-discipline of devout persons—that which the Pharisees aimed at, but did not properly attain. It is necessary to bear this in mind, lest we should suppose that the Apostle was giving a complete account of religion in all its aspects; and lest we should thereby be tempted to draw a negative conclusion, and infer that nothing else is requisite in religion than to follow the particular duties here enforced. To do so, indeed, would be to neglect the plain teaching of other parts of the epistle. In other chapters the Apostle distinctly makes us feel the absolute necessity of faith, when it is made perfect by works, and the value of prayer and of the public service of God. But in this place he seems, as we have said, to be thinking only of the voluntary element of religious practice—not that which is essential to belief, or matter of universal necessity in every religion properly so called.

The passage in which Bishop Wordsworth, pleading for the Clergy Orphan Schools, deals with "Church Finance" is so important just now that we quote it at nearly full length. The Bishop urges "a more careful stewardship of our wealth for Church objects." "There is great poverty," he says, "in our country at the present time among the clergy. Notwithstanding all that has been done since the days of Bishop Sherlock, their incomes are still very mean and miserable. Much, indeed, has been effected by the ceaseless action, first, of Queen Anne's Bounty, and more recently by the Ecclesiastical Commission—two corporations which are not popular with all men, but which are recognised as of indispensable utility by all who take the trouble to inquire into what they have done and are doing day by day. But notwithstanding their ceaseless and successful efforts to stimulate private and local generosity, there still remain, as we are informed, twelve thousand of the clergy whose official incomes are under or just up to a nominal £200 a year. With glebes often ruined by ill-treatment, and finding no tenants, with tithes often grudgingly paid—and that sometimes not without reason, since the distress touches nearly all who have to do with land—we must expect the area of clerical poverty to increase largely in the next few years. There is, therefore, a call upon us to become, in the literal sense of the words, according to an unwritten saying of our blessed Lord's, 'approved bankers'—*δοκιμοὶραπεζίται*. We must, that is to say, learn to manage the finances of the Church with a scrupulous economy, just as if we had to pass a scrutiny of inspection, and to show ourselves above all reproach of extravagance.

"Now, there is one aspect of recent Church finance to which I wish particularly to draw your attention. A very praiseworthy attempt has been made, in connection with the 'Official Year-Book of the Church of England,' to make up a rough statement of our expenditure for the last twenty-five years. The whole sum accounted for (though much more has, doubtless, been spent) is eighty-one and a half millions sterling. Of this, far the most striking item is thirty-five millions spent on the building and restoration of churches and parsonage-houses, and the enlargement of burial-grounds. It is a great blessing that we have been able to afford so much for these objects; but it is clear that we must retrench

"very much in such matters in the next quarter of a century. No one, I hope, will suppose me indifferent to the externals of religion. I could willingly see them brighter and more glowing than they are. But compared with the support of our teachers, both lay and clerical, our home and foreign missions, and our charities to the poor and the fallen, they are of very small account. We must, then, from the present time economize in our personal comforts, in our parsonage-houses, and not less in our church-buildings, in order that these greater charities may not be pinched. No doubt necessary repairs must be done by subscription, since church-rates avail but little; but there are often petty discomforts and unsightlinesses which could and should be borne by Church people, without pressing too much to have them removed, and the money so saved given to such less material objects as that for which I am pleading to-day. Pride and vanity, and even extravagance, may enter into church restoration. Who can say that no parsonage-houses have been built in too costly a style? Who can deny that in some of our churches sound and solid, but dull-looking work of a past generation has sometimes been destroyed to suit the dominant taste of the day?"

We are pleased to be able to quote such a passage. The whole of it is admirable and most timely.

A History of Derbyshire. By JOHN PENDLETON, Author of "Old and New Chesterfield." Elliot Stock.

This is a good volume of the series of "Popular County Histories." Mr. Pendleton is full of his subject, and writes in a pleasing style. He tells of Matlock and Derby, and Chatsworth, and Eyam and Sheffield and the rest, of towns and villages and great houses; and a bit of news, or reminiscence, historical, social, or archaeological, follows some pleasing description of an interesting place. There is a well-drawn picture of the famous yew of Darley Dale, supposed to be 2000 years old. In the pages which relate to Wirksworth appears a very interesting account of Elizabeth Evans, "Dinah Bede." We quote a passage:

It was amongst these homely folks that George Eliot came, and found the germ of her most striking character—the earnest woman who preached so fervently on the hillsides of Derbyshire. The novelist's relatives, Mrs. S. Evans and her husband (whom Wirksworth people maintain were the "Dinah Morris" and "Seth Bede" of George Eliot's most popular story), then lived at Millhouses, just outside the town, and the authoress was only seventeen when she first visited their "humble cottage." But the impressions she got of her aunt, Mrs. Evans, were vivid and lasting.

One of the daughters of Elizabeth Evans, living now at Sheffield, has the Quaker bonnet, the white net cap, and the spun-silk shawl that were worn by "Dinah Morris" when she went preaching. This descendant remembers George Eliot's visit in 1837, and until recently had in her possession a bundle of letters sent by the novelist to her parents at Millhouses. These letters are now in the possession of Mr. Cross. The letters, written on old-fashioned post-paper, are signed "Mary Ann Evans." Their most striking characteristic, says our author, is the religious tinge that pervades them all.

The English Church in other Lands. The Spiritual Expansion of England. By the Rev. W. H. TUCKER, M.A., Prebendary of St. Paul's. Author of "Under the Banner," "Memoirs of the Life and Episcopate of George Augustus Selwyn," etc. Pp. 220. Longmans, Green, and Co. 1886.

This is a really interesting book, and it gives a good deal of information in a small space. The first chapter is headed "The Growth of the

Missionary Spirit;" it touches on the Colonial expansion of England, starting with Elizabeth and James. It was in the year 1578 that the first national attempt at distinct colonisation was made, the Queen giving authority to Humphrey Gilbert, a Devonshire knight, "to take possession of all remote and barbarous lands unoccupied by any Christian prince or people." King James gave a patent by which, in 1606, Virginia and New England were permanently settled. We read:

In the charter given by James I. to the Virginia Company, it was provided that "the Word and service of God be preached, planted and used, not only in the said colony, but as much as maybe among the savages bordering among them, according to the rites and doctrine of the Church of England." The Rev. R. Hunt was appointed to accompany the expedition. Raleigh, though his fortune was gone, yet gave £100 to the Virginia Company for the establishment of religion in the colony; and the names of Lord Delawarr; of Whitaker, son of a master of St. John's College, Cambridge; of Sandys, the pupil of Hooker; and of the saintly Nicholas Ferrar, who were influential members of the Company, are a guarantee that other than commercial motives prompted the venture. The baptism of Pocahontas, daughter of the native chief, and her subsequent marriage to an English gentleman, are familiar to all.

The Commonwealth, says Mr. Tucker, was not less mindful of religion than the Monarchy. In 1648 "the Commons of England assembled in Parliament, having received intelligence that the heathen in New England are beginning to call upon the name of the Lord, feel bound to assist in the work." This was the preamble of the charter given to the New England Company, the forerunner of all missionary societies. Charles II., soon after his accession, established a "Council of Foreign Plantations." At this time, 1662, "the Church of England began to pray daily, morning and evening, for all sorts and conditions of men, that God would be pleased to make His ways known unto them, His saving health among all nations."

This admirable little volume, we note, is the beginning of a series, "Epochs of Church History."

The Christian's Own Calendar of Personal and Family Events. A Daily Memorial for Prayer, Intercession and Thanksgiving. With an introduction by the Rev. H. C. G. MOULE, M.A., Principal of Ridley Hall, Cambridge. Seeley and Co.

This is a charming little volume; as to type, paper, and binding, dainty, and with an admirable, though brief paper, on Prayer, by Mr. Moule.

The Church and the Franchise. By A. S. LAMB. Pp. 91. Nisbet.

There is much that is good in this little book. We sympathize with the author's aim, and should have been glad if he had given more definite counsel. The learned barrister's style, to say the least, is not "popular."

A paragraph (says the C.M.S. *Intelligencer*) has appeared in the newspapers to the following effect: "Sir Henry Ponsonby having been written to as to the circumstances under which the Queen made the oft-quoted statement, 'The Bible is the secret of England's greatness,' has replied that 'there is no foundation for the story.'" Sir H. Ponsonby is no doubt correct as to the exact words inquired about; but it may be well to reprint here an extract from the letter written in 1849 by Lord Chichester to the chiefs of Abeokuta at her Majesty's command, to show the real words which were the origin of the statement now challenged, and which the Queen did authorize the President of the C.M.S. to say in her behalf:

I have had the honour of presenting to the Queen the letter of Sagbua and other chiefs of Abeokuta, and also their present of a piece of cloth. . . . The Queen and

the people of England are very glad to know that Sagbua and the chiefs think as they do upon this subject of commerce. But commerce alone will not make a nation great and happy, like England. England has become great and happy by the knowledge of the true God and Jesus Christ. The Queen is, therefore, very glad to hear that Sagbua and the chiefs have so kindly received the missionaries, who carry with them the Word of God, and that so many of the people are willing to hear it. In order to show how much the Queen values God's Word, she sends with this, as a present to Sagbua, a copy of this Word in two languages—one the Arabic, the other the English.¹

A pamphlet which really deserves to be read, and also to be recommended, is *Evening Communions* (G. Bell and Sons, York Street, Covent Garden). It is a "Letter from a Layman to a Layman," and, so far as we know, is the best thing of the kind. A few sentences may well be quoted. The "Layman" writes: "It is rumoured that, in this parish, 'the Vicar intends to abandon the Communion which has been celebrated 'on one Sunday evening in each month during twenty years, and which 'in our small church has been attended by an average number of thirty 'communicants.'" He points out that Evening Communion has been recommended by High Churchmen. You are not ignorant, he says, "that opposite 'views and inclinations have been expressed by Churchmen, and that 'Evening Communions are not countenanced exclusively by any party 'in the Church, although those of the High Church school, to which 'you and I both belong, are frequently opposed to the adoption of the 'evening hour. But the leaning even in that school is not universal. 'Thus Dr. Hook permitted Evening Communion, but personally preferred 'the mid-day celebration, and avoided both early morning and evening.'" He then quotes a letter to the *Guardian* from Canon Jackson, many years Dr. Hook's curate. The esteemed Canon's witness, of course, has a peculiar value, and his interesting letter contains this statement: "In 'the year 1851 a Committee of the Leeds Ruridecanal Chapter, of which 'Dr. Hook was chairman, having issued a report bearing among other 'subjects on that of the times for administering Holy Communion, and 'strongly recommending the then ordinary celebrations to be supplemented by an administration in the evening, the first Service of the 'kind was held on the following Advent Sunday, in St. James's Church, 'under the sanction of Dr. Hook. The first evening Communion was 'followed in a short time by similar celebrations in the evenings of all 'Saints' days at the parish church, and continued during the whole of 'the time Dr. Hook remained in Leeds." Dr. Hook used to say that going out "early in the mornings always gave him headache, and made him useless for the rest of the day." The experience of many who for some reasons would prefer an early celebration, quite agrees with Dr. Hook's: they find mid-day the most suitable time. Others, again, prefer the quiet and stillness of an administration in the evening. The late Dean Howson, in a letter to the *Guardian* (also in December, 1881), referred to the action of Dean Hook, and he added:

I have only twice in my life been at an Evening Communion. Of course I had no serious religious scruples on the subject, or I should not have been present on those occasions. But I acknowledge that I did apprehend there might be produced on me an unfavourable impression as to want of wakefulness, seriousness, and reverence. No such effect, however, resulted; but very much the contrary. One of these Evening Communions was in London, and I believe it was an oppor-

¹ Readers of Mr. Bullock's admirable volume, "The Queen's Resolve"—recommended in the July CHURCHMAN—will gladly notice that, after all, there is a good foundation for this "story."

tunity very helpful to some who could at no other time have had their minds so free for attention and devotion. The other was in a large market town in the country, and the hard, black hands of some of the numerous communicants showed that those who are commonly absent from the administration of the Holy Sacrament were not altogether absent then.

Again, Mr. Ransford, a clergyman of great experience among the poor (says the "Layman"), wrote as follows :

May I be allowed to contribute my experience in the matter of Evening Communion ? For eighteen years have I practised it, and have never perceived the least tendency to irreverence in those who frequent it. To my mind, the Evening Communion has a special fitness and solemnity. I try all times, 8 a.m., 8.30 a.m., mid-day, afternoon, and evening. The evening is the most largely attended, and certainly not by the careless or irreverent. Some of the most saintly, especially among the poor, come then.

A Consuetudinary of the Fourteenth Century for the Refectory of the House of S. Swithun in Winchester, edited by G. W. KITCHIN, D.D., Dean of Winchester, is published by Mr. Stock (Winchester Cathedral Records, No. I.). This interesting Manuscript throws light on the usages of the time. My lord the Prior, it seems, was bound to provide the Refectory with bread, beer, wine, and salt, with cheese and butter ; also with the needful mats and straw litter for the floors.

In the *Sunday at Home*, a good number, appears "An Artist's Impression of the Holy Land."—*Cassell's Family Magazine* has an interesting paper on the extension of University education.

In the *National Review* Mr. Mallock concludes his story. A paper on Agricultural Depression, by Lord Egerton of Tatton, is full, and readable ; "The Siege of Derry," by Mrs. Alexander, is stirring.

From Messrs. Nisbet we have received vol. xiv. of *The Homiletic Magazine*.

The Report of the C.M.S., 1885-6 has just reached us. It is a pleasure to read again a wonderfully strong and suggestive sermon by Archbishop Benson, from which we gave a brief extract at the time. As one looks at the admirable maps in this book, and dips here and there in the carefully selected intelligence, 262 pp., one feeling rises quickly : the publications of this grand Society are edited with singular skill and good judgment. "The General Review of the Year," read at the Anniversary, is in every way excellent. Two or three new features of the *Report* merit praise.

In the *Monthly Interpreter* for August (T. and T. Clark) Canon Rawlinson continues his "Biblical Topography" papers.

Nonconformity in Poor Parishes, by Rev. WILLIAM ODOM, a reprint from the July number of this magazine, has been published as a pamphlet by Mr. Elliot Stock (sold also by the Church Defence Institution, 9, Bridge Street, S.W., and T. Widdison, 14, Fargate, Sheffield). Mr. Odom's article was warmly praised in the *Record*, *Guardian*, and other journals.

We have received from Messrs. Cassell and Company two specimens of "Cassell's National Library" (threepence each)—Latimer's "Sermons on the Card," and Luther's "Table Talk." This admirable series is edited by Professor H. Morley, LL.D.

We observe that a third edition has been published of *The Athanasian Creed* : A Sermon preached in the Parish Church of Wallasey, by the Rev. T. E. ESPIN, D.D., formerly Rector of Wallasey, Chancellor of Chester and of Liverpool, Hon. Canon of Chester, and Examining Chaplain to the Bishop, Rector of Wolsingham (12 pp.). Liverpool : Holden, Church Street. London : Rivingtons.