

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

Vulgate.<sup>1</sup> . . . But the Revisers have well-nigh extirpated DOCTRINE from the N. T., (1st) by making "teaching" the rendering of διδάχη (reserving "doctrine" for διδασκαλία,<sup>3</sup> and (2ndly) by 6 times substituting "teaching" (once "learning") in places where διδασκαλία occurs.<sup>4</sup> This is to be lamented every way. The "teachings" of our Lord and of His Apostles were the "doctrines" of Christianity. . . . And if the warning against being carried about with "every wind of doctrine" may stand in Eph. iv. 14, why may it not be left standing in Heb. xiii. 9?

The "teaching" of the authorized διδάσκαλος, the received (2 Tim. iii. 14) instruction, is to be noted. Tit. i. 9, 1 Cor. xiv. 6 and 26.

---

## Short Notices.

---

*New China and Old.* Personal Recollections and Observations of Thirty Years. By the Ven. ARTHUR E. MOULE, B.D., C.M.S. Missionary in Ningpo, Hangchow and Shanghai, and Archdeacon in Mid-China. With thirty-one illustrations. Pp. 310. Seeley and Co.

THIS is a truly welcome work, full of graphic descriptions, sensible and suggestive, likely to do good service in the missionary cause. The author has laboured in China for thirty years, and he tells English people what he has seen, noted, and inferred. Among thoughtful and truth-seeking readers his remarks on Buddhism and Taoism, and on Christian Missions—candid and of present-day freshness—will have weight: to the general reader class, doubtless, the sketches of Chinese life and manners, junks, opium smoking, the Shanghai police, shops, country life, weddings, and so forth, will prove especially attractive. In tendering thanks to the esteemed Archdeacon, we may observe that his book has several illustrations, and is admirably printed.

*The Literature of the Second Century.* Short Studies on the Evidences. By F. R. WYNNE, D.D., J. H. BERNARD, B.D., and S. HEMPHILL, B.D. Pp. 260. Hodder and Stoughton.

The lectures in this volume, a note informs us, were read to a popular audience at the Alexandra College, Dublin, and are now published at the request of the Christian Evidence Committee of the Y.W.C.A., under whose auspices they were delivered. It may be hoped they will be read and prove useful. Many persons will not look at learned treatises, with Latin and Greek quotations, and yet they are aware of what is being urged in sceptical circles, or flippantly laid down in periodicals, and are by no means unwilling to be taught the truth. Canon Wynne's lecture on the Growth of the New Testament Canon, and Professor Hemphill's on Early Vestiges of the Fourfold Gospel, may be welcomed by such persons. "The Miraculous in Early Christian Literature," by Archbishop King's Divinity Lecturer in the University of Dublin, is also interesting.

<sup>1</sup> Except in 2 Tim. iii. 16, where προς διδασκαλίαν is rendered *ad docendum*.

<sup>2</sup> Except in Rom. xvi. 17, where they render it "doctrine."

<sup>3</sup> And yet, since upwards of 50 times we are molested with a marginal note to inform us that διδάσκαλος means "Teacher,"—διδασκαλία (rather than διδάχη) might have claimed to be rendered "teaching."

<sup>4</sup> Viz., Rom. xii. 7; 1 Tim. iv. 13, 16, v. 17; 2 Tim. iii. 10, 16; Rom. xv. 4. [These four footnotes are, of course, the Dean's.]

*The Teaching of Christ: Its Conditions, Secret, and Results.* By the Right Rev. J. MOORHOUSE, Bishop of Manchester. Pp. 160. Macmillan and Co.

The second discourse in this volume, "The Limitations of our Lord's Knowledge," which appeared in a newspaper some time ago, was made the subject of comment by Canon Meyrick in the *MAY CHURCHMAN*. Many of our readers doubtless will be glad to read it as now published with other sermons. The title gives the key-note of the whole.

*Order and Growth, as involved in the Spiritual Constitution of Human Society.* By the Rev. J. LLEWELYN DAVIES, M.A., Chaplain to the Queen, Vicar of Kirkby Lonsdale, formerly Fellow of Trin. Coll., Cambridge. Pp. 140. Macmillan and Co.

An ably-written and interesting book. We cannot always follow Mr. Davies, but what he advances is always suggestive and strong.

*The Epistle to the Thessalonians.* By Rev. G. G. FINDLAY, B.A., Professor of Biblical Languages in the Wesleyan College, Headingley. University Press, Cambridge.

An average volume of that excellent series—"Cambridge Bible for Schools and Colleges."

*Short Readings on the Acts of the Apostles.* By E. M. Wells, Gardner and Co. Exeter: Eland.

A good specimen of "Studies in Holy Scripture" for household reading. Two of these suggestive volumes we confidently recommend.

*Questions Suggested by so much of the Lambeth Judgment as deals with the Subject of the North Side Rubric.* By an English Presbyterian. Part I. Possibility of Obedience, Intention, etc. Part II. Savoy Conference, Last Revision, etc. Maidstone: W. S. Vivish, 28, King Street.

These two publications—large-page pamphlets—represent research of singular merit. The learned "Presbyter," to whose labours the Church of England is greatly indebted, some years ago contributed a paper to this Magazine, as to which Dr. Swainson, no mean judge, said "few men could have written it." His present work shows equal ability and judgment. We regret that we are at present unable to review these important pamphlets. But we earnestly commend them to the attention of those of our readers who are interested in such studies.

*Proverbs.* Exposition by Rev. W. J. DEANE, M.A., Rector of Ashen, and by Rev. S. T. TAYLOR-TASWELL, M.A., Rector of Wetherby. Kegan Paul, Trench, Trübner and Co.

This volume of the "Pulpit Commentary" is in some ways equal to the best representatives of that valuable series. The exposition is good, and the homiletics as a rule up to the average.

*The Arab and the African.* Experiences in Eastern Equatorial Africa during a Residence of Three Years. By S. TRISTRAM PRUEN, M.D. With illustrations. Pp. 332. Seeley and Co.

This book is dedicated to Sir Charles Euan-Smith, so well-known at Zanzibar, now Minister at Morocco. It is both interesting and informing; in some respects unique. Dr. Pruen describes the ordinary life of the natives of those districts in Central Africa which have recently been

brought under British influence, and in his descriptions he has limited himself, as a rule, to what he has actually seen and heard. He has not written about Uganda, partly because the Waganda differ largely from other East African races, and partly because they have been so fully described in Mr. Ashe's book, "Two Kings of Uganda." Two chapters are devoted to "The Slave Trade," and two to "The Missionary."

The *Cornhill* is excellent. "The White Company," as we said last month, is exceedingly clever, and full of incident. "Eight Days" keeps up the interest very well. Apart from the stories, *Cornhill*, wonderfully cheap, has always much that is readable and informing (Smith, Elder and Co.).

We heartily recommend *The Gold that Wouldn't Go*, and five other Stories, by Rev. P. B. Power; one of the cheap "popular" series now being published by the S.P.C.K.

In *Murray's Magazine* Mr. Gladstone reviews "A Publisher and his Friends."

Mr. Bullock's little work, *The Strangest Thing in the World*, a reply to Professor Drummond, deserves to be widely read ("Home Words" Office, 7, Paternoster Square).

The *Religious Review of Reviews* for May has a paper on Dr. Pressensé, and a sermon by Dr. Farrar.

We have pleasure in recommending a cheap edition of Bishop Boyd Carpenter's work, *The Permanent Elements of Religion*, a well-printed and handy book (Macmillan and Co.).

*Disloyalty to our Lord; or, The Sin of Rome*, is "a plain reason against Secession," by Rev. Arthur Brinckman, late assistant priest, All Saints', Margaret Street (J. Masters and Co., 78, New Bond Street). The author has not the slightest difficulty in proving his case, and it is possible that his quotations may induce some Ritualists on the verge of secession to think and inquire. Dr. Littledale's work, probably, did real service in that way. Liguori's "dreadful" teaching is formally approved within the Roman Church, and his "Glories of Mary," in English, is strongly recommended by Cardinal Manning. If this pamphlet should reach a second edition, Mr. Brinckman might strengthen his preface by a quotation or two from Canon Meyrick's paper in the February CHURCHMAN.

From Messrs. T. and T. Clark we have received two works running on similar lines. The first, *Pseudepigrapha*, "an account of certain Apocryphal sacred writings of the Jews and early Christians," by Rev. W. J. Deane, M.A., Rector of Ashen, and the second, *Books which influenced our Lord and His Apostles*, being a critical review of Apocalyptic Jewish literature, by J. E. H. Thomson, B.D., Stirling. Mr. Deane's work consists mainly of a reproduction of magazine papers. He handles the Psalter of Solomon, the book of Enoch, the Assumption of Moses, the Book of Jubilees, and others, including "The Testaments of the XII. Patriarchs," a very full account of which, by the Dean of Gloucester, appeared in the April CHURCHMAN. We do not like the title of Mr. Thomson's book, but he writes with ability and judgment, giving the result of considerable research.

The last *Quarterly Review*, from Mr. Murray, did not reach us till we were going to press, and we were unable to print any remarks about it. It is not too late, however, to notice one *Quarterly* article, that which will have an especial attraction for readers of the CHURCHMAN, viz., "The Lambeth Judgment." We earnestly invite the attention of

our friends to this excellent article (though probably all of them have read it before now) as a singularly clear statement of the facts of the case, with searching criticism and judicious counsel. On the learned writer's wit and point we need not touch; but his examination of certain portions of the Judgment (he wisely limits himself) seems to ourselves, we must say, not only remarkably able, but in all ways admirable. It is a pity that the Judgment has been so little criticised. To Mr. Tomlinson's pamphlet (noticed in the April CHURCHMAN) the *Quarterly* writer, we are glad to see, does justice, though he points out its defects. In a weekly journal where one might expect to see such a sneer, this pamphlet is referred to as "by one Mr. Tomlinson or Tomkinson," but this is impertinence. Mr. Tomlinson is a critic of undoubted learning, and he has detected, as the *Quarterly* admits, "some important mistakes." Not a few members of the Evangelical School, far from satisfied with the Judgment as regards either its historical or its legal aspects, have refrained from criticism, we believe, out of respect to the Court, and also in a spirit of tolerance, with a view to peace. Such Churchmen will read, however, with much satisfaction this *Quarterly* paper, courteous and truly "moderate," but outspoken and strong. With its criticism, as well as its counsel, in the main, they will probably agree.

On a single point we quote the *Quarterly* as follows:

"The Archbishop, though he indicates its doubtful value, makes a bold attempt to get useful evidence of practice from the engravings which, in former times more than now, used to adorn Prayer-books, books of devotion, and similar works. We confess that we can attach no weight to this sort of evidence. Just as it was considered essential in artistic treatment that people should appear in classical robes, so all sorts of other conventions were adopted which defy calculation, and make these pictures valueless for this purpose. It is impossible to separate the matter of fact from the artistic imagination. The Judgment itself gives ample verification of this view. Two illustrations of a book *Ἐναντιος* are produced, one of which represents 'the lengthwise position of the Table, with the two ministers standing respectively on the long north and south sides of it,' while the other 'indicates the position looking eastward.' The Judgment adds, 'There seems to be here a simple effective evidence of contemporaneous diversity, living and tolerated.' But it so happens that the book is a Catechism, from which at an earlier page of the Judgment, and in another context, the following extract is made:

"Q. Why does the priest stand on the North side of the Table?"

"A. To avoid the Popish superstition of standing towards the East.

"It is plain, therefore that the picture indicating 'the position looking eastward' was not intended by the author to be taken literally. As this case is one of those relied on by the Archbishop and his Assessors, it may fairly be taken to show the entire unsafety of this class of so-called evidence.

"It only remains to quote the words of Lord Cairns and the Privy Council in the Ridsdale case, in which he expressed a decided opinion adverse to that entertained by the Archbishop:—

"It seems extravagant to put on the word 'side' a sense more limited than its strict and primary one, for the purpose of suggesting difficulties in acting upon the rule, which for two centuries were never felt in practice, and which would not arise if the strict and primary sense were adhered to."