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

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will be the life and the more efficient the work of the Church of England.

EDITORIAL NOTE.—*The Editor is always glad to consider manuscripts with a view to their publication in THE CHURCHMAN. All communications should be accompanied by a stamped addressed envelope for the return of manuscripts that cannot be used.*

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## Notices of Books.

*A History of the English Church. V. The English Church in the Reigns of Elizabeth and James I. (1558-1625). By W. H. FRERE. London: Macmillan and Co. Pp. xiii + 413. Price 7s. 6d.*

This fifth volume of the new "History of the English Church" has been awaited with some eagerness, the sixth having already seen the light a year ago. Mr. Frere is widely known as an ecclesiastical antiquary, and his pages are packed, as might be expected, with a great deal of information, including much about the Recusants and Nonconformists. The plan of the work precludes footnotes, so that matter which ought to be put into notes is often inserted in the text, and there can be no doubt that the narrative suffers in consequence, conveying the impression that the author's interest in the events of the time is the interest of the antiquary rather than of the historian. An account of the same period given in Dr. Hook's "Lives of the Archbishops of Canterbury," two volumes of which are devoted to the biographies of Archbishop Parker and his four immediate successors, is decidedly inferior to Mr. Frere's in some respects. Dean Hook had strong prejudices, which he was accustomed to express freely, and sometimes he makes his readers very angry. But there is life and movement in his story. His historical characters, instead of being mere names, are felt to be real people of flesh and blood, about whom it is impossible to be coldly critical. It is just this touch of nature that the volume before us wants, and we do the author no injustice in remarking that it is impossible to tell from his pages how far he sympathizes with the Reformation. He is certainly not enthusiastic, nor is there here any recognition of the fact that doctrinally it was a return to the primitive model. The description of the form of faith and worship established at Elizabeth's accession as "a modification of the *Edwardine religion*" can only be called grotesque. Equally odd is the suggestion that the Bill for enforcing subscription to the Articles only received the royal assent because the Queen "was meanwhile making such an arrangement herself with Convocation as would supersede in part the action of Parliament." She was, Mr. Frere adds, "quite able to appreciate the humour of such a situation, and to enjoy such a means of getting her own way at Parliament's expense." What Mr. Frere is pleased to call "the humour of such a situation" happens to be purely imaginary, the truth being that he has made a serious mistake in his account of the circumstances on the previous page.

It has been said that the shape which the Reformation in England took was due to four people—viz., Henry VIII., Cranmer, Somerset, and Elizabeth. To these should be added the names of Thomas Cromwell and William Cecil. A glance at Elizabeth's Act of Supremacy will show that, with two or three exceptions, the statutes of her father's reign then revived after their repeal by Mary were passed between the years 1531 and 1539, when Cromwell was in power. The statutes in question regulate to this day the relations between Church and State, and are a standing witness to Cromwell's far-seeing wisdom. How great a share Cecil had in the control of ecclesiastical matters may be seen from the State Papers and the published volumes of the Hatfield House manuscripts. We agree with Mr. Frere in believing it to have been a fortunate thing for the Church of England that the Queen and Cecil shared between them the guidance of affairs, and that "the decision rested in no more than two pairs of hands, each of which played into the other, and was master of its own craft." There were, it may be admitted, drawbacks in the predominance of the political element. But if the Reformation in this country had not been mainly the work of the Government, it is at least possible that it would have gained no permanent footing here. The preservation of Episcopacy, a Book of Common Prayer which links us to the Christendom of the distant past, the existence of a national Reformed Church, were secured to us by the action of English Sovereigns and statesmen, whom we need not hesitate to recognise as instruments under Divine Providence for the attainment of these ends. What would have happened if Mary had lived thirty years longer, or Elizabeth had died young? The cautious and (as some complained) temporizing policy that marked the beginning of Elizabeth's reign was purposely adopted in the hope of gaining over all sections of her people. Though this was in part frustrated, we are apt to forget how large a measure of success was really achieved. Let it be remembered that the whole adult population of the country had been born and bred in the Roman communion, yet the Recusants never numbered more than a few thousands. All the rest conformed, and even the extreme Puritans did not actually separate from the Church until later on. At the time when James ascended the throne, notwithstanding all the controversies still raging, the state of Church attendance was sufficiently remarkable, as may be seen by the returns from the dioceses in the autumn of 1603, a summary of which Mr. Frere gives. The total number of Recusants at that date was 8,570, while "the communicants were over 2,250,000—that is, over 250 for every parish." Assuming these figures to be correct, they contrast strangely with the condition of things in our own day, when the population is six times as great. The last issue of the *Church Year-Book* gives the figures for 1903, the number of communicants being estimated at 2,123,551. Three centuries ago the returns for Durham diocese showed 67,000 communicants, while in 1903 they exhibit a total of 48,000. It is true that a second diocese has been carved out of Durham, but nowhere has the population increased so largely as in the North, and we draw attention to

the above facts as proving that the Reformed Church was in a very real sense the Church of the nation at the accession of James.

Room might well have been found in this volume for a chapter on life in the provincial towns and country districts, with notices of some of the many excellent persons in a private station who adorned the Church of that age by their piety and good works. The quarrels of rival factions occupy rather too much space. London and the Universities were not the only centres of influence, and religious energy found other outlets besides priest-hunting and pamphleteering. There were country clergymen also who distinguished themselves in various departments of literature, amongst whom were Hakluyt and Purchas, Robert Burton and Giles Fletcher. Sir Henry Savile, the editor of "St. Chrysostom," was in deacon's orders, and at the beginning of the seventeenth century the general standard of scholarship and culture was very much higher than it is sometimes supposed to have been.

*Notes on the Church in Wales.* By the Ven. W. L. BEVAN, Archdeacon of Brecon. London: S.P.C.K. Pp. 64. Price 1s.

This compact booklet is one of the publications issued by the Committee for Church Defence and Church Instruction, by way of answer to some statements of Liberationist speakers in advocating the Disestablishment of the Church in Wales. The question may come to the front again at an unexpected moment, so that it is well to be forearmed with arguments. But, apart from their polemical purpose, Archdeacon Bevan's "Notes" will repay perusal for the sake of the information they contain about the present condition of Welsh dioceses. Reforms, financial and administrative, introduced by the Ecclesiastical Commissioners subsequently to 1831, proved a great advantage to the Welsh Church. Details are given of the progress made in the last seventy years in the formation of new parishes, increase of clergy, and provision of church accommodation. The results are certainly most remarkable, especially in the dioceses of Llandaff and St. David's, where the population has grown by leaps and bounds, and it is much to the credit of the Churchpeople of the Principality that they should have proved such liberal givers. Archdeacon Bevan refers also to some episodes in the past history of the Church which are the subjects of misconception, explaining what the facts were. Speakers or lecturers on the defence side will find in these pages plenty of good material for use.

*The Life and Work of the Rev. E. J. Peck among the Eskimos.* By the Rev. ARTHUR LEWIS, M.A. With eighteen illustrations. London: Hodder and Stoughton. Pp. xvi+350. Price 6s.

There are parts of the world in which missionary work is carried on under circumstances that evoke enthusiasm at home, and possess attractions for missionaries themselves. The Eskimo country, on the other hand, must be as uninviting a field of labour as can well be imagined, and nothing but a very real love of souls could induce men to confront the peculiar trials of that desolate region. The complete isolation of a worker in Arctic scenes, the depressing surroundings, constant exposure to cold and hunger, are some of the things which render it a daily necessity to "endure hardness." Mr. Peck went out in 1876 as an agent of the

Church Missionary Society, with the object of devoting himself permanently to the evangelization of the Eskimos, and is still ministering among them. This record of his experience is a record of true heroism and devotion, besides containing an excellent account of the people, who are scattered over a wide and thinly-populated area. Those to whom we are introduced here are almost exclusively the inhabitants of the central division on the eastern shores of Hudson's Bay and Cumberland Sound, the Moravian and Lutheran Missions being located further northwards. Few persons can read this narrative without being moved by the exhibition it affords of the power of the Gospel.

*The Secret of a Great Influence: Notes on Bishop Westcott's Teaching.* By Mrs. HORACE PORTER. With a chapter on Bishop Westcott's Commentaries, by the Rev. ARTHUR WESTCOTT. London: Macmillan and Co. Pp. vi + 240. Price 3s.

Mrs. Porter's outline of the salient features of Bishop Westcott's teaching is illustrated by numerous extracts from his writings. It would be better if these selections had been arranged in order one after the other, prefaced by a general introduction, instead of being mixed up with the compiler's remarks, and the book suffers from the excessive superabundance of the laudatory epithets that crowd its pages throughout. Mr. Arthur Westcott contributes a paper on his father's characteristics as a commentator, in the course of which he mentions that the Commentary on the Epistle to the Hebrews is regarded by many as his greatest expository work, and was particularly dear to its author, being the last that he was able to complete before his elevation to the Episcopate. The references are useful.

*Forgotten Heroes.* By Rev. C. J. CASHER, D.D. London: Charles J. Thynne. Price 1s. net, cloth.

The second edition of a series of sketches of some Italian, Spanish, French, and Waldensian reformers and martyrs. It was well that these truly heroic spirits should be brought again to our notice. The sketches are interesting and popular. This would make a useful gift-book.

*Some Thoughts on the Athanasian Creed.* By J. ARMITAGE ROBINSON, D.D. London: Longmans, Green and Co. Price 6d. net, paper; 1s. net, cloth.

A reprint of three lectures delivered in Westminster Abbey, together with a sermon preached at Cambridge, and some words spoken at the London Diocesan Conference. Dean Robinson's principal aim is to "assert the high value of the exposition of the Catholic Faith which is offered to us in this great Confession, and to distinguish between that exposition and the guarding clauses which accompany it." He therefore proposes to preserve the exposition of the Faith and to release it from the minatory clauses which he considers so gravely discredit it. The Dean fully realizes that the prospect of any such legislative change is not hopeful, and, with a view to the possibility of a relief to conscience in the meanwhile, he considers that it is the function of the Ordinary to intervene. It may be doubted whether Dean Robinson has not somewhat extended the idea of the power of the Ordinary, but we cannot help welcoming this

little book as a timely and valuable contribution to the great controversy on the use of the Athanasian Creed.

*The Clergy List.* Kelly's Directories, Limited.

The new edition of this valuable directory is as welcome as ever. In addition to the alphabetical list of clergy, with its personal and biographical information, the book contains a mass of most valuable information on questions connected with the Diocesan Organizations, Societies, and Charities of the Church of England and the Colonial Churches. Its convenient size and very moderate price combine to render the *Clergy List* one of the most useful of our clerical directories.

*Church Work.* By Rev. BERNARD REYNOLDS. London: Longmans, Green and Co. Price 5s.

While there is not a little of practical interest and value scattered up and down its pages, we cannot help feeling disappointed with this book as a whole. For a handbook on Church work it is very incomplete, and, making every allowance for the author's prominent position in the field of education, we cannot but think that ten chapters on education out of twenty-two in the whole book give an entirely disproportionate attention to this branch of Church work. The book seems to lack that direct personal touch with parochial and pastoral affairs, which is essential in all discussions of Church work. There is an air of remoteness from the realities of pastoral life which does not tend to help the clergyman or the layman. For instance, the chapter on men's work is largely taken up with an account of brotherhoods, especially those of the Cowley Fathers and the Community of the Resurrection. About men's services and other methods of work among men nothing is said. In the same way the ministry of women is almost entirely confined to the work of sisterhoods and deaconesses. A chapter on "The Church and Commerce," while containing some very useful and practical counsel, is surely only very indirectly a part of "Church work." On the question of temperance Prebendary Reynolds takes what may be called a moderate position. We should question whether very many practical, earnest Church workers among the poor would consider it "an axiom suggested by those who have experience of the worst drinking dens of the East of London that a public-house rightly conducted may be an advantage to the neighbourhood" (p. 206). At the same time, the author speaks the sad truth when he says that the greatest hindrance to improvement on temperance lines is "the difference of opinion amongst those who are most anxious for it" (p. 211). The book contains nothing about the thousand and one practical parochial methods and opportunities for work among laymen and laywomen that might have been given for the guidance of those for whom this series of books is intended. The author's extreme ecclesiastical position may perhaps be understood by the fact that, as an Appendix, there is a long and very sympathetic account of the well-known Kilburn Sisterhood.

*The Training of the Twig.* By Rev. C. L. DRAWBRIDGE. London : Longmans, Green and Co. Price 3s. net.

The author's purpose is to deal simply and popularly with the rudiments of the science and art of the religious education of children. The book is intended for parents and teachers, and it discusses in the course of sixty-four brief chapters various topics connected with the subject. It is the work of one who thoroughly knows his subject, has studied child-nature to real purpose, and has made use of the best modern authorities on teaching and child-training. The style is clear and pithy, the differences of type help to impress the truths conveyed, the binding is novel and attractive, and altogether this is just the book for all who have to do with the training of young children. It may be specially commended to workers in Sunday-schools.

*Not Left Without Witness.* By Rev. JOHN BLACKET. London : Elliot Stock. Price 6s. net.

There is a great deal that is most useful and valuable in this book, though we feel the author's figures are too numerous and too large for his canvas. It is impossible to discuss adequately within the limits of this volume so many profound subjects. There is also here and there a remoteness from present aspects of controversy, as seen, for instance, in the discussion of Darwinism in its original form apart from Weissmann's modification, and also in the references to Strauss and Renan. At the same time, there is a mass of apt quotation and much forcible discussion with reference to the fundamental Christian evidences. As a popular discussion of several aspects of the theistic controversy clergy will find this book of real value. It shows wide reading and keen argumentative power, and cannot fail to render genuine service to the cause of Christian truth.

*Present-Day Problems.* By F. E. SPENCER, M.A. London : Skeffington and Son. Price 3s. 6d. net.

Of the eight studies contained in this book three have already appeared in our pages. The remaining five deal with "The New Testament and Modern Thought," "The Wars of Jehovah," "The Christian Study of the Book of Judges," "The Authorship of Deuteronomy," and "Isaiah." Mr. Spencer is always fresh and interesting, and his well-known book on the Pentateuch prepares us for the line he takes in these studies on subjects connected with the Old Testament. His criticisms of some modern theories of Deuteronomy and Isaiah are very forcible, and, in our view, entirely satisfactory and convincing. We could wish nothing better than that younger clergy and laymen who are impressed by certain modern higher critical views would face Mr. Spencer's arguments. This is a distinctly interesting and useful book.

*Lay Hold on Eternal Life.* By Rev. C. R. DAVEY BIGGS, D.D. London : S. C. Brown, Langham and Co., Limited. Price 1s. 6d.

A series of twelve addresses to children on "What we may learn from a Penny." There is very much that is fresh and helpful in Dr. Biggs' addresses, though we should have liked a little less of the catechetical and

a little more of the illustrative in his method of teaching. As the addresses read they appear to us here and there to be somewhat dry and technical, and in great need of the illuminating power of incident and illustration. We cannot accept several points in Dr. Biggs' doctrinal and ecclesiastical position, and we particularly regret that such interesting, telling, and practical counsels to children should be associated with the recommendation to bow always at the mention of the name of Jesus, to make the sign of the Cross at the end of the Creed, and, above all, with what seems to be the recommendation of children's attendance at Holy Communion. We notice, too, that Dr. Biggs considers that the "N" or "M" of the first answer to the Catechism is a short way of saying "Nicholas" or "Mary," representing the patron saints respectively of boys and girls. We are not at all convinced that he has real authority for this curious view, or for his fanciful and erroneous inferences drawn from it.

*Good Friday.* By ARTHUR J. GAMMACK. London: Longmans, Green and Co. Price 2s. 6d. net.

Addresses from the Seven Words on the Cross abound, and it might almost seem as though nothing else could be said on so familiar a subject; but the author of this little book—an American clergyman—manages to give some very helpful and suggestive meditations on the Seven Last Words "in their significance for life." Our Lord's utterances are "viewed as exclusively as possible in the self-imposed limitations of His humanity"; and this being so, the teaching necessarily deals with the human side of His life. This is good and helpful so far as it goes, but it is impossible to forget that our Lord when on the Cross was not merely and simply Man, and His utterances when rightly interpreted must include much more than the limitations of His humanity. The book also contains a Good Friday address to children. The style is terse and the teaching practical and helpful.

*Collects (Selected).* London: Bemrose and Sons, Ltd. Price 6d. net.

A selection of Collects almost entirely taken from the Prayer-Book—containing one for each day of the month, with some additional Collects of a general kind. The type is good and the appearance of the page attractive. Just the book to put into the hands of the newly confirmed as an aid to private devotion.

#### RECEIVED.

*The Journal of Theological Studies* (January), *Blackwood's Magazine*, *The Canadian Churchman*, *The Sunday at Home*, *The Leisure Hour*, *The Boy's Own Paper*, *The Girl's Own Paper*, *The Bible in the World* (British and Foreign Bible Society), *London City Mission Magazine*, *Indian Witness*, *Grievances from Ireland* (National Protestant Federation), Nos. 1 and 2, and the Church Missionary Society's publications for April.