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complain, by violence, into the house of mourning, telling her bereaved husband that the longing for a new bridal will relieve his woe, and playing so roughly with the wound he means to heal, that at last the cry is wrenched from the sufferer—“Silence! What have you said? I would not have believed it of you.”

Contrast this Heracles, inwardly exulting in his secret, with Jesus, when the sisters weep for Lazarus. He weeps with them such tears as legend never invented; tears which myriads of mourners know to be most consolatory, most human, most divine. Twice he groans, and the word points to some consciousness of a hostile power to be confronted and overcome. His confident prayer arouses their despondent hearts, and He enlists their co-operation by commanding them to roll away the stone.

And when the great deed is done, when the loved and lost one is restored, at the point when the mighty art of Greece could find no better word for the lips of Heracles than the stupid, yet very natural, boast, “Thou wilt say, sometimes, that the son of Jove is an admirable guest to entertain,” then the guest of the house of Simon retains His calmness, scarcely seeming to think His miracle an exploit, but quick to observe the restraint and discomfort of the trammelled man, and to recall the bystanders from amazement and surmise to the little services of daily life: “Loose him and let him go.”

Can it be that a story thus alive with genuine character, throbbing all over with human sympathies, was “a little of what we now call fraud,” and that Jesus, for His part, “blended with it some small complaisance?” (Renan, p. 510).

There are many pungent criticisms on M. Renan’s *Vie de Jésus*. We had marked some of these for quotation; but we must content ourselves with the remark that to Renan, as to Strauss and Schenkel, Dr. Chadwick’s “Christ bearing witness to Himself” is an admirable reply.

Short Notices.

Metlakahtla, and the North Pacific Mission of the Church Missionary Society. With a Map. Pp. 130. Seeley. 1880.

We heartily recommend this little book, a welcome addition to our store of missionary works. Three chapters are substantially a reprint of a pamphlet “Metlakahtla,” published by the Church Missionary Society in the year 1868; almost all the rest is new matter. The narrative of a visit two years ago by Admiral Prevost, the beloved and revered originator of the Mission, is deeply interesting. Such narratives, we are persuaded, are the best answer to the majority of cavils and complaints.

The Possibility of Admitting the Laity to Confer with Convocation “Without any Disturbance of its Ancient Constitution.” A Paper read at a Ruridecanal Conference of Clergy and Laity in the Council Chamber of the Guildhall, Bath, June 8th, 1880. By Prebendary Wood, Christ Church, Bath, Rural Dean. Pp. 16. Rivingtons. 1880.

An interesting Paper. The petition agreed upon at this Conference will be found in the *CHURCHMAN*, vol. ii. p. 396.

A Sermon preached in the Chapel of St. David’s College, Lampeter, on the 24th June, 1880, when the Chapel was re-opened after it had been enlarged and beautified, in commemoration of the Jubilee of the College, which was celebrated on the 28th June, 1877, by ALFRED OLIVANT, D.D., Bishop of Llandaff, and formerly Vice-Principal of the College. Pp. 26. Rivingtons. 1880.

We have read this Sermon with interest and satisfaction. Fifty-three years ago, as we learn from a prefatory note, Dr. Olivant preached at the consecration of the College Chapel; and the present sermon, printed at the request of the Principal and Professors of St. David’s, opens thus:—

On the twenty-third day of August, 1827, a large assembly was gathered within these walls—I can no longer say within this *chapel*—to celebrate the consummation of a work which for many years had been a matter of anxious solicitude to the bishop, the clergy, and the laity of this diocese. On the first day of March, St. David's College had entered upon its important duties, and it will remain, we trust, for many centuries to come, a monument of the fatherly care and far-seeing wisdom of the venerable prelate to whom the diocese and the Church are mainly indebted for its existence.¹

In speaking of the great advance which the Church has made of late years in many parts of Wales, the venerable Bishop quotes from an Article in *The CHURCHMAN* on "The Church in Wales," by Canon Powell Jones.² The name of the author of the Article, says Bishop Ollivant, is sufficient guarantee for the correctness of his encouraging statements. His Lordship proceeds:—

While Welsh dissent has been giving manifold indications of its becoming rather an organization for the support of political than religious life, the Church has been more and more devoting her energies to the promotion of her Master's cause, and been growing in popularity on account of this increased activity in her proper work. We have still, indeed, a vast arrear of past indifference and carelessness to overcome. But with all this we see that the fields are white for the harvest. The Church is giving manifest proof of her inherent vitality. Zealous and faithful ministrations have succeeded to well-intended, but sometimes unauthorized proceedings, and are everywhere accepted with thankfulness and respect.

The Collects of the Day. An Exposition Critical and Devotional of the Collects appointed at the Communion, with preliminary Essays on their Structure, Sources, and General Character, and Appendices containing Expositions of the Discarded Collects of the First Prayer-Book of 1549, and of the Collects of Morning and Evening Prayer. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Two vols. Rivingtons. 1880.

The characteristics of Dr. Goulburn's writings—especially their suggestiveness, scholarship, and spirituality—are well known. In the two attractive volumes before us every devout and loyal Churchman will find passages full of instruction. The ably-written exposition is devotional as well as critical. Here and there, as we have turned to some particular Collect, we have read with interest and satisfaction the commentary upon it. The pious and learned Dean shows everywhere a supreme reverence for the Word of God; but in his affectionate admiration of the Prayer-Book we are quite at one with him. Of the opening Collect the Latin is worth quoting:—

Deus, cui omne cor patet, et omnis voluntas loquitur, et quem nullum latet secretum; purifica per infusionem Sancti Spiritus cogitationes cordis nostri; ut te perfecte diligere, et digne laudare mereamur. Per Christum Dominum nostrum. Amen.

The Bible Doctrine of Man. The Seventh Series of the Cunningham Lectures. By JOHN LAIDLAW, M.A., Minister of Free West Church, Aberdeen. Pp. 400. Edinburgh: T. & T. Clark, 1879.

For those who are desirous of studying Biblical psychology this book will have much interest, probably, whether they agree or disagree with its argument. Mr. Laidlaw says:—

¹ Without the liberal assistance of the laity the topstone would never have been placed upon the building; but the noble sacrifice of the tenth of one year's income, made by himself and his poorly-endowed incumbents in aid of the object, is deserving of special remembrance, and ought never to be forgotten.—*Life of Bishop Burgess*, pp. 231, 312.

² *The CHURCHMAN*, vol. ii. page 263.

The psychical man is man as Nature now constitutes him, and as sin has infected him. The spiritual man is man as grace has reconstituted him, and as God's Spirit dwells in him. The unrenewed man is "psychical, not having the spirit." [Ψυχικὸν πνεῦμα μὴ ἔχοντες, Jude 19.] . . . The Christian is to be sanctified wholly in his threefold life,—the physical life of the body, the individual life of the soul, the inner life of the spirit; which latter two become again the basis of the natural and of the regenerate life respectively.

The Pauline psychology, says Mr. Laidlaw, is not based upon "any school distinctions, Platonist, Philonian or Stoic." In an interesting appendix, he refers to the Platonic tripartition; τὸ λογοτικόν, τὸ θυμοειδές, τὸ ἐρθυμητικόν, the rational, the irascible, and concupiscent; otherwise, ὁ λόγος, ὁ θυμός, αἱ ἐρθυμαίαι; (further, νοῦς, ψυχή, σῶμα). The latest Stoical philosopher, the Emperor M. Aurelius Antoninus, also speaks of body, soul, mind, with senses, affections, assertions (*decreta*). Philo's trichotomy is purely Platonic, says Mr. Laidlaw, and therefore differs essentially from St. Paul's. Concerning Mr. J. B. Heard's book, "The Tripartite Nature of Man," he says that any "value it possesses is lessened by the extravagance of the thesis which it seeks to maintain." Concerning such writers as "Ellicott, Alford, and Liddon, who fully recognise the importance of the trichotomie usage," he says that not one of them "has investigated its real meaning." They "adopt the mistaken interpretation that the distinction between soul and spirit, is that between a lower and a higher soul, and accordingly all of them lean towards the evident result of this theory, which is that Scripture is committed to the theory of a tripartite nature in man."

Truthfulness and Ritualism. ORBY SHIPLEY, M.A. Pp. 270.

Burns & Oates. 1880.

This is a dull book. Mr. Shipley, who at length "went over"—one wondered why he did not go before—finds fault with Ritualists who are not Romanists. In particular, he challenges Dr. Littledale's recently published statements concerning Rome. As in reviewing Dr. Littledale we quoted two lines from Faber (CHURCHMAN, vol. ii. p. 71), we may give Mr. Shipley's reply. A Ritualist stated, in an answer to the Abbé Martin, that "the Roman Church has been deteriorating of late years into gross and puerile superstition, and allowing materialistic cults to be pushed forward by authority." The Ritualist pointed to the "silly heresy" of Father Faber's lines—

With her babe in her arms, sure Mary will be,
Sweet spouse of our Lady, our pleader with thee.

These lines were also quoted in Dr. Littledale's "Plain Reasons against joining the Church of Rome." Now, what does Mr. Shipley say? He says the quotation is not correct. Let us see. The hymn, entitled "The Patronage of St. Joseph," we read—

Presupposes the presence of the author in company with the Blessed Virgin, St. Joseph, and the Holy Child. The poet reminds St. Joseph of the flight into Egypt; and recalls "the long dreary road, when Mary took turns with thee, bearing thy God." And then, by a poetic licence Faber, in the sixth stanza, sings thus:

Ah! give me thy burden to bear for a while;
Let me kiss His warm lips, and adore His sweet smile;
With her babe in my arms, surely Mary will be,
Sweet spouse of our Lady! my pleader with thee.

Admitting that the Ritualist critic, and Dr. Littledale in his "Plain Reasons," have incorrectly quoted the half-stanza, what then? Is the expression "silly heresy" at all too strong? Is the force of Dr. Littledale's chapter on the shocking cultus of St. Joseph in anywise weakened?

Echoes from a Village Church. By the Rev. FREDERICK HARPER, M.A., Vicar of Shalfleet. With Preface by Lieut.-Gen. Sir ARTHUR COTTON, K.C.S.I. Nisbet & Co.

We are pleased and by no means surprised to see a new, a cheap, edition of Mr. Harper's "Echoes from a Village Church," recently recommended in these columns. Abridged sermons, simple, but suggestive, and containing effective illustrations and apt quotations, they are very readable. A capital little gift-book, suitable for general distribution.

Is it Utopian? A Plea for the Evangelization of the Masses by Voluntary Lay Help. By the Rev. CHARLES BULLOCK, B.D. Pp. 51. *Hand and Heart Publishing Office.*

Reprinted from that timely practical little book "Can Nothing be Done?" Mr. Bullock's "Plea" deserves a very wide circulation, and it will, we hope, stir up many Christian laymen. The spiritual destitution of the masses in our large towns as a rule is deplorable, and it calls for earnest and well-organized efforts. The Lay Diaconate might be—*would* be, we think—of great service; but the work of laymen in many ways is sorely needed. No subject is more important than the one Mr. Bullock brings before the Christian public with becoming zeal.

Flowers from the Garden of God, and other Addresses to Children. By the Rev. GORDON CALTHROP, M.A. Second Edition. Cassell, Petter and Galpin.

We are sorry that this excellent volume has not received an earlier notice in our columns. Seventeen addresses on interesting subjects, admirably worked out, supply a real treat for Sunday reading. Parents, Sunday-school teachers, and all who are specially interested in the religious instruction of children, will find this little book a treasure. The first address is on "The Rose of Sharon, and the Lily of the Valleys."

Memoir of the Hon. Mrs. Hay Paterson, of Mugdrum. By her Sister, CHARLOTTE OLIPHANT. Pp. 104. Hatchards. 1880.

We heartily recommend this little book. The friend of Mrs. Paterson who had promised to write a preface to this Memoir, was the Rev. Thomas Vores, Vicar of St. Mary's, Hastings.

The Witness of God against the Sin of Gathering in the Harvests of the Earth on the Lord's Day. Being a Sermon preached in Holy Trinity Church, Southwell, on Sunday, August 8, 1880, by ARTHUR CHARLES GARbett, M.A., Incumbent. Southwell: J. Whittingham. 1880.

A thoughtful and vigorous sermon, with many valuable notes. We observe the statement that "Owen at great length (Ex. v. § 18-25), as well as Dwight (Ser. cvii.) and Edwards (Ser. xiv.), more briefly interpret Heb. iv. 9 (marg.) 10 of the weekly Christian Sabbath in its connection with the resurrection of Christ, and not (as is commonly done) of the future rest in heaven, of which from his use of the word 'Sabbatism,' the writer at least considered the earthly Sabbaths a type." The argument, says Mr. Garbett, "well deserves study, and is in part the same as that of the German commentator, Ebrard." We may add that this point was well worked out by Mr. Jenner in THE CHURCHMAN for January.

Evidence on the Closing of Public-Houses on Sunday. By E. WHITWELL Esq. Pp. 45. Elliot Stock. 1880.

Mr. Whitwell is one of the Hon. Secretaries to the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday. In the present pamphlet appears his evidence before the Lords' Committee, reprinted, verbatim from the Minutes, and contained in the Fourth Report. It is well worth reading.

In the *Christian Monthly and Family Treasury* (Nelson and Sons) appears a vigorous review, by Canon Clayton, of "a volume just published by certain Presbyterian ministers. The title of the book is "Scotch Sermons." The preface says these productions are a specimen of a style of teaching which increasingly prevails amongst the clergy of the Scottish Church. "If this is the case," says Canon Clayton, "I am very sorry indeed for the Scottish Church, as I am quite sure that such teaching, if universal, will soon drive all real religion out of Scotland. One of these Scotch divines," continues Canon Clayton, "boldly writes (p. 235):— 'Many of the conceptions entertained by the theologians of the past, in regard to the nature of human immortality, may seem to theologians of the present untenable. They may find it in the light of modern science, impossible to believe in the resuscitation of the material framework of the body.' 'Theologians of the present' indeed!"'

Mr. Murby's schoolbooks are well known. With *The Imperial Reader* series we are much pleased. Illustrated; printed in good type; capital readings, and questions. We have also received two copies of *The Young Artist*, a monthly instructor in drawing and design (T. Murby, 32, Bouvierie Street, E.C.); wonderfully good and cheap.

THE MONTH.

GENERAL ROBERTS vindicated, as was expected, the supremacy of British rule in India. Leaving Cabul on the 9th of August, Sir Frederick reached Candahar, after a march of 350 miles, on the 31st; and after a day's rest he attacked and routed Ayoob Khan's army. Considering the difficulties, it was a magnificent march, daring, but justified by a brilliant success. The British loss was small. A prisoner, Lieutenant Maclaine, was murdered by his Afghan guard.

It has been once more decided that in England there is to be no Religious Census. The *Guardian*, which has recently published some Papers¹ upon the very imperfect inquiries of 1851, of which the Liberationists and other opponents of the Church have made so much use, remarks—

We are not surprised to see how much fierce indignation was recently expended in Parliament by the champions of Nonconformity over the proposal to add to the next Census paper a simple inquiry as to the reli-

¹ In the *Guardian*, Sept. 8, it is stated that of the Wesleyans (original connexion), Baptists, and Independents, the total number of registered chapels is 5,180, while the total number of their ministers fully engaged in pastoral charges is 5,209. "We can scarcely imagine that all other Non-conformist bodies put together could bring the number up to 10,000, while the Church in England and Wales has some 20,000 clergy engaged in active parochial and ministerial work." As to the Wesleyans, some of their leading representatives, with a frankness which does them honour, lately admitted, at the Conference, that the Church is greatly growing in numbers and influence.