

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

spirits, and the torpidity and indifference of the mass of ordinary men on most subjects.

Mary again proceeded by proclaiming injunctions of a very drastic character. In April, 1554, her second Parliament and Convocation met. Convocation prepared test-questions which were to be put to the reforming Bishops, with a view to their conviction of heresy: "(1) In the Sacrament of the altar, by virtue of the Divine word spoken by the priest, there is present really, under the forms of bread and wine, the natural body of Christ which was conceived by the Virgin Mary, also His natural blood. (2) After consecration there remains not the substance of bread and wine, nor any other substance except the substance of Christ, God and man. (3) In the Mass is the life-giving propitiatory sacrifice for the sins both of the living and the dead." It was on these questions that the reformers were burnt.

WILLIAM SINCLAIR.

(To be continued.)

Short Notices.

Fragments in Baskets. By MRS. BOYD CARPENTER. Pp. 223. Price 3s. 6d. Isbister and Co.

Two charming volumes have come from the Palace at Ripon. Mrs. Boyd Carpenter's consists of twelve very interesting allegories, setting forth important truths of our spiritual nature. They show originality of thought, close observation of nature, and real spiritual insight. The style is pleasant and poetical. No reader will be content to leave the book unfinished. It would be a capital work for reading aloud, and is sure to bring wholesome suggestion and comfort to many.

The Son of Man among the Sons of Men. By the BISHOP OF RIPON. Pp. 308. Price 5s. Isbister and Co.

This volume has all the fascination of the Bishop of Ripon's wonderful gifts of fancy, imagination, and reflection. It consists of twelve studies of characters with which our Lord had to do: Herod, Pilate, Judas, Peter, Thomas, Matthew, Nathaniel, Nicodemus, the Sick of the Palsy, John the Baptist, Bartimæus, and the Restored Demoniac. The Bishop's expansion of his materials are not in any sense padding, but full of fruitful reflection on the circumstances, illustrations of the principles implied, suggestions of what might probably have been really the case, and deep knowledge of human nature. To speak of the beauty of the style is needless. The lessons of the book in the direction of a reasonable and well-grounded Christian faith are of permanent value.

The English Church in the Nineteenth Century. By CANON OVERTON. Pp. 342. Longmans.

Canon Overton has added another to his great series of historical works on the modern Church of England. The present volume embraces a period the details of which are little known, and which is often mis-

represented : between the years 1800 and 1833. He gives a particularly interesting account of the Evangelicals of this period, evidently largely from his own personal knowledge and traditions. We cannot think, however, that he is right in accepting the assumption of the decline of Evangelicalism ; still less, of course, in seeking reasons for such a decline. In face of such facts as the marvellous growth of the Church Missionary Society, the Religious Tract Society, the Bible Society, and multitudes of other agencies, philanthropic and religious, besides the greatly increased numbers of Evangelical clergy, there is no ground whatever for such a supposition. They have not of late years received much patronage, and other parties and movements have made more noise, but they are still the real life and soul of the Church of England.

History of Dogma. By Dr. ADOLPH HARNACK. Translated by Professor E. K. MITCHELL. Pp. 567. Price 7s. 6d. Hodder and Stoughton.

This translation is a needful help to the theological student. The well-known work itself is written from the rationalistic point of view with a strong Evangelical substratum.

The first chapters appear particularly arbitrary. For instance, it is asserted that in the early days of Christianity facts were produced outright continually in the history, such as the ascension of Christ, the descent into hell, and His miraculous birth. There seems no good reason why we should accept some facts and reject others given on the same authority. But when Professor Harnack is once launched into the indisputable history of the Christian Church after the Apostolical age, his diagnosis becomes highly interesting, and is helpful in determining the forces which have produced the various developments of the Christian Churches. Into the question of English Christianity he does not enter.

Church Folk-Lore. By Rev. J. E. VAUX. Pp. 339. Price 10s. 6d. Griffith, Farran and Co.

This is a most interesting collection of survivals of pre-Reformation superstitions in various parts of the country. There are interspersed also customs which have prevailed at various times since the Reformation, but which are not in general use.

As an antiquarian and historical study the book is most amusing ; but from the Christian point of view the sooner most of these habits and ideas disappear the better. There is an interesting Appendix of the Church services performed in London at the beginning of the eighteenth century.

The Protestantism of the Prayer-Book. By DYSON HAGUE. Pp. 228. Price 2s. 6d. Church Association.

Many have, before now, desired accurate information when they have been told in a tone of patronizing superiority that the Prayer-Book teaches pre-Reformation doctrine. In the present volume that information is given with accuracy and succinctness. The principles of the Reformation are traced in the age when the Prayer-Book was compiled and in the men who compiled it ; in Morning and Evening Prayer and Litany, in the Communion Service, the Baptismal, and Occasional Offices. A chapter is devoted to the difference between the doctrine of Absolution before and after the Reformation. Auricular Confession is shown not to belong to our Church. There are also valuable Appendices on the Canon of the Mass, the Eastward Position, the so-called Ornaments Rubric, the Mixing of Wine and Water, the Sacrifice of the Mass, the opinions of Dr. Samuel Wilberforce and Dr. Pusey on Private Confession, and, lastly, an Appendix on Apostolical Succession.

This manual is learned and temperate, and will be generally welcomed as a most timely support to the adherents of the Reformation, some of whom may, perhaps, be momentarily bewildered by the repeated asseverations of the anti-Reformation party.

A Handy Book of the Church of England. BY EDWARD CUTTS, D.D.
Pp. 439. S.P.C.K.

This is a book of historical and cotemporary statistics clearly arranged, and in a readable form. It contains a large amount of very useful information. After several chapters giving the historical data of various periods in the life of the Church, there is a valuable one on its constitution, another on its property, another on the History of Church Tithes, Voluntary Income, Synods (including the three at Lambeth), and all kinds of branches of Church work. There are Diocesan Histories, with complete lists of Bishops, an account of the Colonial Church, Nonconformity, Church Societies, and other allied subjects. Our readers will not agree with a paragraph on the Defects of the Reformation on p. 74, nor with an astonishing sentence on the Evangelical Revival on p. 88: "Its faults were, the undervaluing of creeds, sacraments, and, indeed, the whole system of the Church; and one undoubted result of it was a wonderful increase of Dissent."

A Review of Canon Knox Little's "Answer to Archdeacon Farrar." By J. T. TOMLINSON. Pp. 63. Price 6d. Church Association.

In this very valuable pamphlet the learned controversialist, Mr. J. T. Tomlinson, points out the assumptions which Canon Knox Little is obliged to make in his recent pamphlets in order to prove Auricular Confession, the Sacrifice of the Mass, the Real Presence, and the Sacerdotal View of the Ministry to be the doctrine of Scripture and of the Prayer-Book. Such assumptions are, for instance, that the righteous man in St. James's Epistle means the minister, or that the ministry of God's Word means the Word as part of the ministerial act of conveying the grace of absolution. Mr. Tomlinson's matter is extremely condensed, and it is to be hoped that he will some day put it into the form of a permanent treatise; but as it stands it is an invaluable handbook against the extraordinary and groundless conclusions which now pass for arguments in the easy, confident, and contemptuous fluency of Ritualistic writers.

This tract should be disseminated through every parish in England.

The Log of a Sky-Pilot. By Rev. T. S. TREANOR. Pp. 256. R.T.S.

This is a worthy companion of that most popular book, "The Heroes of the Goodwin Sands." Mr. Treanor has been well advised in giving to the public notes of his work of the last fifteen years about the Downs, the Goodwin Sands, and other parts of the English Channel. It is a noble vindication of the work of missions to seamen, and will be read with the greatest interest. The class of men to whom Mr. Treanor addresses himself are full of every kind of interest; and as England imports £100,000,000 a year in food alone, without mentioning our exports and the enormous aggregate of our other imports, which go to make up the national prosperity, we owe a debt that never can be paid to the thousands of brave men who bring all this wealth and sustenance to the country.

MAGAZINES.

We have received the following (February) magazines:

The Thinker, The Expository Times, The Religious Review of Reviews, The Review of the Churches, The Newbery House Magazine, The Anglican

Church Magazine, The Church Missionary Intelligencer, The Weekly Churchman, The Evangelical Churchman, The Church Family Newspaper, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Young Man, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Parish Helper, Parish Magazine, New and Old, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Zenana, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Words, Hand and Heart, The Home Visitor, and The Jewish Herald.

THE MONTH.

TO not a few of the more extreme supporters of the Ritualistic movement the English Prayer-Book has become a very ill-fitting dress, the characteristic points of the Reformation unfortunate, and the name of Protestant disgusting. They live in the same spiritual atmosphere as the Roman Catholics, and are familiar with their devotional works. The sense of the primary importance of the outward and visible Church is stronger in them than the idea of national independence or of Scriptural truth. The transition, therefore, to the ancient and unreformed body is to them both easy and natural. The same developments of tradition which have taught them much of their doctrine may just as reasonably account for the infallibility of the Pope and the immaculate conception of the Virgin. For Ritualists to speak of "the Italian Schism" is somewhat childish, for before the Reformation Rome claimed and obtained the obedience of the whole of Western Christendom. To those for whom outward unity, orderly development, complete organization, and unbroken tradition are of supreme value, the ancient unreformed Catholic Church, with its 193 millions of adherents, presents irresistible attractions. Four more of the extreme men have taken the perfectly manly and honest step of joining the communion with which they are in real sympathy: Mr. Chapman, formerly Rector of Donhead St. Andrew, Salisbury; Mr. Macklem, Curate of St. Cuthbert's, Earl's Court; Mr. Wood, Chaplain to H.M.'s Forces; and Mr. Briggs, Curate of All Saints, Plymouth.

With reference to the proposed statutory use of parish schoolrooms for the purpose of parish councils, the Archbishop of Canterbury points out with great clearness and force the interruption which would occur to the admirable social work which in innumerable instances is being carried on every night of the week in these buildings:

"In thousands of parishes the schoolrooms will be available, and I do not doubt that the managers will place them at the service of parish councils. But there are also thousands of parishes whose schoolroom is in the fullest use several nights in every week. These uses are partly educational and partly devoted to developing the social and moral interests of the place. Among such constant uses are the instruction of pupil teachers, holding of examinations, technical classes, Bible classes, classes for communicants and candidates for confirmation, of different sexes and ages, temperance meetings, bands of hope, boys and Church ads' brigades, committees, societies, choir practices, entertainments, and