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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)

for us." The difference between the two standpoints is vital; to minimize it would be disloyalty to the highest truth. In presence of this, all other difficulties vanish away; and it is upon one thing alone that the entire problem finally hinges—"What think ye of Christ?"

On all sides we may observe, if our attention is wisely directed, a desire—a world-hunger, I had almost said—to get back to the historic Christ. The "return to Christ" is, as Dr. Fairbairn<sup>1</sup> has justly noted, one of the great religious tendencies of our day. But that return is not a return to a dead Christ, buried in His rock-hewn grave in Judea nineteen hundred years ago, but a return to a *living* Christ, who truly moved with gracious presence among His fellows, and was indeed a man, tempted and tried even as men are tried and tempted to-day, and who yet was something divinely more. It is in Him, and none other, that we see "all things summed up—man, humanity, creation—in the last issue of life, and united to God."<sup>2</sup>

EDWARD HENRY BLAKENEY.

February 27, 1895.

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## Short Notices.

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*St. Paul's Conception of Christianity.* By Professor A. B. BRUCE, D.D. T. and T. Clark. Price 7s. 6d.

Professor Bruce's previous studies in Christian doctrine have long since earned the gratitude of students of the New Testament. Among living apologists his name stands deservedly high. Scarcely any thoughtful expositor would care to be without his "Training of the Twelve," on the whole his most valuable contribution to contemporary theology. The present work on St. Paul's conception of Christianity is intended as a companion to the author's "Kingdom of God," published six years ago. We have no hesitation in commending the new book to the notice of our readers. It is not an "epoch-making" book (the phrase has been so misused of late years that one is tempted to distrust it), but it is certainly a book which no student of early Christianity can well afford to neglect. It is written with a striking fulness of knowledge, and in an admirable spirit, and Dr. Bruce has lavished his best efforts in elucidating the main drift of St. Paul's conception of Christianity. With many of the writer's conclusions we venture to disagree, for they are considerably less Pauline than were the views of the great Apostle himself. Here and there, too, as one pauses to reconsider the argument, the feeling that is uppermost is that what is being pressed upon our immediate attention is not so much "St. Paul's Conception of Christianity," as Professor Bruce's. But, perhaps, in a work of this kind, such an event is not altogether avoidable.

There are twenty-one chapters altogether in the book; and one may safely say that there is no single chapter of all the twenty-one which does not amply deserve detailed notice of some sort or other. No review, in fact, would be quite adequate which did not run to pretty well the same length as the volume itself. We cannot, however, close this brief reference to a really noteworthy book, without thanking Professor Bruce for having furnished us with so stimulating and careful an inquiry into a subject fraught with the highest interest. Even where complete agree-

<sup>1</sup> "Christ in Modern Theology" (1893).

<sup>2</sup> Westcott, "Gospel of Life" (1892).

ment with the author's opinions is impossible, one cannot but recognise the lucid and temperate manner in which the argument is handled, and the candour with which an opponent's case is considered. E. H. B.

*A Year's Sermons.* Vol. ii. (July to December). By RICHARD W. HILEY, D.D., Longmans.

This is a volume of plain, simple and practical sermons, based upon one of the Scriptures appointed by the Church to be read on Sunday morning. In a striking preface, Dr. Hiley pleads with his brethren "to magnify their office as *preachers* of God's Word, and to let nothing interfere with careful preparation for the pulpit." We have not read all the sermons in the book, but if "A Retrospective Review," "God and Cæsar" and "Apparent Failure," may be taken as specimens, we can sincerely commend them for their sound common-sense. The sermon "Evil Advisers" contains some excellent advice for young men. The book bears ample traces of that "careful preparation" that Dr. Hiley so much desiderates. There is nothing contentious or exceptional in the entire 381 pages.

*Great Principles of Divine Truth.* By the late Canon HOARE. Edited by Rev. J. GURNEY HOARE, M.A., Vicar of Aylsham. Nisbet and Co.

This volume of sermons and papers by the sturdy champion of Evangelical truth at Tunbridge Wells will be welcomed by Canon Hoare's many admirers. As his son says in the preface, "His clear head and mathematical mind rendered him eminently capable of seeing the points of a subject, and putting them in such a way that they are easily grasped by others." Such subjects as "The Holy Spirit the author of all acceptable worship in public and in private," and "Holy Scripture: its inspiration, supremacy and sufficiency," are treated with a directness and an absence of "beating about the bush," which leaves no room for doubt as to the writer's meaning. Possibly some of the sermons may appear slightly too combative, but Canon Hoare evidently believed in no half measures when writing of the errors of Rome. Here and there, scattered over pages of sound teaching and sober counsels, we note one or two caustic sallies at—to take one instance—the tendency in many churches to elaborate the musical portion of Divine worship. "We hear," Canon Hoare writes, "a great deal, in these days, of 'hearty worship,' and from my heart I wish our worship was more hearty than it is. But heartiness does not consist in the quantity of music. *We do not keep our hearts in the pipes of our organ.*" He evidently had little in common with the introspective Christian, as the following sentence shows: "You cannot put a thermometer into your soul to ascertain whether your love is at blood-heat or below freezing-point, for the moment you do so the temperature is certain to fall to zero." The paper "Nothing Between" is an admirable statement of Evangelical doctrine, and will be read with profit by those who require a succinct refutation of the propositions of the Council of Trent, and a defence of the Articles of our Church. The editor, on the whole, has done his work well, though had he cut out some of the redundancies necessary in the pulpit but wearisome when in print, he would have earned the gratitude of busy readers. An excellent portrait of Canon Hoare faces the title-page.

"*Hereafter and Judgment.*" By the Rev. W. H. TUCKER, formerly Fellow of King's College, Cambs. Elliot Stock, 1894.

One rises from reading this book profoundly impressed with the complexity and importance of its subject. The author undertakes no less task than passing under review all the references to Satan and man's destiny in Holy Scripture, and endeavours to harmonize them and to clear up the crude ideas of average Churchmen upon so awful a theme. The book is full of thought, and is the work of a mind keenly alive to

modern problems and the difficulties encountered by young intellects in reconciling the narrow notions of partially instructed Christians with their inner convictions of the nobility of the Gospel. His "desire was to examine the whole subject with calmness and with as unprejudiced a mind as he could bring to it towards the close of a long life of belief." This he does "in plain, almost colloquial language." There is, however, a singular lack of system in the arrangement of the author's arguments. The book is divided into two chapters only, one of which runs to 165 pages. Had the matter been separated into seven or eight chapters, greater clearness would have resulted. In the middle of a commentary on the references to hell in our Lord's parables, Mr. Tucker breaks off into a disquisition of twenty-four pages on the nature of the Deity and the use of the word "eternal," and then returns to the parables. Earnest and thoughtful men will not mind such errors of arrangement, but will feel grateful to the author for an honest, if somewhat mystical contribution to Christian thought on a subject too often avoided in our pulpits. The book possesses the invaluable quality of making its readers think.

*Sita, and other Poems.* By E. AYLMEY GOWING (Emilia Aylmer Blake). Elliot Stock.

This prettily-bound volume is evidently the work of a sensitive and patriotic Englishwoman. Some of the most stirring public events of the last two years are treated with much vigour, though we may observe in passing, that a few lines in the poem "Albert Victor, Duke of Clarence," read in the light of subsequent events, might have been omitted. "Sita," the opening poem, a picture of Indian life, has a certain cadence, rendering it suitable for recitation. The dénouement of the story, however, is hardly natural. "The Little Hero of the Thames" and "Khartoum" are excellent.

*The Truth-Seeker.* ANONYMOUS. S.P.C.K. Price 6d.

This is indeed "a little book for the perplexed." We do not remember having read so noble and yet so persuasive a defence of the Faith in so small a compass. It is designed to meet the questionings of those who "feel that two thousand years of Christianity have not done what they ought to have done, and fear that the remedy is not adequate to the disease. Sick at heart in the bitterness of disappointment, they are tempted to give up the problem of life as an enigma incapable of solution." The little volume should have an extensive circulation among thoughtful people. We have read every word with profit.

*Spiritual Thoughts for Busy People.* S.P.C.K. Price 6d.

This collection of meditations from the works of Bishop Fénelon, for each day of the month, is one of the same series of quaintly-bound booklets as "The Truth Seeker." We are much struck with the thoughts on "False Liberty" and "True Devotion."

*A First Book on Church Principles.* By Canon GARNIER. S.P.C.K.

An outline, succinct but clear, of the doctrines held by the Church of England. Though written from the standpoint of a High Churchman, this little volume is noticeable for the moderation of its tone, and its apparent readiness to meet opponents half-way. The subject resolves itself into three main divisions—doctrine, fellowship, worship—of which the first two are here dealt with, Canon Garnier reserving the last for separate treatment. We differ from the writer on not a few points, but we gladly bear testimony to the many excellent things in his book.

*Mrs. Heritage.* By F. E. READE. S.P.C.K. Pp. 219. Price 2s. 6d.

A very well-written and interesting story, suitable for lending library, mothers' meeting, or hospital ward.

*The Law of Service.* By JAMES P. KELLEY. G. P. Putnam's Sons. 1894. Pp. 143. Price 4s.

Those of our readers whose interest in altruism was stimulated by the Rev. W. A. Purton's paper in our January number will welcome this little book as giving a bird's-eye view of an altruist's application of the Divine Law of Service to every department of human activity. To submit the book to a comprehensive analysis would occupy more space than we can spare, but we may safely say that it is an elaboration of the duty already binding on every Christian to "bend all our powers to do the will of God in the service of His creatures, and that without qualification or reserve" . . . "we are to repudiate the distinction between sacred and secular, as applied to the legitimate concerns of life. In trade or politics, in art or athletics, in literature and scholarship, in digging ditches or dealing in stocks or keeping hotels, we are to be as devout as in preaching sermons, singing psalms or smoothing the pillow of the dying." In the chapters in which our author reviews the present social and religious system, he points out weak joints in our armour, and makes many caustic observations upon the anomalies he reveals. He has, however, no specific for the disease he diagnoses: "The evolution in detail of a civilization, in which the evils of the present day shall be minimized, no man can now trace out." However, he makes one practical suggestion in his remarks upon journalism, and that is that a newspaper should be started "which should stake all on its uncompromising loyalty to the highest principle," and "must be essentially Christian." We should not think Mr. Kelley was an orthodox Christian from one or two hints he throws out in the chapters entitled "Theology," "The Church—Instruction," and "Theoretical Teaching of the Church," yet there is a breezy candour and a shrewd insight in all his criticisms such as should rouse the pulse of the many against whom the charge of "other-worldliness" can be fairly made.

*Clerical Life and Work.* By the late Canon LIDDON, D.D. Pp. 377. Price 5s. Longmans.

This volume contains Canon Liddon's sermons at the anniversary festivals of theological colleges, ordinations, and consecrations, with three memorial sermons on Samuel Wilberforce, John Keble, and Dr. Pusey. It is uniform with his other works. Of course, here the sacerdotal side of Dr. Liddon's teaching is far more prominent than elsewhere. Apart from that, the sermons breathe his knowledge of character, his penetrating sympathy, his absolute devotion to the service of God, his theological learning, and his literary culture. Young men who have no sympathy with the sacerdotal school will have much to learn from the earnestness, the devoutness, and the knowledge in this volume.

*A Catechism on the Chief Points of Difference between the Church of Ireland and the Church of Rome.* Pp. 47. Price 2d. Dublin: Charles and Son.

This admirable catechism is prepared by five clergymen of the Archbishop of Dublin's diocese, and its use has been authorized by several of the Irish diocesan synods. It contains clear, Scriptural, evangelical teaching on the subject of the Church; the Rule of Faith; the Creeds; Papal Supremacy; Infallibility; Sin and Forgiveness; Penance; Purgatory; the Sacraments; Transubstantiation; the Sacrifice of the Mass; Withholding of the Cup; Veneration and Invocation of Saints and Angels; Image Worship; the Worship of Relics; and Prayers in an Unknown Tongue. In an appendix are found: The Novelty of some of the Romish Doctrines; The Creed of Pope Pius IV.; and some larger books recommended on the whole subject.

This little book should be in every cottage of the United Kingdom.

*The Message of Israel.* By JULIA WEDGWOOD. Isbister and Co. 1894.

"The following pages," says the authoress in her preface, "embody an attempt to bring the results of recent criticisms before the reader of the Old Testament, so far as the message which the Bible contains is made clearer by such criticism." There is evidence throughout the book of a careful study of the works of modern critics, and the book will be welcomed as a good résumé of the views at present held by the school of Wellhausen. But, while it shows the utmost readiness to accept "critical" conclusions, the book displays little of that cautious spirit which refuses to accept the latest fad from Germany, merely because it is new. What we want is less of what is new, and more of what is true; and, unfortunately, that is precisely what we do not always get. The general tenor of the authoress's own opinions may be gathered from the following quotation: "The test by which Biblical criticism must stand or fall is its power to render the moral purport of the Old Testament intelligible. If under its analysis the history and literature of the most remarkable people of antiquity ceases to be an 'abracadabra,' from which here and there we derive edification, and becomes a rememberable chapter in the history of thought, then the newer criticism will mould our Bible, and, in teaching us to read it, will vindicate whatever is destructive in its own work. If it fail in this respect, all its arguments will be so much waste paper."

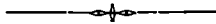
The book is decidedly worth reading, for it is a conscientious piece of work, although written with a distinct bias. There are some useful hints, too, to be gleaned from the footnotes which abound in its pages, and one is grateful for the index. This, however, might be enlarged in scope with advantage.

*Self-Improvement.* R.T.S. Library, No. 31. Price 6d.

A well-printed abridgment of the famous Todd's "Student's Manual," full of wise counsels to young men. Todd, despite the criticism of Dr. Robertson Nicoll, continues to exercise a great influence. Many who have been kept back by the minutiae of the original edition will welcome this abridgment.

*Life's Battle Lost and Won.* R.T.S. Pp. 190. Price 6d.

This little book, the same in size and price as "Charles Ogilvie," will also make a nice reward book for elder boys.



#### THE MONTH.

A LETTER from Rome in the *Monde*, which is well informed on Vatican matters, states that the Pope has decided not to issue the decree of the Holy Office as to the validity of Anglican orders. "In spite of the opinion of several Cardinals and religious orders, Leo XIII. thinks that to solve just now so serious and complex a subject might involve a risk of retarding the great current of union which is drawing the Anglican *élite* towards Rome."—*Times*.

Dr. Percival, the new Bishop of Hereford, has long been marked out for such an appointment. He was Fellow of Queen's College, Oxford, Junior Mathematical Scholar in 1855, Double First Class Moderations in 1856, Double First Class B.A. in 1858, M.A. 1861, Hon. LL.D. of St. Andrews University in 1870. He was ordained Deacon in 1860; Presbyter 1861; was Headmaster of Clifton College from 1862-1878; examining chaplain to Bishop Temple, of Exeter, from 1869-1882; Prebendary of Exeter 1871 to 1882; Select Preacher at Oxford 1882 and