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be. Truly the love of God—which admits of a twofold signification, viz., our love to God, as well as His love to us—is the most stupendous regulative power in the world.

Mr. Strong, in the course of his work, throws out one highly suggestive thought as regards the Sermon on the Mount, though it is not one which we can regard as more than tentative. After pointing out (in note on Lecture II.) that the worship of Jehovah after the Captivity was continuous both with the prophetic preaching and the previous practice, and that it was the glory of Judaism that it led directly to the new order, its fault being that the new order had not come, the lecturer indicates that in the Sermon on the Mount the moment of transition had arrived. Indeed, we might, borrowing an expression from contemporary science, fearlessly assert that its utterance marked the psychological moment in the religious education of the race. But Mr. Strong also implies that the Sermon is in no sense a finished outline of Christian teaching, or yet a complete breach with legalism, but rather a full statement of the full meaning of the law. But this does not appear by any means certain.

In conclusion, we should like to call the attention of theologians to the admirable excursions on *πίστις*, and the uses of the word "virtue," which occur in the course of this work, the study of which has been to us a constant source of no small interest.

E. H. B.

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## Short Notices.

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*Westminster Abbey.* By DEAN FARRAR. Illustrated by Herbert Railton. Isbister.

**A**N exquisite little book—perfectly finished alike in text, illustrations, and binding. No visitor to Westminster Abbey ought to be there without it.

*Greek Lyric Poets.* Translated by F. BROOKS, M.A. London: Nutt. 1896.

"The contents of the book will be found," says the translator, "to deal with most of the chief subjects of human interest—life, death, fate, religion, national glory, war, politics, love and feasting, the sport of the athlete, and the poet's art" (Preface, p. v). We can only add that the translation of these gems of the Greek lyrical genius is excellently done, and that the get-up of the book is most tasteful. It is very satisfactory to find the Greek text accompanying the translation throughout the work. There are no notes, but on each poet that is represented here a few appropriate words are said by way of introduction.

*Poems and Other Verses.* By H. A. R. J. Pp. 200. Published by T. Fisher Unwin. Price 7s. 6d.

The writer has a fluent pen, and his method is often easy and graceful. He is perhaps more successful in his lighter efforts than when he tries more ambitious flights. The *First Love Song*, *An American Tragedy in a Nutshell*, *A Postscript*, and several others are both witty and original. The verses *To Althea*, which open the book, are musical and expressive. Altogether the volume is distinctly above the average, and will doubtless have many pleased readers.

*A Song of Jubilee.* By H. A. R. J. Pp. 32. Elliot Stock. Price 1s.

The amount of verse—good, bad, and indifferent—which the Diamond Jubilee has inspired must be extremely gratifying to Her Majesty. We

are glad to be able to place the above verses in the first category. A skilful adaptation of various metres to the different themes is shown while several of the passages have considerable stateliness and movement.

*Ecclesiastical Vestments.* By R. A. S. MACALLISTER. Pp. 270. Price 4s. 6d. Elliot Stock.

This is a volume of the Camden Library, and it is interesting, learned and impartial. The gradual development of ecclesiastical garments, from the extreme conservatism of the clergy when fashions were changing, is very interesting. With regard to the mitre, the writer tells us that Menard, after a careful study of ancient liturgies, came to the conclusion that it was not in use in the Church prior to the year 1000. The earliest genuine representation of a bishop's head-dress is that of St. Dunstan in the British Museum MSS. He wears a low cap. All the painted windows and frescoes in modern churches in the style of the fourteenth and fifteenth centuries, representing St. Augustine, St. Ambrose, and the other great Fathers of the Church with mitres, are simply anachronisms.

*Vox Liturgiae Anglicanae.* By the Rev. N. DIMOCK. Pp. 139. Elliot Stock.

This learned and temperate work consists of six papers reprinted from the CHURCHMAN, on the Eucharistic Controversy. The facts are so carefully marshalled, and the tone is so reasonable and modest, that the most extreme ritualist would be able to read it with pleasure, though it would not support his own conclusions. It will be a valuable help to all students in discussing this thorny question.

*Philippian Studies.* By Principal MOULE. Pp. 265. Price 5s. Hodder and Stoughton.

These twelve studies on the most beautiful of all St. Paul's epistles from the hand of one who is recognised by the whole University of Cambridge as an eminent spiritual teacher, is an important addition to devotional literature. Fresh from the college chapel and the college lecture-hall, they will bring new light and suggestive thought into many a clerical study in town and country. The papers are not long, and would be useful for reading at family gatherings on Sunday.

*Church Reform in Spain and Portugal.* By Dr. NOYES. Pp. 192. Price 2s. 6d. Cassell and Co.

Those who value the Reformation in England cannot fail to be interested in the germs of a corresponding movement which is going on in Spain and Portugal. It seems a genuine and spontaneous effort, and likely to be permanent in character. It is quite a mistake to suppose that it was artificially planted and watered by the late Archbishop of Dublin. It had grown to large dimensions before his attention was called to it; and it was some time before he could be persuaded that his duty lay in befriending it, as the primate of a neighbouring province of the Christian Church across the Bay of Biscay. The matter will be much discussed when the Lambeth Conference meets, and Dr. Noyes, Chaplain of the Embassy at Paris, has done well in providing this capital handbook.

*The Church of England.* A History for the People. Vol. I. By the DEAN OF GLOUCESTER. Pp. 471. Price 6s. Cassell and Co.

This delightful work, of which we have already noticed the first number, has now reached the end of the first volume. The Dean writes in an easy, pleasant, flowing style, and has a happy skill in avoiding too much dry antiquarianism, while always following the best authorities. The illustrations and maps greatly assist the interest, and the type and size are an additional attraction. By the way, it is an anachronism in

this volume to put the Bishops in mitres : the mitre was unknown before the eleventh century. This most readable, fair and impartial work ought to succeed in spreading a wide knowledge of the history of the Church of Christ in these islands.

*Die Griechischen Christlichen Schriftsteller der Ersten drei Jahrhunderte.*  
By Professor BONWETSCH, of Göttingen. Pp. 309. Price 18s. Leipsic.

The Emperor of Germany is bringing out a magnificent edition of the Early Greek Fathers. The first volume that has appeared is Hippolytus. No more complete edition of this very interesting writer, or one in better type, has appeared. It has a Latin translation and German notes.

*The Royal Diamond Reign.* Four hymns for congregational use on Thanksgiving Day. Two of them are written by the Rev. A. J. Soden. They are capital hymns, with well-selected, popular, rolling tunes, and are to be obtained from Wright and Co., Beverley.

#### MAGAZINES.

We had occasion recently to speak very cordially of a new and very excellent publication of the R.T.S. called *Sunday Hours for Boys and Girls*. The price of this magazine is sixpence, and it is really surprising that so much sterling value can be provided for so small a sum ; but even sixpence is beyond the means of some to whom such a magazine would be a delight, and to meet such cases *Sunday Hours* has a penny monthly number, called *The Boys' Sunday Monthly*, which is quite as good in its way as its more expensive parent.

*Blackwood's*, as may always be expected of it, provides a splendid succession of papers on various subjects, each of which possesses some attractive feature for the reader. Mr. Frederick Greenwood, in a thoughtful and interesting article on "Half a Century of the Newspaper Press," gives his reasons for believing that the influence of the press on Governments is a waning influence. While it is certain that the newspaper press must always, in so far as it represents the opinions of the public, have considerable weight with statesmen, it is quite conceivable that such influence should be limited.

*The Quiver* for May contains, amongst other instructive and interesting matter, a forcible paper on "The Child-Marriage Iniquity of India." Reform in this, as in the case of other customs peculiar to that great division of our Empire, is distressingly slow, but it must come eventually with the spread of enlightenment.

There has been much Napoleonic literature of late, but we have been greatly interested by the *Cornhill Magazine* article on "Napoleon's Opinion of England and the English." On one point, at least, he had good cause to change the opinion of our country and people with which he began his military career : he frequently expressed contempt for England as a military power.

We have also received the following magazines : *Good Words*, *Sunday Magazine*, *The Leisure Hour*, *The Critical Review*, *The Anglican Church Magazine*, *The Church Missionary Intelligencer*, *The Evangelical Churchman*, *The Church Sunday-School Magazine*, *The Fireside*, *Sunday at Home*, *The Girl's Own Paper*, *The Boy's Own Paper*, *Sunday Hours*, *The Church Worker*, *The Church Monthly*, *The Church Missionary Gleaner*, *Light in the Home*, *Awake*, *India's Women*, *The Cottager and Artisan*, *Friendly Greetings*, *Golden Sunbeams*, *Little Folks*, *Our Little Dots*, *The Child's Companion*, *Boys' and Girl's Companion*, *The Children's World*, *Daybreak*, *Day of Days*, *Dawn of Day*, *Home Words*, *Hand and Heart*, and *Church and People*.