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side. The Prayer Book, in its true and honest interpretation, is ours. We do not ask for any change in it. Our cause must prevail. By putting forth fearlessly the truths, to the inculcation of which we owe our name, we shall leaven, still more largely than we have already, all parties in the Church with Evangelical opinions. Our cause, we repeat, must and will prevail; but the victory may be postponed if we of this generation fail to rally for the battle and to do our part in it.

PREBYTER.

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## Short Notices.

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*Modern Atheism; or, The Heavenly Father.* By ERNEST NAVILLE, Corresponding Member of the Institute of France (Academy of the Moral and Political Sciences), late Professor in the University of Geneva. Translated from the French by HENRY DOWNTON, M.A., Rector of Hopton-by-Thetford, formerly English Chaplain at Geneva. Second Edition. London: James Nisbet and Co., 21, Berners Street, 1882.

A member of the French Institute has a right to be listened to, and when the lectures which make up this volume were delivered at Geneva, they excited, as was natural, great interest. This was nearly twenty years ago, at which time the atheistic principles now so prevalent, or at least making so much noise in England, were doing the same in Switzerland and Germany. It takes twenty years for a wave of thought to travel from the continent to this country, and Professor Naville's lectures could not have appeared in a second edition at a more appropriate time than the present. It is a book admirably adapted to meet those various shades of atheistic opinions which encounter us everywhere, in book-stalls and drawing-rooms, in newspapers and reviews, and are more or less disturbing the faith of numbers. Nothing can be more sound than M. Naville's reasoning or more triumphant than his conclusions.

Few French writers have the good fortune to be translated into readable English—Mr. Downton's translation leaves nothing to be desired. No one who did not know the fact would imagine it to be a translation. Even the morsels of French poetry are represented in the text by lines of English poetry, in most cases, to say the least, not inferior to the originals, which are given in foot-notes. Those who are acquainted with Mr. Downton's well-known hymns will not be surprised at this.

Ernest Naville has written many other books on Christian truth and doctrine, which we have not read, but in the present volume there is nothing but the one subject which the title indicates. It is not a defence of Christianity but of Theism. He himself does not hesitate to assert publicly that his "hopes for time and eternity are based on the gospel of Jesus Christ as it is preached to the old women and the little children." But the book before us has to do only with the existence and goodness of God. He does not deal in these lectures with "the grand doctrinal foundations of our faith," nor with the existence of evil, the reality of which

he strongly asserts, but leaves for consideration to a subsequent work. So far as modern atheism is concerned, this is just the book to put into the hands of men who read and think.

*Stepping-Stones to Higher Things.* By Captain SETON CHURCHILL. Pp. 160. Elliot Stock. 1883.

Every true admirer of Tennyson has thought over the lines from which Captain Churchill has taken the title of this little volume. The title might be interpreted by different persons in different ways; but the gallant Captain has used the poet's thought in the highest possible sense; his work is designed, under the Divine blessing, to help some who now "mind earthly things" to "seek those things which are above." Further, the book will assist those who are now learning in the School of Christ to strive, through grace, to attain to yet higher degrees of spiritual usefulness and joy: "upward," "onward," "more and more," are keynotes of its exhortations. "The contents of the book," says a prefatory note, "were originally delivered in the form of extempore addresses;" and the language is free from what Ruskin calls "conventional art." The book is all the better for it. None can fail to perceive the deep earnestness and spirituality of tone; but the shrewdness, common-sense, and practical way of putting things may be of special service as regards many readers. Captain Churchill makes good use of illustrations and anecdotes: he is neither tedious nor dull. He quotes here and there a striking passage from such writers as Ryle, Bonar, Bickersteth, and Spurgeon; while many of his doctrinal definitions, we note with pleasure, are hewn from that Evangelical quarry (too little thought of by some Mission preachers), the Prayer Book. A bit now and then from deep writers like Mozley, will be attractive to cultured readers of robust thought. There are eighteen chapters—"Divine Standard of Right and Wrong," "Not of Works," "Substitution," and such like. "Conversion," says Captain Churchill, "briefly stated, is a turning from sin unto God." Some of the texts which he quotes are more literally translated (as he will see in the Revised Version) *turn*. ("Except ye *turn*," A. V. "be converted," Matt. xviii. 3.) It is well to distinguish between conversion and regeneration. The latter—the work of the Spirit alone—is never made the subject of a Divine precept; the former, although of course the result of the Spirit's influence, is spoken of as the work of man and *commanded* by God. In heartily recommending the book before us, we may quote from it a few specimen sentences:—

I have lately had the privilege of reading a letter from an earnest Christian officer who took part in the battle of Tel-el-Kebir. It was written before the engagement took place, and finishes with a postscript, descriptive of his feelings, in these beautiful words:—"Peace, perfect peace! *the future all unknown.*" I could not help contrasting the feelings of that officer with those of another, who was one day in command of the advance-guard for the brigade which marched up to the relief of the late Sir George Colley in South Africa. As we were riding alongside each other, I asked him if he was prepared to meet his God, in the event of anything happening to him. His reply was, "Please do not speak to me now about these things; it would unnerve me. Death is the last thing I try to think of." I feel sure that, had the occasion occurred, he would have nobly done his duty; but, at the same time, who can doubt which of the two officers, both nice fellows, had chosen the higher things of life?

Under the title *Holy Footprints*, the Rev. FREDERICK WHITFIELD, Vicar of St. Mary's, Hastings, has published (Nisbet & Co.) seven addresses; a small and cheap gift-book. The style of Mr. Whitfield's fervent appeals is well known; and the author of one of the sweetest hymns of the day needs here no introduction.

A very pleasing and instructive little volume, *The Life of Hannah More* (Religious Tract Society), will gain, we hope, the circulation it so well deserves. When Hannah More was born, religion in England seemed at its lowest ebb. From 1750 to 1780 was a period of pluralities and preferment-hunting. Clergy and Dissenting ministers alike were dull, idle, and worldly. The masses of the people were ignorant and coarse. In the higher circles, said Montesquieu, everyone laughs if one talks of religion. Later, Hannah More wrote: "We saw but one Bible in the parish of Cheddar, and that was used to prop a flower-pot."

We gladly recommend *Through the Khyber Pass* (Stock), an account of temperance work among the soldiers in the Afghan campaign, by the Secretary to the Soldiers' Total Abstinence Society. It is out and out the best book of its kind; bright and instructive. A letter to the author, Mr. GREGSON, from Lord Napier of Magdala, shows what good work the Society has been doing.

*Sermons Preached in the Parish Church of Stanhope. Second Series.* (To which are added "Letters from Abroad.") By the Rev. CHARLES CLAYTON, M.A., Rector and Rural Dean of Stanhope. Seeley.

We most heartily recommend these impressive and instructive sermons. At one period, at intervals during four years, we had the pleasure of hearing Mr. Clayton; he was then (Tutor of Caius and) incumbent of Trinity. As a rule, perhaps, on a Sunday evening the present writer attended Mr. Jameson's church; dear, good, single-hearted Jameson of St. Catharine's. But whenever we listened to Mr. Clayton we made this note: his sermons were intensely Scriptural; the language was simple, the tone was deeply spiritual; but the chief characteristic was its exhibition and exposition of Scripture. Earnestly and affectionately he preached the Word. How many undergraduates profited by his ministry "THAT DAY" will declare! Oftentimes, during the last twenty years, we have read a sermon by Canon Clayton (his sermons will repay reading twice and thrice), and every one of them seems (if we may so say) saturated with Scripture. For this reason, the volume before us seems an excellent gift for the younger clergy. We may be wrong, but we fancy the pulpit teaching of many (even among Evangelicals) is *thin*, lacks robustness, is too essayish. To make a sermon a string of texts is one thing; to exhibit, explain, enforce a text, in due proportion, comparing Scripture with Scripture, is another thing. Canon Clayton's discourses may be called doctrinal, yet they are neither "dry" nor unpractical; and the solemnity is happily free from severity. In a touching preface to the present volume, the honoured Canon says, that "after a ministry of more than forty-five years, he

cannot expect to be much longer permitted to preach ; the nearer he approaches the eternal world, he finds nothing will support his soul but the simple truths of the Gospel."

*The Lord's Day in Conferences and Congress.* Papers read on various occasions at Home and Abroad. By JOHN GRITTON, D.D. Pp. 115. Lord's Day Observance Society.

An admirable little book ; likely to be very useful. Conflict in these days is thickening round the Sabbath. Ably written, thoroughly Scriptural essays like Dr. Gritton's should be read and recommended.

*Elisha the Prophet.* The Lessons of his History and Times. By A. EDER-SHEIM, M.A., Vicar of Loders. Pp. 326. Religious Tract Society.

The greater portion of this book we have read with satisfaction ; and nowhere has there seemed a need to make an adverse criticism. The whole book, no doubt, is edifying. Dr. Edersheim uses his stores of learning with literary skill ; and he has written a present-day work of real value.

*God's Answers.* A Record of Miss Annie Macpherson's Work at the Home of Industry, Spitalfields, London, and in Canada. By CLARA M. S. LOWE. Nisbet & Co.

This interesting, well-written little volume has an introduction by the author of the "Life of Duncan Mathieson." It is a noble thing to put down in healthy happy homes in Canada hundreds and hundreds of boys and girls whose circumstances in this country seemed "hopeless."

*The Clergy List* for 1883 deserves, for fulness and accuracy, a hearty word of commendation. (John Hall, 13a, Salisbury Square.) The labour of preparation must have been very great. The dates of ordination as deacon and priest, and the name of the ordaining Bishop, have been added to the alphabetical list in nearly every instance. The *Clergy List* now contains a complete list of the clergy, with the degree and University, the date of ordination, and the appointment held. The alphabetical list of benefices consists of 270 pages, giving the post-town, county, diocese, incumbent, curates, patron, value, and population. In addition, there is a complete list of the Irish, Scotch, and Colonial clergy. The diocesan establishments have been carefully revised, and the rural deaneries, arranged under their ecclesiastical divisions, with the names of the archdeacons and rural deans, have been brought up to date. The list of Public Schools and Colleges, with the names of the clerical masters, has been carefully corrected by returns made, in nearly every instance, by the Principals themselves.

Of the *Official Year-Book of the Church of England* (S. P. C. K.) we had intended to insert a somewhat lengthy notice in the present CHURCHMAN. As matters are, however, we must content ourselves with expressing our hearty approval. The volume is wonderfully cheap, a storehouse of interesting information ; and it reflects the greatest credit on all con-

cerned in it. To the venerable Church Society we are indebted for an excellent book; and the Hon. Secretary and Editor of this Year-Book, the Rev. F. BURNSIDE, has done his work with singular skill and good judgment.

*The Pulpit Commentary. St. Mark.* Exposition by Very Rev. E. BICKERSTETH, D.D. Homiletics by Rev. Prof. J. R. THOMSON, M.A. Homiletics by various Authors. 2 vols. Kegan Paul, Trench & Co. 1883.

Of the volumes of "The Pulpit Commentary," Old Testament series, we have from time to time written in praise. The first portion of the New Testament series, edited by the Dean of Lichfield, promises well; and so far as we have examined it we can pronounce it sound and good. A worthy notice must be given hereafter.

*Egypt, Palestine, and Phœnicia.* A Visit to Sacred Lands. By FELIX BOVET. Translated by W. H. LYTTELTON, M.A. Pp. 476. Hodder & Stoughton.

This is a translation of the eighth edition of M. Bovet's well-known book. Canon Lyttelton has done his work remarkably well; and this account of travelling in sacred lands will prove as acceptable to English readers, no doubt, as it has done to French, German, Swedish, Dutch, and Italian readers. It is recommended by Professor Godet, a friend of the author (and also of the translator). We had marked several passages for quotation; but we must content ourselves with recommending the book as very readable and instructive.

We have received *The Doctrine of the Lord's Supper*. A Paper read at the Second Annual Conference of the Craven Evangelical Union, held at Leeds, on Thursday, November 23rd, 1882, by the Rev. T. P. BOULTBEE, D.D. Leeds: Printed at the office of the *Yorkshire Post*, Albion Street. In this learned and valuable pamphlet, of singular clearness and point, we read:—

So rapid have been the changeful transitions of High Church teaching in late years, that it may be difficult to seize on that particular phase which is at any moment regarded as most purely "Catholic." Without dwelling on any other, I hasten to that which I believe to be the form of Eucharistic doctrine most widely circulated among the junior clergy—that of which the Rev. M. F. Sadler, Rector of Honiton, is the best known exponent. His "Church Doctrine Bible Truth," and his "One Offering: a Treatise on the Sacrificial Nature of the Eucharist," are two little books very widely circulated, and exercising great influence. Two Bishops, at least, require the former of these from candidates for Holy Orders. In other words, the young deacon, unprepared and unfit to contest the doctrine, is required to imbue his mind with a complete system of modern sacerdotalism.

This system, as far as it respects the Eucharist . . . . . avoids the grosser and more materialistic views of the extreme school; yet it lands its disciple ultimately in a full sacrificial worship. It only glances at early writers, and claims to rest on the direct authority of Holy Scripture. It, therefore, attracts some who can be satisfied with no weaker basis for their faith.

If, on examination, continues Dr. Boulton, "it shall be found to rest upon an inexact treatment of the very limited and carefully selected portion of God's Word; if a more scrutinizing examination of that limited portion, and a more extended survey of other statements, shall prove the fallacy of the basis on which the doctrine rests, the whole superstructure of the sacrificial worship and the offering of the earthly priest must crumble into ruin.

"At first the author seems to abandon the whole sacrificial position. For he makes these admissions:—'The sacrificial aspect of the Eucharist does not seem prominent in the Scriptures which teach us the nature of this sacrament. It appears in them rather as an ordinance in which God offers something to us, than one in which we offer anything to him.' Further, he says, according to the usual English use of the word *sacrifice*, 'something voluntarily given up,' there is a difficulty in applying it to the Eucharist, which presents none of the ordinary features of sacrifice, as exhibited in Levitical usages. Moreover, he distinctly states, that on any supposition, the body of our Lord cannot in the Eucharist suffer over again pain and death, so as to become again a propitiatory sacrifice. Lastly, he says, 'the holy Eucharist has scarcely one feature in common with the things which in Scripture are called, and which English Christians commonly call, sacrifices.'

"Doubtless it is so, and thus the great body of our English divines have taught. What then? The apparently abandoned position is reoccupied in full force by a counter-march. The Eucharist is asserted to possess 'the most intense sacrificial reality' beyond all others, on this ground: The 'real spiritual value' of the old sacrifices lay simply and absolutely in their reference to the atoning blood of Christ. The Eucharist has a still closer reference to that sacred thing, and hence is yet more of a sacrifice than they.

"I think it must be manifest that either a logical fallacy is being perpetrated, an adroit substitution of one phrase for another, without any real equivalence of value—or else that a mere generalization of no exactitude and no special force is being offered to us.

"If we are to call by the name of sacrifice anything in which a reference to the atoning blood of Christ pervades the transaction, certainly many very dissimilar acts will be swept within the definition, as well as Holy Communion.

"But it is no mere generalization that is pressed upon us here, nothing of that kind of thought which made St. Paul apply the idea of sacrifice to prayer, alms, thanksgiving, and the like. By this one sudden leap we are brought to a full sacrificial transaction—priest, altar, offering—a sacrifice more intensely real than any of old. Certainly, if this is Church Doctrine, and if Church Doctrine is Bible Truth, many of us have read both Prayer Book and Bible to little purpose."

Dr. Boulton proceeds to examine Mr. Sadler's Bible demonstration. He examines his arguments on "Do this . . ." and proves that "the verbal basis for the sacrificial notion which the words of institution were supposed to lay is absolutely gone."

The learned Doctor then discusses other points in Mr. Sadler's arguments. For instance:—

Rev. viii. 3-4 leads to this conclusion:—"An altar, then, is assumed to be the centre of the ritual of heaven." May we assume a realistic interpretation of all that? Was that seventh seal really a seal? And was it really broken? Had the seven angels seven real trumpets, and did they sound them? Did the great star, called Wormwood, really fall, and blast the waters? Pardon me—but argument of this sort, how is it to be grasped? And then, after all, let us note (v. 3) it was an altar of incense, not of sacrifice, which the rapt Apostle saw. And it was not a sacrifice, but the prayers of the saints, which ascended from it. Need I say more?

Dr. Boulton then examines passages quoted by Mr. Sadler from the Epistle to the Hebrews, mainly viii. 3, and thus concludes:—

Heb. x. 12: "After He had offered one sacrifice for sins." The same remark holds: it is an act *done*, not *doing*.

Heb. x. 14: "By one offering He hath perfected for ever them that are sanctified."

Could the idea of the completeness of the offering be more strongly put? However little intended by those who do it, could there be a more marked evasion of the leading idea, than to say, "Observe the offering is going on now, has been going on these many centuries, but inasmuch as it is not a different, or a repeated one, but a continuation of the same act without cessation, therefore it is one offering, not many offerings."

Nay, that idea would have required some such wording as this: "By the perpetual offering day by day He continuously perfects them that are sanctified." How different the clear ring of that perfect tense, "He hath perfected for ever."

Lastly, Heb. x. 18: "Now, where remission of these is, there is no more offering for sin"—*οὐκ ἔτι προσφορὰ*. Yet the whole point of the theory before us is to omit this "no" and to say *ἔτι*, there is still offering for sin.

What, then, is the sum of this apostolic teaching? It all runs one way without variation or hesitation. The words, the tenses, the prevailing idea, all set forth one, and one only, conception of the priestly office of our Lord. Whatever there was of offering, whether the sacrifice on the Cross, or the presentation of its merits before the throne, is complete and is past. It is past, because it is complete, and susceptible of no repetition and no continuation. Else were it not complete. This is the fundamental conception of the Lord's priesthood. To shake this shakes the foundation of the Christian's confidence.

The priesthood of Aaron terminated not for the day when he had performed the prescribed ritual. None the less was he a priest because for the moment he had not "somewhat to offer." Christ is none the less a priest because His offering is over, not only for the time, but for ever and ever. Of perpetual efficacy we have all that the most uneasy conscience can desire. Of perpetual, manual, or other mode of offering, we have found no trace.

If we ask further what we may learn as to the continual heavenly work or action of the Great High Priest, the indications are in harmony with our conclusions. The Creeds give us this one object of faith in this regard: "He sitteth at the right hand of God." Nevertheless He is a priest for ever, but it is "after the order of Melchisedek." That is, He is King as well as Priest. His priesthood is that of One sitting on the throne, not of One standing at the altar. "He shall bear the glory, and shall sit and rule upon His throne: and He shall be a Priest upon His throne" (Zech. vi. 13).

Can this doctrine of the continued offering then be true? Is it true which Mr. Sadler says, "It is the anti-Catholic view that Christ having once offered Himself on the Cross has long ceased to offer anything, so that, in fact, He is



now a Priest only in name?" Is it, as he further says, "the Catholic view that, being 'a Priest for ever,' He must do for ever a characteristically priestly act; and consequently, according to the same Epistle, 'He must now have somewhat to offer'?" Whence comes that word "now," wantonly inserted into that text? It is born of the mistaken conception of the perpetuity of the *action*, instead of the perpetuity of the *office*; and so after an unlawful birth it is thrust into the text. It seems to be thought that the Apostle negligently omitted it, since it is quietly slipped in.

This hurried review of the salient points in the Scriptural argument of Mr. Sadler is all that time has permitted. How far does that theory go beyond the general Christian belief in the Lord Jesus evermore pleading the merits of His great sacrifice for His penitent and believing people? It is clear that it goes far beyond it by adding to the Christian faith dogmas not borne out by revelation as to the present attitude, work, and, so to speak, occupation of our King. And it goes beyond our own Church doctrine by basing upon this the assumption that our Eucharist is "the earthly representation of that heavenly presentation now going on at the right hand of God." And it goes beyond our legal ritual, by further defending the mass vestment and the mass position of the priest.

Even if the continuous heavenly presentation had been established, it might take much to prove that the earthly priest in mimic show could follow the action of the Great King. But, certainly, if the heavenly fact, considered as an abiding and continuous action, has failed of proof, the supposed earthly counterpart must quite have faded away.

Finally, we have been told that this theory is "the Catholic view." The great name of Chrysostom has been variously invoked by writers on all sides of the Eucharistic controversy. Let us hear some words of his taken from his homily, on Heb. vij. 11-14: "When thou hearest Him spoken of as High Priest, think not that He is always doing the priestly act (*ἀεί ἱερᾶσθαι*). He officiated as priest once (*ἄπαξ*), and thereafter (*λοιπὸν*) sat down. And lest thou shouldst imagine that He is now in heaven, standing and ministering (*λειτούργων*), the Apostle shows that such service is a part of the dispensation: *οἰκονομίας τὸ πρᾶγμα ἔσται*. As He became a servant, so also He was made both High Priest and Minister. But in like manner, also, as He became a servant, He did not continue a servant; so also when made a minister (*λειτούργος*), He did not continue a minister: for it is not the part of a minister to sit down, but to stand. This, then, gives us to understand the greatness of the sacrifice, which being one and offered once (*ἄπαξ*), yet sufficed to do what all the other sacrifices could not do." St. Chrysostom is a great Catholic doctor, as all confess. A large and active party boast themselves Catholics, and stigmatize poor Evangelicals as non-Catholic. If Mr. Sadler represents the views (as he is supposed to do) of a large section of them, I leave it to your judgment which of us finds that ancient Catholic doctor most nearly the exponent of our sentiments on this great subject of controversy.

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*\* \* \* To several friends who have been good enough to send us copies of papers containing review notices of THE CHURCHMAN we are much obliged. Several country newspapers regularly reach us, and their notices of the Magazine are read with pleasure. Our clerical readers will pardon us if we once more solicit their kind exertion in regard to lay subscribers. The promoters of THE CHURCHMAN earnestly desire to increase the number of supporters among the laity.*