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Short Notices.

Expositions. By the Rev. SAMUEL COX, D.D. Third Series. T. Fisher Unwin. 1887.

The most interesting portion of this volume (equal in merits to its predecessors and similar in defects) is that which relates to the "Faithful Sayings of the Primitive Church." The author bases his exposition of these "Sayings" on the assumption that they were originally uttered by *Prophets*. In his Preface he refers to the stress laid on the function of the Prophet in the Church of the period of the *Didaché* (A.D. 100), and to Dr. Sanday's recent essay on "The Origin of the Christian Ministry." Dr. Sanday, he writes,

shews that the teachers of the Christian Church, at least for a full generation after St. Paul's Epistles to the Corinthians were written, were not the bishops or presbyters, nor indeed any of the official persons who live again in their modern representatives. He produces good reasons for believing that bishops and presbyters, as well as deacons, had up to this time been "chiefly occupied in dispersing alms, in organizing hospitality, in keeping the rolls of church-membership," and that it was only when the "splendid dawn of Spirit-given illumination faded into the common light of day" that they were called upon "to devote themselves more regularly and permanently to a still higher function, the direct approach to God in worship and thanksgiving." Of apostles, prophets, teachers, the *Didaché* gives us glimpses. "We see them moving about from Church to Church, highly honoured wherever they went; pledged to poverty. . . . But if they (or rather specially the prophets) choose to settle in any community, gladly supported by the first-fruits and gifts of the members; preaching the Word; conducting the Sunday services, especially the Eucharist, where the prophet alone is not bound to any set form." And elsewhere Dr. Sanday adds: "The *Didache* makes it clear that wherever he was present, the prophet took the lead in such services. He has indeed a special privilege in connection with them which he does not share with anyone else. He alone is allowed the untrammelled use of extempore prayer." This vivid picture of the function and work of the Christian prophets lends a new force . . . to the hypothesis on which I have based my exposition of the Faithful Sayings.

Dr. Cox's reference to "The Teaching," which we have quoted, has an interest of its own. Turning from his Preface to the Discourses on the work of the Christian "Prophets," the student will find the subject treated with ability and with much of freshness. Such Scriptures as "Built on the foundation of the apostles and the *prophets*," "Christ gave some to be apostles, and some *prophets*," (Ephes. ii. 20; iv. 11); "God hath set some in the church, first apostles, secondly *prophets*, thirdly teachers" (1 Cor. xii. 28); "I will send them *prophets* and apostles" (Luke xi. 49; Matt. xxiii. 34); men "spake with tongues and magnified God and *prophesied*" (Acts x. 46, xix. 6, xv. 32)—are set forth and expounded. These Scriptures prove, Dr. Cox holds, "there were probably far more prophets actively at work in the first age of the Christian Church than in any age of the Hebrew commonwealth; there were scores and hundreds of men as truly inspired as Isaiah and Jeremiah, Ezekiel or Daniel, although few, if any, of their words have been recorded for our instruction."

The subject is both attractive and of real importance. Dean Plumptre's paper, "The Prophets of the New Testament," we think, has been little read; certainly it has failed to exert that influence which might have been expected. A comprehensive, learned and impartial essay on this subject, up to date, would be welcomed on all sides.

Moses: his Life and Times. By GEORGE RAWLINSON, M.A. Nisbet and Co.

This useful little volume, representing "Men of the Bible" series, contains a great deal of interesting matter. Canon Rawlinson, after referring to Josephus and Philo, remarks that it is from Scripture, almost entirely if not entirely, that we must learn the facts of Moses' life. In the four later Books of the Pentateuch, he holds, we have an actual, though not intentional autobiography. By his own hand, says the learned Professor, Moses is portrayed to us in Exodus, Leviticus and Numbers, and by the hand of a contemporary in Deuteronomy. From the chapter entitled "Moses' Death" we take a specimen paragraph: "The actual manner of Moses' death must remain for ever a mystery. No eye saw it. None knew the exact moment of it. In silence and solitude, at the top of Pisgah, alone with God, the great lawgiver, prophet, leader, passed away—passed to the rest which he had so well earned, not smitten by any painful disease, nor worn out by gradual decay—but, still in the full possession of his powers, still with none of his natural force abated, he sank to rest—he 'was not, for God took him' (Gen. v. 24). The soul fled; the body remained, and was buried in some strange and mysterious way—not by Eleazar, not by Joshua—in a ravine of the mountain; but exactly where, no man knew. 'HE buried him in a valley of the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day' (Deut. xxxiv. 6). 'The children of Israel wept for Moses in the plains of Moab thirty days' (verse 8); but he had no funeral rites, no obsequies, no monument; and hence there could be no after-growth of loving pilgrimages, no superstitious reverence of a holy spot, no local commemorative ceremonies. The grave on Mount Nebo was, as is the grave of Golgotha, shrouded in thick darkness, to after ages an unknown locality."

Gordon Songs and Sonnets. With Notes, Historical and Biographical. By J. RUTTER. Elliot Stock.

Some of these "Songs and Sonnets" have undeniable merit, and the poet's "Notes" will be appreciated by many admirers of his hero. Here is a specimen Sonnet, the last but one:

TO GORDON IN HEAVEN.

On the seashore, July 25, 1885.

WHERE thou art now, my Brother, "is no sea:"
 And yet thou retest by "the sea of glass."
 Ah! dost thou view thereon the shadows pass
 Of things on earth that are or yet shall be?
 Are any rays of knowledge granted thee
 Of saints that still are with us?—or, alas,
 Of thy poor Soudanese cut down like grass,
 Or crushed through England's selfish policy?
 I know not—but I think thou yet dost care;
 I cannot think those interests, so strong,
 Are all forgotten in the angelic song.
 I ween thou still dost give some time to prayer:
 Not for thyself—for want exists not there,—
 But for those "sheep" who yet to thee belong.

Rome: its Princes, Priests, and People. Vol. III. Elliot Stock.

The first two volumes of this work, a translation of Signor David Silvagni's "La Corte e la Società Romana nei Secoli XVIII. e XIX.," were reviewed in THE CHURCHMAN at the time of their issue. The volume before us, in every way equal to its predecessors, has several admirable

passages. The account of Pius IX. is ably written. Particularly interesting, perhaps, is the chapter on Cardinal Antonelli, who ruled that weak-minded Pope with a rod of iron. Towards the close of the chapter About's description is quoted, thus: "Antonelli lives in the Vatican, in rooms above the Pope, and the Romans ask sarcastically, 'Who takes the highest place, the Pope or the Cardinal?' Men and women who know him intimately say that he leads a very easy life. If it were not for the annoyance of diplomacy, and the audiences he has to give every morning, he would be the most happy of mountaineers. . . . He has unbounded power, colossal riches, a European reputation, and every luxury at his command. . . . When he assists the Pope in the ceremonies of Holy Week, he looks the type of pride and impenitence." In some respects, continued About, such as his fear of death, his passion for gold, his love for his family, his contempt for men in general, his indifference to the welfare of the people, Antonelli may be compared to Mazarin: both were born among the same mountains. Mazarin gained the heart of a woman by his craft; Antonelli dominated the mind of an old man. But Mazarin securely established the power of Louis XIV., and administered the affairs of the French monarchy without neglecting his own. Antonelli, on the contrary, increased his own fortune at the expense of the nation, the Pope, and the Church. About's opinion, says our author, is fully confirmed by Father Curci. Monsignor Liverani, in his book, narrates several scandalous facts in the Cardinal's life, and blames him for having wilfully deceived the Pope, with the help of the Jesuits, who worked upon the mind of Pius through a member of their Order. It is said that it was Cardinal Antonelli who prevented the Pope leaving the Vatican after September 21, 1870; and he had two good reasons for so doing. One was to please the Jesuits, the other to go on making money by means of the *obolo di San Pietro*.

The Biography of the Rev. Henry Aaron Stern, D.D. By the Rev. ALBERT AUGUSTUS ISAACS, M.A., Vicar of Christ Church, Leicester. Pp. 470. Nisbet and Co.

This biography will by many readers be esteemed both interesting, and in several ways informing, while every unprejudiced reader will recognise its spirituality. Mr. Stern was for more than forty years a Missionary among the Jews; and we have here a record of his labour and travels in Mesopotamia, Persia, Arabia, Turkey, and Abyssinia. The Abyssinian chapters have a peculiar interest, and will repay reading. In the year 1869 we read the volumes of Mr. Rassam, "Narrative of the British Mission to Theodore, King of Abyssinia;" but we have found Mr. Stern's narrative of King Theodore's treatment of his English prisoners (lengthy as the story is), very readable, with not a few striking and pathetic passages, and truly edifying.

The Patriarchal Times. By the Rev. T. WHITELAW, D.D. Pp. 308. Nisbet and Co.

A readable book, with much that is suggestive, and, in particular, many apt and striking quotations; conservative, and candid.

Spiritual Life in its Advancing Stages. By G. R. WYNNE, M.A., Archdeacon of Aghadoe. 2nd Edition. London: Elliot Stock. Dublin: Sealy, Bryers, and Walker.

Some of the chapters in this suggestive and really practical book are these: "Step by Step," "Unity of Aim," "Witness-Bearing," "At His Feet," "Fellowship," "Spiritual Life in Solitude," and "In Society."

Isaiah. Exposition and Homiletics by Rev. GEORGE RAWLINSON, M.A.
Kegan Paul, Trench and Co.

This is a very fair specimen of the Pulpit Commentary. Professor Rawlinson's general Introduction is ably written, and his expository and critical notes are of much interest and value. Some, at all events, of the "Homilies by various Authors" are not unworthy of their place: here and there is an exceedingly good one. On the whole, the volume well represents a very useful work. With one or two of the notes we are unable to agree. The portion of the Introduction to which many readers will specially turn, at the present moment, is the paragraph "On certain modern theories as to the authorship of the existing 'Book,'" and a defence of the unity of the Book. Canon Rawlinson writes:

"The arguments in favour of the unity may be divided into the external and the internal. Of external arguments, the first and most important is that of the versions, especially the Septuagint, which is a distinct evidence that, as early as about B.C. 250, the entire contents of the 'book' were ascribed to Isaiah, the son of Amoz. It is said that the Psalms were similarly ascribed to David, though many were not of his composition; but this is not the fact. The Septuagint translators headed the Book of Psalms with the simple word 'Psalms;' and in their headings to particular psalms assigned several to authors other than David, as Moses, Jeremiah, Asaph, Ethan, Haggai, and Zechariah.

"The next external testimony is that of Jesus, the son of Sirach, the author of the Book of Ecclesiasticus. The writer is supposed to have lived about B.C. 180. He distinctly ascribes to the Isaiah who was contemporary with Hezekiah the portion of the work (ch. xl.-lxvi.) which the separatists of all shades assign to an author, or authors, of a later date (Ecclus. xlviii. 18-24). Now the prologue to the son of Sirach's work declares him to have been 'a man of great diligence and wisdom among the Hebrews,' and 'no less famous for great learning,' so that he may be assumed to deliver the judgment of the most learned among the Jews of his time.

"Isaiah's authorship of the later (disputed) chapters was further, most clearly, accepted by the writers of the New Testament and their contemporaries—by St. Matthew (iii. 3, etc.), St. Mark (i. 2, Revised Version), St. Luke (iii. 4-6), St. John (xii. 38), St. Paul (Rom. x. 16-21, etc.), St. John the Baptist (John i. 28), the Ethiopian eunuch (Acts viii. 28-34), the elders of Nazareth (Luke iv. 16-20); Josephus ('Ant. Jud.,' xi. 1), etc. If the greater part of these were unlearned and uncritical men, yet St. Paul at any rate, who was 'brought up at the feet of Gamaliel' (Acts xxii. 3), had been fully instructed in the Scriptures, and 'must have known,' as Mr. Urwick says, 'if the learned Jews of his day recognised two Isaiahs, or the absorption of the prophecies of a very great yet unnamed exile into those of the first Isaiah.'¹ Josephus was also a man of considerable reading and research, yet he unhesitatingly ascribes to Isaiah the composition of the prophecies respecting Cyrus (ch. xlv. 28, etc.). It may be confidently laid down that there was no Jewish tradition which taught that the 'Book of Isaiah' was a composite work—a congeries of prophecies of various dates, and from the hands of various authors.

"Aben Ezra, who wrote in the twelfth century after our era, was the first critic who ventured on the suggestion that the prophecies of ch. xl.-lxvi. might not be the actual work of Isaiah. Previously to his time, and again from his date until the close of the eighteenth century,

¹ "The Servant of Jehovah," p. 9.

“not a breath of suspicion was uttered, not a whisper on the subject was heard. The Book of Psalms was known to be composite; the Book of Proverbs bore on its face that it consisted of four collections (Prov. i. 1; xxv. 1; xxx. 1; xxxi. 1); but Isaiah was universally accepted as the continuous work of one and the same author.

“The internal evidence of unity divides itself under five heads: 1. Identity in respect of the greatness and the quality of the genius exhibited by the writer; 2. Similarity in the language and constructions; 3. Similarity in the thoughts, images, and other rhetorical ornaments; 4. Similarity in little characteristic expressions; 5. Correspondence, partly in the way of repetition, partly in that of completion, in the later chapters, of thoughts left incomplete in the earlier.

1. “It is universally allowed by critics that the genius exhibited in the writings acknowledged as Isaiah’s is extraordinary, transcendent, such as in the entire history of the world has been possessed by few. The genius is also admitted to be of a peculiar quality, characterized by sublimity, profusion and novelty of thought, breadth and variety of power, and a self-control which keeps the utterances free from any approach to bombast or extravagance. We maintain that not only is the genius exhibited in the disputed chapters equal to that shown in the undisputed, but that it is a genius of *exactly the same kind*. The sublimity of ch. lii. and liii. is allowed on all hands, as also is that of ch. xl. ; xliii. 1-4; and lxiii. 1-6. Ewald says of two of these passages, ‘The strain here attains to such a pure luminous sublimity, and carries the hearer away with such a wonderful charm of diction, that a person might be ready to fancy he was listening to another prophet altogether.’¹ The great variety of power is similarly attested. ‘In no prophet,’ observes Ewald again, ‘does the mood in the composition of particular passages so much vary, as throughout the three several sections into which this part of the book (ch. xl.-lxvi) is divided, while under vehement excitement the prophet pursues the most diverse objects. . . . The complexion of the style, although hardly anywhere passing into the representation of visions properly so called, varies in a constant interchange; and rightly to recognise these changes is the great problem for the interpretation.’² The profusion of thought cannot possibly be questioned; and the self-control is certainly as noticeable in the disputed chapters as in the undisputed.

2. “The similarity in the language and constructions has been abundantly proved by Delitzsch³ and Urwick.⁴ It is true that it has been also denied strenuously by Knobel,⁵ more faintly by others. To examine the point thoroughly would require an elaborate treatise, and would involve the copious use of Hebrew type, and the employment of arguments only appreciable by the advanced Hebrew scholar. We must therefore content ourselves, under this head, with alleging the authorities of Delitzsch, Dr. Kay, Professor Stanley Leathes, Professor Birks, Dean Payne Smith, Mr. Urwick, and Dr. S. Davidson, himself a separatist, who agrees that there is a general unity in the phraseology throughout the prophecies, or, at any rate, that ‘there is not enough evidence in the style and diction to show the later origin of the disputed chapters.’

3. “The similarity in the thoughts, images, and other rhetorical ornaments.” Professor Rawlinson’s remarks in this section are excel-

¹ “Propheten des Alten Bundes,” vol. ii., p. 407.

² *Ibid.*, pp. 408, 409.

³ “Commentary on the Prophecies of Isaiah,” vol. ii., pp. 128-518.

⁴ “The Servant of Jehovah,” pp. 36-47.

⁵ “Exegetisches Handbuch,” vol. vi., pp. 296-298.

lent. He lays stress, for instance, on "the Holy One." Isaiah's predominant thought with respect to God is of His holiness—His perfect purity, before which nothing unclean can stand. This title of God, "the Holy One of Israel," used eleven times in undisputed and thirteen times in disputed chapters, occurs only five times in the rest of the Old Testament.

Catechisms of the Second Reformation. With Historical Introduction and Biographical Notices. By A. F. MITCHELL, D.D., Professor of Ecclesiastical History in the University of St. Andrews. Pp. 280. Nisbet and Co.

This volume will be found very useful, of course, by students in Presbyterian churches, and others will be glad to have it within their reach. Part I. is the Shorter Catechism of the Westminster Assembly, with its Puritan precursors; Part II. is Rutherford's and other Scottish Catechisms.

Recollections of a Chaplain of the Royal Navy. Compiled and edited by his Widow. Pp. 323. W. H. Allen and Co.

This is an edifying biography, with an interest of its own, and we earnestly recommend it. Captain Dawson, R.N., writes thus: "There was laid in the Naval Cemetery attached to Greenwich Hospital, on the 23rd January, 1885, among some of the comrades whom he had loved and faithfully served, all that was mortal of the late Head of the Naval Chaplains, whose connection of nearly fifty years with the Royal Navy was fraught with great moral and spiritual improvement in the lives of men-of-war's men and Marines. He had loved sailors to the end, and by his dying wish had the Union Jack of England for his pall, and a company of the future seamen of England to grace his funeral, while the great cable enclosing the remains of many gallant officers in true nautical fashion, seemed to speak to the mourners who surrounded his grave of that 'hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the Forerunner is for us entered, even Jesus.'" Captain Dawson was thoroughly well entitled thus to write. His friend, Mr. Tucker, was emphatically "a good man," and during his useful life was held in honour and affection by many friends who now revere his memory. The Rev. William Guise Tucker, M.A., R.N., Vicar of Ramsey, Essex, late Chaplain of Greenwich Hospital and Head of the Naval Chaplains, second son of the Rev. John Tucker, was born in 1812.

The Jewish and the Christian Messiah. A Study in the Earliest History of Christianity. By VINCENT HENRY STANTON, M.A., Fellow, Tutor, and Divinity Lecturer of Trinity College, Cambridge. T. and T. Clark.

This is a really interesting book, displaying considerable ability. A notice of it has not been given in these columns, but a second edition may afford us an opportunity of pointing out where we differ from the learned author, and where—as it seems to us—he might have strengthened his case.

The Church Missionary Intelligencer and Record. April. C. M. House.

In this *Intelligencer*—a rich number—appears a very interesting paper on "The C.M.S., and the Jerusalem Bishopric." We read: "The appointment of a Bishop of the Church of England for Jerusalem and the East, after an interval of more than five years since the death of Bishop

“Barclay, is an event of no common interest and importance. Especially is it a cause of satisfaction and thankfulness to the Church Missionary Society. The Society, as a society, had no part in the original establishment of the Jerusalem Bishopric; for in 1841 it had no Palestine Mission. With the present revival of the see it is closely connected. The Society’s friends will therefore be glad to know something, not only of the part taken by the Committee in the matter, but of the history of the Bishopric itself, which, unhappily, has been the cause of so much controversy.” The conclusion of the paper, strong in facts, we cannot refrain from quoting. The Editor of the *Intelligencer* recalls how the Society took a prominent part in the movement for establishing a Bishopric at Calcutta in 1814. “Although in that case Government were to find the stipend, the Committee marked their sense of the importance of the new see by placing at the disposal of the first Bishop, Dr. Middleton (who, by the way, declined to license the missionaries or take any part in C.M.S. work), a sum of £5,000 towards his proposed Bishop’s College, a like sum being given by the S.P.G., and by the S.P.C.K. Many years passed before any more Bishoprics were founded which touched C.M.S. Missions. In 1835-7 the Dioceses of Madras and Bombay were carved out of that of Calcutta; but these also were supported by the State. In 1838, the Society asked the Bishop of Australia (as Dr. Broughton was called: there was only one see there then) to visit its New Zealand Mission, which he did; and three years afterwards the Committee agreed to pay half the stipend of a Bishop for New Zealand itself, Government providing the other half and appointing the Bishop. When, in after years, the Government withdrew their half, the Society for a time paid the whole. The Bishopric of Jerusalem was founded just after that of New Zealand. In 1849-54, the Bishoprics of Victoria (Hong-Kong), Rupert’s Land, Sierra Leone, and Mauritius were established, the Society taking an active part in promoting them all, though Government provided the funds, and appointed the Bishops. The Colonial Office, however, is accustomed to consult the Society regarding the appointments to some of these sees. In 1858-9, Bishop Selwyn arranged for the division of his diocese, and the Bishoprics of Wellington and Waiapu were founded. The C.M.S. has given a small annual grant to the former, and provided the whole stipend for the latter; but in the latter case the two Bishops so far appointed have been C.M.S. missionaries, and the Society has not been pledged to support others. In 1864, the Bishopric of the Niger was founded. This was the first beyond the Queen’s dominions in which the Society was interested. The Society finds the income, and recommends the man to the Archbishop of Canterbury. Since then, the Bishoprics of Mid China and Eastern Equatorial Africa have been established on the same footing; and those of Moosonee, Athabasca, Mackenzie River, and Caledonia only differ in being within the British Empire, and therefore technically Colonial and not Missionary Bishoprics. All are supported entirely by the C.M.S., and to all (at present) the Archbishop appoints, though he accepts the suggestions of the Society. Travancore and Cochin is not very different; only the India Office made certain stipulations as to the income, and claims to be consulted as to the man. Bishop Sargent in Tinnevely has no see; he is only Assistant to the Bishop of Madras. The Lahore Diocese is supported by private funds, and the Government appoint. In the case of Japan, the Society contributes to a fund administered by the Archbishop of Canterbury, who appoints the Bishop. A nearly similar arrangement applies now to Jerusalem; and in this case there was no other way of providing a

“ Bishop but by augmenting the existing funds under the absolute control of the three prelates, as already mentioned.

“ It only remains to express the earnest hope that the new Bishop of the Church of England in Jerusalem and the East, Dr. Popham Blyth, late Archdeacon of Rangoon, may, through the blessing and guidance of the Great Bishop and Shepherd of souls, prove to be a nursing-father to the Missions described in this article. He goes to a difficult post. He will be narrowly watched by the jealous and suspicious eyes of those at home who prefer the sacerdotalism of an unreformed Church to the Scriptural simplicity of their own. He needs our cordial sympathy and fervent prayers.”

The Quarterly Review. April. John Murray.

The new *Quarterly* opens with an able review of Professor Dowden's far from satisfactory “Life of Percy Bysshe Shelley.” The second article is on “the almost forgotten sect of the Nonjurors.” We quote a passage: “To everyone whose judgment is not warped by ecclesiastical prejudices,” says the *Quarterly*, “it must, we think, by this time be tolerably clear that the schism, originated at the Revolution of 1688 by the Primate Sancroft, and a small number of the bishops and clergy, had no other justification than one of those misapprehensions of the genius of Christianity to which we have alluded. It would have been impossible but for the strange notion that the Bible is a manual of practical politics, and defines for all ages the rights of monarchs and the duties of their subjects. Such a misreading of Holy Writ surely ought not to have been adopted by the heads of a Church which had denied the right of the mere letter of Biblical precepts and instances to prevail against the dictates of the moral judgment, by affirming in her Articles the lawfulness of oaths and military service and capital punishments, and denouncing the communism in favour of which the Sermon on the Mount and the example of the primitive Christians had been pleaded. Within such a Church no room ought to have been found for the preposterous notions, that a rule of civil polity binding in conscience on all Christians may be drawn from the first four chapters of Genesis, and that a perpetual charter of immunity for unbridled despotism may be based on St. Paul's precept, enjoining on his converts obedience to the Roman government.

“But during the preceding reigns circumstances had betrayed the Anglican Church into the mistake of endeavouring to strengthen her position, by fathering on Scripture a doctrine which invested hereditary monarchs with an inviolable sacredness, and prescribed to their subjects the duty, under all provocations, of non-resistance and passive obedience; and as might have been expected, the whirligig of time brought in its revenge. When at length the nation, in the exercise of its supreme right of self-preservation, saved itself from an intolerable tyranny by a solemn and deliberate change of its ruler, the Church was compelled to reconsider her new political doctrine, and ascertain whether with a good conscience she could acquiesce in the change, and enjoy the benefit which Providence had brought to her doors. With more than half the bishops, twenty-nine thirtieths of the clergy, and the laity in general, common sense prevailed, aided no doubt by an instinctive repugnance to disturbance and self-sacrifice for the sake of an idea. Any way, with whatever differences of political opinions and desires, there was an almost universal agreement that no sufficient ground existed for a breach between the Church and the State. To the Primate, however, and a small minority of the bishops, it seemed otherwise. Unable to extricate themselves from the spurious doctrine, which made it a matter of conscience to refuse

"allegiance to the new occupants of the throne whom the nation had deliberately chosen, they were not content to retire, as they might easily have done, for the relief of their own consciences and for the peace of the Church; they judged it right to secede, and to set up themselves and their handful of adherents as the true Church of England. The Establishment, against which they shook off the dust of their feet, became hateful in their eyes, and was denounced by them as 'rebellious and apostate.' The *Quarterly* proceeds to ask what could more forcibly show the blindness to the spirit of Christianity which bondage to the letter of Scripture may produce, than the fact that honest and earnest-minded prelates, bent upon doing their duty at any personal sacrifice, could persuade themselves that they lay under an imperious obligation to risk the wrecking of the fortunes of the Church committed to their guidance, on a mere question of secular politics?" This is an able and timely paper.

"Suffolk" is well written, and has many passages which invite quotation. Here is one: "Of the many autumn visitors to the county which rejoices in the sobriquet of 'silly Suffolk,' few perhaps think of it save as the home of pheasants and partridges'1 innumerable: and it is true that its warmest admirers can claim for it nothing by way of scenery beyond the quiet home beauty which Gainsborough and Constable delighted to paint. It possesses, however, a peculiar character of its own. Cut off as East Anglia has always been, more or less, from the rest of the kingdom, its inhabitants to this day look down upon 'the shires' as a foreign and very inferior country. Many old customs still survive there, and much of the peculiar dialect which schools and School Boards are rapidly driving out, to the sorrow of the philologists and antiquarians. Still, in harvest time, the labourers will come up and ask for a 'largess';2 a girl is still called a 'mawther,' and the snail a 'dod-man.' If you ask a cottager how she is, the answer will either be that 'she fare wunnerful sadly,' or 'she fare good tidily,'—each sentence ending on a high note which makes the 'native' or home of the speaker perfectly unmistakable, even if encountered in a distant county. If you ask after her little boy, 'he is minding the dicky' (anglicè, donkey); if you talk of the crops, you are informed that 'there's a rare sight o' rōots t' year.' The words 'cover' and 'covey' are employed by a Suffolk keeper in exactly the reverse sense of that usually ascribed to them, while still stranger perversions of language occur in the use of the words 'lobster' for 'stoat,' and 'screech owl' for 'stone plover.' The people are generally a clean, honest, and industrious race, famous for making good servants, and chiefly employed in agriculture and fishing."

"Hobbes of Malmesbury" is somewhat heavy. The conclusion of a very clear and comprehensive article on "Competition in Wheat Growing" gives some encouragement to (or at least may make somewhat more

¹ It is to be hoped that the worship of St. Partridge is no longer carried to the extent indicated by the following announcement, said to have been actually made by the parish clerk in a Suffolk church some sixty years ago: "There'll be no sarvice in this here charch for three Sundays; 'cos as how, there be a hen pair-tridge a-setting in the charch-yard; and Muster (naming the clergyman), he say she maunna be distarbed."

² They no longer, however, "hollao largess," as in Bloomfield's time, and the "horkey," or harvest home, has fallen into desuetude in its old form. When kept with due solemnity, a pair of ram's horns, painted and decorated with flowers, was carried round the board, and the head labourer crowned with it. Hunting the squirrel on Christmas Day was also an old custom within the memory of persons still living.

hopeful) tithe-owners, as well as farmers, just now so depressed. This is the concluding portion: "It has been too hastily assumed that, in the struggle for existence among wheat-growers, the British, the best farmers in the world, will not be among the fittest who will survive. The evidence adduced in the foregoing remarks appears to show this assumption to be unfounded. In all parts of the world, with the doubtful exception of India, wheat growers have been partly or wholly ruined by the long period of low prices, and British growers have only suffered with the rest. If we are to have another year of such low prices as had prevailed for three years up to the end of 1886, the wheat area of the world will probably be contracted by many millions of acres, and bread once more may become temporarily dear. At the time of writing, however, there is reason to expect a sufficient rise in the price of wheat to encourage farmers everywhere to sow at least their usual acreage for another year. A very great rise in price is neither to be expected nor desired, even in the interests of growers, as it would infallibly lead to over-production once more."

"English History from Peel to Palmerston" is very readable. From "The Law of the Land" we quote a few lines, as follows:

We do not speak for Lord Hartington, or for Mr. Chamberlain, or others of the foremost rank, but we believe that the immense majority of Liberal Unionists will not in any case rejoin the Liberal Party while Mr. Gladstone is a candidate for place and power. And this not only on account of his new Separatist policy, but because of his unprincipled and profligate endeavour to set what he calls "the masses" in antagonism to "the classes," as he denominates the voters who distrust him and his new American allies.

Are we to modify Fundamental Doctrine? Five Addresses delivered at the Visitation of the Archdeaconry of Bristol, October, 1885. By C. J. ELLICOTT, D.D., Bishop of Gloucester and Bristol. S.P.C.K.

A notice of these admirable Addresses appeared in the *CHURCHMAN* of February, 1886, *i.e.* shortly after they were delivered; and heartily welcoming the little volume before us, published by the Society for Promoting Christian Knowledge, we wish it a worthy circulation. One extract may here be given, as the subject is, just now, of singular importance. The honoured Bishop says: "Evolution is progress onward and upward; development of the initial and rudimentary in the direction of the successively more perfect and complete. It knows of no persistently reversed movement, no steadily increasing accumulation of malefic results. It disavows and repudiates the idea and conception of an event so utterly counter-revolutionary as the Biblical Fall. Revelation, on the contrary [he continues], places before us a widely different development; at first, the bright scenes of primary goodness and excellence. 'God saw everything that He had made, and, behold, it was very good.' All that then lived and breathed fulfilled its Creator's will. The laws even of natural decay perpetuated that goodness; and had man stood in his integrity that perpetuation would have become more patent and more operative. But when man, the masterpiece of God's works, appears, these bright scenes soon become clouded. Revelation has soon to tell the grievous tale of declension—the lapse from primitive innocence, the marring of the image of God, the entry of sin, with all its widespread ramifications, often affecting, indirectly and mediately, other portions of the natural world than those in which it carries out its worst ravages. Revelation further has to tell of the intrusion of physical death into a realm where death was never designed to enter. Last of all, it has to disclose the dread future of spiritual death, and that too among beings who, according to ancient belief, were called into

“existence to supply the void caused by primal loss—beings created to fill up the places of the lapsed angels, and to maintain the full complement of the countless multitudes of the City of God. In a word, while Evolution is ever pointing upward, Revelation has to point downward, and sharply downward, until, by the adorable love and mercy of Him Who made all things, it is bidden to raise the eye of hope to the far-off horizon of the Messianic promise. Thus contrasting Evolution and Revelation [the Bishop continues], we see at once how hopeless it is, nay more, how perilous it is, to attempt to read Evolution into the recorded narrative of man's primal origin and development. If man has, in any sense, come into being by Evolution, we must, as we trace his onward history, prepare ourselves either to break with our system, or with the Revelation into which we are attempting to read it. If, on the one hand, we accept the Fall of man as a fundamental truth, we must at once drop the system which we have used in ascending to the state anterior to that Fall, and, if we try to re-assume it, of course prepare to add to Evolution another, and that the largest and most startling of the discontinuities which that overtaxed theory has been called upon to include. If, on the other hand, we make Evolution our creed, and remain consistent with its spirit and its principles, we must explain away the Fall, and, if the Fall, then, at least, all the deeper meaning of the Redemption.¹ Nothing will then remain but to acquiesce in the suggestion of Professor Pfeleiderer, to which I alluded in my first Address—to regard the Fall and the Redemption as venerable symbols of moral truths, and to drive the ploughshare of our theory through the greater part of the alleged facts and disclosures of Revelation.”

Hymns and Thoughts in Verse. Series I. and II. By E. A. W. Pp. 168. Hunt and Co.

We have pleasure in commending this larger edition of “Hymns and Thoughts in Verse.”

Bible Warnings. Addresses to Children. By the Rev. RICHARD NEWTON, D.D. Nisbet.

A pleasing gift-book for young readers, or for those who have to speak and read to children.

The Doctrine of the Atonement. By the Rev. LEWIS EDWARDS, D.D., President of the Welsh Presbyterian College, Bala. Translated by the Rev. D. C. EDWARDS, M.A., of Balliol College, Oxford. Hodder and Stoughton.

Many theological students in Wales will be glad to have this translation of an ably-written Welsh work, published nearly thirty years ago.

Crockford's Clerical Directory, 1887, the “nineteenth issue” of a most useful work (Horace Cox, 10, Wellington Street, Strand), merits—so far as we have seen—unqualified commendation. The Preface is as usual very interesting. No pains have been spared to make this treasury of information thoroughly accurate; and the editors may be congratulated in all sincerity.

In the *Art Journal* appears “Curiosity,” from the picture by Ludwig Passini, R.L. Mr. Dowdeswell writes on “Whistler.” “Sir Walter Scott's Country,” Part III., is as interesting as usual.—In *Blackwood*, “Sarracinesca” is finished. About Mr. Crawford's portrait of Antonelli, there will certainly be two opinions.

¹ See Murphy, “Scientific Bases of Belief,” p. 273.

The *National Church*, as everybody knows, is edited with much ability and judgment. The April number, full of information, has many good notes.

We have received a presentation copy of *The Queen's Resolve*, by the Rev. C. Bullock, B.D. (Home Words Publishing Office). We gladly repeat our recommendation to make the cheap issues of this book a "Jubilee Memorial."

In the *Church Sunday School Magazine* appears a stimulating and very sensible paper, "Some Words to Teachers," by the Rev. L. Garnett. We give an extract. Mr. Garnett says: "There are plenty of teachers who 'have no idea of giving up their work, they are too fond of it; but they nevertheless are often weary of it, and conscious of a thought now and then obtruding itself: 'Isn't all this lost labour? Am I really doing any good?' Because, with all their earnestness and with all their diligence, they do not see much result: year after year they teach and teach; the boys and girls whom they have tried to influence grow up—go out and live their lives as if they had never been taught at all; and cases are constantly cropping up which seem to discredit the whole system of Sunday-schools. What then? Is it wrong to judge things by their fruits? Is it wrong to say that because we see no good result, or very little good result, from our teaching, therefore there is something wrong about that teaching? By no means; beware of that easy comfort which some men suggest to you—that you must not look for results; that results are for God, and not for you; that your work is only to plough and to sow, and that it is for God to give the increase. Let us be practical, and carry the illustration a little further. A practical man knows quite well that God gives the increase, but that the increase is according to his own industry and skill; that his business is to cultivate his land in the best possible way, and if his ploughing and sowing are done carelessly, he must not hope for as good a crop as his neighbour who takes more pains."

A Cry from the Land of Calvin and Voltaire (Hodder and Stoughton) is a sequel to the "White Fields of France," and contains records of the M'All Mission, with an Introduction by Dr. Bonar. A very cheap and very interesting little book.

In the *National Review* appear several readable articles. Many readers of Canon Gregory's paper on the Laity (*some* readers, at all events) will be unable to agree with all his statements or adopt all his inferences. Nevertheless, it is a timely paper, well worth reading.

The *Quiver* is a good number; and we may say the same of *Cassell's Family Magazine*.

How to Study the English Bible, a valuable little book, just published by the Religious Tract Society, deserves to become widely known. The work of Canon Girdlestone, Principal of Wycliffe Hall, Oxford, it is in every respect well done. Two or three specimen paragraphs may be quoted. First, on reading each verse in the light of the context, Canon Girdlestone says: "The studying of the context enables us to see whether the statement contained in a verse or fragment of a verse is conditional or unconditional, or whether it needs to be qualified by the circumstances under which it is uttered. There is a little sentence familiar in many quarters, taken from Matt. xviii, viz., 'Hear the Church.' The words are our Lord's, but they are not a round order to the laity to listen to the clergy. The context shows that it is a matter of disagreement between two brothers which is to be brought in the last resort before the Church; i.e., the community or congregation with which the con-

"tending parties are supposed to be connected. Again, there is a well-known book entitled 'The Restitution of all Things.' There is, of course, no harm in taking such a title, but it is well to look at the words in their context (Acts iii. 21), in order to find their true meaning. Thus, we learn that it is not the restitution of all things generally—a sort of universalism—which St. Peter is speaking of, but a special restitution predicted by the ancient prophets; this leads us to search into the prophecies for particulars as to this restitution. Again, no text is more familiar, and few have been more blessed than that which we read in 1 John i. 7, which is usually quoted thus: 'The blood of Jesus Christ cleanseth from all sin.' But, on turning to the passage, we find the little word 'if' introduced. It runs thus: 'If we walk in the light . . . the blood of Jesus Christ His Son cleanseth us from all sin.' It implies that we have already come to the light, and are walking in the light, so that we are like the man who has bathed, and needeth not save to wash his feet (John xiii.). Again, the study of the context will keep us from misapplying a text, or throwing its force into the wrong direction. Thus, in Phil. ii. 12 there is an oft-quoted sentence, 'Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure.' Preachers are in the habit of dwelling on the apparent inconsistency between the two halves of the passage, and they argue from it that we cannot reconcile the doctrine of free-will with Divine influence. But take a step further back, and the passage reads thus: 'Wherefore, my beloved brethren, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation, for,' etc.; in other words, 'Depend not on me, but on God; I cannot do for you (whether present or absent) what He can.'"

Here is the concluding paragraph of this excellent little volume. What is true of the reading of the Bible to find the way of life, says Canon Girdlestone, "is also true of studying the Gospels to learn the path of truth. A well-known divine, when he was beginning life as an Oxford graduate, thought fit to consult the aged and learned Dr. Routh, then President of Magdalen College, as to a course of theological study. 'Aware,' he says, 'that my request was vague, I enlarged for a minute on the matter, chiefly in order to give him time to adjust his thoughts before making reply. He inquired what I had read. Pearson (on the Creed) and Eusebius (Church History) carefully. The gravity which by this time his features had assumed was very striking. He lay back in his chair, his head sank forward on his chest, and he looked like one absorbed in thought. "Yes, I think, sir," said he, after a long pause, "were I you, sir, I would first of all read the Gospel according to St. Matthew." Here he paused. "And after I had read St. Matthew, I would, were I you, sir, go on to read the Gospel according to St. Mark." I looked at him anxiously to see whether he was serious. One glance was enough. He was giving me (at a slow rate) the outline of my future course. "I think, sir, when I had read the Gospel according to St. Mark, I would go on, sir, to the Gospel according to St. Luke." Another pause, as if the reverend speaker were reconsidering the matter. "Well, sir, when I had read these three Gospels, I would go on, certainly, to read the Gospel according to St. John." For an instant,' says the narrator, 'I had felt an inclination to laugh; but by this time a very different set of feelings came over me. Here was a theologian of ninety-one, who, after surveying the entire field of sacred science, had come back to the point he had started from, and had nothing better to advise me to read than the Gospels.

"Lord, to whom shall we go? Thou hast the words of eternal life."