

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

## Short Notices.

*The Christian Ministry.* By the Rev. WILLIAM CARUS, M.A., late Canon of Winchester, and formerly Senior Fellow of Trinity College, Cambridge. Pp. 26. Bournemouth.

A PREFATORY NOTE tells the readers of this valuable pamphlet (which may be obtained, we suppose, from Messrs. Jarvis and Co., Printers, 1, The Quadrant, Bournemouth) that "this Address was delivered to the clergy of the Plymouth combined Clerical Meeting, June 28th, 1865, and was printed at their request. It is now reprinted by desire, as especially seasonable on account of the increasing spread of Sacerdotalism." And truly seasonable it is. But although the Address deals especially with Sacerdotalism, it brings the whole subject into view, and is in every way suggestive. It is the result of long experience and earnest research, while the argument throughout is of the ablest. Such an essay on the Christian Ministry, at once rich and clear, vigorous and spiritual, ought to be, and doubtless will be, largely read and influential. For ourselves, we know nothing like it, and we cannot too earnestly recommend it.

The honoured author begins by determining what the Christian Ministry is *not*. Here is a specimen passage :

Now since it has pleased God to separate a body of men for the Ministry of the Gospel, as He formerly separated a tribe for the service of the Tabernacle, the idea has not unfrequently been entertained that the Christian Ministry has taken the place of the Levitical Priesthood. *That* Priesthood being obviously no more, it has been argued that the Ministry of the succeeding Dispensation must have something so far corresponding to the former one, that we may reason from the duties and prerogatives of the one to those of the other; and that hence the Christian Ministry may justly be regarded as a *Sacerdotal one*. Now this hypothesis, I believe, we shall find upon reference to Scripture to be wholly without foundation.

He then proceeds to ask, "What saith the Scripture?" Is the minister of Christ invested with an office similar to that once held by the priest under the Mosaic economy, and is he a successor to his title or his functions? From the answer we give two extracts—First, as to the *title* :

A variety of titles is given to the minister of the New Testament, but never once the title of *priest*. This is surely very significant; and was manifestly designed to distinguish, as clearly as the use or disuse of a special term can do, the character of the one office as something altogether diverse from the other.

Second, as to the *mode* by which the Aaronic priests came to their office—a point to be carefully noticed, as exhibiting a procedure entirely opposite to the calling and ordination of the minister of Christ :

The priest, then, of the old economy enjoyed his office, not by selection from the whole congregation of Israel—not by the voice of those in authority—not from any persuasion of an inward call from God to the work—not, in short, upon any ground of *moral, mental, or spiritual* qualification, but simply and solely on the ground of *pedigree*; he came to his office as a matter of course, by *birthright*: he became a priest because he was the son of a priest; and was only rejected and considered disqualified for the office if, after examination, any *bodily* defect was discovered.

*Cremation and Urn Burial.* Cassell, 1889.

The evils of the existing system of interment, and the necessity of some radical change in the interests of decency and the health of the community, are forcibly, though temperately, put forward in this work. It shows that cremation involves no denial of Christian doctrine, no irreverence to the dead, no outrage to the feelings of the living. The question is largely engaging public attention, and this volume will help to remove many prejudices which are still entertained respecting it.

The *Art Journal* this month—bright, as usual—has several good things.

There is always something informing in *Cassell's Family Magazine*. The Tales are very well written, and there is a fair proportion of light reading.

The *Report* of the C.M.S. for the past year—just out—has more than usual of bright and vigorous matter. We must return to it; but at present we can only quote a few words: "The Committee rejoice to be assured that there is an increasing number of Christian men and women at home who follow their representatives in the mission-field with sympathy and prayer; yet there are many parishes in all parts of the country sending a yearly contribution to the Society, in which, beyond the annual sermon, no effort whatever is made to spread actual knowledge of the work and interest in it. Is it surprising that groundless objections to missionary methods obtain credence even in Christian circles, that funds increase slowly or not at all, that Parochial Associations are satisfied with 'not going back,' and that missionaries have to be sent out by ones and twos instead of by tens and twenties? The Committee entreat their clerical friends not to be content with the scanty summaries of an annual report, but to study for themselves, and to invite their people to study, month by month in the Society's publications, with not less keen interest than is accorded to the daily newspaper or the monthly review, the story of the Lord's own work. Then there would be more intelligent appreciation, and more prayerful sympathy; and very soon the present income of the Society would be looked back to with wonder that we were ever disposed to boast of so inadequate an offering to so vast a work."

The second part of Messrs. Hatchard's *Dignitaries of the Church* is as good as the first.

The *Leisure Hour* well keeps up, in every way, its high standard.

In the *Quiver* appears an interesting sketch by "A Member of the Society of Friends," of the Quaker Mission in Madagascar. The Mission was begun, it appears, by an American "Friend" in 1867; and it has carried on an educational and evangelistic work with success. The illustrations in *Little Folks*, as always, are "first-rate," and so, we are told, are the stories and chatty papers.

In "Curiosities of Leperdom," *Cornhill* gives many interesting facts. The lepers, it seems, were confounded with the outcast Gagots in the fifteenth century. An ordinance of Louis XI. speaks of "the malady of leprosy and gagoty" at Toulouse. Mr. Payn's story in *Cornhill* goes on well. The sketch of the solicitor, "really a religious man," whose chief client was a leader of the Evangelical party, is fresh and (of course) clever.

The second edition of a capital book for beginners has been published by the famous American Organ Company, and we have pleasure in making it known—*The Organists' Parlour Companion*, by Mr. W. H. Clarke (Smith American Organ Company, 59, Holborn Viaduct). It is a good and full system of instruction, with selections from the great composers.