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“put away sin by the sacrifice of Himself.” We grant that there is much in the language of the verse that looks, at the first glance, like a description of the redeeming work of Christ, not for Israel only, but for mankind—just as the very mention of “a covenant” being “confirmed” suggests, at first sight, to the believer’s mind the shedding and the sprinkling of the “blood of the everlasting covenant.” But as a little closer study of Daniel’s prophecy shows us another “prince that shall come,” who, “after the league (or covenant) made with him, shall work deceitfully” (chap. xi. 23), on whose part “they shall . . . take away the daily (sacrifice), and shall place the abomination that maketh desolate” (verse 31)—all which it is hard to distinguish from the work of him who “shall confirm a covenant with many for one week: and in the midst of the week (or, for the half of the week) shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations shall make it desolate even until the consummation and that determined shall be poured upon the desolator”—so in like manner we cannot help remembering prophecies about Daniel’s people and his holy city when Jerusalem’s “iniquity is pardoned” (Isa. xl. 2), when “her people shall be all righteous, and they shall inherit the land for ever” (Isa. xl. 21), when “the Lord shall be her everlasting light, and her God her glory,” when “the days of her mourning shall be ended” (verses 19, 20), when “all Israel shall be saved, as it is written, The Redeemer shall come to Zion, and shall turn away ungodliness from Jacob” (Rom. xi. 26; Isa. lix. 20).

It is surely to such times and prospects as these that Dan. ix. 24 points. Such times have not yet come to Israel; but that they will surely come to her many of our readers believe as firmly as ourselves—yes, and come to her exactly when that 70th of Daniel’s 70 weeks has elapsed, and all its dreadful history has been fulfilled.

*(To be continued.)*

W. T. HOBSON.

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## Short Notices.

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*The Stone cut without Hands.* By Rev. GEORGE LAKEMAN, M.A., B.D. Nisbet.

IT is a matter of some regret that the names given to modern books do not give a more accurate notion of their contents. Who would gather from the title of this little volume that it is a sort of colloquial manual of Christian evidence? Yet such it is; and a very readable and forcible one withal. In less than a hundred pages Mr. Lakeman has concentrated

an amount of candid, logical thinking upon the difficulties assailing the critical mind in relation to our faith such as is seldom met with in works of this character. The analysis of Mohammedanism and Buddhism—so carefully, yet by no means harshly, drawn out—struck us as one of the best passages in the book. To the perplexed, desultory, and omnivorous reader of newspaper polemics we would recommend this “argument from the known to the unknown” in all sincerity. The more such books as this are read, the less will society and the world at large be troubled with the loose thinking now so prevalent in great cities.

*A Wife from the Country.* By F. E. READE. Pp. 224. Price 2s. 6d. S.P.C.K.

This story is considerably above the average, both in matter and in the manner of telling it. It will be found an admirable reward-book for elder girls, and a suitable marriage-gift.

*Mr. Trueman's Secret.* A Tale of West Somerset. By H. P. PALMER. Pp. 230. Price 6s. Swan Sonnenschein and Co.

The author has given us in this book a vivid and realistic account of some stirring events in the history of a Somerset village. His characters are drawn with much sympathy and skill. Mr. Trueman—the vicar of the parish and the hero of the tale—though not perhaps entirely acceptable to everybody as an ideal clergyman, is, on the whole, a manly and attractive figure. Mr. Palmer has been able to make matters “end happily” without any sort of strain on the probabilities.

The publishers are to be congratulated on the excellent “get-up” of a distinctly agreeable book.

*Foundations of Sacred Study.* By C. J. ELLICOTT, D.D., Bishop of Gloucester and Bristol. Pp. 188. S.P.C.K.

By some strange chance, this valuable book, published over a year ago, has remained on our table unnoticed up to the present. But even at this late hour we cannot forbear a few words of comment and recommendation; for this is distinctly a book to be read, marked, learned, and inwardly digested. To the clergy, and to parents of the middle and upper classes, it will be specially helpful in these days of vague religiosity. Dr. Ellicott lays down the essentials of our faith, and the limits beyond which our inquiries into that faith cannot safely go, in clear, forcible language. Such misunderstood terms as “the Church,” “Inspiration,” and “Doctrine” are defined with a courage born of a logical mind applied to a field in which precision of definition is rarely discovered. “Inspiration,” the Bishop tells his readers, “is, so to speak, the direct equipment by the Holy Spirit for the adequately expressing in human language the truths revealed by Almighty God to the spirit of the recipient.” “We understand,” he says in another place, “by Christian doctrine, that body of spiritual truths, relating in part to this world, and in part to the world to come, which everyone who believes in Christ as the eternal Son of God must unreservedly accept as necessary for his soul's health, and for his guidance in the state in which God may have been pleased to have placed him.” The introductory essay is worthy of the thoughtful consideration of all who are interested in the education of the younger generation, and pages 90 to 98 deserve to be read and reread by all Bible students.

*Reality.* A sermon by the Rev. J. J. COXHEAD, M.A. Pp. 44. Price 1s. Isbister and Co.

This sermon, preached by a well-known member of the London School Board before the University of Oxford, is a plain indication that the absorbing cares of a busy London parish have not prevented its author from keeping well abreast of the times. While pointing to Christ as the true Reality to which we may cling in the midst of a world of exploded

ideas and dying traditions, Mr. Coxhead yet bravely faces the difficulties of material environment, and commends the social question to his readers in the following potent sentence: "Those of us whose lot is cast in the great centres of population, and who are daily brought into contact with the untoward conditions and the squalid surroundings of the poor, who know how hard it is for a young man, unable to enter into the relations of a Christian marriage, to live chastely amid perpetual temptations; those of us who are persuaded that drink does not only lead to sin, but that all kinds of sin lead to drink—personal contact with the sins and sorrows of life makes us confess that the social difficulty is no unworthy subject for the disciple of Christ to endeavour to unravel and master." Had the book been published at one penny, it would have sold well, and have reached a constituency of greater influence than even a "shilling public."

*Helps for Young Communicants.* By the Rev. F. G. CHOLMONDELEY, M.A. 6d. S.P.C.K.

There is nothing particularly striking about this manual; it is simple and sober, and is evidently suited to the class of readers for whose use it is intended.

*Evangelium in Evangelio.* By the Rev. W. H. FORD, M.A. Price 6d. S.P.C.K.

When we opened this little booklet, we were prepared for a rather stereotyped sermon upon the parable of the Prodigal Son; but as we pursued our way through the 64 pages we found, with pleasure, that Mr. Ford's treatment of his wonderful and touching theme was both tender and strong without being sensational. Chapter II.—"Its Misery. 'And he began to be in want'"—struck us as being the most powerful piece of writing the booklet contains.

*Cantica Canticorum.* Eighty-six sermons on the Song of Solomon by St. Bernard, Abbot of Clairvaux. Translated and edited, with notes, by SAMUEL J. EALES, M.A., D.C.L. Pp. 532. Elliot Stock.

Mr. Eales has done good service in making the evangelical writings of this mediæval saint accessible to modern readers in English. These sermons form one of those extremely interesting links between the days of Apostolic purity and the time of the Reformation. The person of the Redeemer is the whole subject-matter of these sermons. Whatever may have been the ecclesiastical beliefs of St. Bernard, Roman superstition finds no place in those deeper currents of his spiritual life.

The book is ably edited, and there is a short but very interesting introductory chapter, as well as a translation of Mabillon's preface. There is also a useful index.

*Counsels of Faith and Practice.* Being sermons preached on various occasions by the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's Cathedral. Second Edition, 1894. Pp. 517. Price 5s. Messrs. Longmans and Co.

These thirty-one sermons were preached at different places, and were prepared for the most part for special occasions, and they are printed by request. They will be welcome to Canon Newbolt's many admirers. It is needless to say that the sermons are very forcible, and contain many beautiful thoughts. Sermon xviii., on "The Joy of the Holy Ghost in the Saints," may be picked out as a good example.

*Quiet Thoughts for Morning Devotion.* By H. S. B. YATES. Pp. 365. London: Sunday-School Union.

There is a text for each day, followed by a short meditation. We recommend this little book most warmly for devotional purposes.

*Who is the White Pasha?* 1889. Pp. 231. James Nisbet.

The anonymous writer is an ardent admirer of the late General Gordon, and believes that he cannot have been killed, but will reappear from the dark recesses of Africa.

*Dead Leaves and Living Seeds.* By the Rev. HARRY JONES. 1895. Pp. 227. Smith, Elder and Co.

A most interesting and thoroughly readable autobiography of a very busy and useful parish clergyman. The book is full of entertaining anecdotes both of rural and urban parishes. "During the cholera epidemic there was a pump in this Eastern churchyard, at which, for all I could say, they insisted in filling their pails and jugs, till I hung a placard on it with this inscription, DEAD MEN'S BROTH. Then I watched the arrival of disobedient souls, who paused to read my notice, and retired with empty buckets." There is a thoughtful chapter on "Town and Country Parsons." We recommend the book to the younger clergy.

*Labour and Sorrow.* Sermons preached on various occasions by W. J. KNOX LITTLE, M.A., Canon Residentiary of Worcester. 1894. Pp. 336. Price 3s. 6d. Isbister and Co.

In these sermons Canon Knox Little contends for the dignity of labour and the necessity of sorrow. He writes in no melancholy strain, but in a manly spirit. He bases his optimism upon the sure rock of the Christian Hope.

*Reminiscences of Andrew A. Bonar, D.D.* Edited by his daughter, MARJORY BONAR. 1895. Pp. 357. Price 6s. Hodder and Stoughton.

These reminiscences form the record of a faithful ministry in the Free Kirk of Scotland. Andrew Bonar was brother to his more widely-known brother, Horatius Bonar, the hymn-writer, and was one of a circle of friends who led the religious revival in Scotland of 1839-40, of whom Robert McCheyne was the chief. Andrew Bonar was one of the seceding ministers at the Great Disruption of 1843.

*Episcopal Palaces of England.* Pp. 253. Price 21s. net. Isbister and Co.

This sumptuous and beautiful volume, profusely illustrated with steel engravings and woodcuts by Alexander Ansted, contains the episcopal residences of Lambeth, Bishopthorpe, Fulham, Auckland, Farnham, Ely, Wells, Salisbury, Lincoln, Rose (Carlisle), and Norwich. It would be difficult to have a better or pleasanter cicerone than the late Canon Venables. So much of the internal history of the Church of England is contained in the annals of these ancient residences, that no ecclesiastical or historical library in England will now be complete without this volume. Fulham, for instance, was the home of the Bishops of London in the time of the Danes. The changes for good and evil that have passed over the Church since those early days seem typified in the haunts of the long line of grave and learned men who have here worked for the Church according to their lights, until they laid down the burden of life.

These venerable homes are all now in good keeping; and even if we should not now build them on so noble a scale, they are so inseparably united with a glorious past, that those who did not know more about them than their names, will rise from this fascinating volume with a sense of sympathy, value, and admiration.

*Rambles in Japan.* By Canon TRISTRAM. Pp. 304. Price 10s. 6d. R.T.S.

A cordial and appreciative welcome is due to this timely work on a country whose people and doings have so recently attracted universal attention. Japan is probably destined to create an increasing amount of interest, especially in the minds of the English people, from whom she has learnt so much; and it is highly desirable that we should receive our

ideas and impressions from a writer so capable and trustworthy as Dr. Tristram.

The author tells us that the primary object of his visit was to master thoroughly the position of missionary work in Japan, and he is able to give a very satisfactory account of it; but the general reader must not suppose that the book has no other attractions. Canon Tristram writes in a scholarly and cultivated style on a great variety of topics connected with his subject, and provides a mine of useful and interesting information; while the book is not lacking in those lighter touches which do so much to make agreeable reading. The writer's own opinion of the Japanese and their probable future may be gathered from the concluding words of his Preface: ". . . a race peerless among Orientals, and destined, when it has embraced that Christianity which is the only root of all true civilization, to be the Britain of the Pacific."

The work is copiously and beautifully illustrated.

*Sorrow and Hope. A Meditation on Psalm xxxi.* By JEROME SAVONAROLA. Pp. 84. S.P.C.K.

The Society for the Promotion of Christian Knowledge has done well to publish this helpful meditation, written by the saintly Savonarola while awaiting his martyrdom in his Florentine prison. The meditation is prefaced by a short, but useful, and most interesting sketch of Savonarola's career.

*Young England.* Vol. xvi. 1895. Pp. 475. Price 5s. Sunday-School Union.

This interesting and attractive annual contains two capital serial stories, "The Boys of Huntingly" and "Under the Foeman's Flag." There is a series of six papers introductory to the professions of Journalism, Civil Service, Merchant Navy, Bank Clerk, Printing, and Medicine.

No such publication is complete in these days without a Natural History paper, and those here provided are full of fascination. There are nine papers on various of the famous old Voyagers, six on Perilous Callings, nine on the Management of Pets, and in another series of nine the readers are introduced to the writers of the magazine.

*Home Words Annual.* 1895. Pp. 284. Price 2s. *Home Words Office.*

If possible, this serial improves with the years. The illustrations are excellent. The Portrait Sketches include Canon Eliot, Bishop Cheetham, Mr. Watts Ditchfield, the Vicar of Sheffield, Archdeacon Bardsley, the late Lord Selborne, Dean Seaver, and Canon Bell. There is a series of eleven short papers on The Story of England's Church, and another of nine on Celebrated Mechanicians and Workers.

*The Church Monthly.* Pp. 284. *Church Monthly Office.*

An examination of this volume explains at once its enormous circulation. It is edited with a real insight into what is wanted by the people. There is an excellent series of Twelve Church Defence Papers by the Rev. Thomas Moore; Eleven Interesting Parish Churches, including Rochdale; St. Margaret's, Westminster; Escombe Saxon Church; Bridlington Priory; Keighley; Macclesfield; Dedham; St. Ignatius, Sunderland; St. Peter, Mancroft, Norwich; St. Hilda, Hartleypool; and St. Andrew's, Stoke Newington.

The Representative Churchmen are the Bishop of Gloucester, Dean of Hereford, Bishop of Thetford, Bishop of Colchester, Bishop of Bath and Wells, and Bishop of Hereford.

*The Quiver.* Annual Volume for 1895. Pp. 952. Price 7s. 6d. Cassell and Co.

This wonderful publication sustains its great reputation. Amongst the notable series are "Church Life on the Continent," including Lisbon,

Italy, and Paris; "Great Centres of Religious Activity"—Edinburgh, Manchester, Leeds, Hull, and Newcastle; "Heroes of the Mission Field" in Persia, Arabia, Africa, Newfoundland, China, and India; seven papers on "Different Classes of the Penniless Poor"; and the very useful and suggestive collection of "Short Arrows."

Among the portraits are: Princess Alice, Clementina Black, Archbishop Benson, Dean Farrar, Bishop Valpy French, Bishop Moorhouse, Alexander McLaren, Principal Moule, Canon Pennefather, Bishop Smythies, and the Duchess of York.

*Essays about Men, Women, and Books.* By AUGUSTINE BIRRELL. Pp. 233. Elliot Stock.

This is a cheap edition of the reprint of some of Mr. Birrell's critical reviews. The touch is light and the point of view independent and original. They are written rather from the Liberal point of view in politics, theology, and literature; but the balance is for the most part fairly held. Mr. Birrell wishes to be kind to Hannah More, and to explain why he retains her nineteen volumes on his bookshelves, but he is hardly fair to that good woman, who in a time of wide profligacy and irreligion, greatly helped the cause both of morality and faith. She has the merit of having called attention to the grievous state of the working classes in her day, and also to the necessity of elementary education. Among the other subjects treated are Swift, Bolingbroke, Sterne, Dr. Johnson, Vanbrugh, Gay, and Poets Laureate.

*Verses for Children and Songs for Music.* Pp. 202. Price 2s. 6d. S.P.C.K.

This is the ninth volume of the charming uniform edition of Mrs. Ewing's works.

*The Peace Egg.* Pp. 176. Price 2s. 6d. S.P.C.K.

Volume x. of this series contains some of Mrs. Ewing's minor works, all touched with her charming fancy and wholesome and sympathetic humour.

*The Story of an Old Prayer-Book.* By MABEL WYNNE TETLEY, author of "His Last Will." Pp. 111. Price 1s. C.E.T.S.

In this little book Miss Tetley gives us another of her bright stories, and points a wholesome moral on the evils of gambling and intemperance, and the efficacy of prayer. The scene is laid in the West of England and the Crimea, and the interest is well sustained to the end.

*The Servant of Christ.* By ARCHDEACON SINCLAIR. Pp. 214. Elliot Stock.

This is a cheaper edition of the work that appeared in 1892.

*Lessons to an Adult Bible Class on the Life of Christ.* By Miss MILNER.

Vol. i., 1891, pp. 439; Vol. ii., 1895, pp. 453. Elliot Stock.

These volumes will be all the more welcome to the religious public because the writer, Miss Milner, is grand-daughter and great-niece of the celebrated evangelical leaders, Isaac and Joseph Milner.

The first volume contains forty-seven Lessons up to the questions of John's disciples. The second contains thirty Lessons, up to the woman wetting Christ's feet with her tears.

The distinctive feature of this work is that the sentences are connected, and not merely outlines. Difficulties are met with, and the treatment is thorough. The writer follows the Harmony of Samuel Craddock. She shows thoughtfulness, discrimination, reverence, and common-sense. From the point of view of the Church of England, the teaching and words of our Lord are of supreme importance; and Miss Milner has consecrated her time and gifts to bringing home their meaning to grown-up students.

The lessons will be useful for sermon-writers as well as for teachers.

*Spring's Immortality.* By MACKENZIE BELL. Second Edition. Pp. 134. Ward, Lock and Co.

Mr. Bell's poems have already received favourable notice from the *Athenæum*, the *Academy*, the *Saturday Review*, the *Speaker*, the *Daily News*, the *Review of Reviews*, the *Bookman*, *Globe*, and other newspapers. They are crisp and melodious expressions of thought and feeling worth preserving. The writer has a keen sympathy with nature, and his own experiences have evidently given him a sympathetic insight into the joys and sorrows of human life. The language is simple and delicate. The volume forms a pleasant addition to our stores of cotemporary verse.

*Moses and the Prophets. The Higher Criticism.* By the Rev. GAVIN CARLYLE, M.A. Pp. 104. Elliot Stock.

This work contains four lectures delivered to the working men of Glasgow, and we are not surprised to learn that at the close of the course the lecturer was requested to publish them. The author's object is to point out "the *indissoluble* connection between the naturalistic basis and the revolutionary results of the 'higher criticism,' and to show the moral and other impossibilities in the way of such results being true." If, as the writer affirms, the faith of numbers has been rudely shaken, and the pulpits in very many places are giving forth an uncertain sound, the time has assuredly come for confronting conclusions so pernicious. The author maintains that "the Old Testament and the New are bound together as a *living organism*, and the lowering of the Old Testament must necessarily lead to the undermining of Christianity." In the appendix the reader will find an amusing article, in which the writer applies the "higher criticism" to the poems of Robert Burns, and by a parity of reasoning proves that no such poet ever existed, and that the poems alleged to have been written by him were the productions of at least five different poets. The article is as interesting as Whately's famous pamphlet, "Historic Doubts Relative to Napoleon Buonaparte."

*The Meeting Place of Geology and History.* By Sir J. W. DAWSON, LL.D., F.R.S. Pp. 218. R.T.S.

The object of this work, as stated in the preface, is "to give a clear and accurate statement of facts bearing on the character of the debatable ground intervening between the later part of the geological record and the beginnings of sacred and secular history," and also to make their value and meaning plain to the general reader. That the author has achieved his object no reader at all acquainted with his writings will for a moment doubt. It is a very interesting book. There is not a dull or dry page in it. In treating of the "Palanthropic Age in the Light of History," the writer states: "There can now be no doubt that the order of creation, as revealed to the author of the first chapter of Genesis, corresponds with the results of the astronomical and geological research in a manner which cannot be accidental." Perhaps the most interesting chapters in the book are the second and third, where the author treats of "The World before Man" and "The Earliest Traces of Man." In reading them the mind reverts to the grounds on which Sir C. Lyell and other geologists built their theories of the antiquity of man. Their geologic evidences of the pre-Mosaic existence of man were presented in great variety and number. They explored the débris of Indian civilization and the mud delta of Egypt. In France and in England cartloads of flint and stone implements were found thirty feet below the surface and in the beds of rivers. Fossil tree canoes were dug up from varying depths of rock-mud. In the valley of the Mississippi a human skeleton or two and other remains were found at a depth of from ten to fifteen feet below the surface of the earth. From these and similar "finds" we were asked to believe that



these flint implements and fissure-skeletons are evidences of an antiquity of 250,000 years. The conclusion of Sir J. W. Dawson is that "the certainly known remains of man cannot be older, according to the best geological estimates, than from seven thousand to ten thousand years. This, according to our present knowledge, is the maximum date of the oldest traces of man, and probably these are nearer in age to the smaller than to the larger number." We accord to this work a cordial welcome, and hope it will be widely read.



## THE MONTH.

FOR the purposes of record we print the valuable pastoral of the Archbishop of Canterbury, for which we had not space last month :

"Lambeth,

"August 30th, 1895.

"MY REVEREND BRETHERN AND BRETHERN OF THE LAITY,—The Bishops, upon a recent occasion, requested the Archbishops to address you on two subjects upon which their views were practically unanimous. These subjects were, first, a certain friendly advance made from a foreign Church to the people of England, without reference or regard to the Church of England; and, secondly, the recent appearance within our Church of certain foreign usages and forms of devotion. An intermediate occasion arose in my own diocese which called for some notice of these subjects. And I now, in obedience to the request of the Bishops, give closer and further considered expression to my deliberate judgment.

"A desire for sympathy among classes, for harmony among nations, above all for reunion in Christendom, is a characteristic of our time. We recognise the fact. We cannot fail to find in it a call to renewed faith in the mission of the Church, and to more strenuous labour for the realization of Christ's bequest of peace.

"We therefore commend this call to the candid thought and prayers of 'all who love the Lord Jesus in uncorruptness.' We know that our divisions are a chief obstacle to the progress of His Gospel. And we accept the many expressions of anxiety to be delivered from them as a sign among us of God's purpose at the present time.

"The official letter of the Bishops of the Anglican Communion assembled in conference at Lambeth in 1878, already suggested 'the observance throughout our communion of a season of prayer for the unity of Christendom,' as well as intercession for the enlargement of Christ's kingdom. The Lambeth Conference of 1888 'commended this matter of reunion to the special prayers of all Christian people, both within and' (so far as it might rightly do so) 'without our communion,' in preparation for opportunities of further action. Similar desires have been expressed by Eastern Churches. Conferences have been held between leading men of various communities. Almost all the Christian bodies known among us, including the Roman communion, have, by their heads, requested that prayers should be offered this last Whitsuntide for grace to attain to so great a consummation.

"In thankfulness to the One Spirit for these manifold signs of His operation, the whole Christian Church will consider both the duty of continued movement towards this Divine end, and will also mark all forms of action likely to hinder or invalidate such movement. Peril there