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thoroughly sound and readable English version. This is not the least of the benefits he has conferred upon readers, or would-be readers, of "Longinus de Sublimitate"—for the Greek is . . . well, uncommonly hard, at best, and a good translation is a great boon. The editor has not, however, thought it worth while to give us a formal commentary, preferring to collect, under various tabulated appendices, such textual, linguistic, literary, and bibliographical information as he thinks desirable. We have nothing but praise for the work, which is as good as can be, and ought to prove a source of enlightenment, as well as interest, to that large majority of classical students to whom Longinus has hitherto been little more than a name.

E. H. B.

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## Short Notices.

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*The Ministry of Deaconesses.* By Deaconess CECILIA ROBINSON.  
Price 3s. 6d. Pp. 241. Methuen and Co.

THE practical appreciation which the Bishop of Winchester expresses in his Introduction to Miss Robinson's book, and the weighty historical Appendix furnished by her brother, Canon Armitage Robinson, on "Deaconesses in the Apostolical Constitutions," seem to indicate two great merits of this clear and earnest monograph. The book, with all its practical aim, has great academic value, and the writer's enthusiasm and erudition work conscientiously and without conflict. At the present time, when Sisterhoods are spreading so rapidly throughout the country, and the number of Deaconesses holding no ordered position in the Church is evidently increasing, there seems to be a real need for a book such as the one before us, presenting the case for the primitive female Diaconate.

"Phœbe," as Bishop Lightfoot declared years ago, "is as much a deacon as Stephen or Philip is a deacon." The original Diaconissate is "as definite an institution" as the original Diaconate. Miss Robinson does not, we need hardly say, wish for a modern Diaconissate with functions similar to those of the modern Diaconate. She only claims for members of her Order such an office as "servants of the Church" as Deaconesses held in the first six centuries of the Christian era. The Deaconess, whether she lives singly or in community, works under the Bishop and the clergy; she does not exist, like the Sister, for the community. The question whether the Deaconess should live singly or in community is carefully argued in chapter ix. The Bishop, in his Introduction, approves of both systems; and Miss Robinson, though recognising the possibility that in the latter case there may be a danger of confusing the Deaconess with the Sister, inclines evidently to the same view. The chapter on the Daily Life of a Parish Deaconess gives a picture of the usefulness and

wholesomeness of the Order, which should incline many readers to wish to be, or to have the help of, an "ordered Deaconess."

*Christ Foreshown.* By the Rev. ROBERT J. GOLDING-BIRD, D.D., Vicar of St. Bartholomew's, Gray's Inn Road. Pp. 190. Elliot Stock.

Dr. Golding-Bird has given us an earnest plea for the spiritual solidarity of the Bible. He takes fifty types, some of them in rather novel applications, and shows how the Gospel may be preached from them. "The Gospel according to the whole Bible," and "the Bible cannot be a divided book," are expressions which indicate the writer's apologetic aim.

Now and then one encounters a writer or a preacher whose overgrown comparative faculty constitutes a sort of mild monomania. But in the present work the gift for tracing resemblances and catching harmonies does not appear to be allied with a disposition to claim for every symbol the dignity of a prophetic conundrum, or to propose an acceptance of the interpretation of "the Gospel according to the Curtain Gateway" as a test of spirituality. The theme of the book, Christ the glory of the Old Testament, is treated in a reverent and instructive manner.

*The Resurrection Glory; or, Thoughts on 1 Corinthians XV.* By S. S. Pp. 76. Elliot Stock.

This devout exposition, written, the author tells us in his Preface, at a time of bereavement, will be read with sympathy; though a somewhat surprising—in the circumstances—prominence of controversial matter will no doubt with some rather check the sympathy which the Preface will have tended to arouse. It will not be easy for everyone to decide, as "S. S." does, that the man who uses the terms "Eucharist" and "the Sacraments," or even "the holy Catholic Church" and "Baptismal Regeneration," is "like the men of the Middle Ages, who believed that the earth stood still," nor does everyone regard the Athanasian Creed as an "unbiblical document." The doctrine of the "natural immortality of the soul" is at least respectable, and the belief in the resurrection of the body is held by a good many people who are not fairly comparable to the men who called Kepler and Galileo heretics and deniers of the Word of God. But "S. S." approaches the victims of these "false conceptions" again and again with words that cannot be soothing to them, and can hardly have (Preface) "furnished much consolation to the writer."

The frequent references to this polemical view are the more surprising because the writer had observed (p. 18) that "all through this chapter . . . the resurrection of the unjust almost passes out of view." Surely the book would have furnished more consolation both to its readers and its writer had "S. S." followed the inspired example.

*The Vision of Righteousness. Aids to Meditation.* By the Hon. Mrs. LYTTELTON GELL. Pp. 206. Price 2s. 6d. Henry Frowde.

This beautiful series of daily Lenten meditations rises quite to the level of Mrs. Lyttelton Gell's other books. Its true note is *Sursum corda*. The thoughts of a reader are not encouraged here to intro-

spection. The best direction of the inward eye is towards "the face of Jesus Christ." "Unto Thee lift I up mine eyes." "Speak, Lord, for Thy servant heareth."

*Valiant for the Truth ; being the Autobiography of John Matthias Weylland.*  
With an Introduction by the Rev. P. B. POWER. Pp. 280.  
Price 2s. 6d. S. W. Partridge and Co.

This autobiography will be read with interest by all who take part in the operations of the London City Mission. Mr. Weylland gives us, by the wayside, much brightly-written information about his part in connection with the establishment of the Metropolitan Drinking-Fountains Association, and in the movement in the early fifties for the better housing of the poor. His account of his efforts in the great cause of the Lord's Day Observance at the International Exhibitions is a remarkable record of courage and discretion.

The book loses nothing by its writer's occasional touches of Boswellian admiration and complacency. The account of his relations with Lord Shaftesbury ; of the friendship that "ripened into confidence on each side"; of his own willingness on his part to "render every possible service to my noble friend"; of the "comfort" that it was to his lordship "to have my company"; of his dignified habit of attending near the steps of the throne "during debates, ready to whisper any hint or opinion" to the noble Earl, are amusing illustrations of Mr. Weylland's fitness to write an autobiography.

*Christian Life, a Response ; with other Retreat Addresses and Sermons.* By GEORGE CONGREVE, Mission Priest of the Society of St. John the Evangelist, Cowley, Oxford. Pp. 278. Price 5s. Longmans, Green and Co.

This book is a powerful exposition of a text taken from the Apology of Aristides. It engages to show how the best "beauty that is in the world" flows forth from Christians who are truly open and responsive to Divine influence. Thus, saintliness is not in any sense an independent development of goodness. The saint becomes what he is by virtue of the beauty of Christ which he receives and reflects. The unity of human nature, the true order and scope of the human body, soul, and spirit, can only be attained through the whole nature being opened to God.

"All that you can say of anyone who is living without God is that he is a collection of faculties created to attain true manhood, but which has failed of its purpose." "The body is not by nature intended to be the source of the acts, habits, and character of the man." It is rather "the seed of the spiritual body" and the instrument of the soul. Very strikingly does Mr. Congreve urge that we are not the persons we imagine ourselves to be, so much as what our bodies are doing. "The body's deeds are the soul's deeds."

And the soul—the passionate, sensitive part of us—fails obviously apart from God. Its thinking department needs to be inspired from above ; our natural affection needs to go a step beyond nature, and touch

God if it is to be perfected. The function of the spirit, "the faculty of loving and choosing God," is illustrated by a sluice that lets in the tide to a dry-dock and floats the hulks.

There is no question as to the writer's devout spirit and real literary power. The book may be styled generally a "Catholic" plea for Christian perfection, or a work by a William Law who has been subjected to Cowley discipline.

Chapter xxii., a sermon based on 1 Thess. iv. 3, is a rebuke, very much in Law's manner, of the current disposition to cultivate activity and practical energy at the cost of sanctity. "In Christ we are not called merely to propriety, to decency, to what belongs to civilization, but to holiness . . . called, not to be useful people merely, but . . . partakers of the Divine nature." The somewhat severe perfectionism of parts of this chapter prepares one to find "an address given to certain persons who were discouraged by the ideal of the Christian Life" in chapter xxiii.

*Lent Sermons on the Passion.* By the Rev. S. C. LOWRY. London: Skeffington and Sons.

Steadfastness, submission, silence, solitude, sympathy, sacrifice, are the lessons drawn from the Passion of our Lord in this collection of sermons. The style is very clear and the teaching unimpeachable. Meditations and addresses during Lent could with much profit be based upon these outlines.

*The Work of the Holy Spirit.* By the Rev. S. C. LOWRY, M.A. London: Skeffington and Sons.

This volume, which has previously been noticed, is now in its fourth edition. It should find a useful place on the sermon-shelves of all preachers.

*Key to the Apocalypse.* By H. GRATAN GUINNESS, D.D. London: Hodder and Stoughton.

Dr. Guinness contends strongly for the Domitian date of the Revelation. His well-known theories as to the teaching of the Apocalypse and the fulfilment of its prophecies are clearly and ably expounded, with special reference to modern history. An interesting coloured diagram closes the volume.

*Lenten Meditations.* By the Rev. V. S. S. COLES, M.A. London: Longmans, Green and Co.

These meditations were at first prepared for a retreat. They deal altogether with quite uncontroversial subjects, and are singularly thorough in their treatment of spiritual topics. There is much valuable material for Lenten addresses to be found in them.

*The Book of Job.* By E. C. S. GIBSON, D.D. ("Oxford Commentaries," general editor, W. Lock, D.D.) Methuen. Price 6s.

The "Oxford Commentaries" begin well. Dr. Gibson's edition of Job, though not such a valuable or careful piece of work as his "XXXIX. Articles," is still in advance of many modern commentaries on this

difficult book. The series is to be "less elementary than the Cambridge Bible for schools," so run the prefatory words of the general editor. It may be so; but in point of view of originality in criticism and exegesis, "Gibson on Job" hardly compares with "Davidson on Job" in the Cambridge Bible for schools. In one respect, however, the new series is far in advance of the earlier series—in beauty, largeness of print and elegance of form. The blot in the get-up is that the paper declines to receive ink; hence, no pen-and-ink marginalia will be possible. It would be like writing on blotting-paper! This is surely a grievous pity.

The Revised Version has been—very properly—taken as the standard text for Job in this edition: and one of the best features about the notes are the really excellent paraphrases and connecting "arguments," which are uniformly helpful to the student.

#### MINOR NOTICES.

A VOLUME of sermons by the late Rev. Marcus Rainsford entitled *THE FULLNESS OF GOD* (*Partridge and Co.*) is introduced to the reader's notice by some prefatory words written by Canon Christopher. The sermons are simple evangelical discourses, full of sound teaching, but not (we think) worth printing in book-form. The same may be said of the Rev. F. Harper's *ECHOES FROM THE OLD EVANGEL*" (*J. F. Shaw and Co.*). Many are the sermons excellent when spoken directly to a congregation that look somewhat thin when printed in black and white.

E. W. Beaven's *REMNANCY; OR, EVOLUTION'S MISSING LINK* (*A. H. Stockwell and Co.*) is a well-meant piece of work, but is in no sense an adequate or illuminating criticism of the great modern doctrine of Development.

Thoughtful, though perfectly simple, are the discourses which are linked together in the form of a current commentary on *ST. JOHN'S FIRST EPISTLE*, by Pastor Ernst Dryander, of Berlin (*Elliot Stock*). These useful discourses have been well rendered into English by the Rev. W. O. E. Oesterley. They are worth reading in every way. The same publisher (*Elliot Stock*) sends us a copy of the first volume of the very cheap monthly reissue of the *BIBLICAL MUSEUM*. It contains the notes on *St. Matthew* and *St. Mark*. Very useful to teachers; the outline lessons are simple, yet full and to the point.

In the *NEW LEVIATHAN* (*Elliot Stock*) Mr. J. A. Farrer makes a vigorous onslaught on militarism, which he regards as the greatest impediment to the progress of cosmopolitanism. "When cosmopolitanism has become," says he, "a living faith professed by all men, militarism, deprived of its sustenance, will cease to be a scourge to mankind." Yes—"when!" The book is effectively enough written, and may do good; we would suggest, however, that in a second edition the verse "Forewords" should be omitted. It is hardly fair to degrade the metre of "In Memoriam" as Mr. Farrer has done here.

In *THEOLOGIA PECTORIS* (*T. and T. Clark*) the author, Dr. J. M.

Hodgson, has outlined a scheme of religious faith and doctrine, founded on intuition and experience. The standpoint assumed is one which discards the idea of any purely objective authority to which, in the first instance, appeal must be made in support of what is accepted as Divine truth. We may dispute this arbitrary standpoint, of course, but what cannot be disputed is the writer's sincere and earnest attempt to strengthen our faith in the Christian religion.



## The Month.

**M**AY is the great month for the gathering of the various religious societies of every sort and condition. Each year sees advances made, wider interest shown in the work and organization of religious societies, and corresponding increase in missionary enterprise. We may conveniently begin our brief *résumé* by calling attention to the ninety-fifth annual meeting of the

BRITISH AND FOREIGN BIBLE SOCIETY.—The chair was taken by Sir Thomas Fowell Buxton, Bart., G.C.M.G., Vice-President. We find from the detailed report that the issues by this Society have been as follows :

	1898-99 as compared with 1897-98.	
Bibles ...	... 803,236	... 840,550
Testaments	... 1,218,348	... 1,373,434
Portions	... 2,457,855	... 2,173,168
Totals ...	... 4,479,439	... 4,387,152

The total announced at the last Anniversary was the highest ever attained by the Society, but this year has surpassed it by 92,287 copies.

As regards finance, the total receipts have amounted to £219,966. This splendid result represents increased effort and corresponding expenditure, especially in the foreign field.

CHURCH PASTORAL AID.—The report of this excellent Society was distinctly encouraging, and was listened to with constant interest by the audience, who loudly applauded the references made to the definitely Protestant character of this Society. The closing address was given by Prebendary Webb-Peploe. The chair was taken by the President of the Society, Mr. J. H. Buxton.

CHURCH MISSIONARY SOCIETY.—The annual sermon was preached at St. Bride's by the Bishop of Worcester. The first part of the service was read by the Rev. H. E. Fox, the second by an Indian delegate, the Rev. S. Nihal Singh. At the meetings during the week there was a considerable shrinkage in the attendance, owing to the influence of the Centenary proceedings of three weeks before. The *feeling*, however, was excellent, especially at the great annual gathering in Exeter Hall; and