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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)

treated in the same spirit as Bishop Ken's. Bishop Heber's line in the first and last verse—

God in Three Persons, Blessed Trinity,  
has been rejected. Similarly, in Mr. Rorison's hymn, instead of  
Three in One, and One in Three,  
appears—

Love of love ! as deep and free ;

and in the last verse—

Life of life, our Father be.

But we must close. Of the hymns in the "Berwick Hymnal" no small proportion are strange, and in it are not to be found many of the best hymns in the best Hymnals. But of these facts we say nothing. We have given illustrations of doctrinal alteration, and the book answers to the sample. On the good taste or literary propriety of sweeping changes in hymns, made without the confession "*altered*" or "*adapted*," critics may freely and justly write with severity ; but what may not be said when these changes involve the vital doctrines ?

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## Short Notices.

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*The Holy Bible and the Sacred Books of the East.* Five Addresses. By Sir M. MONIER-WILLIAMS, K.C.I.E., D.C.L., LL.D., Boden Professor of Sanskrit, and Fellow of Balliol College, Oxford. Pp. 62. Seeley and Co.

WE heartily recommend this valuable little volume. The learned Professor has done well to reprint these Addresses (or Speeches) ; they are clear, strong, and rich : they read well. Each Address has a distinctive character of its own. The first deals with the whole subject of a comparison between our Holy Bible and the Sacred Books of the East ; the second deals especially with Buddhism ; the third with the Veda and the Kurān ; the fourth with Bibliolatry and Letter Worship ; the fifth with Zenāna Work in India. From the first (C.M.S. Anniversary, May 3, 1887) we give an extract. Referring to the danger which lurks beneath the duty of studying the Oriental books, the learned Professor said :

Perhaps I may best explain the nature of this danger by describing the process my own mind has gone through whilst engaged in studying the so-called Sacred Books of the East, as I have now done for at least forty years. In my youth I had been accustomed to hear all non-Christian religions described as "inventions of the devil." And when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. Well, after a little examination, I found many beautiful gems glittering there—nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. Now, fairness in fighting one's opponents is ingrained in every Englishman's nature, and as I prosecuted my researches into these non-Christian systems I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the Evolution and Growth of Religious Thought. "These imperfect systems," I said to myself, "are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human mind struggling

upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all." Now, there is unquestionably a delightful fascination about such a theory, and what is more, there are really elements of truth in it. But I am glad of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration.

*A Church Dictionary.* By W. F. HOOK, D.D., late Dean of Chichester. Fourteenth edition. Edited by W. HOOK, M.A., and W. R. W. STEPHENS, M.A. London: John Murray.

*A Dictionary of the Church of England.* By the Rev. E. L. CUTTS, D.D. London: S.P.C.K.

In the present time some manual of reference is indispensable to those connected officially with the Church. A hard-worked parish priest can no more do without one than a patron of society can neglect to study the "Court Guide." These two Dictionaries are practical manuals for the clergy, but thoughtful laymen will find them useful. One offers (to those who can afford it) a practically complete collection of information on all subjects connected in any way with the ecclesiastical world; the other provides a condensed compilation which will be sufficient, in a rough-and-ready way, for general use. It is idle to speak of the merits of Dean Hook's great work. To meet present-day requirements it has been thoroughly recast, added to, and in many places re-written. Fresh contributions by writers perfectly competent to discuss their subjects have been included, and to render the book still more specifically useful, references at the end of nearly all articles are given to works in which the subject is exhaustively treated. It would be hard to find a more valuable gift-book to ordination candidates than this magnificent work.

Dr. Cutts' Dictionary will be found an efficient makeshift to those who are unable to procure Dean Hook's. It is written in an easy and attractive style, and contains some matter not provided elsewhere—*e.g.*, two articles on "Ritual Judgments" (not free from bias!) and "Christmas Carols." Accuracy is, of course, of paramount importance in matters of fact, and this is fully secured. It is doubtful whether the Dictionary gains much in practical utility from many of the small illustrations included, which are as vague as those of their kind generally are, and consume much space. But as a whole it will be found widely useful. Expressly confined to the English Church, it contains numerous short biographical articles wanting in Dean Hook's, such as Ælfric (including a specimen of the great Saxon's homilies), Cædmon, the Abbess Etheldreda, Lanfranc, Wiclif, Juxon, Wesley, and Patteson. On the other hand, the larger Dictionary keeps to itself the description of numerous sects—*e.g.*, Arians, Mormons, Huguenots, etc., and ecclesiastical terms—*e.g.*, Si quis, succentor, diptych, sabbath, sacrifice, inquisition.

Undeniably those who cannot get Dean Hook's are doing the next best thing for themselves in acquiring Dr. Cutts', and the two together constitute a genuine "ecclesiastical" library. Each is thoroughly well bound and printed.

B.A., LOND.

*Among Thorns.* By C. M. CLARKE. London: R.T.S.

A readable and thoughtful little story; especially adapted for girls, most of whom will take a deep interest in Connie and Marcia.

*Model for a Revised Lectionary.* By REV. C. H. DAVIS. Pp. 42. 1886. Elliot Stock.

*The Lectionary as it might be.* An Arraignment of the New Lectionary of 1871, with Principles and Plan for its Amendment: by a Reconstruction upon a basis of a General Restoration of most of the old Sunday Lessons to their old Places, and an Incorporation of most of the new. Containing Draft Tables of Revised Sunday and Holy-day Lessons; and materials for the formation of a Table of Daily Calendar Lessons capable of adaptation for private and family use, as a Domestic Lectionary, on Church lines. By the Rev. C. H. DAVIS, M.A., of Wadham College, Oxford; Rector of Littleton Drew, Wilts. Second Edition, revised and enlarged. Pp. 43. Elliot Stock. 1887.

These two pamphlets deserve to be made known, and they will repay careful reading on the part of all who are really interested in this question. So far as we know, Mr. Davis' work (taking these two pamphlets together) stands alone. He has given thirty-seven years' thought and practical consideration to the topic. So long ago, indeed, as the year 1848 he published some remarks on the Lectionary; and as a divine of ability, research, and judgment he has spoken with authority. In the former edition of "The Lectionary as it might be," issued in 1885, he made many serious charges against the Lectionary of 1871, both generally and also particularly; and propounded certain principles upon which, as it appeared to him, any further revision and re-construction of it should be conducted. He has not yet met, he writes, "with any attempt whatever—by reviewers or others—either to refute his allegations and meet his arraignment, or to impugn the correctness of his principles—which, indeed, he finds to be admitted by many." In an article which appeared in *Church Bells*, February 4th, 1887, under the familiar signature of "G. V.," it was remarked that, "it is felt, at last, by the many, that the present Table of Lessons needs to be revised, and that a return to the Old Table is, in some instances desirable." And after a reference to the friendly notices of the former edition of Mr. Davis's "Lectionary as it might be," and of its sequel, "Model of a Revised Lectionary," *Church Bells* says: "If the time has come when this subject is to be thoroughly examined, or whenever the time for so doing shall be reached, it is suggested that a Committee of Convocation being appointed to go thoroughly into the question of improving the Lectionary (or perhaps more correctly, the Table of Lessons) will find their work much simplified, and almost done ready to their hand, by these two carefully prepared pamphlets."

*The Glory of the Sea.* By DARLEY DALE, Author of "The Great Auk's Egg," etc. With illustrations by Charles Whympere, and a Table of the principal British Shells. R.T.S.

A good gift-book. A thread of "story," with much information. Will be welcome to many who would run to and fro—

On the broad sea-wolds in the crimson shells  
Whose silvery spikes are nighest the sea.

*Pictures from Holland,* drawn with Pen and Pencil. By RICHARD LOVETT, M.A., Author of "Norwegian Pictures," etc. The Religious Tract Society.

Of the interest and value of the "Pen and Pencil" series not a word is necessary. The present volume is not unworthy of its predecessors. It contains a Map and 133 Illustrations. Mr. Lovett's work is thoroughly well done.

*Pictorial Geography of the British Isles.* By MARY E. PALGRAVE. Society for Promoting Christian Knowledge.

This will prove, we think, one of the best books of the season. There are two or three engravings on every page, *good* ones, and the descriptive portion is sufficiently "pictorial."

*Bird Stories, Old and New, told in Pictures and Prose.* By HARRISON WEIR. S.P.C.K.

A delightful little book. The title-page speaks for itself.

*The Doctrine of the Lord's Supper.* By J. J. STEWART PEROWNE, D.D., Dean of Peterborough. Hon. Fellow of Corpus Christi College, Cambridge. Pp. 87. Nisbet and Co.

This little book is a veritable *multum in parvo*. In his brief preface the Very Rev. author (who as a scholar and theologian in the very front rank is entitled to speak) refers to novel and erroneous teaching. He says: "The doctrine which I have described as novel and erroneous is this: that the glorified Christ, Man and God, is present under the forms of bread and wine so soon as the words of consecration are pronounced. For such a doctrine I can find neither warrant in Holy Scripture nor support in the formularies of our Church; neither can I discover a trace of it in primitive antiquity, or in the writings of our great Anglican divines. I can accept the language not only of Hooker and Waterland, but of Andrewes and Laud and Hammond and Beveridge and Bull, but I cannot accept that of the writers of the *Tracts for the Times* and of many who follow them."

"*The Pulpit Commentary*"—*Isaiah*. Exposition and Homiletics by Rev. G. RAWLINSON, M.A., Canon of Canterbury and Camden Professor of Ancient History, Oxford. Vol. II. Kegan Paul, Trench, and Co.

The first volume of this Commentary was strongly commended in THE CHURCHMAN as soon as it appeared; and the second volume is quite as good as the first. From Canon Rawlinson's observations, in the Introduction, on the authorship of Chapters XL. to LXVI., we quoted at some length, as of high value; and his Expository Notes on the Later Prophecies are admirable—conservative in tone, terse, full, and thoroughly up to date. At the head of Chapter XL., *e.g.*, we read: "The Assyrian struggle is over. The prophet has accepted into the depths of his spirit God's announcement that the true spoiler (the rod of his anger) . . . is not Assyria, but Babylon. He has accepted the sentence that his people is to go into captivity. Into this future of his nation he throws himself with a faith, a fervour, and a power of realization which are all his own." Again, the learned Professor's Notes on the Great Passional ("the golden passional of the O.T. Evangelist") are excellent. The Homiletics, throughout the volume, are exceedingly good. And the Homilies, by various authors, appear to be well written and full of wholesome teaching. Certainly, the "Pulpit Commentary" has proved a great success.

*Every Girl's Annual for 1887* (Hatchards) is a handsome volume, well illustrated, interesting and informing as usual. Instead of *Every Girl's Magazine* is now published *Atalanta*. The new series opens remarkably well. The first number of *Atalanta* reached us too late for a notice in our last impression. It is a very attractive Magazine, and we wish it a successful career.

*Factors in Life*, a member of "The People's Library" (S.P.C.K.) contains three lectures by Professor H. G. Seeley, F.R.S. : Health—Food—Education. A remarkably cheap book.

We are much pleased with *The Child's Companion* volume for 1887 (R.T.S.). This magazine, we find, is a great favourite.

The volume of the *Cottage and Artisan* for this year is, as usual, attractive and wholesome, and that of the *Tract Magazine* in its own way merits warm praise. Another Annual of the Religious Tract Society is very good—*Our Little Dots*, full of pretty pictures and pleasing stories ; a welcome and helpful companion for little boys and girls.

*Lessons on the Work and Claims of our Lord*, by the Rev. Flavel S. Cook, D.D., is a worthy companion volume to "The Names and Titles of our Lord," recently commended in THE CHURCHMAN. Capital little manuals, cheap and compact.

*Elijah: his Life and Times*, by Professor Milligan, is a good member of "Men of the Bible" series (Nisbet and Co.). "Solomon" by Archdeacon Farrar, and "Moses" by Canon Rawlinson, have both been commended in these pages.

In the second edition of *Before His Presence with a Song*, just published (Elliot Stock), Canon Bernard gives two additional hymns. One of these new hymns will be found in another page of our present impression ; the other is an Ascension hymn. We are not surprised to learn from a preface note that the Canon's hymns were soon out of print. The present edition is in a cheaper form.

In a leading article on the Church Congress the *Standard* said : "It is the fashion to speak of the age as an irreligious one. It may appear to be so in the monthly magazines." Probably the *Standard*, in thus referring to magazines, had in remembrance some such statement as Mr. Morison's. In "The Service of Man" (an attack upon Christianity lately noticed in THE CHURCHMAN), Mr. Morison said : "Agnostics are to be met with on every side ; the place of honour is given to their articles in the most popular monthly reviews." We are reminded of this in reading a pamphlet just issued : *The Present Conflict with Unbelief*, one of the valuable "Present Day Tracts," published by the Religious Tract Society. The writer of this pamphlet, the Rev. John Kelly (Editor of the P.D. Tracts), refers to "the influence of the new monthly reviews." He quotes from the *Fortnightly* as to Reviews of which the *Fortnightly* was the first English type. Mr. Morley, Editor of the *Fortnightly* in 1882, said : "Everybody, male and female, who reads anything at all, now reads a dozen essays a year to show with infinite varieties of approach and of demonstration that we can never know whether there be a God or not, or whether the soul is more or other than a mere function of the body."

We have received from Mr. Murray the new *Quarterly*, — a good number. We regret that we are unable to notice its contents in the present CHURCHMAN. Three articles especially attract ourselves : "Popular Education," "The Future of Conservatism," and "Lord Selborne on the Church." Other articles are "The Catholic Revival of the Sixteenth Century," "Count Beust," "Roses," and "The Irish Parliament and the Union." "Lord Selborne on the Church" (reviewing the noble Earl's book, "Defence of the Church") is remarkable for its ability, wit, and grasp. We earnestly advise our readers to make acquaintance with it ; it is (in spite of singular learning) really readable ; and its suggestions—as well as its criticisms—are of high value at the present moment. Mr. Gladstone's speech at Nottingham gives certain passages a peculiar interest.