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taught by the Holy Spirit in prayer, through Christ our Lord, to draw near freely and confidently to our good Father which is in heaven."

It is hard to say whether the naturalness is child of consummate skill, and the hidden power, ever and ever bursting out from the simplicity, is a gift of the Holy Ghost, or whether both are not the retiring beauties of a genuinely noble character, of one who knows, as he says, "God careth for no man's eloquence."

As to Immortality (p. 169), we read: "This doctrine can never perish. If it perished, the Church would perish with it. A gloom would settle upon the world, as though the sun were darkened in the heavens. Unless we may believe in the last articles of the Creed, the Resurrection of the Body, and the Life Everlasting, we cannot believe in Jesus Christ our Lord, nor the Holy Ghost, nor the Holy Catholic Church. Our places of worship would be deserted, our cathedrals become ruins, or be turned into mere galleries of arts and exhibitions. Our hymns would lose all their beauty, pathos, sublimity. The death-bed of the dying would be hopeless indeed."

Having spoken of four periods in the course of the last sermon in the book (p. 263), he closes with these words: "The first gives us all confidence in God; the second suggests repentance; the third calls for our prayers, our vigilance, our active efforts against evil; the last gives us the final motive, the great hope, and runs up into the eternal charity of our heavenly Father."

In the whole book is not one pretentious sentence. Every sermon will, in the reading, interest those who have lost interest in religion: for there is much sacred amusement, a cheerfulness that elevates. The devout man will learn how great a beauty and power reside in simple faith and in taking God at His word. The book is good for the teacher, and a book good, very good, for him who desires to be taught.

JOSEPH WILLIAM REYNOLDS.

Short Notices.

Early Christian Missions of Ireland, Scotland, and England. By Mrs. CHARLES. Pp. 425. S.P.C.K.

THE authoress of "The Schönberg-Cotta Family," who is a general and deservedly popular favourite, has gathered together, in her pleasant way, sketches of the mission of St. Patrick from Wales to Ireland, St. Columba from Ireland to Scotland, the missions from Iona to England of St. Aidan, St. Hilda, St. Colman, St. Chad, and St. Cuthbert. Then there comes the exceedingly interesting mission of St. Columban to Europe, and that of Winifred of Devonshire, better known as St. Boniface, who became the Apostle of Germany, and lastly, there is a biography, translated chiefly from the Latin, of St. Margaret the Saxon, wife of Malcolm Canmore, who did much to civilize and Christianize her husband's wild subjects. This book will be a valuable introduction for many young students to the fascinating regions of Early Church History in our native land.

The Church and her Teaching. By the REV. C. H. ROBINSON. Pp. 69. Price 2s. Longman and Co.

This little book consists of six Lenten Addresses given in Truro Cathedral on the subject of the Church. It contains many useful

suggestions. The following sentence, with modifications, conveys a very fitting lesson: "Instead of endeavouring to discover the small residuc of truth which all alike agree to hold, may we not rather go back to the time before any of these three hundred denominations came into existence, and agree to hold the truth which Christians held in common for so many centuries before all our unhappy divisions occurred?" If Mr. Robinson would write the "first three" instead of "so many," he would describe the position of the Church of England; but he cannot but be aware that in the fourth century a large number of very serious errors began to show themselves, which have since been developed by the great unreformed body of the ancient Catholic Church, now represented by the Bishop of Rome with his 192,000,000 of adherents. Mr. Robinson hardly allows sufficient weight to the difficulties which inevitably occurred through the tremendous upheaval of the Reformation.

William Marcus Falloon. By HUGH FALLOON. Pp. 201. Liverpool: Thompson and Co.; London: Nisbet and Co. 1892.

The memorable ministry of Mr. Falloon, of Liverpool, is eminently deserving of record. This has been done with loving care and delicacy by Mr. Falloon's son; and the result is a book which should be in the hands of every young clergyman. The secret of the Evangelical influence of old days is shown by the ceaseless activity and the inspired fervour of the subject of these memoirs. Canon Falloon's own recollections of his early days at Liverpool should be noted. He says that Church work assumed the aspect which it has to a large extent held ever since—the Congregational. Large congregations gathered round the popular Evangelical clergy. In each of these circles there was much activity; good schools, good district-visiting, good work of every kind. Their public meetings then, especially for the great societies, were really grand and impressive. Mr. Falloon learned from his master, Canon McNeile, the expository style of preaching. This became his strong point, and the means by which he riveted the attention of his hearers, and brought the Bible to bear with such singular power on their hearts and lives. The services in his church are thus described: After the bell stopped, entrance was impossible. During the prayers, there was a roar of response whenever the time came for the people to take their part of the service; and so hearty and universal was the singing, that it seemed as if the volume of sound would lift the very roof. But while the service was thus hearty and striking, not one whit behind any of the popular services of the present day, it was quite evident that the sermon was the magnet which had drawn these people together from every part of Liverpool and its suburbs.—The specimens of papers and sermons at the end of the volume are of high value as the results of the experience of a man of the greatest spiritual power. Attention may be called to those on the Power of Prayer, on Christian Manliness, and on Sermon-making. The whole biography is a most refreshing and encouraging study.

Seven Lamps of Fire. By the REV. PHILIP NORTON. Pp. 101. Price 1s. Nisbet and Co.

The office and work of the Holy Spirit are too much neglected in the present day. Every Christian will be the better for reading this excellent little manual. The character of the Holy Spirit cannot of course be confined to the four or five points mentioned in the passage of Isaiah; there are many other important aspects of His operations; but at any rate, they call attention to certain important modes of His divine energy.

The *Revue Internationale* has reached its third number. It owes its existence to the Old Catholic Congress held last September at Lucerne, and its editor is Professor Michaud, of Berne University. The articles are in English, French, and German, and are written by Anglicans, Old Catholics, and Orthodox Greeks and Russians. The Bishop of Salisbury has contributed two interesting articles in English to former numbers on Buddhism. Among the other contributors have been the Archbishop of Patras, who sent a sketch of the proceedings of the Council of Basel in the fifteenth century, Bishops Reinkens and Herzog, and General Kiréef, of St. Petersburg. Mr. Lias has sent some short notices of English books. In the present number there is an article by Professor Wiber on the Being of God. Professor Kyriakos deals with the recent attempt of the Pope to bring about reunion with the Orthodox Churches of the East, and lays down the following propositions: (1) That the object of the Pope has always been to obtain the submission, not the adhesion, of the Orientals; (2) that the Pope has no ground for his claim to universal authority; and (3) that submission to the Pope would destroy the characteristics of Oriental Christianity, and would seriously injure Orthodox nations politically, nationally, and socially. Professor Sokoloff and General Kiréef discuss the validity of Old Catholic orders, and the *rapprochement* between Old Catholics and the Eastern Churches from an Orthodox point of view. Professor Michaud criticises the recent manifesto of M. Naville on Reunion. Professor Van Thiel sends a most interesting paper on the new departure at Paris. After many abortive negotiations, Père Hyacinthe has finally retired from the direction of the Old Catholic movement in France, and the Dutch Old Catholic Church has undertaken it. The relations between Père Hyacinthe and the Dutch Bishops are of a cordial character, but certain changes have been resolved upon. Youths are to be prepared in Paris for a theological course at the Theological College at Amersport, in Holland. At Paris, the worship is still to be kept up in French, and the Communion is to be administered in both kinds. But the work is to be carried on according to strictly "Catholic" principles, and the priests for the present are not to be allowed to marry. The correspondence between Père Hyacinthe and the Bishop of Utrecht is given at full length.

One very valuable feature of this review is the very considerable information given in it of the literary activity of the Continent. The reviews are in English, French, and German. In the former language, Mr. Lias has selected Mr. Gore's Bampton Lectures, and Professor Milligan's Lectures on the Resurrection, as volumes illustrative of certain tendencies in English and Scotch religious thought, which he thinks may be interesting to Continental theologians. The existence of such a review as this is a remarkable sign of the times. It is almost impossible to over-estimate the importance of the fact that a satisfactory channel has been opened for the free interchange of thought between the English, the Old Catholic, and the Oriental Churches, and it is impossible to say what results may flow from this new departure in a not very distant future.

MAGAZINES.

Blackwood's begins with an interesting paper sketching the religious feelings of remarkable men of letters between 1750 and 1850. There is a sympathetic sketch of the celebrated Madame Mohl, who kept one of the latest salons in Paris. There is also an account of a powerful novel by a Spanish Jesuit Father; some interesting information on a by-way of political knowledge—the relations between Australia and India; and an important appeal to British justice on the proposals of the Home Rule Bill on the Irish magistracy and constabulary.

The Leisure Hour gives the story of the 18th Royal Irish. There are few people who are not interested in regimental history. Miss Bishop concludes her travels amongst the Tibetans. "Board and Lodging at Sea" helps us to realize the extraordinary developments of ship accommodation in the last half-century; and there are sketches of Sir John Gilbert and the admirable and beloved general, Sir Hope Grant. A most interesting map is given of the world as known forty years after the discovery of Columbus.

In *The Sunday at Home* an account of some women hymn-writers mentions Mrs. Hemans, Mrs. Beecher Stowe, Mrs. Charles, Mrs. Alexander, Jane and Ann Taylor, and Miss Havergal; and there are interesting papers on "The Temples of Benares," "Life in the Downs," "Experiences of a French Anarchist," and "Palestine in Transition."

Good Words (July). Miss Edna Lyall continues her charming story of the time of the cavaliers. In "Empty Shells" Prebendary Harry Jones discourses on ancient settings, either with new occupants or deserted. Dr. Taylor's illustrated article on "Suffolk Moated Halls" introduces us to an interesting phase of old English life. There is a pleasant sketch of James Thomson, the poet of the woods; and the Bishop of Ripon introduces us in his series to "Christ's Influence on Pilate."

Good Words for August contains a noteworthy article on "Tailoring by Steam," as carried on at Leeds, under apparently very favourable conditions. "Rambles in the Precincts" has some charming illustrations by Mr. Railton in his admirable style. The Bishop of Ripon speaks of "Christ's Influence on Nathaniel."

The Sunday Magazine (July). "Under the Northern Lights" is an illustrated account of the Lapps. Mr. Lynton Bell gives an appreciative account of the late eminent Bishop Phillips Brooks. "Dr. Newman Hall at Home" is an illustrated biography of great interest of an eminent religious leader. Mrs. Boyd Carpenter contributes a charming allegory from nature under the title "Be Still and Know." Dr. Newman Hall contributes a sketch of Dr. Guthrie, and Mr. Waugh continues his admirable "Sermons for Children."

The Sunday Magazine (August). Mr. Preston's article on "Constantinople" gives some sketches of a characteristic Eastern type. Mr. Buckland contributes a sympathetic biographical sketch of Bishop Horden. The illustrated biography this month is that of Dr. Stalker, of the Free Church, Glasgow. Precentor Venables conducts us round his well-beloved Lincoln Minster. Mr. Fulcher gives a pleasant natural history article on "Gregarious Birds."

Amidst much pleasant light reading in *The Cornhill* there is an interesting and original article on "Texts and Mottoes on Houses," and two weird sketches—"The Breaking of the Drought" and "Macdonald's Return."

The Review of the Churches begins with an admirable portrait of the Archbishop of Canterbury. It has also excellent likenesses of the new Bishop of Norwich and the Bishop-Designate of Natal. The system of Church patronage discussed is that of the Wesleyan Methodists. Mr. Lias contributes a very important article on "The Old-Catholic Congress at Lucerne of 1892," with portraits of Bishop Rienkens, Count Campello, and Dr. Döllinger. The first paper on the Reunion Conference of 1893 is of singular interest, and has a charming picture of Christ Church, Lucerne, built by the Old Catholics and the Americans. The number also contains excellent portraits of the two new negro Bishops, and of Mr. J. G. Clarke, editor of *The Christian World*.

The Religious Review of Reviews contains a valuable and thoughtful

article on "The National Church" by the late Archbishop Thomson. Canon Fleming's lesson in elocution deals with that very important subject "The Pause." The "Philanthropic Institutions" are the National Refuges for Homeless Children, the Christian Blind Relief Society, Charing Cross Hospital, the Field Lane Refuges, the Bolingbroke House Pay Hospital, and the London Hospital. The July number has a biographical sketch of the late Professor Pritchard. Mr. Reid's article on "The Scottish Establishment" shows a clear and intelligent knowledge of the subject. The editor's paper is on "The Modulation of the Voice." The "Home Missions of the Church" are the Church Lads' Brigade and the Missions to Seamen. The "Philanthropic Institutions" are the Society for the Relief of Persecuted Jews, the London City Mission, the Female Orphan Asylum, the City of London Truss Society, and others. The "Reviews and Extracts" are as usual extremely well done.

The Fireside contains several papers which have reference to the Royal Marriage. Mr. Senior gives advice for holidays, contributing an illustrated paper on the charming Isle of Arran. He has another on some of the chief mountains of the Bernese Oberland. Bishop Pakenham Walsh discourses on "The Church's Mission Call."

In *The Quiver* should be noted an extremely interesting article on the discoveries at Silchester. Mr. Burnet's paper on "The Marriage of Modern Jews" is also interesting. Mr. Blathwayt sends an interview with Dr. Reynolds, the able and beloved principal of Cheshunt College.

In *Cassell's Family Magazine*, one of the remarkable papers has wedding-portraits of the Duke and Duchess of Kent, the Queen and Prince Consort, the Prince and Princess of Wales, and the Duke and Duchess of York. Mr. Blathwayt sends an interview with Mr. Fowler, the President of the Local Government Board. The illustrated article on Parliament deals with "The Lobbies."

The Newbery House Magazine provides portraits of Dr. Hooke, Mr. Richards, Professor Moseley, Mr. Skinner, Dr. Pusey, and Canon Liddon as leaders of the Oxford Movement. An account of the Non-jurors is given by Mrs. Buckeley-Owen. Lady Laura Reading continues her pleasant and useful writing on "Work for Women and Children."

The Foreign Church Chronicle ought to be widely known, as it records movements progressing in all parts of the Continent of a similar character to the Reformation in England three hundred years ago. "Gleanings from a French Diocesan Gazette" gives a salutary glimpse of the Church of Rome apart from the restraining influence of English Christianity. The accounts of the new Spanish Prayer-Book are continued, and there is an important article on the Lord's Day before and after the time of Constantine.

The Critical Review contains favourable notices of the recent works of Mr. Badham and Mr. Jolly, of Montefiore's Hibbert Lectures, and Max Müller's Gifford Lectures at Glasgow.

The Thinker contains interesting papers on the Economic Conditions of the Hebrew Monarchy, on Professor Bruce as a leader of thought in Scotland, and on Professor Fairbairn's important work. Both *The Thinker* and *The Critical Review* are invaluable to those who wish to keep abreast with modern theological criticism and thought.

In *The Sunday-school Magazine* Mr. Turner continues his Indian notes with an account of Delhi, Mr. Kitchen his suggestions for a Teachers' Museum, and Mr. Pollard his visit to Egypt. The useful model lessons deal with the Creation, the Fall of Man, and other early episodes of the Hebrew records.

The Anglican Church Magazine is chiefly occupied with the report of the Conference of English Chaplains held at Geneva last May.

In *The Church Missionary Intelligencer* there is a further valuable instalment of "Letters and Journals from Uganda." The letters are from the Uganda martyrs. A critical examination of Professor Max Müller's "Anthropological Religion," Canon McCormick's "Anniversary Sermon," and Mr. Oates' "Address to the Manchester Clergy."

The Boy's Own Paper has some capital articles on "Dogs," "Electrical Bells," "Brass-rubbing," "Shakespeare's Country," "Rhinceros Hunting," and "Boy Life in Australia."

In *The Girl's Own Paper* Miss Tytler tells us about Caroline of Anspach, and there is a pretty sonnet to Princess May by Lady William Lennox.

The summer numbers of these two popular magazines both contain much of bright and interesting reading.

The frontispiece in *Little Folks* this month is extremely pretty.

The Church Monthly has illustrated papers on the Royal Wedding, the new Bishop of Norwich and St. Lawrence, Thanet.

We have also received *Home Words*, *The Day of Days*, *Hand and Heart* (which has again some interesting wedding illustrations), *The News*, *The Church Worker*, *The Evangelical Churchman* (Toronto), *The Christian Times*, *Friendly Greetings*, *The Cottager and Artisan*, *Light in the Home*, *Bible Society's Monthly Reporter*, *The Church Missionary Gleaner*, *New and Old*, *Awake*, *Open Doors*, *The Dawn of Day*, *The Parish Magazine*, *The Child's Pictorial*, *The Child's Companion*, *The Children's World*, *Our Little Dots*, *The Boy's and Girl's Companion*.

The new 1d. biographies of the R.T.S. are "Susannah Wesley" and "John Macgregor," and the new 1d. stories are "Pocahontas" and "Little Ruby's Curl."

The Protestant Alliance sends a pamphlet on "Papal Rule in Canada and Knights in Malta."

THE MONTH.

NOTICE should be taken of Lord Salisbury's words in Parliament recently on the action of the Education Department. Addressing himself directly to the Earl of Kimberley, he said that "the noble Earl knew very well if he treated Mussulmans as he was now treating Church-people there would be bloodshed in India before long." The powers of the Department, he boldly went on, had fallen into the hands of a Vice-President with strong antipathy to voluntary schools, which he was causing to be felt in every part of the country. The clergy, particularly in the rural districts, can amply corroborate Lord Salisbury's charge. But until Churchmen make their power felt there is little hope of redress.

Another valuable utterance has been given by the Archbishop of Canterbury. It was at his Diocesan Conference at Canterbury:

There is very little attempt to depart in any quarter from the true and sound use of the Church. There is an enormous difference between the Church of England and the Church of Rome in the matter of services. A large part of the work of the Reformation was directed to making the services of the Church simpler, and within the comprehension and interest of every single member of the congregation; there can be nothing more