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every English reader. But it is saddening to think that, in France, pious Papists are so misinformed as to our religion; and, further, we must regretfully add that pious Protestants have to defend the faith of the Gospel from rationalistic attacks within their own fold. M. Brunetière does not allude to this, but it is well known to every follower of the fortunes of the *Église Réformée*, and perhaps it induced some of his remarks. But we turn from this, and call attention to three contentions with which the author closes his book, and which he supports with arguments that are common to Christianity, and are really well and forcibly put. Can we expect from religion, he asks, what for three or four hundred years we have vainly expected from "science"? It is difficult to say, and we must only expect it in proportion to our faith; but in the meantime there are three things can be safely laid down. First, "moral" must be separated from "natural" science; it has nothing to do with it. Second, original sin is a fact; virtue is the victory of will over nature. Third, the social question is a moral question—*i.e.*, there will never be a scientific means of destroying the inequalities amongst men. Few will dissent from these doctrines, nor from the aspiration of the author that all "men of good will" may close up their ranks to fight for the welfare of humanity on a religious basis.

W. A. PURTON.

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## Short Notices.

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*The Law of the Church of Ireland.* By the Right Hon. R. R. WARREN.  
Pp. 141. Stevens and Haynes.

THIS little book is a valuable addition to the literature of ecclesiastical law. It also supplies much interesting information concerning an important event in Church history. When on January 1, 1871, the Church of Ireland ceased to be established, it was not only deprived of the greater part of its property, but it was also left without tribunals to declare and enforce its law, and without a representative or other assembly having authority to make such changes therein as were required by its altered circumstances.

Irish Churchmen were therefore called on to frame a constitution which, while interfering as little as possible with its continuity of the history of their Church, would be suited to an association resting solely, as far as legal right and obligation are concerned, upon the contract of its members. To this difficult task they applied themselves successfully; and the result is the present ecclesiastical law, consisting of the laws, constitutions, and ordinances in force at the time of disestablishment, as altered, modified, or supplemented by the new legislative authority that was then created. A treatise on this subject has been long required, and the want has been at length supplied by this book. Mr. Warren, in addition to being a distinguished lawyer, has always been one of the most active and prominent workers in the synods of the Church and in the Church representative body. He has thus been able to produce, under the modest description of an essay, a work that is at once scientific and practical. He deals with the principles underlying the law of the Church of Ireland and most of its important details. He has given special attention to such matters as Church tribunals, faculties, ecclesiastical edifices, burial-grounds, and marriage, the law of which has been necessarily modified by disestablishment, and in its present shape is not well understood even by the Irish clergy. Amongst the statutes and other docu-

ments to be found in the appendix, there is reprinted from Dr. Ball's "History of the Reformed Church of Ireland," a statement of the particulars of the revision of the Book of Common Prayer—a subject regarding which there is considerable misapprehension, especially in this country. Indeed, Mr. Warren's book, as a whole, will be found instructive by the English reader, and will go far to satisfy him, in the words of the preface, that "the Irish Church has come out from the ordeal of disestablishment and disendowment with credit."

*College Sermons.* By the late BENJAMIN JOWETT, Master of Balliol. Pp. 348. Price 7s. 6d. John Murray.

There would naturally be a very wide desire to possess in a permanent form the striking religious essays which the late Master of Balliol used to deliver from the college pulpit. They will be read with interest and pleasure even by those who have a more definite grasp on dogmatic Christianity than the celebrated Oxford tutor and professor. Dean Fremantle has made an admirable selection, illustrating from every side the Master's standpoint. Jowett's was a position of intellectual doubt united with the strongest possible moral and religious appreciation; and it is extremely interesting to see how a mind of the highest calibre endeavours to accommodate itself to Christian teaching. Besides this point of consideration, the Sermons are characterized by practical wisdom, strong common-sense, knowledge of the world and character, a perfect style of crisp, simple English; great lucidity and directness, a playful humour, and strong sympathy with the audience. His own position seems to be defined in the description of the modern prophet in the University Sermon on page 64:

"Can we imagine the feelings of some prophet or great religious teacher when he finds the world turning against him, and he begins to understand the difficulty of telling men what is at variance with their old prejudices or traditions? He does not lose faith in the truth, but he is inclined to despair of his fellow-men. There are such enmities to be overcome, such misrepresentations to be cleared up, such a mass of obloquy to be undergone; and he, without any power to stem the rising tide of ignorance and fanaticism, is but a feeble mortal who can trust only in himself and God. That is the feeling under which the prophet Elijah says, 'It is enough; now, O Lord, take away my life; for I am no better than any of my fathers.' He has no personal ambition, but he feels the want of other men's sympathy, to whom he desires to do good, and they will not; and to whom he would preach the truth of which his own mind is full, but they will not hear him. 'How often would I have gathered thy children together'; and 'Ye will not come unto Me that ye might have life.' And perhaps he wonders whether, if he were to leave his own people or country, and come again to them, like the Athenian legislator, they would receive him; if the prejudices against him would have worn away, or if he would still be the object of hatred and persecution. And still loving his brethren, like St. Paul, and eager that they should be saved, he also knows that the difficulties and disappointments which have hitherto attended him may be his portion to the end. He is not certain that his Gospel will ever triumph, but he is certain that it is the truth; and he is willing that his own name should pass away, that there should be no reaction or compensation, if he can only be confident that he is doing the will of God and keeping that which is entrusted to him. As his mission to his fellow-men appears to fail, he clings more and more to the thought of God. Somewhere, he cannot tell where, by some means, he cannot tell what, he believes that the ways of God will be justified to man; of himself or of his own reward he never thinks; all that is absorbed in his love of God."

*The Faithful Dead.* By a LAY CHURCHMAN. Pp. 130. Price 2s. 6d. Nisbet and Co.

This is a very temperate and accurate review of the whole question of prayers for the dead, and clears up many vague and doubtful points. It shows that the dead do not need our prayers; that the Church of England has carefully excluded all such prayers; and gives a useful criticism of the works of Dean Luckock and Canon MacColl on this subject. The author shows the strong probability that Onesiphorus was not dead when St. Paul spoke of his household, but only away on a journey.

This useful book will set many anxious thoughts at rest.

*The Knights and Kings of Chess.* By the Rev. G. A. MACDONNELL. Pp. 206. Price 2s. 6d. Cox.

All devotees of chess will delight in this work, which is a series of biographical sketches of eminent masters of the game, with other reminiscences connected with the royal pastime.

*The Clergy List for 1896.* Pp. 674. Kelly and Co.

This wonderfully accurate volume contains complete lists of the clergy in England, Wales, Scotland, Ireland, and the Colonies, including army, navy, prison, union, and foreign chaplains, with degrees, orders, and appointments; an alphabetical list of benefices, with the dedication of the churches, post-town, railway-station, county, incumbent, curates, annual value, patron, and population; the cathedral establishments, rural deaneries, and constituent parishes; and lists of public and private patrons of benefices, with their value. It is proposed to make a very extensive change in the form of the first portion of this list next year, when not only the present benefice held by every clergyman will be given, but also a record of all previous benefices or curacies which may have been held by him.

*Three Hours at the Cross.* By the Rev. W. J. HOCKING. Pp. 87. Wells, Gardner and Co.

This devout, thoughtful, and suggestive manual for Good Friday is intended chiefly for those who are unable to attend the afternoon meditations at church, which are now so usual. They will be found helpful, not only to these, but to the clergy who now conduct such meetings for thought and prayer. The language is simple and reverent, and there is a fitting absence of rhetoric or realistic description.

The Red Hot Library.

No. 1: *Francis the Saint.* By Staff-Captain DOUGLAS. Pp. 125. Price 6d. Salvation Army.

The best features of the life of that wonderfully earnest and devout Christian, Francis of Assisi, are given in this little volume in touching and simple language. It should be widely read beyond the limits of the Salvation Army.

No. 2: *George Fox.* By Staff-Captain DOUGLAS. Pp. 110. Price 6d. Salvation Army.

The biography of the famous founder of the Society of Friends has been put into a pleasant, modern English narrative by the writer. These memoirs are likely to do much good. The example and characteristics of great saints are always a powerful influence for good.

*The Ten Commandments and the Lord's Prayer.* By the Rev. E. P. HATHAWAY. Pp. 126. Elliot Stock.

During forty years Mr. Hathaway met his own class twice every Sunday, or addressed an entire school as superintendent. As a well-known and earnest teacher of great spiritual experience, the notes of the lessons which have been so valued by his scholars are an important

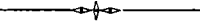
addition to Sunday-school literature. The characteristic of the book is its faithful spiritual teaching, which should always be the leading characteristic of Sunday-school work. We heartily recommend it, not only to Sunday-school teachers, but also for use in private and secondary schools.

*A Visit to Bashan and Argob.* By Major ALGERNON HEBER PERCY.  
Pp. 175. R.T.S.

Readers of "the giant cities of Bashan," and all interested in the antiquities of that remarkable tract of country, will be much pleased to pay it another visit in the company of the present traveller. The book is beautifully printed, and contains fifty-two very charming photographic illustrations.

*Carl Winter's Dream.* A Fairy Romance. By PAUL BÜTTMANN.  
Pp. 240. Elliot Stock.

This charming story relates the strange and fascinating adventures in fairyland of the little boy Carl and the little maid Marigold, whom he gallantly rescues from the hands of the cruel Giant Gaptooth. The book is a constant succession of surprising and exciting incidents, and will be a source of never-ending delight to the juvenile mind.



## THE MONTH.

### APPOINTMENTS.

THE Rev. John Cooke, D.D., Incumbent of Glenealy, has been appointed to a canonry in Christ Church Cathedral, Dublin—patron, the Archbishop of Dublin.

The Ven. A. Tait, D.D., Archdeacon of Tuam, has been appointed Canon of St. Patrick's Cathedral, Dublin—patron, the Bishop of Tuam (by lapse).

The Bishop of Worcester has appointed the Rev. A. R. Vardy, Head Master of King Edward's School, Birmingham, to be one of his examining chaplains, in the place of Dean Farrar, resigned.

The Rev. T. Selby Henrey, formerly Curate of St. Botolph's, Aldersgate, has been appointed Vicar of St. George's, Old Brentford, the patron being the Vicar of Ealing. Mr. Henrey, since he left St. Botolph's, has been doing temporary duty first at St. George's-in-the-East, and recently at St. George's, Hanover Square. It will be remembered that during the six years Mr. Henrey was at St. Botolph's he organized, and carried on, a series of mid-day services in the churchyard, which is frequented by a large number of City toilers during the dinner-hour, and that he succeeded in obtaining, as speakers, several bishops and other dignitaries of the Church, as well as leading laymen. He was practically curate-in-charge, and the high esteem in which he was held by the parishioners was brought forward very prominently in the controversy which arose respecting the appointment of the present Vicar.

### NEW CHURCH.

The new St. Peter's Church at Eastbourne was dedicated on St. Paul's Day by Archdeacon Sutton. The new church takes the place of a temporary one behind the Town Hall, which has been in use for some years as a chapel-of-ease to St. Saviour's. It is a fine stone and brick building, in the Early English style, built with three main roofs, and lighted by a high window arcade in the side aisles. Great dignity is given to the interior by the large chancel, equal in width to the nave