

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

bare ; there was nothing but three armchairs and four or five chairs recovered with silk to fill the vast space, which was covered by a carpet already very old and worn. A bed disappeared in the distance. There were the chests, the famous chests, which are said to contain, under a triple lock, all the Peter's pence which these pilgrimages bring to Rome. Leo persuades him to submit.

We do not think, by the way, that the Pope will feel flattered if ever he reads M. Zola's description of his person. Perhaps we may trace a little of the pique of a rejected candidate for an audience under the lines which describe Leo XIII., amongst other things, as "simian"! Even realistic novelists have their feelings, we suppose.

But there is no reason to suppose that Zola has allowed anything personal to bias his discussion of ecclesiastical Rome and her probable influence. He is too shrewd a man for that, and writes with restraint and great apparent fairness. Nevertheless—or perhaps we should say consequently—his book is a scathing indictment of Rome's system. Pierre went to Rome to try and revive his faith ; it was strangled instead. We see the dull obstinacy which incessantly leads the Romish Church, in the long-run, to a retreat before the progress of science, instead of the open-minded and honest welcoming of new light shed on an old and intrinsically unalterable truth. We see the deceit and hatred which lead different orders in the ecclesiastical body to an intestine warfare amongst themselves. We see the stealthy underhand working of the Jesuit, always aiming at more power—for his order in the first place, for his Church in the second. We see noble aspirations remorselessly stifled, and dictation substituted for an intelligent devotion. We see policemen in cassocks, jealous of their narrow regulations, and eager to arrest intelligent inquirers. A lurid light rests over the whole uneasy scene.

The book, of course, has met with attacks from the quarter whence they might be expected. But they can be narrowed down to one point—the question of its accuracy or otherwise on matters of fact. There is no complication, no side-issue. As we have said before, the book is not a novel, and so no questions can arise similar to those which have rendered the reading of some of the author's former works impossible in Christian families. Not that we should say that even "Rome" is suitable for the general reader ; to begin with, he would not care for it. But it remains a colossal monument of formidable qualities of work, of assimilation, of shrewd and serious reflections on men and things. And as such, it is a strong attack on the Church of Rome.

Short Notices.

Records of the Life of Stevenson Arthur Blackwood, K.C.B. Edited by his WIFE. Pp. 595. Price 12s. Hodder and Stoughton.

THIS very handsome memorial contains a most interesting record of a very powerful and striking personality. Sir Arthur Blackwood was for many years a leader of all that was good on the Evangelical side of National Christianity. He was a cadet of the family of the Marquis of Dufferin. His religious convictions were finally fixed by the ministrations of the celebrated Miss Marsh in 1856, and from that day to his death he was an earnest and devoted Christian, using his social gifts,

personal popularity, and official position, to the utmost extent of his power, to the glory of God.

Memories of Archdeacon Blakeney. By the Rev. W. ODOM. Pp. 306. Home Words Office.

Although the life of such a man as the late Vicar of Sheffield should form the subject of a separate biographical article, we must mention this biography without further delay. It is already in its second edition. "For more than a generation," says the Bishop of Ripon in the Introduction, "he was identified with every social, moral, and religious movement in the town. He threw his untiring energy into every effort for the extension of spiritual work. Under his guidance, or with his sympathy, churches, mission-rooms, and schools were built. His benevolent heart made him foremost in every philanthropic enterprise; his quick, intellectual sympathies made him ardent and interested in all educational work. In the midst of all this varied labour he was diligent in the spiritual work of his parish."

Archdeacon Blakeney's leading characteristics were geniality, good sense, practical ability, and earnest spiritual Christianity. He won the hearts and complete confidence of the working men of Sheffield, and it is not too much to say that nowhere has the Church of England been more respected, loved, and efficient, than in Sheffield during the time that he was Vicar.

Church History in Queen Victoria's Reign. By the Rev. MONTAGU FOWLER. Pp. 245. S.P.C.K.

This is a manual of modern Church history, intended, as the preface says, for the use of schools. Mr. Fowler writes as a moderate high-churchman. His style is pleasant, and he has placed in a readable form a great deal of useful information. Perhaps Evangelicals would not like to be told that their teaching was to a great extent limited to a few chapters in two of St. Paul's Epistles. The thirty-seven volumes of Simeon's "Outlines" on every book and chapter in the Bible, which was to be seen in every Evangelical parsonage in the country in the first half of this century, is conclusive evidence to the contrary. Nor would Evangelicals accept his account of the Ornaments Rubric; nor of the general tendency of Ritualism; but these are minor points, and the main facts of the book are well brought out. It contains eleven chapters: Tractarianism, Ritualism, Convocation, Laity, Essays and Reviews, Colenso, the Lambeth Conference, Irish Disestablishment, Growth of the Episcopate, Religious Education, Church Building and Restoration. Mr. Fowler's position as Chaplain to the Archbishop of Canterbury has given him special opportunities for information and observation, which he has used to great advantage.

The Revelation of St. John the Divine. By JOHN H. LATHAM. Pp. 368. Elliot Stock.

Mr. Latham gives an original translation with expository notes. The Book of Revelation has suffered much from divisions into chapters and verses; Mr. Latham separates it according to subjects. The meaning of this book will always be mysterious; but the writer enters with care, modesty, and originality into the various symbolisms, and never tries to be unwisely dogmatic. He has produced a helpful and thoughtful work. Perhaps the book would have been more useful if he had quoted the opinions for and against various interpretations.

The Best of Both Worlds. By the Rev. THOMAS BINNEY. Pp. 182. London: Knight.

Mr. Knight has done well in re-issuing this well-known and wholesome work for young men.

Family Prayers. By the Rev. GEORGE CAIE. Pp. 194. Edinburgh : Gardner and Hitt.

This is a volume of prayers for five weeks, with a few prayers for special occasions, and private prayers for one week. Mr. Caie is minister of the church at Forfar. Every short service has a passage of Scripture and short prayers suitable to quite simple people. The writer is well acquainted with the English Prayer-Book. A new book of family devotions will be heartily welcomed, as the phraseology of familiar ones becomes stereotyped by repetition. The writer's language has a simple and restrained dignity, and his prayers breathe the spirit of the New Testament.

On Sermon Preparation. Pp. 230. Seeley and Co.

These eleven papers appeared originally in the *Record*, and they are by writers who are known as supporters of the principles of the Reformation, including Bishop Boyd Carpenter, of Ripon; Dean Lefroy, of Norwich; Dean Farrar, of Canterbury; Principals Moule, Chavasse, etc. It must be remembered that they are not intended to form a critical treatise on rhetoric, but are written for that great majority of young clergymen who have had no preparation for sermon preaching or public speaking at all.

The Month.

CHURCH PASTORAL AID SOCIETY.

THE sixty-first annual report of the Church Pastoral Aid Society says : "A population growing at the rate of 1,000 per day; the rich and the poor dwelling more and more apart; the parochial system, so admirable in theory, becoming more and more unequal to the demands made upon it; the increasing difficulty of obtaining volunteer help in all the great central parishes—these are difficulties which call for earnest consideration at the hands of English Churchmen, and which more than justify the existence of such a society as this as affording a means of coping with them."

The total income of the society for last year was £63,182, a decrease of £1,784, though considerably above the average of the last five years. During the year forty-nine new grants were made to forty-eight parishes, of which thirty-four were for assistant-curates, seven for lay agents, and seven for women workers. The total number of grants now on the books is 867, an increase of fourteen, representing a liability of £63,299 if all the grants were in operation. The actual expenditure of the year was £60,678. The average population of the forty-eight parishes to which new grants were made is 8,751.

BISHOP OF ST. ALBAN'S FUND.

The eighteenth annual report of the Bishop of St. Alban's Fund states that since the establishment of the fund in 1878, the population of that part of the diocese known as "London over the Border" has grown from 200,000 to at least 500,000. The year just concluded has shown the largest income yet received (£19,145); and though the increase has been mostly accounted for by legacies, the council thankfully report that the regular sources of income have been well maintained. In annual subscriptions, which are the most reliable source of support, there has been some slight increase. On the other hand, the amount from church collections has fallen from £1,662 in the previous year to £1,366.