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lation into the vernacular. The precious truths of the Gospel have not come down to us in the very words of the Lord and His disciples, but through the channels of translations made from the earliest periods, and, multiplied to a prodigious extent during this century, they are blown over the world. In former years subtle arguments were based on the words of the English translation, which was deemed the one unquestioned form for the English-speaking people, as, indeed, in the early century of the Christian Era the Septuagint-translation of the Old Testament was deemed an inspired book. We have got beyond that stage of critical obliquity. It may be truly said, that of all the books of, or antecedent to, the Augustan age, no book has come down to us with such satisfying evidence as to its genuineness and authenticity as the New Testament.

ROBERT CUST.

Short Notices.

It Might Have Been. The Story of Gunpowder Plot. By EMILY S. HOLT. John F. Shaw and Co.

THIS story is, of course, highly informing as well as interesting. It is the work of an able and gifted romance writer, who is a diligent student of historical records, and who has, moreover, a singularly good judgment. The volume is illustrated, and has a tasteful cover.

Self-Discipline. A Memoir of Percy Clabon Glover, M.A., Worcester College, Oxford. By his father, Rev. RICHARD GLOVER, M.A., Author of "The Golden Decade of a Favoured Town," etc. Nisbet and Co.

An edifying memoir, in some respects unique.

Counsels of Hope for Invalids.—Selected by the Rev. H. M. NEVILLE, Rector of Ford, Northumberland. With Illustrations by Louisa Marchioness of Waterford. Pp. 170. Rivingtons.

This volume, tastefully got up, and printed in large type, is an excellent present for the "afflicted or distressed." Passages in prose and verse have been chosen from many authors: they are neither too long nor too short. A piece by Mr. Elliot Stock, entitled "The Lord is thy Sun," is new to us, and we quote it as follows:

O Lord, Thou art not fickle,
As man is wont to be;
Who halts, and doubts, and changes,
And sometimes trusteth Thee.

But, Thou art ever constant,
Like th' eternal sun on high,
That floods the earth with blessing,
Though clouds may hide the sky.

These clouds that rise and gather
 Between ourselves and Thee,
 Are but the shifting vapours
 Of our inconstancy.

Though from us Thou art hidden,
 With darkness—to our shame—
 'Tis we ourselves have covered ;
 Thy face is there the same.

As pours the sun for ever
 Its gracious influence round,
 Cleansing the dome of heaven,
 Drying the humid ground,

So, Lord, shine Thou upon us,
 Put Thou our mists to rout,
 Beam on our stagnant vapours,
 Burn up our sloughs of doubt.

In the *Newbery House Magazine* appears an article by Dr. Littledale. Mr. Chancellor Dibdin's comments upon it have just been published, and we quote them as follows :

"Viewed as an intended outpouring of oil on troubled waters the article is a remarkable one. Dr. Littledale's fingers are unused to holding out the olive branch, and after a few half-hearted attempts to be conciliatory he gives it up and flings about in his accustomed manner. Evangelical clergy are roundly told that if they oppose the permissive use of vestments on account of the doctrine they symbolize, 'it becomes our duty to avoid being compromised in any such heterodox fashion, and to make the use of these vestments and practices not legal only, but compulsory. And as we are the great majority we can do it.' Not much eirenicon about that sentence, I think. They are told that the Privy Council judgments are dishonest, and that to make use of them is 'to avail themselves of a fraud,' and is just like 'paying a forged cheque into their bank to increase their balance.' Again, the Evangelical clergy are pleasantly informed that the Church is 'like a hospital for the treatment of religious error,' and that, therefore, it is proposed to keep Evangelicals inside 'with the prospect of converting them.' They are assured that 'they are the smallest, and beyond all comparison quite the least literary, of the schools within the Church of England,' and that their only chance of retaining the respect of educated laity is to promptly join the Doctor in cursing the Privy Council and shouting for 'the Plan.' It seems that this offusion, thus remarkably adapted to promote a spirit of concession, having been put into type, was despatched by the editor to 'several prominent members of both the High Church and Evangelical schools.' The result is significant. Most of the prominent members take no notice, and of the remainder, the High Churchmen all think the Plan charming, and the Low Churchmen all think it quite the reverse.

"Apart from the, I should have thought, obvious impolicy of beginning negotiations with supercilious dictation and supporting them with threats and vituperation, I do not think that the patrons of the Plan have sufficiently considered the nature of the position which Evangelicals occupy in their struggle with Ritualism and which they are asked, if so mild a term can be used, to abandon. And first, if I may call it so, their *tactical* position. . . . The Evangelical party are a garrison fighting against superior numbers, but with certain great advantages of position and behind strong entrenchments. The proposal is that they should evacuate the position and step outside their entrenchments. Is

“it wonderful that they hesitate? We know, they say, that like good David in his young days, we are ‘neither noble nor grand,’ and we hear with submission from Dr. Littledale that we are a dwindling and despicable minority without intelligence or learning or capacity, but we should be more even than this, we should be lunatics if we abandoned such advantages as we possess without great and overwhelmingly good reason.

“Does overwhelmingly good reason exist for the proposed compromise or surrender, call it which you please? That is the last and the gravest point on which I shall trouble you. I admit this, and I believe nine out of every ten Low Churchmen will agree with me, that nothing but matters of substantial and profound importance can justify the continuation of a struggle which is a standing danger to the Church, paralyzing its energies, marring its usefulness, disgusting the world outside, and imperilling the union of Church and State. I suppose we are all, on both sides, sick to death of the conflict. For my part, I have repeatedly resolved that I would never again open my lips in public on the subject, and I only do so when, as to-night, some malign fate forces me to break my resolution. As it is with me, so it is with thousands of others.

“That the issue is one of vast importance will not, I suppose, be seriously denied by the majority on either side. I know there are persons whose happy faculty it is never to see the relation of one thing to another, and who are able to think of the affair as a mere fight about the colours of robes and the position of kneeling hassocks. The same type of mind would have deeply questioned the necessity at Waterloo of spending tens of thousands of lives in attacking and defending a dilapidated farmhouse like Hougoumont. Yet the fate of the battle depended on it. A man cannot be blamed if he refuses to look at the great Ritual struggle of the last thirty or forty years as merely a question of construing an Act of Parliament or a rubric. Everybody knows and feels that it is a great deal more. . . . You may call it fate, or you may call it Providence, but there come every now and then crises in which it is clear to all that whether the parties desire it or not there must be conflict, which must last till one side or the other is utterly beaten. The revolt of the Netherlands from Philip II. of Spain is an instance. Statesmen fear that Germany and Russia may furnish another in the near future. I believe when the Church history of this century comes to be written it will be seen that the Ritual struggle is of the same nature. I know it is said that the Bennett case decided that the teaching of which Ritualism is the outward expression is permissible in the Church because Mr. Bennett was acquitted. The Dean of Peterborough thinks so, though at the same time he is convinced that the teaching thus legalized ‘is not only at variance with Scripture, but differs altogether from that of the great divines of our Church.’ The nonchalance with which the Dean accepts the situation, as he conceives it, is perhaps a little startling, but I confess his view is unintelligible to me. I am not going to persecute you with extracts from the Judgment. But what it comes to is this—the Eucharist is not a sacrifice in a propitiatory sense, and there is no corporal or other than spiritual presence in the Sacrament. Mr. Bennett’s words were held to be not so clearly repugnant to the law thus laid down as to warrant his condemnation.”

From Messrs. Griffith, Farran and Co., St. Paul’s Churchyard, we have received *The Orations of S. Athanasius*, a volume of their handy and well-printed series, “Ancient and Modern Library of Theological Literature;” also, a good cheap edition of Bishop Wilson’s *The Lord’s Supper*.

A little book with a special interest at the present moment is *Foreign Missions of the Protestant Churches*, by Dr. Murray Mitchell (Nisbet).

The very attractive Christmas number of the *Art Journal* (Virtue and Co.) tells us all about Rosa Bonheur.

The Annuals of the Religious Tract Society's Magazines are this year, we think, even richer and more attractive than usual. We refer particularly to the *Boy's Own Annual* and the *Girl's Own Annual*. But the four volumes are truly excellent. We have, on several occasions during the year, mentioned with praise the contents of the *Sunday at Home* and *Leisure Hour*.

The first volume of *Adventure*, published by Cassell and Co., must take a very good place among tempting gift books.

We must give our usual commendation to the Annuals of the magazines edited by that devoted worker, the Rev. C. Bullock, B.D.—*Home Words*, *Hand and Heart*, and the *Day of Days*.

The *Sermon Bible*, vol. iv. (Hodder and Stoughton), is quite equal to the preceding volumes.

The second part of Mr. Paton's Autobiography (Hodder and Stoughton) will prove as popular as the first. We heartily recommend it.

The *Book-Post Calendar* (Griffith, Farran and Co.) deserves to be well known.

In *Murray's Magazine* appears an admirable article on the universally known "Murray's Handbooks," by Mr. John Murray himself. Lord Grimthorpe's "Church Restoration Principles" is, of course, rich and racy.

We have pleasure in commending a good and cheap little volume, *John Bright* ("Home Words" Publishing Office, 7, Paternoster Square).

Blackwood's Magazine has some capital articles, and gives more information about the Lepers at the Cape.

A good number of the *Church Sunday School Magazine* contains Part XIII. of "Voices of the Psalms," by the Bishop of Ossory. The Bishop says:—"We pass to His priestly office. The same Psalm (cx.) "which speaks of the glory of His kingdom and His exaltation to the "right hand of God, passes on to tell us of His priesthood, and how these "two glorious offices were to be united in Him for ever—

The Lord hath sworn, and will not repent—
'Thou art a Priest for ever,
After the order of Melchizedek.'

"This is in all respects a most remarkable prediction. The story "of Melchizedek, as contained in Genesis, gives us no intimation that it "had any typical meaning. The ancient King of Salem, who was also "priest of the Most High God, looms through the distance from these "ancient days with an air of grandeur and of mystery; but century after "century passed away after the story was recorded, and there was "no further allusion to that old-world scene, or to its Messianic im- "portance. But here, after nearly a thousand years have gone by, it is "suddenly referred to by the Psalmist, and made the subject of a divine "oracle—an oracle, moreover, sealed by the oath of Jehovah, and an- "nouncing that Messiah, the King, was to be an everlasting Priest after "the order of Melchizedek."