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in the present state of things. Consistency and moral support, to begin with, would have been invaluable. But moral support only will not avail now. Dishonesty must be punished in Welsh farmers, as in other classes of the community; and incitement to dishonesty must not pass unnoticed. The progress of the Church is undeniable. It is for the moral welfare of the Principality that the Church should not now be crippled and harassed. The contest against evil is as fierce there as elsewhere, and there are certain forms of sin which have obtained special hold in Wales. It is not for the sake of the Church which exists for the people that Disestablishment, and everything that tends to it, should be resisted, but it is for the sake of the people themselves, and the country they live in.

Let the Government take pains to understand the question, and then be bold and resolute. Then will future generations of Welshmen assuredly bless them for saving their land from the hot-headed, misguided agitators of 1890.

H. GRANVILLE DICKSON.

February 8.

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## Correspondence.



### PROSECUTIONS FOR RITUAL OBSERVANCES.

*To the Editor of THE CHURCHMAN.*

SIR,—No true Christian can help sympathizing with the Dean of Canterbury's paper in your February number. But his argument omits three important considerations, to which I respectfully invite his attention.

I. No one is now attempting to interfere with private members of the Church. Liberty of opinion cannot be trammelled. But the clergy are *trustees*. And a man who accepts that office is bound to conform to the trust deed, not according to his own notion, but the intention of its author. Otherwise the *cestui que trusts* might be robbed.

II. It is a legal maxim that there is no wrong without a remedy. There are courts of law to which all who think themselves wronged can appeal, with the assurance that unless their cause is frivolous or vexatious it will be heard and redressed. The one and only exception, as far as I know, is that caused by the Bishop's veto. On this I would only say that (whether its exercise of late has been caused by a dread of litigation or a sympathy with the accused clergy) it has had the effect of encouraging on one side that lawlessness which is one great sign of the times, and on the other a feeling of bitterness from the sense of unredressed wrong. The issue is, as I venture to think, far worse than any that would be caused by litigation. Anger is in this respect like love :

The more thou damm'st it up, the more it burns.

III. The Dean objects to these prosecutions being carried on by a central society, rather than by the aggrieved parishioners themselves. It might be answered, that when there is a widespread tendency among a

large party to effect a general change of the centre of gravity of the Church in a certain direction, every member of the Church is an interested party. But besides this, I would say that the English law recognises the propriety of suits, on behalf of infants and others who cannot protect themselves, being undertaken by any other persons who may be willing to act as their "next friends." And it is clear that in the present case, if the Protestant cause were not taken up by a society, it could not be taken up at all.—Yours faithfully,

ROBERT W. KENNION.

ACLE RECTORV, *February, 8th, 1890.*

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## Short Notices.

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*Studies on the Epistles.* By F. GODET, D.D. London: Hodder and Stoughton. Pp. 359.

IT goes without saying that this book will be enthusiastically welcomed by Bible lovers. All the author's well-known penetration of thought and clear judgment are markedly conspicuous. Not less is his style interesting and his matter useful, so that, while the series could be used with advantage by the theological student as "introductions" to the Epistles, it will be quite as acceptable in another light to the general reader. Naturally there is a little loss through translation—indeed, while the book is capitally translated verbally, the syntactical rendering is still very French, and we do not think the translator has always "got inside" Dr. Godet's arguments. For instance, in the essay on 1 Cor. we read, "the Apostle had to treat in this Epistle *nine* topics altogether heterogeneous"; but the chapter afterwards deals separately with the *ten* topics demanded by Dr. Godet's treatment. Such a mistake, we may feel sure, is due to translation. One or two misprints there are, and unfortunately in that quarter where they are most annoying—references to chapter and verse. But these slight blemishes will be readily detected by the careful scholar, and will, perhaps, not do the general reader much harm. In any case, they do not detract from the great value of the whole production.

*Meditations.* By ADOLPHE GRATRY. London: Griffith and Farran. 1889. Pp. 238.

Père Gratry is well known as a former professor in the Sorbonne; but this work may be read with advantage by all shades of Christians. Even if all its phrases are not endorsed, the fertility of idea and spirituality of thought must prove attractive. These expositions, which are exceedingly well translated, show an originality and a real depth and force which are very seldom met with, even in these days of "Expositors' Bibles" and "Preachers' Aids," multiplied to infinity. A powerful imagination has co-operated with a manifest love of truth to produce them, and the best of the thought is its condensation. No verbiage, no padding, but vivid illustrations wrapped in felicitous language. There are two series of "Meditations" in the present volume: the first upon general subjects, *e.g.*, "man upon the earth," "the union of men," "the presence of God," etc., while the second series deals with the early chapters of St. John's Gospel. Each is marked by the same characteristics, and worthy of an equal recommendation.