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Christian Church, must ever be decided by the agreement or disagreement of the Old Testament ideas with the teaching of Jesus." Again: "The Holy Scriptures are not directly and indiscriminately the highest standard for our Christian doctrine; but the real touchstone is the teaching of Jesus, which is borne witness to in the Holy Scriptures." And we must seek to know the "pure form" of the teaching of Jesus; pure, says the Heidelberg Professor, as unmixed even with "the apostolic system of doctrine." These are the leading principles of Dr. Wendt's work. One more sentence may be quoted here. "In regard . . . to such a weighty point of doctrine as the resurrection and eternal life of individual saints, Jesus has decidedly taken part with the teaching of later Judaism, as it had been developed in opposition to that of the older prophets."

From Messrs. Isbister and Company we have received two volumes, each in its own way excellent: the Bishop of Winchester's *Questions of Faith and Duty*, and the Archdeacon of Westminster's *The Voice from Sinai*, sermons on the Ten Commandments preached in Westminster Abbey, of high value for young men. Bishop Thorold's papers "were mostly composed during the enforced leisure of the Sundays of the past year, when to write the Gospel seemed the next best thing to preaching it." There is a delightful mellowness about them.

The Rev. James Neil, whose works on the Holy Land are so well known and so much valued, now appears as a poet. His *Bridal Song*, based upon the Song of Solomon, shows much grace and insight. The volume is a most tasteful wedding gift (Lang, Neil and Co.).

The Archdeacon of London's Second Charge, we gladly note, is published in pamphlet form, printed in large, clear type (Elliot Stock). *The Church: Invisible, Visible, Catholic, National.*



## THE MONTH.

THE reports of the proceedings at the Ulster Convention have been full of interest. The Demonstration was a complete and unequivocal success. The *Times* says:

In no doubtful or faltering accents the men of Protestant Ulster placed on record their solemn and unalterable resolution not to recognise or submit to the schemes of politicians who, under the seductive name of Home Rule, would impose upon them a hateful tyranny such as their forefathers fought against to death in 1689. No political demonstration in our time has afforded any parallel to the vast representative gathering which met at Belfast to give utterance to the pent-up feelings of Ulstermen. Nearly 20,000 persons, it is estimated, were assembled in the pavilion erected for the purpose, and of these some 12,000 were delegates chosen after full and free discussion in every electoral district throughout the province. . . . The Belfast Convention was intended to make the voice of the people heard, and in this it was entirely successful. The delegates who moved and supported the resolutions that had been adopted by their constituents represented every interest, every sect, every shade of opinion in Ulster. Landlords and tenant-farmers, great employers of labour and working men, manufacturers and merchants, Episcopalian, Presbyterians, Methodists, Baptists, Congregationalists, and Unitarians, even Roman Catholics and Orangemen, agreed to sink all minor differences of interest and opinion.

The Duke of Abercorn, having taken the chair, called upon the Lord Primate of all Ireland. His Grace said: "Brethren, with one heart and soul let us ask God's blessing on this our undertaking," and then read an appropriate prayer. The Rev. Dr. Brown, ex-Moderator of the General Assembly, requested the assembly to sing the 46th Psalm (Scotch version):

God is our refuge and our strength,  
In straits a present aid.