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considered either irreverent or idolatrous by opposing sections. It is as offensive to a Protestant mind as the parading of a Consecrated Wafer as the "God of Roman Catholics" is to Roman Catholics. Both actions are improper and unchristian. Those who condemn the one would deplore the other as wrong and outrageous. Liberty is the natural fruit of the truth which makes men free, and history teaches that repression never yet permanently suppressed honestly held convictions. It is the duty of those of us who protest against Roman intolerance to be always ready to extend to Roman Catholics the liberty we claim for ourselves.



### Literary Notes.

MR. SWINBURNE'S "The Age of Shakespeare" was issued the other day. Able as it is from the standpoint of literary criticism, one cannot help detecting underneath all this undoubted literary brilliance a substratum of disbelief in, if not contempt for, orthodox Christianity. Of course, Mr. Swinburne is a great literary critic and a greater poet, but to the orthodox Christian and to the devout believer there will always come a shudder at his hedonism. Even in his "Age of Shakespeare" I find many subtle and superior scoffs at what is dear to the Christian. In a dedicatory epistle which precedes one of the editions of his poems he says that he "finds nothing that he could wish to cancel, to alter, or to unsay, in any page he has ever laid before his reader." The same flippancy and lightness—I regret to use the words in connection with such poetic genius—may be found in "Atalanta in Calydon," probably one of his greatest works. Says Mr. More, who is himself one of our most brilliant of literary critics, in connection with this particular work: "And yet in the end it is itself light, and not grave." And to quote again from Mr. More in support of what I have said relative to the trend of the whole of Mr. Swinburne's writings: "There is a lack of emotional breeding, almost an indecency, in Swinburne's easy familiarity with these great things of the spirit." It would have been more than a deep pleasure for the disciple of Christianity to acclaim the writings of Mr. Swinburne, but his distinctive heterodoxy—nay, even the fervent hedonism which so emphatically permeates his work—forbid it. Let me, in closing this paragraph, quote a well-known Churchman whose business it has been of late to sift the propaganda of the secularist movement: "He (Mr. Swinburne) has prostituted his great gifts to the service of unblushing paganism. I know his sentiments have been less reprehensible in recent years, but for at least half his poetical career he was an avowed hedonist."



Dr. James Gairdner's "Lollardy and the Reformation," which has just been issued, is a very important work, and provides a more complete elucidation of various subjects than, from considerations of space, could be fully treated in his work on "The English Church in the Sixteenth Century." This earlier work really aimed at a true story of the Church from the beginning of the sixteenth century to the death of Queen Mary, but no more reference was made to causation and subsequent development than was actually necessary. In this new work, which is in two volumes, the author has endeavoured to apply these principles in tracing "the ancestry and growth of ideas" connected with Lollardy and the Reformation in England. The second volume concludes with the death of Henry VII., and Dr. Gairdner hopes that subsequently he may be able to carry the work on to the reign of Queen Elizabeth.



We are to have in the near future an important historical work entitled "A History of Babylonia and Assyria," from the earliest times until the Persian conquest. The author is Mr. Leonard W. King, M.A., F.S.A., who is assistant in the Department of Assyrian and Egyptian Antiquities in the British Museum. It is to be in three volumes, and each will contain all necessary maps, plans, and a full index, besides which there will be a goodly number of illustrations after all the principal monuments of the period from the British Museum and elsewhere. Volume i. will deal with "A History of Sumer and Akkad," being an account of the primitive inhabitants of Babylonia from the earliest times to about 2000 B.C.; volume ii., "A History of Babylon," from the period of the First Dynasty until the conquest of Babylon by Cyrus, 539 B.C.; and volume iii. will give us "A History of Syria," from the earliest period until the fall of Nineveh before the Medes. Mr. King is an authority on early Assyrian history. He has already published much in this connection, and this work is based upon materials collected during many years of research, largely among the ruins of ancient Assyria.



"The Novum Testamentum Sinaiticum Petropolitanum" is an important publication coming from the Oxford University Press. Among the many discoveries of Biblical manuscripts it is observed that nothing has been found of so much definite value and of so much lasting importance during the nineteenth century, whether for the study of paleography or for the more momentous history of the text, than that of the great Codex of the fourth century which Constantine Tischendorf discovered in 1844 in the Monastery of St. Catherine on Mount Sinai. This valuable manuscript was ultimately presented to the Emperor of Russia in 1862. Seven years later it passed, as a matter of sequence, into the Imperial Library in St. Petersburg. It was the earnest desire, as well of the Tsar as of Tischendorf, to issue a photographic facsimile of the great Codex, but at that time the photographic art had not reached that estimable state of efficiency it can lay claim to at the present time. However, Professor and Mrs. Kirsopp Lake, of Leiden, have taken a set of full-size negatives of the New Testament portion of the Codex. These are to be published next year by the collotype process.

Professor Lake will also furnish an introduction, in which will be found a consideration of the paleographical problems; while an appendix, on the chronology of the correctors, will be supplied by Professor Papadopoulos Kerameus, who is the chief of the section of theology in the Imperial Library. The New Testament part of the manuscript, including the Epistle of Barnabas and the remaining leaves of the Shepherd of Hermas, will occupy 296 pages. The work will be a tremendously interesting production, and will be looked forward to most eagerly by a large number of people, although, of course, the price—six guineas to subscribers—will make it prohibitive to many readers.



“The Greek and Eastern Churches,” by Principal Adeney, is announced for early publication by Messrs. T. and T. Clark. They also hope to have ready in the near future “A Dictionary of the Bible,” complete in one volume, edited by Dr. Hastings. Dr. Paton, who is Professor of Hebrew at Hartford Theological Seminary, U.S.A., has also written a volume entitled “The Book of Esther” for the same publishers’ “International Critical Library”; while Dr. James Heron, Professor of Ecclesiastical History, Belfast, has just issued through them “A Short History of Puritanism.”



Miss Margaret Benson, in a new and thoughtful work, to be published by Messrs. Macmillan, on “The Venture of Rational Faith,” aims to show “the reason of faith—not necessarily to find out a new reason, but to make clear, if possible, an implicit reason. And those to whom it is addressed are neither the experts on one side, nor on the other those who live by instinct, but average people of educated intelligence.” Here we have an attitude which seems to the writer of these notes attuned to the special environment in which a large number of doubting souls are to-day placed. Miss Benson has not tried to solve the problem, “for the solution of a difficulty is the matter for an expert”; but while setting down the many troubles and difficulties, she examines also the basis on which belief actually rests, or may rest, in order to find what reason is implied in it. Having reached this point in her examination, Miss Benson proceeds to discover “what proportion, in view of the reason for faith, the reasons for doubt seem to have assumed.” The scheme is a little ambitious, but very laudable; but there is no reason why Miss Benson, with all the peculiar experience which may have been hers, should not effectively secure a satisfactory result.



There is an exhaustive work on “The New History of Methodism” in the new list of Messrs. Hodder and Stoughton. It is edited by Dr. W. J. Townsend, Dr. H. B. Workman, and Mr. George Eayrs. It seems there has been some need for a history of this character which should embody the results of recent study upon the origins of the Methodist Churches, and to emphasize their oneness, “which all feel increasingly, and set forth world-wide Methodism as a branch of the Church Catholic with its own notes and an essential unity underlying its several forms in many lands.” So reads the description. The work is in two volumes, and it should prove a very readable publication.



"Peace and Happiness" is the pleasant title of a new book by Lord Avebury, than whom, I should think, there is no one better fitted to prepare such a work. It is to be issued through Messrs. Macmillan. The same publishers also have on their list a study of the Prehistoric, Roman, Saxon, Danish, and Medieval "Earthwork of England," by A. Hadrian Allcroft, and which is to be illustrated with over 220 plans, sections, etc. His object is to stimulate a more general interest in "the most neglected branch of British Archæology." Then there is Professor Fotheringham's "Monuments of Christian Rome," in which the author traces the development of Christian art to the close of the Middle Ages; a biography of "William Haig Brown, some time Master of Charterhouse," by some of his pupils, edited by Harold E. Haig Brown; a new volume on "William Morris," by Mr. Noyes, in the "English Men of Letters"; a work on "Early Church History (to A.D. 313)," by Henry Melvill Gwatkin, Dixie Professor of Ecclesiastical History in the University of Cambridge; and Dr. E. Westermark's "Origin and Development of the Moral Ideas," volume ii.



Messrs. Longmans are issuing a new edition of "English Church Teaching," by the Bishops of Durham and Sodor and Man, and Canon Girdlestone. It has done good service already, and will do still greater in its new form.



An illustrated volume on the disused places of worship, by L. E. Beedham, is being issued by Mr. Elliot Stock, entitled "Ruined and Deserted Churches." Mr. Stock is also publishing "The Oxford Reformers," by the late George Fox Bridges. The work has been revised and rewritten by the author's nephew, the Rev. W. G. Bridges.



St. Bernard's treatise on "Consideration," the greatest of his literary efforts, has been translated by the Rev. George Lewis. This is the first English version published, and the book appears in the Oxford Library of Translations.



"Companions of the Way" is the title of a book by Mrs. Waterhouse, well known as the compiler of "The Little Book of Life and Death."



It is good news to hear of yet another book from the pen of the late Dr. Matheson. Messrs. Hodder and Stoughton are to publish his "Lectures on Preaching," which are sure to be full of characteristic thought and suggestion.

M. C.

