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not scrupled to alter it considerably, in order to do more justice to the German original. But the learned author's fondness for compound words makes translation into idiomatic English somewhat difficult. Only once have we had to resort to the German, in order to find out the intended meaning of the English ; and there (i. p. 105, "The one contains," etc.) it is not easy to see how the queer English sentence expresses the meaning of the original. It was also startling to find a chapter headed "The Immaculate Conception," and we at once referred to the German to see whether Dr. Weiss had really given such a title to a portion of his work ; and we found that he had not. What can have induced Mr. Hope to give "The Immaculate Conception" as a rendering of *Empfangen von dem heiligen Geiste* ? Does he think that the dogma of the Immaculate Conception refers to the conception of Jesus Christ ? And we cannot congratulate him on the one addition which he has made to the work of Dr. Weiss. The footnote on p. 44 of vol. i. is both misleading and wanting in dignity.

D. D.

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## Short Notices.

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*A Summary of the Ecclesiastical Courts Commissioners' Report, and of Dr. Stubbs' Historical Reports ; together with a Review of the Evidence before the Commission.* By SPENCER L. HOLLAND, B.A., Barrister-at-Law. Parker and Co., Oxford and London. 1884. Pp. 320.

THE title of this book, which is, so far as we know, the first literary effort of a young barrister, is not a little misleading. We expected from it to find, presented to us in a compendious form, the pith of the Commissioners' Report itself, and of the appendices containing the present Bishop of Chester's historical dissertations, followed by a synopsis of the voluminous evidence which was taken before the Commission. We were, no doubt, prepared to find also the author's own opinions on the documents which he had summarized, and should have had no right to complain on the ground of their being submitted to us at considerable length. But on taking into our hands what promised to be a useful substitute to persons unable to possess or consult the Report itself, we have speedily been undeceived. It is true that in an Appendix there are given the names of all the Commissioners, and the names of all the witnesses who attended before them. But these are the only particulars on which full information is vouchsafed to us ; and the very fragmentary idea which we can obtain from the book of the contents of the two-volume Blue-book in which the Report and Evidence are set forth, is rendered still more difficult to grasp by the titles of the three parts into which the work is divided. Part I. has no title ; but the pages throughout it are headed, "A Summary, etc., Introduction." This "Introduction," in fact, contains the substance of the Report itself, mixed up with not a few quotations from the evidence taken before the Commissioners, and much argumentative matter for which the author is himself responsible. It is a little singular that all this should be considered by him

merely as introductory to Parts II. and III., the first of which is a summary of the account, contained in Dr. Stubbs' Historical Appendix No. I. to the Report, of the Courts which have exercised Ecclesiastical jurisdiction in England up to the year 1832; while the last is entitled "On the Evidence brought before the Commission as to the legislative action of Convocation in the past, and as to the suggestions for such action in the future: together with illustrations of the possible position of the Church as a self-governing body, and its relation to the Courts of Law under such conditions." In this third and last Part there are numerous extracts from the fourth and fifth of Dr. Stubbs' Historical Appendices; but we are, for the most part, left to surmise, as we read it, whether we have before us more or less verbatim extracts from those Appendices, or the oral evidence given by Dr. Stubbs before the Commissioners, or the author's deductions from other documentary or oral evidence set forth in the Blue-books of the Commission. To Dr. Stubbs' second and third Appendices we have not been able to find any allusion whatever. Mr. Holland closes the Part and the volume with a section entitled "The Principles to be deduced for the Guidance of the Church of England." His conclusion is that it would be well that the Church should remain established, but that it should have that amount of legislative and judicial freedom which is possessed by the Established Church of Scotland, and by the Roman Catholic Church in France, which is still in a certain sense connected with the State. The book displays considerable industry; and an analysis of its contents at the beginning is of some assistance to the reader in finding his way about it. But its value is largely diminished by the impossibility in some cases, and the difficulty, without the closest attention throughout the greater part of the whole work, of ascertaining who is the authority for the statements we are perusing, whether the Commissioners as a body, or Dr. Stubbs, or some other witness, or the author himself. The reservations of the dissenting Commissioners are given in part in appendices, but without any indication that there are other reservations omitted. In particular, no hint is given of the existence of Lord Coleridge's strong separate expression of dissent as to the Bishop's veto. We recommend such of our readers as desire to have before them the actual recommendations of the Commissioners, to resort, not to this book, but to the reprint of pp. lii.—lxiii. of the Report itself, containing the suggested scheme of the Commissioners, which has been brought out by the direction of the Central Council of Diocesan Conferences, and is sold for the sum of 2d. at 24, Lorn Road, Brixton, S.W.

*Shadows.* Scenes and Incidents in the Life of an old Armchair. By Mrs. O. F. WALTON. Author of "Christie's Old Organ," "A Peep Behind the Scenes," etc. Pp. 308. Religious Tract Society.

This book was given to a Sunday-school teacher, and we may repeat the criticism made: "A very good set of stories. It shows how little things that are bad, if not checked, not corrected, get bigger and bigger. It will teach young people very profitable lessons. The part about Algernon, with his fine cigars, hot-house flowers for his button-holes, and so forth, getting into debt, is a good sample." We may add that the book is tastefully got up.

Through an accident, our notice of Canon Pennington's little book, *John Wiclif* (S.P.C.K.), must be delayed a month.

We are pleased to recommend *In Wiclif's Days*, a well-written story by Miss STEBBING, published by Messrs. Shaw and Co. Three other numbers of their capital "Home Series," sixpence each, have reached us.

In the June *Foreign Church Chronicle* (Rivington) appears an interesting review of Bryennius's *Διδαχὴ*, with a translation. The three chapters on the Communion are thus translated :

“ Chapter IX.—Concerning the Eucharistical prayer, thus give thanks. “ First, about the cup : ‘ We give thanks to Thee, our Father, for the “ holy vine of David Thy servant (*παιδός σου*), which Thou hast made “ known to us by Jesus, Thy Child (*παιδός σου*). To Thee be the glory “ for ever.’ And about the broken bread : ‘ We give thanks to Thee, “ our Father, for the life and knowledge which Thou madest known unto “ us through Jesus, Thy Child. To Thee be the glory for ever. As this “ bread which we break was once scattered over the hills, and gathered “ together it became one, so may Thy Church be gathered from the “ ends of the earth into Thy kingdom ; for Thine is the glory and the “ power, through Jesus Christ, for ever.’ And let no one eat or drink “ of your Eucharist, except those who are baptized in the name of the “ Lord ; for about this the Lord said : ‘ Give not that which is holy to “ the dogs.’ ”

“ Chapter X.—And after reception [*lit.*, after ye are filled] thus give “ thanks : ‘ We give thanks to Thee, Holy Father, for Thy Holy Name, “ which Thou madest to dwell in our hearts, and for the knowledge and “ faith of immortality, which Thou madest known to us through Jesus, “ Thy Child. To Thee be the glory for ever. Thou, Almighty Lord, “ didst create all things for Thy Name’s sake, and didst give food and “ drink to men for enjoyment, that they may give thanks unto Thee ; “ and on us Thou bestowedst spiritual food and drink and eternal life, “ through Thy Child ; and above all, we give thanks to Thee for Thy “ power (*ὅτι δύνατός εἶ*). To Thee be the glory for ever. Remember, O “ Lord, Thy Church, to deliver it from all evil, and to perfect it in Thy “ love, and gather it from the four winds, the sanctified Church into Thy “ kingdom, which Thou didst prepare for it ; for Thine is the power and “ the glory for ever. Let grace come, and let this world pass away. “ Hosanna to the Son of David ! If any be holy, let him come ; if not, “ let him repent. Maranatha. Amen.’ And allow the prophets to offer “ what Eucharistical prayers they please.

“ Chapter XIV.—Assemble yourselves on the Lord’s Day, and break “ bread and give thanks, having confessed your transgressions, that your “ sacrifice may be pure. And if anyone has a dispute with his com- “ panion, let him not join you until they be reconciled, that your “ sacrifice be not desecrated ; for this was what was said by the Lord : “ ‘ In every place and time ye shall bring to Me a pure sacrifice ; for I am “ a great king, saith the Lord, and My name is wonderful amongst the “ Gentiles.’ ”

The *Διδαχὴ*, says the *Foreign Church Chronicle*, must be very early. The prominent position assigned to the prophets goes far to prove this, and there are other indications not to be mistaken. “ We will cite one,” says the *Chronicle*, “ which does not lie on the surface. In the liturgical “ directions as to the Eucharist we find a very remarkable word used for “ the reception—*μετὰ τὸ ἐμπλησθῆναι*—‘ after ye are filled ;’ whereas in the “ Constitution the ordinary words—*μετὰ τὴν μέγαλησιν*—‘ after the reception,’ “ are used. The word in the *Teaching* indicates that the partaking of the “ consecrated elements took place at the same time as the love-feast, as was “ the case in the time of St. Paul (1 Cor. xi.). It was still the custom for “ the Christians to bring their offerings of bread and wine, and a part of “ their offerings having been taken and consecrated as the Lord’s Body, “ to eat the feast of charity and consume the consecrated elements one

“after the other, carefully ‘discerning’ the one from the other, and ‘giving thanks for the whole at the conclusion of the feast. Thus we ‘can understand the words ‘after ye are filled.’ At a later date, when ‘the two feasts—the feast of charity and the sacred feast—were separated ‘from one another, the words ‘after the reception’ were naturally substituted.”

In the *Church Sunday School Magazine* for June, a double number, appears a very interesting report of the forty-first anniversary of the Institute.—The *Church Worker* is good as usual.

The *Thirty-ninth Report of the Thames Church Mission Society* (E-Stock) is exceedingly good. The illustrations are pleasing, and the narratives are full of interest. The report of the Annual Meeting tells its own tale. How is it, we wonder, that so few of the clergy allow the use of their pulpits for advocating the claims of so excellent a Mission?

The *Twelfth Annual Report of the South Eastern Clerical and Lay Alliance* (Maidstone: W. S. Vivish, 28, King Street) contains, with the usual lists, rules, and statements, a full report of the last Annual Meeting; also a report and appeal on behalf of the S. E. College, Ramsgate; also the tenth Report of the Deaconess-Home, Maidstone. The President of the S. E. Alliance, as is well-known, is the Dean of CANTERBURY. The clerical Hon. Sec. (to whom the Alliance is much indebted) is the Rev. W. F. COBB, Nettleshead Rectory, Maidstone. At the anniversary, papers were read by Mr. WALLER, now Principal of St. John's, Mr. WHITING, and other representative men.

In the *Leisure Hour* appears “Murky Skies,” by Dr. MACAULAY, “written after hearing Mr. Ruskin's Lecture on the ‘Plague-Cloud’ of these latter times.”

RUSKIN! thou sayest sadly that the skies  
 Are not as once they were, that heaven's blue  
 Has lost its azure, and a sombre hue  
 O'er all the earth with joyless shadow lies!  
 The clouds no more are golden to our eyes,  
 The light of other days we now ne'er view!  
 And as we listen to thy plaintive cries  
 We almost deem the dark description true.  
 And yet, these doleful sights by few are seen;  
 The heaven above with tints as gorgeous glows  
 As art has ever drawn or poet sung;  
 The sky is still as blue, the earth as green.  
 The change is not in nature, but in those,  
 Whose sight grows dimmer, and their hearts less young.

We are pleased to recommend an interesting pamphlet, *A Holiday Tour in America in 1883*. A personal narrative by Mr. GAWIN KIRKHAM, the energetic Secretary of the Open Air Mission. (Open Air Mission Office, 14, Duke Street, Adelphi, W.C.) The pamphlet has several illustrations.

Here is an excellent tract: *One Blood; being Thoughts on Acts xvii. 26*. By the Right Rev. J. C. RYLE, D.D., Lord Bishop of Liverpool (W. Hunt and Co.). We should like to know that this tractate or pamphlet, a most valuable *multum in parvo*, was being sown broadcast over the land.

We have a respect and regard for Mr. HENRY VARLEY, remembering in especial his action in regard to the Bradlaugh election episode, but we cannot recommend his *Terse Talk on Timely Topics* (Nisbet). It is a clever book, and contains good stuff. But, to take only one point, it objects to the baptism of children.