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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.

*The Language of the New Testament.* By the late Rev. W. H. SIMCOX, M.A. London: Hodder and Stoughton. Pp. 226.

This is the latest addition to the "Theological Educator" series. Its chief characteristics are thoroughness and fairness. Two introductory chapters discuss the Greek nation and language after Alexander, and the language of the Jewish Hellenists; the latter is especially interesting. The rest is devoted to grammar pure and simple; and a very useful feature is a complete index of all texts which are referred to. The Hebraised Greek of the New Testament is neither very elegant nor very expressive, says the author, but it is many-sided and eminently translatable. "That is a little strong" will be the comment of many readers upon the first remark; but all will agree with him in thinking that its Semitic base made it Oriental, and its superficial Greek structure made it Western. No opinion is expressed as to the language habitually spoken by our Lord; but, of course, this is hardly within the range of the book, which simply deals with the language of the New Testament as we find it. At the same time, the marked linguistic features of each writer are pointed out, as well as those which they have in common. To the theological student the book will be a great help.

*The Biblical Illustrator.* St. Luke. Vols. II. and III. Edited by Rev. J. S. EXELL, M.A. London: James Nisbet and Co.

These bulky volumes complete "The Biblical Illustrator of St. Luke." A considerable inequality is manifest in the contents, for while there is a great deal that is profitable, there is, alas! a large amount of mere verbiage. What are we to make of some such sentence as this: "The reckless rapture of self-forgetfulness, that which dominates and inspires persons and nations—that which is sovereign over obstacle and difficulty, and peril and resistance, it has belonged to woman's heart from the beginning."

*Biblical Commentary on the Psalms.* By F. DELITZSCH, D.D.; translated by Rev. D. EATON, M.A. Vol. III. London: Hodder and Stoughton. Pp. 475.

This volume, the concluding portion of the noble edition issued in the "Foreign Biblical Library," deals with Books IV. and V. of the Psalms. It is superfluous to speak of the author's comprehensive learning and lucidity of style. It cannot but be felt how his solidity and soberness contrast with the fantastic theorizing of some other critics. Learning does not always lead to looseness. It is refreshing to note that psalm cx. is unhesitatingly pronounced as Davidic and Messianic.

*Iris.* By F. DELITZSCH, D.D.; translated by the Rev. A. CUSIN, M.A. Edinburgh: T. and T. Clark. Pp. 227.

A series of papers, alluded to as "old pet children," on colours and flowers. This subject is not what we usually associate with the great Professor; but he treats it with all his learning, and yet in a confidential, interesting manner.

*The Gospel according to St. Matthew.* The Greek text as revised by Drs. Westcott and Hort. With Introductions and Notes by Rev. ARTHUR SLOMAN, M.A., Head-master of Birkenhead School. Macmillan and Co.

A carefully executed little book.

*Blackwood* is, as usual, full of good things.

We are glad to see in the *Newbery House Magazine* (Griffith, Farran and Co.) a learned article on the Court at Lambeth, by the Rev. Morris Fuller. Mr. Fuller, in concluding, refers to the *Reformatio Legum*, and

says: "Such was evidently the matured mind of the Reformed Anglican Church on this moot point. Both from local precedents and the practice and discipline of the Ancient Church his Grace had no option in the matter, but to proceed as he was in point of fact told to do by the highest Civil Court of the realm. The Archbishop made no *claim* of exercising his judicial functions as Metropolitan; it was simply forced upon him, and he has called to his assistance Episcopal assessors—his *officers*, leading Comprovincials of the province, who are what the *Reformatio Legum* says they should be, '*moribus et doctrinâ præstantes viros,*' and who may be credited with acting '*prudentiâ et pietate.*' ('De Depriv.,' 2). Surely, then, instead of 'protesting' against this time-honoured and constitutional jurisdiction, we should do what we can to strengthen the Primate's hands by respecting it, and offering our sympathy and prayers, that in this acute crisis in our Church's history, he may 'have a right judgment in all things.' Thus the chair of Canterbury may be the blessed instrument, under God, of composing our own internal discussions, of becoming a 'centre of unity' for the whole Anglican Church throughout the world, and promoting the reunion of a divided Christendom."

How many years is it—more than twenty—since we began to use *Sutton's Amateur Guide*? This year the *Guide* is as usual a delight to amateurs; as regards vegetables and flowers; it is beautifully printed. (Sutton and Sons, Reading.)

The Dean of Chichester has, at the request of those ordained, published his sermon at the ordination on December 22nd—*The Call to the Ministry: its Nature and Effects* (Nisbet and Co. Chichester: Wilmshurst). Dean Pigou is known as one of the strongest, most suggestive and spiritual preachers of our day. We had marked several passages in this sermon for quotation. We take one:

Honour the Holy Ghost in the study and preaching of the Word. Seek His inspiration as you think over texts for sermons, and texts will stand out from the rest and become luminous. Look confidently for that which makes pulpit ministration so blessed. What is that? The *power* of the Holy Ghost to accompany and apply the Word spoken.

The "Finger Prayer-Book," received from the Oxford University Press Warehouse, should have been noticed in these pages before. A dainty, tiny book, of the prettiest, it is a wonder even in these days. Many no doubt will find it useful.

Of the "Smaller Cambridge Bible for Schools" series (Cambridge University Press Warehouse) we have received *The First Book of Samuel* by Professor Kirkpatrick, and *St. Matthew's Gospel* by Rev. A. Carr. Each of these, so far as we see, is very good.

The *Art Journal* for February is a good average number.

In the *Theological Monthly* (Nisbet and Co.) appears a thoughtful paper by the Rev. J. J. Lias on the Ministry: "What is of Faith in regard to the Apostolical Succession?" Mr. Lias writes:

"It was a rule, attested by at least as strong testimony as the consecration of bishops by Episcopal hands, and possibly more ancient, though we regard it as no longer binding, that the bishop should be elected from among the clergy of the vacant see.<sup>1</sup>

<sup>1</sup> See Bingham, "Antiquities," Book II., chap. x., sec. 2, who quotes Cyprian, Julius of Rome, Celestine, Pope Hilary, and Leo the Great in support of this having been the "common rule and canon of the Church."

"The question, then, stands thus: Of the fact of the universal existence of the Episcopate in the second century there can be little doubt. But of what was supposed to constitute a valid appointment to the office during that century we have no information whatever. We know, of course, that the Apostles appointed Timothy and Titus to preside over the Churches in Ephesus and Crete. Irenæus tells us in the passage cited above that they also appointed Linus to Rome and Polycarp to Smyrna.<sup>1</sup> But how their successors were appointed we are not told. No details on this important point are to be found till the time of Cyprian, about the middle of the third century.<sup>2</sup> But even then the information given us is very scanty. We know that by this time the neighbouring bishops came in to take part in the appointment.<sup>3</sup> We know that laying on of hands formed part of the ceremony,<sup>4</sup> as indeed would be almost certain from the Apostolic practice. But whether the laying on of Episcopal hands was necessary, or only extremely desirable, we are not told. When Cyprian, in his letter to Antonianus, so full of information on matters relating to the ecclesiastical discipline of that day, mentions the things necessary to a valid election, he confines himself to the 'Dei et Christi iudicium,' the 'clericorum testimonium,' the 'plebis suffragium,' and the 'collegium sacerdotum antiquorum et bonorum virorum.' This last phrase is probably explained in another passage in the same letter to be the 'co-episcoporum testimonium.' He also mentions the vacancy of the see, and its filling up by the election of Cornelius. But we do not read of the formal imposition of Episcopal hands as necessary to the validity of the consecration,<sup>5</sup> although from the letter of Cornelius himself we know that in his case it formed part of the rite. Cyprian, it is true, in his sixty-seventh Epistle, mentions the custom, as 'handed down from Divine tradition and Apostolic observance,' that all the bishops of a province should assemble in order to a due celebration of the rite of consecration. Yet he only states that this took place 'in almost all the provinces' ('fere per provincias universas'). What course was adopted in the provinces which did not follow this rule, whether any bishops or none at all were present, he does not say. And it may be questioned whether such an ecclesiastical organization as the province was in existence in Apostolic times. It therefore appears at least probable that, however desirable it may have been for the prevention of misunderstandings that the neighbouring bishops should take part in the consecration, the doctrine of the absolute necessity for their presence in order to a valid conveyance of 'mission' had not yet been formulated. Other considerations combine to make it doubtful whether this doctrine of the imparting of the Episcopal character solely through the imposition of Episcopal hands was as yet universally recognised. Thus Cyprian tells Cornelius that in his case it would have been quite sufficient for him to have communicated by letter the fact that he had been 'made bishop,'<sup>6</sup> such having been the ancient custom, but that the existence of dissensions about the election made it desirable that such notification should be accompanied by the testimony of the bishops who were present at the ordination."

<sup>1</sup> Clement of Alexandria, in his *Quis Dives Salvetur*, also tells us that the Apostles appointed bishops in various places. So Tertullian, *De Praesc. Haer.*, cited above.

<sup>2</sup> Cypr. Ep. xl. (Oxf. xlv.), xli. (Oxf. xlv.), li. (Oxf. lv.), liv. (Oxf. lix.).

<sup>3</sup> It seems strange, if the presence of neighbouring bishops was so necessary, that neither Ignatius, nor Polycarp, writing about the martyrdom of Ignatius, should say anything about it.

<sup>4</sup> Epistle of Cornelius to Cyprian. No. xlv. (Oxf. xlix.) of Epistles of Cyprian. See also Ep. lxvii., episcoporum iudici episcopatus ei deferretur et manus ei in locum Basilidis imponerentur.

<sup>5</sup> See Hatch, "Bampton Lectures."

<sup>6</sup> Episcopum factum. Ep. xli. ad Cornelium (Oxf. xlv.).