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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Verse 25, εἰς τὸ παντελές.—Of course, “completely, to the uttermost,” is the right rendering of this. Westcott says, “the old commentators strangely explain it as if it were εἰς τὸ διηνεκές (so Lat., *in perpetuum*).” The fact is, they are penetrated with the idea (which I share) that verses 23, 24, throughout emphasize the continuance, the lasting permanence, of Christ’s priesthood. And so they speak of the *permanence* of the salvation wrought. And after all “permanence” is a part and a necessary part of the “completeness.”

W. C. GREEN.

Hepworth Rectory,
Feb. 1890.

(To be continued.)

Short Notices.

Gleanings from Old St. Paul's. By W. SPARROW SIMPSON, D.D., F.S.A.,
Sub-Dean of St. Paul's Cathedral. Elliot Stock.

ALL those who have read Dr. Simpson's "Chapters on the History of Old St. Paul's" will be glad to get his "Gleanings." It is full of interesting matter, and, like the companion volume, is tastefully got up in the antique style.

The Mystery of God. A consideration of some intellectual hindrances to faith. By T. VINCENT TYMMS. Fourth and cheaper edition. Elliot Stock.

We are pleased to see a new edition of this able work, which when first it appeared we strongly recommended. It is emphatically a book for the doubts and difficulties of the present day.

The Cleansing Blood: a study of 1 John i. 7. By H. C. G. MOULE, M.A., Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge (Author of "Thoughts on Christian Sanctity," "On Union with Christ," "On Spiritual Life," etc.). Seeley and Co., Essex Street, Strand.

A paper on this brief discussion of a most important subject "was to appear" in our pages some months ago. Without further delay we recommend this admirable tractate. It is a reprint from the CHURCHMAN of July, 1887, but contains additional matter, and in its present form can easily gain a wide circulation. We quote a few sentences from the Prefatory Note. Mr. Moule says: "The line of inquiry was suggested by the many interpretations of 1 John i. 7, which from time to time I observed, in which the 'cleansing' action of the Lord's holy 'blood' was explained wholly, or mainly, not of the work of propitiation and acceptance, but of that of internal purification of will, of thought, of heart; or, again, of that of the infusion of the life-power of the Lord our Head into His members. I cannot but think that such explanations are not borne out by the testimony of Scripture, inductively studied. This verse, like every passage of the Holy Word, should of course be approached (as in the presence of the Inspirer) with the desire to find out not what we wish it to say, but what it says; and I am well aware of the risk of forgetting this on my own part. But my

"belief is that in this case the true meaning of the verse has been missed
 "by learned and pious expositors, under the imperceptible influence of a
 "strong drift of thought in the modern Church—the tendency so to
 "place in the foreground of teaching all that aspect of our blessed Lord's
 "work which has to do with internal life-giving and subjective moral
 "deliverance, as to throw into the far background (to say the least) all
 "in it that has to do with satisfaction to the broken law, removal of
 "guilt, reversal of just condemnation."

Notable Churches of the City of London—"Church Bells" Album, No. 4.—is a very cheap and interesting publication. There are twenty-eight full-page engravings, with tersely-written descriptions. ("Church Bells" Office.)

Notes on China and its Missions, by Miss Constance Gordon-Cumming, whose books of travel are so well known, is published at the Church Missionary House. Like *Notes on Ceylon*, by the same pen, it is very welcome.

The seventh part of the monthly issue of Dr. Geikie's *The Holy Land and the Bible*, illustrated (Cassell and Company), has some delightful sketches of shepherd life.

Messrs. T. and T. Clark have sent us a second edition of Mr. Newman Hall's work *The Lord's Prayer*. The first edition was warmly praised in these pages.

We were somewhat disappointed with *Memorials of Edwin Hatch, D.D.*, edited by his brother (Hodder and Stoughton), for the volume is mainly made up of Dr. Hatch's sermons, though there are a few obituary notices.

What is called the "Jubilee Edition" of the Holy Bible (Pica 16mo., thin), printed at the Oxford University Press, is well known as an admirable specimen of tasteful and finished work. Among the many noble editions sent out by Mr. Frowde (Oxford University Press Warehouse, Amen Corner) it takes, in every respect, high rank. How with such large type the volume is so small will be to many a puzzle. A copy of this beautiful edition now before us has at the end the version of the Psalms "approved by the Church of Scotland," with the "Paraphrases;" and not only to Scottish readers but to all who take pleasure in that curious version, which has charms of its own, and the hymn called Paraphrases, the volume will be very acceptable. Paraphrase No. lviii. is by Logan, or Michael Bruce, and begins—

Where high the heavenly temple stands,

We have pleasure in commending *The Bible Society Monthly Reporter*.

An etching of Mr. Waterlow's picture of "Wolf! Wolf!" forms the frontispiece to the *April Art Journal*, a good specimen number of this excellent Magazine (Virtue and Co.).

The Field Club, a Magazine of General Natural History for scientific and unscientific readers (very well printed), is published by Mr. Elliot Stock. No. 3 has many good things.

In the new *Quarterly Review* the first article to which many readers will turn is that on Robert Browning, and probably few will be disappointed with it. No poet, it is well said, has enjoyed more ardent admirers; and the opinion is gaining ground that he is our greatest modern seer. His poems are "the work of one of the greatest minds of the century." It is well remarked that Browning's firm grasp of the individuality of man and of the Personality of God gives a peculiarity to his treatment of nature. Individuality, indeed, is in all ways Browning's chief characteristic. The *Quarterly* thus concludes: "But as the
 "essence of his philosophical teaching is an insistence upon individuality,

“so the strongest impression left by his poetry is an abiding, ever-present sense of the robust, substantial personality of the poet. There is a mind conscious of its strength and rejoicing in the swiftness of its movement; a temper full of courage, manly, sincere, and resolute; a sympathy frank, impartial, comprehensive; a tenderness which is passionate, yet tranquil in the repose of strength; a speech direct, animated, forcible, coming straight from the man. The whole work leaves behind it the sense of health, reality, and greatness. Had he illuminated his book of life with more common traits of human character; had he chosen his examples from more ordinary types, or eschewed the dark nooks of nature and the desert places of the past for the broad frequented highways of life, he would have doubled and trebled his influence. He can never become a popular poet with the simple as well as the learned. His lines will not pass into household words, for his strength lies not in single stanzas, but in totality of impression. Yet the value of his influence can never be destroyed. His hopefulness and spiritual energy are alike indomitable. His optimism was not facile. Without closing his eyes to the reality of evil, he still could say :

“ ‘God’s in His heaven ;

“ ‘All’s right with the world.’

“The wail of pain, doubt, or despair is the keynote of much of the highest poetry. Browning’s serene confidence robbed him of this pathos. But,

“ ‘If precious be the soul of man to man,’

“it is this very faith in God and trust in man which will make his work immortal.” Another *Quarterly* article which many readers will turn to with interest is “Buddhism,” reviewing the work of Sir Monier Monier-Williams. “The Modern French Novel;” “The Beginning and the End of Life,” reviewing Professor Weismann’s essays on biological problems; and “The French in Italy; 1379-1415,” are—to say the least—good average *Quarterly* papers. With the paper on Sophocles we are much pleased. It welcomes Professor Jebb’s edition, which bids fair to be one of the very brightest ornaments of English scholarship. The *Quarterly* political articles are, as usual, readable and vigorous. “St. Saviour’s, Southwark”—fresh and timely—thus ends: “The endowments for the good of the poor of St. Saviour’s are large, and, with some modifications to suit modern circumstances, might be made of very great utility. A cathedral in South London, with poverty all around it, which had nothing to spare for the poor, would bring only cold comfort, and it is no small advantage that St. Saviour’s, whenever it realizes its obvious destiny, will have the probably unique characteristic of being able out of its own funds to relieve the necessities of its poor neighbours. The value of St. Saviour’s as a rallying-point for the forces of the Church of England may be measured by the absolute and inevitable uselessness of Rochester Cathedral (despite the admirable efforts of individuals) for the same purpose. The distance is fatal. It is now a commonplace of Church opinion that the proper work of a cathedral is not merely to present a dignified ideal of worship, but also to strengthen weak places, to revive flagging energies, and generally to impart vigour and life to the diocese. Nowhere throughout the whole wide field of the Church of England’s activity is such an influence more needed than in South London. The restoration of St. Saviour’s, Southwark, and the changes which in one form or another must follow, are interesting for their own sake, but in their relation to the religious and moral welfare of hundreds of thousands of Londoners they are of most urgent importance.”