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Short Notices.

The Quarterly Review. No. 306. John Murray.

The current number of the *Quarterly* did not reach us till the May CHURCHMAN was nearly all printed. It is an excellent number; and on two or three articles which specially interested ourselves, we should gladly make remarks: e.g., The Life of Swift (for which we shall have another opportunity); English Poets; Mr. Lecky's XVIIIth Century; and a statesmanlike answer to the question, What shall be done with Ireland? But our notice of this *Quarterly* must be simply a notice of its first article, in which the Text of Drs. Westcott and Hort is dealt with by the eminent critical scholar to whose previous articles we have gladly asked attention (*Quarterly Review*, Nos. 304, 305).

"Westcott and Hort's Textual Theory" is one of the ablest articles we ever read; in its way, indeed, on such a subject, it stands alone. The writer of it, as everybody knows, speaks with peculiar authority; and the raciness, point, and vigour of his style are irresistible. Most of our readers, probably, will at least "run through" the article; and many will study it with enjoyment. Extracts from it, therefore, are here uncalled for. The Reviewer examines the "Theory" and the arguments adduced in support of it: he shows what Dr. Hort's contention actually is. He says:—

The one great fact, which especially troubles him and his joint Editor,—(as well it may)—is *the traditional Greek text* of the New Testament Scriptures. Call this text Erasmusian or Complutensian,—the text of Stephens, or of Beza, or of the Elzevirs,—call it the "Received," or the *Traditional Greek Text*, or whatever other name you please;—the fact remains, that a Text *has* come down to us which is attested by a general consensus of ancient Copies, ancient Fathers, ancient Versions. Obtained confessedly from a variety of sources, this text proves nevertheless to be essentially *one and the same* in all.

"In marked contrast to the Text we speak of (which is identical with "the Text of every extant Lectionary of the Greek Church, and may therefore reasonably claim to be spoken of as the *Traditional Text*), is that "contained in a little handful of documents of which the most famous are "Codices B and the Coptic Version (as far as it is known), on the one "hand,—Cod. D and the old Latin copies on the other." To magnify the merits of these "documents," and to ignore their defects, continues the Reviewer, has been the practice of the dominant school of Textual Critics for the last fifty years. But Drs. Westcott and Hort have gone beyond Lachmann, Tregelles, and Tischendorf. They shut us up within narrow limits. This is our fate: (1) Codices B and \aleph with (2) Drs. Westcott and Hort's "Introduction" and "Notes on Select Readings" in vindication of their contents!

The *Quarterly* protests further, that \aleph is even more corrupt than B, and that the deference paid to these two MSS. is a weak superstition; arguing for a more excellent way, he thus proceeds:—

For, let the ample and highly complex provision which Divine Wisdom hath made for the effectual conservation of His written Word be duly considered; and surely a recoil is inevitable from the strange perversity which in these last days would shut us up within the limits of a very few documents, to the neglect of all the rest,—as though a revelation from Heaven had proclaimed that the Truth is to be found exclusively in *them*. The good Providence of the Author of Scripture is discovered to have furnished His household, the Church, with

(speaking roughly) 1,000 copies of the Gospels:—with twenty Versions—two of which go back to the beginning of Christianity: and with the writings of a host of ancient Fathers. *Why* out of those 1,000 MSS. *two* should be singled out by Drs. Westcott and Hort for special favour,—to the practical disregard of all the rest: *why* Versions and Fathers should by them be similarly dealt with,—should be set aside in fact in the lump,—we fail to discover. Certainly the pleas urged by the learned editors can appear satisfactory to no one but to themselves.

The Reviewer's more excellent way is to inquire WHICH FORM OF THE TEXT HAS THE FULLEST, THE WIDEST, AND THE MOST VARIED ATTESTATION. His observations on this method seem to us thoroughly sound.

We may add that the *Quarterly* comments on the Syrian Recension and other theories, unsupported by evidence and on "personal instincts" or "personal discernment" (Introduction, p. 65), are excellent. The lack of evidence is brought before us as we read the interesting pamphlet (published by Messrs. Macmillan and recommended in the *Times*) in defence of the text of the R. V. To refer us to the Introduction of the two Cambridge Professors is very well; but we have searched that volume for testimony in support of theory, and our search has been in vain.

Tenth Annual Report of the South-Eastern Clerical and Lay Church Alliance, on the Principles of the Reformation, for 1881. Together with the Annual Statement of Accounts and Report of the South-Eastern College, Ramsgate; the Eighth Report of the Church Deaconess-Home, Maidstone; a Sermon on Deaconesses, by the Dean of Canterbury; and Prospectus of Union of Lay and Clerical Associations. Maidstone: W. S. Vivish, 28, King Street. 1882.

We have given the title-page of this very interesting *Report* at full length.¹ The title-page shows what are the Contents; and we can promise our readers that this publication of about a hundred and twenty pages will well repay reading. As the question of Lay and Clerical Associations is of no small importance at the present moment, we may quote the "General Statement" with which the Report opens:—

"The Alliance aims at no doctrinal changes in the Articles or Liturgy of the Church of England, but rather seeks to vindicate her formularies from misunderstanding or misconstruction, and to maintain in its integrity the Scriptural teaching which is embodied in them.

"With uncompromising adherence to the doctrine of the Atonement, and the whole truth of the Gospel, and desiring to maintain as far as possible a large-heartedness of character, a spirit of forbearance in matters non-essential, and an abundant sympathy with the difficulties of inquiring minds, the Alliance proposes the following objects, principles, and plan of operation.

"OBJECTS—

"1. Doctrinal purity.

"2. Spiritual vitality and holiness of living.

"3. The reformation of abuses in the Church, together with the introduction of such practical arrangements as may suit the varying wants of the age.

"PRINCIPLES—

"Sincere and loyal attachment to the true principles of the English Reformed Church, as distinguished on the one hand from doctrines and practices of a Romanizing tendency, and from the Rationalistic free handling of Revelation on the other.

"The upholding of the truth in the spirit of peace and charity.

¹ Omitting only that the price is one shilling.

“ PLAN OF OPERATION—

“ I. Prayer, united, and at stated times, and for stated purposes.

“ (1) For the Church, especially for an increase of able Ministers of
“ the New Testament.

“ (2) For Members of the Alliance.

“ (3) For Perverts and those in danger of perversion.

“ II. The Press.

“ By the investigation of books and publications, with the view of
“ giving information on matters of interest to the Members.

“ III. Friendly correspondence and co-operation with societies esta-
“ blished on similar principles, and such other means as may from time
“ to time be approved of by the Alliance.

The President of the South-Eastern Clerical and Lay Church Alliance is the Dean of Canterbury; among the Vice-Presidents are the Revs. F. S. C. Chalmers, H. B. W. Churton, J. E. Campbell-Colquhoun, Archdeacon Dealtry, J. Deacon, Esq., Canon Scott-Robertson; the Hon. Secs. are the Rev. W. F. Cobb, and Colonel Horsley, R.E. The Alliance now numbers 221 members. We are glad to observe that the School at Ramsgate gives good promise.

The Very Rev. the PRESIDENT, in his opening address said:—

In all the most material points the South-Eastern College is a great success. We have, by God's blessing, secured just the sort of head-master that we desired. He has gathered round him an efficient staff, and boys are coming in such numbers that we are ever in difficulties, because the increase rapidly outgrows our means. . . . We think, however, that with reasonable liberality on the part of those who are anxious that the education of the middle classes shall not be entirely in the hands of the Ritualists, such a portion of the necessary funds may be contributed as will justify the Council in making a substantial beginning. Very much larger sums [than £15,000] have been raised for the erection of schools and colleges which we consider do not teach the reformed and Protestant principles of our Church. If we do not think our principles worth maintaining at some sacrifice, they can have but a slight hold upon our hearts. But I have no such fears; and though the erection of the school buildings must for a long time be a matter of considerable anxiety, yet there is little doubt that they will be raised and paid for. They are for God's honour and glory, and the benefit of His people; and when more is known about their purpose and efficiency, the means, I doubt not, will be provided, especially if some privileges are given to donors, such as the right of nominating a pupil, or the like. And when success has crowned our efforts, we shall trust that God will enable us to found somewhere a school which shall receive boarders, and give them a good, sound education at a still more moderate cost. Our first attempt must be upon remunerative terms; but this may, and will, we trust, be followed by one on terms which will simply prevent loss.

What the present state of the new buildings is we do not know.

We heartily recommend this *Tenth Annual Report*.¹ The Clerical and Lay movement, we trust, is gaining strength.

¹ By an inadvertence which we regret, the *Report of the First Annual Meeting of the Sussex Clerical and Lay Association* has not been noticed in *THE CHURCHMAN*. The title of this Society is—“The Church of England Clerical and Lay Association for the maintenance of Evangelical Principles.” The President is the Earl of Chichester; the Vice-President, Prebendary Snowdon Smith; and the Clerical Hon. Secretary (to whose zeal, we think, the success attained is mainly due), is the able Incumbent of St. George's, Brighton, the Rev. J. H. Rogers.

The Truth of the Christian Religion as Established by the Miracles of Christ. By RAM CHANDRA BOSE. Pp. 420. The Religious Tract Society.

The author of these lectures, we learn from the Preface, is a convert of the Free Church of Scotland Institution in Calcutta, founded by Dr. Duff. He was baptized when he was fifteen years old. For ten years he was head-master of the central school of the London Missionary Society in Benares. For a further period of ten years he was in the employment of the Government. Since then he has been in connection with the mission of the American Methodist Episcopal Church. How well fitted he is for his work in lecturing to educated natives of the great cities of Northern India on the claims of Christ and the Gospel, is fully proved by the lectures contained in this volume.

The Lord's Table. Meditations on the Holy Communion Office. By the Rev. E. H. BICKERSTETH, M.A. Pp. 266. Rivingtons.

We gladly recommend this welcome book, a series of Papers, expository and practical, yet fitly termed "Meditations," together with some most appropriate and delightful hymns. It is, in a devotional sense, one of the richest books with which we are acquainted.

Children's Flowers. Religious Tract Society.

The short papers in this attractive volume have been written for children, not to teach them the science of Botany, but to excite their power of observation and increase their love of flowers. The work has been done remarkably well. The daisy, dandelion, harebell, clover, wild rose, hawthorn, the commonest of flowers, have been chosen; and the descriptions are excellent. We must not omit to mention that this gift-book, a capital prize for our rural parishes, has a charming cover.

Biographical Sketch of Pastor John Bost (Founder of the Asylums at La Force, in Dordogne). By A. BOUVIER MONOD, Pastor. Pp. 48. Nisbet & Co. 1882.

Jean Antoine Bost was born in 1817, at Moutier-Grandval, where his father was pastor for ten years; but he was not ordained until 1844. He owed much to Adolphe Monod. His philanthropical works are well known.

In the *Homiletic Magazine* (Kegan Paul, Trench & Co.) a very cheap shilling's worth, appear several Homiletic and Expository papers. Dr. Scrivener laments the alteration in a passage so dear to the memory:—

Glory to God in the highest,
And on earth peace:
Good will among men.

("Among" is truer to the original than "towards.") He remarks that in the R.V.—

Glory to God in the highest,
And on earth peace among men of good pleasure,

to say the least, the sense is darkened. The practically unanimous voice of the Greek Fathers, says the learned Doctor, should have decided the point as against the revised text.

The *Church Missionary Gleaner*, a wonderfully good pennyworth, contains Letters from India to my Children, by the Rev. E. H. Bickersteth, with illustrations, and Sketches of Missionary work in Palestine, by Louisa H. H. Tristram. Of Es Salt (Ramoth Gilead) as a Christian

station, Miss Tristram gives a delightful sketch, one of the best things of the sort we have ever seen. A few lines we must quote :—

It was in such drenching rain as only travellers who must be regardless of weather know the discomfort of, that we left Ammán for Salt. We were more fortunate during the latter half of our ride, when it cleared up, and we were able to enjoy the beauties of the Land of Gilead, certainly the most picturesque part of the Holy Land. We passed through lovely glades of oak-trees; then over open moorland; and lastly a most precipitous and rocky defile brought us face to face with the town of Es Salt, built on the steep slope of the hill. Here we were greeted warmly by a little knot of the men belonging to our small Protestant community, and by them led to the Mission-house, where we were most hospitably received by the Rev. Chail Jamal, our C.M.S. Native pastor.

In the *Church Sunday School Magazine*, Canon Saumarez Smith writes on 'The R.V. as a Commentary.' In the *Church-Worker* appears an excellent lesson-study on 'The Unjust Judge,' by Mr. Eugene Stock.

The third edition of Mr. BROCK's well-written and interesting little book, *The Cross: Heathen and Christian*, illustrated (Elliot Stock), contains quotations from the best works on this subject.

A new edition of *Better Days for Working People*, by Dr. W. G. BLAIKIE (Religious Tract Society), has been issued, revised and enlarged. We should be thankful to know that so sound and practical a book was worthily circulated among the working classes.

From the Religious Tract Society we have received a packet of *Embossed Texts, Prayers and Promises*—excellent for Sunday Schools; also a threepenny edition, well illustrated, of Mrs. WALTON'S *A Peep behind the Scenes*. Other pretty gifts for Sunday School children we have received from Messrs. S. Hildesheimer & Co. (card packet No. 643), *Pictures from Palestine*.

Messrs. Cassell, Petter, Galpin & Co., are issuing, in monthly parts, a new edition of the well-known *Bible Educator*, edited by Dean PLUMPTRE.

The *Leisure Hour* contains an autobiography, hitherto unpublished, of William Jackson, of Exeter (born in 1730), whose "Te Deum in F" has long been known so well.

In *The Antiquary* appears a very readable paper, by Mr. J. H. Parker, on the Colosseum at Rome (Colosseum is better than Mr. Burn's *Coliseum*). There are three illustrations.

We have received the first monthly part of *Cassell's Illustrated Bible*. Each part is to contain a coloured plate; an original painting by an eminent modern artist, reproduced in colours by chromo-lithography. This work will also contain about 1,000 original engravings. This illustrated edition of the Bible is known probably to many of our readers; is an admirable household-volume; and the coloured pictures form an additional attraction. With the picture in Part I. we are much pleased.

In the April *CHURCHMAN*, a revised edition of Dr. LITTLEDALE'S "Plain Reasons against Joining the Church of Rome" (S. P. C. K.) was noticed, a few extracts being given from the portion recently added; and in particular we quoted Dr. Littledale's statement that the Roman Catholic work "Cathedra Petri," was "an exceptionally untrustworthy source." Mr. Allnatt, the author of "Cathedra Petri," having read the *CHURCHMAN* notice, writes to us complaining of Dr. Littledale's attack on his work, and requesting us to allow the plain truth to be made known. Mr. Allnatt (silent in regard to Mr. Ryder's work) points out that in "Cathedra

Petri," (1) the words of St. Augustine—"on the faith of the confession" were given (even in capitals); (2) it was stated that the Epistle of the Council of Constantinople was addressed to "Pope Damasus and the Bishops assembled at Rome;" (3) the words "by the letter of the most religious emperor" were given. As our only desire in the controversy with Rome is that the truth should be made fully known, we readily insert Mr. Allnatt's reply. He has kindly sent us a copy of his work; and on the three points referred to, we have consulted it. But with regard to his third point, our readers may compare Dr. Littledale's remarks (*CHURCHMAN*, page 67), with Mr. Allnatt's own statement. We quote every word of that statement as it is printed in "*Cathedra Petri*;" and it runs thus:—

Council of Constantinople, A.D. 381. In their Synodical Epistle to Pope Damasus and the Bishops assembled at Rome, the Eastern Fathers say:—"You have summoned us as YOUR OWN MEMBERS (*ὡς οικεῖα μέλη*) by the letters of the most religious Emperor" (*Ap. Theodoret. Hist. Eccles. lib. v. c. 9*); and the **Pope** in his reply says: "Most honoured CHILDREN (*ἰσοί τιμωτάτοι*), in that your charity accords to the Apostolic See the reverence due, you confer the greatest honour on yourselves" (*ὅτι τῇ ἀποστολικῇ καθεδρᾷ τὴν οφειλομένην αἰδῶ ἢ ἀγαπῆ ὑμῶν ἀπονέμει*, κ. τ. λ. *Theod. Hist. Eccles. v. c. 10*).

THE ECCLESIASTICAL COURTS.

To the Editor of *THE CHURCHMAN*.

SIR,—The pamphlet reviewed in the April number of *THE CHURCHMAN* was meant for a practical contribution to the solution of a great and pressing difficulty. With the same object in view, its two leading suggestions were submitted to the Convocation of York with a considerable amount of success. The first was carried in the Lower House by a majority of three to one, and the other was withdrawn (for want of time) with the view of submitting it to the consideration of the Royal Commission, where I have since been examined in further explanation. The issue of this Commission is the best proof of the importance of the question, and the Bishop of Winchester, who is a member of it, has publicly expressed his desire that "persons capable of doing so should suggest improvements or modifications in the form of these courts." Having no party object in view, I have been glad to explain my views in the columns of the *John Bull*, *Guardian*, *Record*, and even the *Nonconformist*, and I should have no difficulty in disposing of your reviewer's objections if you could afford me the requisite space in *THE CHURCHMAN*.

While I thankfully acknowledge his courtesy to myself, I cannot share his "wonder at the width of the gulf" between us, when he asserts that "the office of a bishop implies something quite distinct from the ecclesiastical courts," and again, that "the power and jurisdiction of the ecclesiastical courts are one and undivided, and are derived from the State to which the Church, as part of the compact of Establishment, has confided complete control over its discipline." This is precisely the allegation on which the Ritualists justify their resistance to the courts, and the more extreme section concur with Dissenters in desiring Disestablishment. If it were true, the Royal Commission would have

¹ Lecture at Bournemouth, reported in the *Guardian*, April 19.