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volume is full of good things. These magazines, as we have often said, merit hearty support from Church people.

The fourteenth volume of *Hand and Heart*, "A Family, Social, and Temperance Journal," edited by the Rev. Charles Bullock, B. D., is a very cheap present (7, Paternoster Square, E. C.).

We have received from Messrs. T. and T. Clark the second volume of Delitzsch's *Commentary on Isaiah*, the new edition to which we recently invited attention, and the second volume of Schürer's *Jewish People in the Time of Christ*.

Part XV. of Dr. Geikie's *The Holy Land* (Cassell and Co.) is as attractive as usual. Another fifteen monthly numbers will complete the illustrated edition of a noble work.

In *Light and Truth* (S. W. Partridge and Co.) appears an account of the opening of the church in Villarscusa, received at the office of the Spanish Church Aid Society (8, Adam Street, Adelphi, W. C.) from an English engineer, resident in Salamanca. It contains also an appeal from Archbishop Plunket about the proposed buildings in Madrid.

We heartily recommend Mr. Ballantyne's new stories, in one volume, viz., *The Garret and the Garden*, pictures of slum life, and *Jeff Benson*, or "The Young Coastguardsman" (Nisbet).

Under the title "Wine and Oil from Immanuel's Land," the Rev. James Ormiston has published a series of expository "narratives" of his travels in Palestine. The Bishop of Liverpool gives a preface (Simpkin, Marshall, and Co.).

We gladly invite the attention of our readers to the first number of a new C. M. S. periodical, *Awake!* Two other Magazines of this grand Society, the *Intelligencer* and *Instructor*, are to be enlarged, we learn, and the latter is to appear as the *Children's World*. Specially designed for cottagers, factory hands, and the "working classes" generally, *Awake!* will have, we trust, an increasingly large circulation.

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## THE MONTH.

THE judgment of the Archbishop in the Lincoln case has been discussed, on the whole, in a manner which is satisfactory and of good promise. For ourselves, we speak of it (as from the first we have spoken of the Court) with sincere respect. The most important portion of it, we think, is that which relates to the "manual acts."

The *Guardian* (Nov. 26) said:

In its character and manner—let it be frankly and thankfully acknowledged—the judgment leaves very little to be desired. It is a document which may hold a high place among the records of ecclesiastical judicature; it is conceived and worked out in a way which brings new hope into the aspect of affairs. In an age when hesitation and faint-heartedness are apt to take the place of statesmanship, the Archbishop of Canterbury has done a more courageous thing than any prelate has even attempted for many years. In an age of hasty talk and general impressions he has taken ample time to consider and elaborate his decision, and the judgment which he read on Friday last shows how well the time has been employed. In thorough and exact inquiry, in care for detail, in justice of thought, in clearness of statement, in candour and ability and force, it is a work of rare excellence; while there is no room for reasonable doubt as to the reality of the freedom with which the evidence is examined and the verdict formed on each successive point. The judgment is genuinely and plainly the judgment of the Archbishop and his assessors; substantially it might have stood as it is had no other Court attempted to deal with any of the questions at issue.

The *Record* says :

The judgment, as a great work of patient, astute, and scrupulously fair historical inquiry and criticism, has already excited, and is pretty sure to retain, the admiration of all impartial readers. No such exhaustive treatment of the questions has been achieved before, and it is not too much to say that in all probability the Archbishop's judgment will be the last word on the subject, as far as history is concerned, for a long time to come. But while it is more than likely that the Privy Council and every other Court will in the future accept the help of the Archbishop's judgment so far as subjects are involved in which its authors are experts and ordinary judges are not, it is a totally different matter whether the Archbishop and his assessors have rightly or wrongly applied legal principles and rules to the results of their historical and liturgical research. This is the point where the authority of the Archbishop's Court sinks into comparative insignificance, and where the need of a court of properly trained judges is very much felt.

The *Record* adds :

The lawyers have decided one way. The Archbishop, who is not a lawyer, has decided the other way. It is of the highest consequence to the Church itself that this doubt should be as speedily and thoroughly removed by one or other of these antagonistic opinions being definitely adopted by authority. The only way to do this—a way not free from embarrassment or drawback—is that the appeal, which is inevitable, whatever Evangelical Churchmen say or do, should be prosecuted and disposed of. Let the legal Judges of the Privy Council review the work of the historical Judges of Lambeth, so that the Church of England may have the assistance of both. . . . In other words, we regard an appeal to the Final Court as the inevitable sequel to the Archbishop's marked disagreement with the previous decisions of that tribunal.

The Bishop of Lincoln, as was expected, will conform to the judgment. Will his example be followed?

The Session was an unexpected success. The Tithe Bill and the Land Purchase Bill (Ireland) passed a second reading by large majorities, after brief debate. The committee stage of the Tithe Bill was fixed for January 23.

The split in the Parnellite ranks is serious. Mr. Parnell is still, in a way, leader of the party, but at the head of only 25 out of 85 Members. The Roman Catholic Bishops of Ireland, after a delay which invited comment, pronounced against his leadership.<sup>1</sup>

The great Unionist victory in the Bassetlaw election is a heavy blow to Mr. Gladstone, and has already led to hints in English Gladstonian newspapers that, considering the state of things in Ireland, Home Rule had better be "dropped."

General Booth's plan has been very sharply criticised.

Prebendary Walsh, the able and devoted secretary of the London D.H. Mission, has accepted the See of Mauritius. Canon Creighton is appointed to the stall vacant at Windsor, and the Rev. T. Teignmouth Shore succeeds him at Worcester.

<sup>1</sup> Some priests are helping Mr. Parnell, though the majority support the Anti-Parnellite speakers. The aid of the priests (the *National Observer* says) is of immense service in an Irish quarrel like this. But what must concern the Protestant onlooker is that the Romish Church as a corporate body should publicly assume to command and direct a political movement of which disruption is the manifest purpose. Disruption, we say, in deference to the Modern Spirit which calls boycotting "exclusive dealing." But the right word is *treason*; and it is quite clear that the only difference between Mr. Parnell and his friends on the one hand, and the new Irish faction and the old Romish Church on the other, is as to the better way of compassing the common end. All disguise having dropped from that purpose, it is of small importance for any sensible Englishman whether the Catholic priesthood should declare for one faction or the other. Both intend the same thing, and what they intend is not likely to become more tolerable—in other words, Home Rule cannot appear more attractive to Englishmen—when it is seen that the Roman Catholic Bishops openly direct the course of the conspiracy.