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occasions to march lightly, let us be careful not to multiply impediment and to add unnecessarily to our baggage.

But, after all, the main consideration for us who minister in holy things, and who fear the dragging foot, is the inner one, for the foot follows the heart, and where the inner springs are right, the jolting and the jar will be lessened. And for this the upward look and the realized Presence are the main resource. Left to ourselves, we drag: held up by the higher attractions, we soar. There can be no tyranny of moods when the Lord is Master. There can be no dragging foot when the Lord is Lifter.



The Holy Angels.

(ST. MICHAEL AND ALL ANGELS' DAY, SEPTEMBER 29).

BY THE REV. HERBERT A. BIRKS, M.A.,
Vicar of Kingsbridge, Devon.

THIS earth is God's fair dwelling,
Where angels come and go,
Their gracious tidings telling
Of love to man below.

Strong dwellers in the far light
Of God's most holy hill,
Who wander through His starlight
And silent spaces fill—

In tangled wildernesses,
On tiny blades of grass,
Ye print your happy kisses,
And bless them as ye pass.

In unsuspected places,
Mid tenements forlorn,
Ye light on children's faces
The sunny smile of morn.

The wakeful birds that twitter
As earth turns toward the sun,
With peeping eyes that glitter,
Are happy every one.

Their little wings that tremble
In palpitating light
Are swift and strong and nimble
To emulate your flight.

The innumerable humming
Of busy working bees
Reveals your unguessed coming
Amid the moving trees.

The glamour of the morning,
Its tender shining dew,
Or fairy bright adorning
Of frost is brought by you.

There's not a sound in nature,
Of rain or brooks or seas,
But takes some form and feature
From your soft harmonies.

When homes are filled with sorrow,
And hearts are chilled by fear,
Ye whisper of a morrow
Of still abiding cheer :

Nor e'en the deepest sadness
Of earth's most troubled place
Can disenthroned the gladness
That meets you from God's face.

O visitants from heaven,
O lovers of this earth,
To us may grace be given
To share your holy mirth,

Till after this life ended,
 Before the unveiled throne,
 Our songs with yours are blended
 In perfect benison.



The Crisis of Romanism.¹

BY THE REV. ARTHUR GALTON, M.A.,
Edenham, Bourne.

THE volume which is the occasion of the present article is well worth reading for its own sake. M. Houtin is a most accomplished writer, and those who know French best will have the highest appreciation for his work. He is known most widely for his masterly account of Americanism, and for his two admirable volumes on *The Biblical Problem in France* during the nineteenth and twentieth centuries. Besides these books, he has written on various biographical, historical, and ecclesiastical subjects. He is equally at home in matters of antiquarian research and of contemporary social interest. He has the right as a student to discuss the former, and he knows the latter by experience. He deals with them all by the strictest and most impartial methods of historical investigation. He has a passion for documentary evidence, and he handles all his subjects with a lightness of touch, a wit, an urbanity, and a rigorous logic which are not too common in our English theological discussions.

If M. Houtin's book stood alone, it would be a very grave sign of what is happening in contemporary France with regard to ecclesiastical affairs; but his volume is only one among many scores, written by ecclesiastics, ecclesiastics, and pious laymen, about the present crisis of Romanism. The list of books published by M. Émile Nourry alone would surprise English readers, both by their number and their titles. Every distinctive article and practice of Romanism is challenged by those who have been, or who still describe themselves as, Catholics. Besides these critics, there are many Protestant controversialists, as well as the greater multitude of anti-clerical writers. Many of the latter do not make a clear distinction, even in their own minds, between clericalism and Christianity. When they think they are attacking the latter, they are really dealing only with the former. The worst foes to Christianity in France are the clericals, who assert that the Roman system and Christianity are inseparable. France is not at bottom an irreligious country, but the very opposite. It is the confusing of religion in general and of Christianity in particular with an exceedingly vicious system which makes so many Frenchmen hostile in appearance to much

¹ "The Crisis among the French Clergy," by the Abbé Houtin; translated by F. Thorold Dickson. London: *David Nutt*. Price 2s. 6d. net.