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hitting the weak point of an enemy's argument, though it often happened that, taken as a whole, the argument of his opponents was far stronger than his own. Especially on theological questions he was able to hold his own against trained disputants. On all matters relating to art he was an acknowledged master. His collection of pictures was the finest and most complete in Europe. He had that technical knowledge which enabled him instinctively to distinguish between the work of one painter and another. He was never happier than when he was conversing with musicians, painters, sculptors and architects. He treated Rubens and Vandyke as his personal friends. But the brain which could test an argument or a picture could never test a man. Nothing could ever convince him of the unworthiness of those with whom he had been in the long habit of familiar intercourse. Nothing could ever persuade him of the worthiness of those who were conscientiously opposed to his Government. There was no gradation either in his enmity or his friendship. An Eliot or a Pym was to him just the same virulent slanderer as a Leighton or a Bastwick. A Wentworth and a Holland were held in equal favour: and some who were ready to sacrifice their lives in his cause were constantly finding obstacles thrown in their path through the king's soft-heartedness to gratify the prayers of some needy courtier. In his unwarranted self-reliance Charles enormously under-estimated the difficulties of government, and especially of a Government such as his. He would have nothing to say to "thorough," because he could not understand that thoroughness was absolutely essential. He would not get rid of slothful or incompetent officials, would not set aside private interests for great public ends, would not give himself the trouble to master the details of the business on which he was engaged. He thought that he had done everything in ridding himself of Parliaments, though in reality he had done but little. He did not see that parliaments had roots in the local organizations of the country, and that as long as these organizations remained intact they would be ready to blossom into parliaments again at the first favourable opportunity.



Short Notices.

The Church Quarterly Review. No. 29. October, 1882.
Spottiswoode & Co.

IN this number appear some ably-written articles; all are worth reading, as we think, though here and there, while we read, we are constrained to make a private protest. The article on Mozley's "Reminiscences" would seem to be the work of an eminent ecclesiastical layman, known as well in the House of Commons as on Church Congress platforms. "The Social and Religious Condition of Wales" contains some striking quotations; and those of our readers who were interested in the articles by Canon Powell Jones on the proposed Educational legislation for the Principality may be glad to read this *Quarterly* paper. In regard to the new Greek text, the *Church Quarterly* replies to Canon Cook's volume

lately reviewed in the *Churchman*; but the reply, it strikes us, is feeble. We quote the following from an article on ants:—

Some ants, we are told, exhibit a more wonderful instinct than the mere storage of grain. They are true farmers. They cultivate their own crops. The *Pogonomyrma barbatus*, a species inhabiting Texas, is said to extirpate from the ground to a distance of five or six feet from their nests all other species of plants except *Aristida oligantha*, the grains of which they carefully stow away in their barns, and which is consequently called ant rice. Sir John Lubbock corroborates this statement in some measure by the remark that he has himself "observed in Algeria that certain species of plants are allowed by the ants to grow on their nests." That in the actual process of harvesting their grain the ants have learnt the use of division of labour was observed by some very ancient naturalists. Ælian describes how one party perform the operation of reaping, and another that of carrying, the former severing and throwing down the spikelets of corn "to the people below," τῶ δῆμῳ τῶ κάτω. This statement has been corroborated by Mr. Moggridge, who has seen "ants engaged in cutting the capsules of certain plants, drop them, and allow their companions below to carry them away."

The English ants do not store up grain, but they show an equally remarkable proof of foresight, or of what would be foresight if it were not, as we believe, the result of an instinct, and involving no knowledge of the consequences. It is well known that different species of aphides provides food for ants. The aphides secrete a sticky sweet juice, which they emit on being stroked by the antennæ of the ant, and which the latter instantly devours. Sir John Lubbock has added to our previous knowledge of the singular relations between the ants and their domestic animals—their "cows," as they have been called—by showing that ants collect the autumn-laid eggs of aphides and carry them into the shelter of their nests, where they tend them with the greatest care through the long winter months. In March the young aphides are brought out and placed on the young shoots of the plant which serves as their natural habitat as well as their food. In the case observed the ant was no other than the common English yellow meadow ant (*Lasius flavus*), and the plant from which the eggs were removed, and on which the young live stock were deposited, was no other than the common daisy.

Botany and Religion. Illustrations of the Works of God in the Structure, Functions, Arrangement, and General Distribution of Plants. Fourth Edition. By J. H. BALFOUR, A.M., M.D. Pp. 420. Edinburgh: Oliphant, Anderson & Ferrier. 1882.

The first edition of this excellent work, dedicated to the Rev. D. T. K. Drummond, appeared several years ago. For some time the pious and learned Professor's book was out of print. The present edition, which we heartily recommend, has been revised and enlarged. In his preface Dr. Balfour says:—

The number of woodcuts has also been increased. It is hoped that this work will thus be both fitted for the purpose of serving as a popular introduction to Botany, and at the same time for directing attention to some of the wonderful adaptations in the vegetable kingdom.

Alone in Crowds. By ANNETTE LYSTER. Society for Promoting Christian Knowledge.

Stories by Annette Lyster, these last two years, have been widely read. With many gifts for writing Tales, not the least of which is a light and graceful touch, this young author has done good work; her writings;

are attractive and wholesome, with an elevating element, and realness of tone. "Alone in Crowds" relates experiences on a lonely island, in Ireland, and in the English Borderland: some of the incidents are improbable.

Sermons preached in Toronto. By GEORGE WHITAKER, M.A., Rector of Newton Toney, Wilts. Rivingtons.

Mr. Whitaker was formerly Provost of Trinity College, Toronto, and Archdeacon of York, in the diocese of Toronto; and most of these sermons were preached in the chapel of Trinity College. Many pages of the ex-Archdeacon's book we have read with pleasure; and we may quote as a specimen passage an extract from the sermon on *Guarding the Deposit*:—

Once more, brethren, let me present to you that which appears to many a further and most cogent reason for unflinching steadfastness and faithfulness to our high trust. I refer to the remarkable position in which the Church of England has stood ever since the Reformation, in respect of all other Christian bodies throughout the world; and more than ever at this day stands, by virtue of her own wide extension and of her intercommunion with other branches of the Church Catholic, holding the same faith and observing the same order with herself. George Herbert, in the seventeenth century, gave beautiful expression to his profound sense of her strangely unique position; while the hopes and responsibilities attaching to this position have been recognized, in very striking terms, by the Romanist, Joseph de Maistre, in the early part of this century. The note of warning and encouragement, the invitation to trembling hope and expectation, to patient abiding in the place where God has set us, humbly preparing ourselves to do His bidding, and careful, above all things, not to forfeit, by any act of impatience or self-will, that vantage ground which has been so wonderfully assigned to us—this note, I say, has been again sounded, a few months since, in England, by a distinguished prelate of our Church. His words are: "If there be any guiding hand in the progress of history, if there be any Supreme Providence in the control of events, if there be any Divine Presence and any Divine call—then the position of England, as the mother of so many colonies and dependencies, the heart and centre of the world's commerce and manufacture, and the position of the English Church, standing midway between extremes in theological teaching and ecclesiastical order, point to the Church of this nation, with the very finger of God Himself, as called by Him to the lofty task of reconciling a distracted Christendom and healing the wounds of the nations."¹

For the sake, then, of this inspiring hope, under the sense of this overwhelming responsibility, let us as members of that vast communion, whose worship ascends to God from well-nigh every portion of our globe, resolve by His help to "guard and deposit" which He has committed to our trust, and to stand stiff in the safe paths of duty and obedience, if haply our eyes or our children's eyes may be blessed by seeing this great "salvation of God."

Studies on the Old Testament. By F. GODET, D.D. Edited by W. H. LYTTTELTON, M.A., Rector of Hagley, an. Canon of Gloucester, Pp. 343. Second Edition. Hodder & Stoughton, 1882.

Professor Godet's writings are so well known that few words are necessary in noticing a second edition of his "Studies," whether on the Old Testament or the New. Dr. Godet is a learned eloquent expositor, suggestive and spiritual. The work of translating, by the Hon. Mrs. Lyttelton, has been remarkably well done. A single paragraph may be quoted on Isaiah liii. The Professor writes:—

All the rationalistic subterfuges by which this description is applied to the Jewish nation suffering for the heathen, or to the company of the prophets suf-

¹ Sermon of the Bishop of Durham, on the opening of the S.P.C.K. rooms, Northumberland Avenue, November 3, 1879.

fering for the nation, are overthrown by this single word the *Man of sorrows*, which can only be applied to a person. M. Renan, from whom we have borrowed a part of this translation, evidently feels this. Accordingly, he applies this passage to some one of those unknown righteous men whose blood crimsoned the streets of Jerusalem at the taking of that city. Read and judge. The sin of the world expiated, the designs of God accomplished, eternal intercession made by — some righteous man put to death by Nebuchadnezzar! This interpretation is the note of despair.

Griffin Ahoy! A Yacht Cruise to the Levant, and Wanderings in Egypt, Syria, the Holy Land, Greece, and Italy, in 1881. By General E. H. MAXWELL, C.B. Pp. 326. Hurst & Blackett, 1882.

This is a very readable book, and from almost every portion of it one could give an interesting extract. General Maxwell set sail from Falmouth with a party of friends, in the yacht *Griffin*, January, 1881. A fine barque-rigged yacht of 315 tons, with auxiliary screw, the *Griffin*, is built as strong as a gunboat, and is very fast: the crew, says our author, were captain, first and second mate, and seven able-bodied seamen, as fine a set of fellows as you could meet anywhere. The engineer had three men under him in his department; there were cook, steward, and other servants, male and female, with the owner's gamekeeper, M'Gregor, whose bagpipes were often heard on the wide Atlantic Ocean.

A Pilgrimage to the Shrine of our Lady of Loreto. By GEORGE FALKNER. With Illustrations from Engravings and Photographs. Manchester: J. E. Cornish.

In this most tastefully executed volume Mr. Falkner gives a narrative of his impressions in a recent visit to Loreto, adding the result of some historical inquiries. From an artistic and literary point of view the book deserves hearty praise. Concerning the famous "shrine," with its pious fraud stories, the author's remarks are pertinent; he adds that the evidences of poverty and laziness which present themselves around Loreto do not speak much for its moral or social influence on the people.

A Commentary on the Revised Version. By W. G. HUMPHRY, B.D. Pp. 474. Cassell, Petter, Galpin, & Co.

Some such work as this was really needed: and for writing it, probably, no man was better qualified than Prebendary Humphry. He was one of the Company of Revisers, and has long been esteemed a scholarly, judicious, and deeply reverent writer. His expository or explanatory comments we have tested, here and there, with satisfaction; they are suggestive, unprejudiced, and of much ability. The volume will prove exceedingly useful. It is designed chiefly as a companion for the English reader who studies the Revised Version with a view to his edification or instruction; but many students who have a fair knowledge of Latin and Greek will be thankful for Mr. Humphry's aid. To theological students generally, indeed, this commentary will prove an enjoyable companion. We should add that it is admirably printed.

1. *John Huss.* By A. H. WRATISLAW, M.A.
2. *Judea and her Rulers, from Nebuchadnezzar to Vespasian.* By M. BRAMSTON. S.P.C.K.

These two volumes of "The Home Library" of the venerable Church Society, like the other volumes of the series, are well printed in clear type, bound with a neat cloth cover, and cheap. The contents, so far as we have examined, are sound and good. Mr. Wratislaw gives the gist

of recent publications in Bohemia, Erben (1868), Palacký (1869), and Professor Tomek (1875).

Bright and Fair. A Book for Young Ladies. By the Rev. GEORGE EVERARD, M.A. Nisbet & Co.

This admirable little book is a companion or sequel to "Strong and Free," which we recommended some months ago as the very best book for young men, in its way, so far as our knowledge goes. With "Bright and Fair" we are greatly pleased. The esteemed author is eminently practical, though at the same time he is strongly and staunchly doctrinal; what he writes is sound, and, if we may so say, *sensible*. The little book before us is beautifully printed: it deserves a very large circulation.

Plutarch's Lives. Vol. IV. London. George Bell & Sons, York Street. Covent Garden. 1882.

We have noticed the three preceding volumes of this ably-executed work, and gladly call attention to the volume before us, which completes it, and contains an index. The translation is partly by the late Mr. George Long, and partly by Mr. Aubrey Stewart, late Fellow of Trinity College, Cambridge. These four volumes belong to "Bohn's Standard Library."

Be Kind to Your Old Age. S.P.C.K.

In this capital little book (very cheap) we have "a village discussion of the Post-Office aids to thrift." The discussion has enough *story*-thread to make it interesting. The subject is important as regards both artisans and peasants.

The Union Jack. Vol. III. By G. A. HENTY. Sampson Low & Co.

This is a handsome volume, full of stirring tales of adventure by land and sea; a most acceptable present for boys in general. We have thought that in a magazine like the *Union Jack* something beside fiction should appear; and again in noticing vol. ii. we gave a hint to this effect. We notice with pleasure that in the new volume "the programme will be altered," and "a new departure in literature for boys will be taken."

From the Religious Tract Society we have received, too late for worthy notice in our present number, *Sea Pictures*, by Dr. MACAULAY, and the Annual Volumes of the *Boys' Own Paper* and the *Girls' Own Paper*: handsome gift-books, well illustrated, in every way attractive, and wonderfully cheap. We were among the first to welcome the issue of the *Boys' Own Paper*, a magazine undeniably needed; we have watched its progress with interest and satisfaction; it has done, and is doing, great good service. When the monthly number has been read by the boys of the Rectory, it is eagerly welcomed by the elder lads in the parish school; its pages are always bright, wholesome, and informing. With *Sea Pictures*, a companion of the well known volumes, *Swiss Pictures*, and pen and pencil "pictures" in Egypt, Palestine, and other lands, we are greatly pleased.

In the *Church Missionary Intelligencer* appears a paper on "Caste in Mission Churches," by the late Rev. JAMES VAUGHAN.—Miss GORDON CUMMING writes in the *Leisure Hour* on "Mysteries of the South Pacific."—*Friendly Greetings* (R.T.S.) is quite up to its usual mark.—In the *Quiver* appears a paper on "Pastor Harms;" and Canon Boyd Carpenter contributes a study on "Cain."—The *Antiquary* (E. Stock),

which well maintains its high reputation, contains several interesting articles.

From Messrs. Hildesheimer & Faulkner (41, Jewin Street, E.C.), we have received specimens of their new Cards—Christmas, New Year, &c. The catalogue of the competitive designs exhibited by this firm at the Suffolk Street Galleries, in August last, will serve to show with what enterprise they began their task for the present season. The judges for the prizes were Mr. Millais, Mr. Marcus Stone, and Mr. G. A. Storey. Of the specimens which we have received it is hardly possible to speak too highly—a reviewer's store of adjectives, in fact, with so many choice cards before him is soon exhausted. To particularize a few:—No. 783, "Memory and Hope" (£75 prize), is a charming picture, as is also No. 785. No. 738 (£100 prize) is an exquisite landscape. No. 728 (£50 prize), "Puppies and Kittens;" No. 800, Christmas Roses, Azaleas, &c.; No. 798 (£100 prize), are really pictures of the highest class of art.

Three attractive and interesting tales, good gift-books, with pretty covers (S.P.C.K.), are *A Brave Fight*, *Out of the Shadows*, and *The Good Ship Barbara*. The last named story is written by Mr. S. W. SADLER, R.N., whose *Slaves and Cruisers* was recommended in the CHURCHMAN a year ago. In that portion of the *Good Ship Barbara*, says Mr. Sadler, "where the scene is laid on the West Coast of Africa, it has been pleasant to recall memories of many years spent in the cruising squadron, during what may be termed the palmy days of the slave trade. . . . It has fallen to the lot of the author to be present at the capture of no less than thirty slavers." Naturally, his descriptions are *real*; and we have a very readable tale, with a good deal of exciting matter. *A Brave Fight* is a story about the Rev. William Lee, of Calverton, near Notting-ham. It is certain that the art of "Frame-work Knitting" was Mr. Lee's invention; but little is known of his life, and nothing of the steps through which this country clergyman was led to the construction of a machine, which, considering the date of invention, 1589, was a marvel of genius and patience. Of Inventor Lee's life there are two versions the one "ending happily," the other sad. Our author, the Rev. E. N. HOARE, M.A., Rector of Acrise (whose *Brave Men of Eyam* we recommended last year), relates that Mr. Lee was "disappointed in love," died a pauper, and was buried in a nameless grave. *Out of the Shadows* may be called "a love story;" it may teach young women many good lessons. We quite agree about having a Rogation service.

Under the fanciful title *Brothers of Pity* (S.P.C.K) appear several cleverly written "Tales of Beasts and Men," by the author of *Mrs. Overthway's Remembrances* and other well-known books. We do not like the "Brothers of Pity" Tale; the ideas to our mind are not harmonious; something, at least, *jars*. Children, no doubt, bury their pet birds and beasts in quiet garden corners, with funeral ceremony, and so forth; and possibly to them this Tale may appear "all right."

From the S.P.C.K. we have received two additional volumes of "Diocesan Histories;" *York* by Canon ORNSBY, and *Oxford* by the Rev. E. MARSHALL, M.A., F.S.A.; both volumes are readable and informing.

A very cheap *Bible Student's Handbook* has been published by Messrs. Ward, Lock & Co. It contains a good deal of matter, and is doctrinally sound.

A Baker's Dozen (S.P.C.K.) is a pleasing and well-written story. Dorothea takes charge of thirteen young folks, children of relatives; her tact, good temper, and self-denial are well brought out; and the boys' scrapes are not only amusing but instructive. The tone is good. Little

Mabel's asking the pompous Sir George to tie up her sister's boot-lace is a charming picture.

A second edition of *Diet for the Sick*, by Dr. RIDGE (J. & A. Churchill), has been called for. It contains many valuable hints. A little book and cheap.

ON "THE CLAIMS OF THE CONVOCATIONS OF
THE CLERGY."

To the Editor of THE CHURCHMAN.

SIR,—Being allowed by your courtesy a few pages in which to examine the learned arguments of Mr. Craig, Q.C., on "The Claims of the Convocations as to the Prayer Book,"¹ I fear I must limit myself to the discussion of his view of the Elizabethan Act of Uniformity, the limits of space forbid more.

I will, in the first instance, assume the version given of the proceedings of the Parliament 1 Eliz. to be correct; then test its constitutional character; then show what consequences flow from it. I will then inquire what grounds of historical evidence exist for questioning its correctness. We are told, p. 440:—

It is neither necessary nor constitutional to go back beyond the Elizabethan Act of Uniformity. The great principle of that Act was, that, then and for the future, the nation, by its Parliament, undertook the duty of prescribing the manner, the forms, and the terms, in which the public worship of the Almighty should be conducted, in opposition to the notion of allowing the ecclesiastical servants of the nation . . . to prescribe to the nation how Divine worship should be conducted, and how all other Divine offices should be performed.

We are further told that, "*upon this Elizabethan settlement everything since has depended;*" and an argument is maintained against the necessity of the concurrence of the Convocations to "legislation affecting the order of Divine service, or to the means of enforcing the existing national rights as to the conduct of it," on the ground that this would give them a veto, and that such veto would "practically amount to the whole legislative power;" by which "*the whole Reformation might be undone.*" This is stated with the air of a *reductio ad absurdum*. The italics are not mine in the passages cited.

I. Let me, then, test the character of this alleged "Elizabethan settlement," by comparing it with other documents of unquestionable authority, from the standpoint of constitutional law. Henry VIII. bears generally in our history the character of the most arbitrary of our monarchs since King John. In this arbitrariness he was allowed, or rather invested, with the fullest license by his Parliament, 31 Hen. VIII. c. 3, giving his proclamations the force of Statute; but it never presumed to give them the force of Canons, nor to arm him with any power of encroaching on the spirituality of the realm. A report of the Convocation of the Lower House of Canterbury,² which I shall have occasion further to quote, says of him that:—

He never passed any important Act, or published any important document affecting the religious mind of his people, without, at least, declaring himself in harmony with the clergy in their Convocations, and with the Catholic Church.

¹ Contained in the July, August, and September numbers of THE CHURCHMAN, 1882.

² July, 1879.