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

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## Short Notices.

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*The Dawn of the English Reformation: its Friends and its Foes.* By HENRY WORSLEY, M.A., Vicar of Ashford Bowdler. Pp. 370. Elliot Stock.

THIS work meets a want. Well designed, it is written with ability, and shows good judgment. Not only students, but members of the general-reader class will find it very informing, and far from dry. It is the few who have leisure for such bulky volumes as Professor Brewer's, or even books like Friedmann's, while to the original sources still fewer can at all find access. Mr. Worsley has evidently taken great pains in preparing material, and has, moreover, thought for himself, while, as we have said, he writes with discrimination and power. Book I. is a sketch of the Church in the beginning of the sixteenth century, showing the need of the Reformation; Book II. is *preparation*, Colet at Oxford, the Gospellers at Cambridge; in Book III. we have the English New Testament; Book IV. pictures separation from Rome, with the Act of Royal Supremacy, and such like; Book V., particularly interesting, "Martyr Constancy," shows us Fryth and Tyndale; and the closing pages, headed "Mediævalism Passing," bring before us, in an admirable manner, the burial of Wolsey, "the burial of a system, and not only of an individual." Many of Mr. Worsley's sketches, both of "foes and friends," of the Reformation are effective; they are not only clever and striking, but free from prejudice. His description of the social and religious state of England in the reign of Henry VIII. is clear enough, and so is the analysis of the causes which, in the providence of God, brought about the Reformation.

It should be added that the book is very well printed.

*Passiontide Sermons.* By H. P. LIDDON, D.D., D.C.L., LL.D., late Canon and Chaucellor of St. Paul's. Longmans, Green and Co.

Among the papers left by Dr. Liddon was a collection of Passiontide Sermons, which he is known to have intended for publication, and his literary executors have added some Lent sermons. By many of our readers this volume will be welcomed, and it will certainly repay a careful perusal.

*Principia; or, The Three Octaves of Creation.* By the REV. ALFRED KENNION, M.A., Vicar of Gerrard's Cross. Pp. 160. Elliot Stock.

This is a curious and suggestive work, marked by erudition and ability. On an opening page appears a triangle with these three notes: The Word, The Work, The Seal, or *Origination, Operation, Completion*, together with a quotation from St. Augustine, running as follows:

Ita ut in eo quod DIXIT, imperium ejus intelligatur;  
In eo quod FACTUM est, potentia;  
In eo quod PLACUIT, benignitas.

The idea of Mr. Kennion's work will thus be perceived at the very commencement. A passage in one of the closing chapters is explanatory, and has an interest of its own. Mr. Kennion says (p. 112): "We have now completed our survey of the three octaves of creation: the eight words in which all things originated, the eight branches of *operation* in which they are classified, and the eight *signatures* by which they were handed over to the use and enjoyment of men. Novel as this division

"may perhaps seem to some, we have already seen that it is frequently referred to by Augustine, and that it is acknowledged by Thomas Aquinas (see p. 19)."

The division between the *fiat* and the *factum est* was, at all events, plainly seen both by St. Augustine and Th. Aquinas, p. 19: ". . . dicit 'dixit Deus, fiat,' importatur *imperium Dei* in faciendo: per hoc autem quod dicit 'Factum est' importatur *complementum operis*."—St. Th. Aquinas.

The three spheres of thought before-mentioned, continues Mr. Kennion (p. 112), "correspond exactly in substance and in order with the 'three knowledges' with which, according to Bacon, human contemplations are occupied. . . . 'The contemplations of man do either penetrate upon God, or are circumferred to nature, or are reflected or reverted unto himself. Out of which several inquiries do arise three knowledges, 'Divine Philosophy, Natural Philosophy, and Human Philosophy, or 'humanity. For all things are marked and stamped with this triple character, of the power of God, the difference of nature, and the use of 'man.'"

From Messrs. Macmillan we have received the third edition of *Natural Religion*, by the author of "Ecce Homo."

*Index to Schürer's History of the Jewish People in the Time of Christ* (T. and T. Clark) will be welcomed by many students. A glance at the word "Synagogue" in this Index, to give an instance, will show how exhaustive a work Professor Schürer's is.

Mr. D. B. Friend's *Brighton Almanack* is a model. How many of our large towns, we wonder, have so complete and cheap a "Clerical, Medical, Law, and Educational Year Book"? (77, Western Road, Brighton.)

Two volumes of *The Biblical Illustrator* series (Nisbet and Co.) are devoted to the Book of Genesis, each volume containing about 660 pages of small print. To whom will all this mass of extract prove useful?

The periodicals of Cassell and Co. are as good as usual; *Quiver*, *Family Magazine*, and *Little Folks*. The 17th part of *The Holy Land and the Bible*, illustrated edition, has "Gethsemane and Calvary."

In *Blackwood* appears "A Ride in Kaffirland," by Mr. J. E. C. Bodley, with some interesting information concerning Missions. It may be hoped that a reply to some of its statements, perplexing enough, will be given by a friend of Missions, well qualified to speak about South Africa.

We heartily commend *Gleanings from a Ministry of Fifty Years*, a selection of sermons by the Rev. Charles Holland, Rector of Petworth (Elliot Stock). Mr. Holland is known as one of the most esteemed incumbents in the diocese of Chichester, successful alike as a pastor and a preacher. The discourses—short expositions—which make up this book, says the preface, are written out from notes. They may well be read at family worship. Mr. Holland is not ashamed of the "doctrines of grace"; but he shows a truly "catholic" temper. Simplicity (with strong common sense) and suggestive spirituality, practical as well as deeply devout, are chief characteristics of his teaching.

We are much pleased with Mr. Bullock's little book, *The People's Archbishop* ("Home Words" Office); dainty as to type, paper, and cover, and full of interesting matter. Mr. Bullock truly says: "All who really knew Dr. Thomson well knew his worth. A deep thinker, a practical worker, a born leader of men, he was recognised as a tower of strength in our Church by all classes. But he was emphatically, and in a fuller sense than any predecessor, 'the People's Archbishop.'" Quotations

appear, of course, from the noble sermon of Archdeacon Blakeney, one of the Archbishop's dearest friends and most valued co-workers.

In the "Notes" of *Newbery House Magazine* we are pleased to see protest made against dallying with Romanism. A good many fairly-educated people, *Newbery* says, "not in earnest enough to examine its claims," "like the music and the ritual, and also the skilful literary manipulation which some of the Roman controversialists use." This is timely. But as we read it we were reminded of an expression in the first article, entitled "The Attitude of Catholics towards Biblical Criticism," by the Rev. F. F. Irving. Mr. Irving refers to the Councils of "Florence, Trent and the Vatican," and says that "we may well give their decrees on such a subject our deferential consideration, if not necessarily [!] an unquestioning adhesion." Mr. Irving, however, it is fair to add, gently rebukes "our Roman brethren" upon one point—"exaggerated teaching as to the office of the Blessed Virgin." He refers, in particular, to an "admirable" Roman work, 15th edition, in which *ipsa* (Gen. iii. 15) "is advanced without note or comment as the first and practically sole Scriptural proof of the doctrine" of the Immaculate Conception.

Canon Rawlinson's new book, *Ezra and Nehemiah* (one of the "Men of the Bible" series, published by Messrs. Nisbet), is especially welcome just now because of its reply on several points to Professor Kuenen's "Religion of Israel." The value of that work, says Canon Rawlinson in his preface, "is much impaired by the confident adoption of quite unproved and most improbable hypotheses with respect to the late origin of the Mosaic Law, and the promulgation of much of it by Ezra and Nehemiah 'for the first time.'" Here and there, as we have said, in his *Ezra and Nehemiah*, the Canon replies to Kuenen. For example:

Was Zerubbabel in possession of the entire Pentateuch? Did he promulgate, as binding upon the nation under his charge, all those multitudinous precepts, which are generally regarded among ourselves as constituting "the Mosaic Law," and which occupy eleven chapters of Exodus, and almost the whole of Leviticus and Numbers? It is maintained that he did not. It is maintained, indeed, that the greater part of the precepts of these books was not yet in existence. The Babylonian priests, we are told,<sup>1</sup> and especially Ezra, composed them in Babylon, between the time of Zerubbabel's departure and Ezra's arrival in Palestine. But then, we ask, what is meant by the statement that Zerubbabel "builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses, the man of God" (Ezra iii. 2)—what, again, by the declaration that "they kept the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required" (*ibid.*, ver. 4). What is this but an allusion to Num. xxviii. 11-15, and a statement that Zerubbabel followed exactly the directions therein contained? Further, what is meant by the assertion that "they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem, as it is written in the book of Moses"? Does not this allude to Num. viii. 9-15? It is true that nothing is said in the Pentateuch about the "courses" of the Levites, or the "divisions" of the priests, and so far the author of *Ezra* i.-vi. may have expressed himself inaccurately;<sup>2</sup> but does he not intend to say that Zerubbabel, in committing the service of the sanctuary to the priests and Levites, was following instructions which he found in the book of Moses, and what part of the Pentateuch can he refer to, so far as the Levites are concerned, but Num. iii. 6-9 and viii. 9-15? Clearly, we are intended to understand that Zerubbabel guided himself in religious matters by a "book," a book which he regarded as containing "the law of Moses"—and this book comprised directions which are only found in Numbers. But this is exactly the part of the Law which it is said was not yet written. Thus Kuenen's view contradicts at least two passages of *Ezra*, and is consequently untenable (p. 124).

<sup>1</sup> "Religion of Israel," vol. ii., p. 231.

<sup>2</sup> *Ibid.*, p. 209.