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philosophy has widely spread; the doctrine of physical evolution, nowadays so fashionable, is but one application of this idea. Miracles had, of course, to be explained away, and especially the primary miracle, that of the Incarnation. The origin of Christianity, according to this development philosophy, could not be supernatural; the Gospel history must be explained on natural grounds and by natural causes. This, it must be borne in mind, says Dr. Wace, is the key to the whole critical assault of this century on the authority and credibility of the Scripture history, whether of the Old or the New Testament:

It has not, in any instance, been prompted by an impartial and independent study of the facts for themselves. The critical difficulties did not make the philosophy. Men have allowed their minds, in the Apostles' language, to be made spoil of by a vain philosophy, which assumed that no influence had ever operated on human nature above human nature itself; and then, when they were confronted with the momentous facts of the Christian Creed and the Christian Scriptures, they set themselves with desperate efforts to explain away their credibility, to transform their records, and to find excuses of whatever kind for evading their evidence. After being applied to the Gospel history and the Apostolical records, an attempt is now being made to apply this philosophy to the Old Testament, and to represent the faith of the Jews, not as the result of a supernatural education by the miraculous interposition of God, but as the mere natural development of Semitic tendencies. The attempt has failed with respect to the New Testament, and has resulted in the critical defeat of each successive school in Germany; and a similar defeat may safely be predicted for this new application of the philosophy of the century.

The lecture on "The Witness to our Lord's Resurrection" is excellent. It contains some of the best bits of a masterly work. For instance (p. 156) we read of the Evangelists:

The mere fact of our Saviour having left the grave was but a part, and comparatively a small part, in their view of the Resurrection. The essential part of the Resurrection was our Lord's reappearance to His disciples in a glorious form, and the fact that He was still living as a Prince and a Saviour to them.

Again, on p. 162 we read:

As an historic event, the deliverance of our Lord from the grave would have been, no doubt, of profound and momentous significance; but it would not have been the reality upon which Christians lived. It was not merely, in a word, belief in the resurrection, but belief in a risen and living Christ, which was, and is, the corner-stone of the Christian edifice.

Other sentences on the same subject (and from other lectures) we should gladly quote; but we must refer our readers to the book. It is a worthy companion to the "Foundations of Faith" (Bampton Lectures for 1879), a book which was strongly recommended in *THE CHURCHMAN*.

Short Notices.

IN the *Church Quarterly* for October—an average number, to say the least—appears an interesting article on Professor Palmer. "The Suppression of Convocation" in 1707 is well worth reading. "The Prospects of Religion and Society in France" is ably written, and has several striking quotations. M. Jules Simon's remarkable book, entitled *Dieu*,

Patrie, Liberté, is, of course, reviewed. To what a pass Religion has been brought in France the reviewer pretty fairly shows; the state of things is frightful. But he does not, apparently, perceive the real lesson which the facts should teach us; the warning against high-flown Sacerdotalism, against, in short, the Mass and the Confessional. He does not seem to be aware of the good work now being done among the working classes of Paris by the teaching of the simple Gospel. All his sympathies, in fact, seem to be with the ritualistic types of devotion. As a specimen of the style of this "Catholic" writer we quote one of his concluding paragraphs. Practically, he writes, France has to choose between atheism and the Syllabus:

If she chooses the latter she has to accept, not only God, but Papal infallibility; not only Christ, but Mariolatry and the Immaculate Conception; not only the Bible, but the legends of the saints; not only the priest and the sister of charity, but the scapulary and the consecrated medal, the wonder-working image, Lourdes and La Salette.

Protestantism is practically of little account in France, as we find to be the case in Ireland, and for the same reasons: its ugly, dreary, negative side predominates. A recent novel of M. Daudet, entitled "L'Évangéliste," gives a picture of it in its most uncongenial aspect, and shows us how improbable it is, to say the least of it, that an excitable, emotional, spectacle-loving nation can ever be won by any form of religion that has not light, warmth, picturesqueness and many-sided sympathy—that is not in the best sense of the word "Catholic." On the other hand, it is impossible to see how intelligent men and women can accept the Roman system as it stands. The very work of fiction just referred to gives us side by side with its pictures of religious revivals with all their hysterical accompaniments, and of ungainly female "evangelists" in waterproofs (the ugly word, like the ugly thing, is imported straight from England), a no less characteristic sketch of a sceptical artisan who manufactures images of Madonnas and saints for Church consumption, and while he is touching up his aureoles, and imparting a brighter tint of blue or scarlet to his draperies, gives utterance to the boldest expressions of freethought, and of contempt for the religion to which he is playing the part of a less consistent and faithful Demetrius.

As regards France the problem is, we confess, all but insoluble. But it surely ought not to be so with regard to ourselves.

The clergy of the Church of England, adds the *Church Quarterly* writer "are under no allegiance to the Papacy." That is a fact.

A Charge delivered at his Visitation, in June, 1883. By HENRY, Lord Bishop of Worcester. Rivington.

In this Charge appear some striking and suggestive comments upon matters of moment. Points of interest as regards the Diocese of Worcester naturally come first; and then the Bishop proceeds to touch upon such questions as the Revised Version, Diocesan Conferences, the first Prayer Book of Edward VI., Church Courts, Holy Communion, and "the Church of the Future." Of Diocesan Conferences, as at present constituted, he does not approve. "I cannot think that the lay-members of the Church of England in any diocese," he says, "will accept the resolutions of a conference as the true expression of their opinions until means are found to give them collectively by competent authority a voice in selecting the persons by whom resolutions should be passed." And the difficulties "which prevent our giving to the proposed conference a truly representative character," he continues, "apply with no less force to the Central Council of Diocesan Conferences," from which, moreover, "the order of Bishops is altogether excluded." His lordship continues:

I joined not long since with others in a petition to the Queen, that her Majesty would be graciously pleased to issue a royal Commission to inquire and report upon the best method of creating a lay body of members of the Church of

England, which may, in conjunction with the Convocations of Canterbury and York (duly reformed and combined for that purpose) prepare and submit to Parliament from time to time such measures as they may deem best calculated to promote the well-being and increase the efficiency of the Church of England.

If such a Church body could be satisfactorily formed and entrusted with the proposed authority and functions, it might be hoped that the Legislature would be content to commit to it the absolute determination of many matters of detail, the settlement of which, as questions arise from time to time, is of much importance to the well-being of the Church, but for which it can hardly be said to be desirable to seek the action of Parliament. Let me mention, for instance, such matters as the selection of lessons from Holy Writ to be read in churches, or amendment of the Lectionary, which, notwithstanding recent legislation on the subject, many of us perhaps think is still urgently needed; together with other measures, for which Bills are now pending in Parliament, and to the full discussion and satisfactory settlement of which it is hopeless to expect that Parliament can give attention.

For ourselves, we confess we should have preferred a "lay body," to act with a reformed Convocation; but are the difficulties in front of such a proposal easy to overcome? If Diocesan Conferences do not represent the laity of the dioceses, how shall a really representative "lay body" be secured? And is the House of Commons likely to view with favour an ecclesiastical Parliament, lay and clerical, with such powers?

The venerable Bishop's remarks upon the E. C. U. proposal with regard to the first Prayer Book of Edward VI., are well worthy of a careful perusal. The article in *THE CHURCHMAN* by Canon Hoare (whose Church Congress speech, in reply to the president of the E. C. U., is admitted to be one of the best debating speeches a Church Congress has ever heard), has done, we have reason to believe, much good service. The criticism of Bishop Philpott may convince many who as yet are waverers. One point in it, that which relates to the Ordinal, is too often overlooked. The Ordinal of 1549,¹ says the Bishop,

Retained "the tradition of the instruments;" that is, the delivery of the cup and paten for the candidates to touch. Subsequent revision has abolished this ceremony, and retained the delivery of the Bible only. And every one who is conversant with the teaching of the Church of Rome in the present day, and still more with the opinions of Roman Catholic writers of the sixteenth century, is well aware that the ceremony was not abolished without reason. The "tradition of the instruments" was held to be an essential process in "The Form of Ordaining Priests." No ordination of a priest was valid without it. It was then considered, and I believe that in the Church of Rome it is still considered, the ordinary means of conveying the grace which shall empower the newly-ordained person to offer the sacrifice of the Mass and to administer the Sacrament of Penance.

In the section of the Charge which relates to "the Church of the Future," the Right Rev. Prelate says: "No one can have paid attention to what is passing around us, and made himself acquainted with prevalent ideas about religion, without many anxious, and I may say painful, thoughts about the progress of Christianity." He gives wise words of warning. For instance, with respect to the early Fathers. The gratitude with which we remember their labours as regards the Canonical books, "must not urge us to forget the caution with which a sound and exact criticism warns us to accept their writings":

The late Professor Blunt, of Cambridge, who had studied the writings of the authors of the sub-Apostolic age with more than usual diligence, and who was remarkable among men for accuracy of observation and expression, has left on record his opinion that "old recollections attached to the Jewish Church had still their effect on the views and vocabulary of the early Christians." The careful

¹ The Ordinal was not printed as part of the Prayer Book.

reader of these early writings will find numerous instances where the germ of doctrine and ritual, for which there is really no foundation in the undoubted records of Holy Writ, has served as the source of subsequent errors which, though easily detected in their full development afterwards, lay concealed in the words of the unsuspecting authors of the evil.

In our effort to shake off the undoubted and obvious errors which the tract of time and the incurable ignorance and infirmity of fallible men have allowed to gather round our religion, continues the Bishop, "*we must not be content to stop short of the fountain head. We cannot set our feet with full confidence on any ground but that which has been laid for us by our Lord Himself and His Apostles. We must go back to the beginning . . .*" (The italics are our own.) This is one of those "principles of the Reformation" against which Ritualists are apt to sneer: it is the sheet anchor of the Church of England.

A Popular Introduction to the Pentateuch. By the Rev. R. WHEELER BUSH, M.A., Rector of St. Alphage, London Wall, and formerly Select Preacher at Oxford. pp. 186. Religious Tract Society.

A thoughtful and very timely work. It replies to recent rationalistic objections, and gives, in a small compass, a good deal of information.

Luther Anecdotes. Memorable sayings and doings of Martin Luther, gathered by Dr. MACAULAY, editor of 'The Leisure Hour.' Religious Tract Society.

This is a charming little book, and right welcome; coming out just now it can hardly fail to be widely read. Not too big, not dull, with more of the concrete than of the abstract; not lacking unction, it is—take it all in all—the best book of this Luther Festival for general circulation.

Worship and Ritual. By the Rev. E. A. LITTON, M.A., London; Church Association, 14, Buckingham Street, W.C. John F. Shaw and Co., 1883.

A shilling pamphlet of ninety pages, clearly written, neither dry nor of much detail, and thus within the reach and comprehension of educated members of the "general reader" class, this work ought to be of great service, inasmuch as it displays literary ability, good judgment, and theological knowledge of the very highest type. Without the slightest parade of learning, the eminent author has given, in small compass, in simple style, the results of long and laborious investigations. The work is, strictly speaking, constructive, rather than controversial. Mr. Litton leads his reader, so to say, step by step, in quiet ways; he points out mistakes which have been made, gives reasons why one thing is to be preferred rather than another, unfolds the real meaning of common key-note phrases, and, lastly, calls attention to the needs of the time. He seeks to build up, but never and in nowise with untempered mortar. Of the value of such a work we can hardly speak too highly; and all we should desire, for ourselves, with regard to it, is that thousands of earnest Churchmen who rate truth higher than party, who really seek to understand the mind and teaching of our grand old Church, who, while tolerant, liberal, and large-hearted, are unmistakably loyal to the principles of the Reformation, would give it a fair and careful reading. A few would-be readers, perhaps, who see on its title-page, or notice the words in an advertisement, *Church Association*, may fancy the book is—to use the cant of so-called "Catholics"—"Puritan," sour, narrow, and so forth; but they would be vastly mistaken.

The contents of Part I. are these: 'Theory of Christian Worship.' Chapter I., Historical: § 1. Introduction; § 2. Natural Religion; § 3.

Law of Moses; § 4. Synagogue; § 5. New Testament. Chapter II., Principles of Christian Worship: § 1. Christian Worship not Sacerdotal; § 2. Liberty; § 3. Art and Symbolism; § 4. Order; § 5. Communion. Chapter III., Corruptions of Christian Worship. In Part II., "The Church of England," are these five chapters: English Reformation; History of English Liturgy; Peculiarities; Rationale of English Liturgy; Concluding Remarks.

As regards the argument upon Jewish ritual, Mr. Litton's points, we think, are unanswerable. He says:

To remodel the Christian Church or its worship on the Jewish model were to forget the progressive character of the Divine dispensations, and to rob both the law and the Gospel of the distinctive features which renders each a fitting stage in the history of revealed religion.

Of Christian worship in the earliest days he says: "There can be no doubt, if the original record is to decide the question, that it was framed on the model of the synagogue rather than that of the temple." A second edition of Mr. Litton's work, we hope, will soon give us an opportunity of touching upon these and other deeply interesting questions.

From several chapters (we had marked several passages with pencil) we should gladly give extracts did space permit.

In a note on page 22, the words "either," and "or the Deity," should clearly be omitted.

Dusty Diamonds. By N. M. BALLANTYNE. Nisbet and Co.

We gladly welcome another tale by Mr. Ballantyne. All his stories are excellent; and not a few of them have been strongly recommended in *THE CHURCHMAN*. The full title of the one before us is "Dusty Diamonds Cut and Polished; a Tale of City-Arab Life and Adventure." The sketch of Police Constable No. 666 is very good; and so is the bath of Sammy the prodigal. We are pleased to see Miss Annie Macpherson's work for city waifs and strays well brought out in a description of farm life in Canada. As usual, the volume is well printed, and has several illustrations.

A Six Months' Friend. By HELEN SHIPTON, author of "Christopher," etc. Society for Promoting Christian Knowledge.

This is a well-written and interesting story. The descriptive bits about the miners are well done; and Will's courtship is capital. Thoroughly devout, with quotations from Scripture practically applied, the book is one of prayer and duty. The story is intensely real. There are criticisms on Salvationists' talk about sudden "conversion;" but a touch of the Evangel would give a lacking glow to the pure religious pictures. And should not the *sermons* in church be such as to direct earnest inquirers like Will towards "joy and peace in believing"?

Straight to the Mark. By the Rev. T. S. MILLINGTON, author of "Boy and Man," etc. pp. 430. Religious Tract Society.

This is a big book; but we are not prepared to say it is too big. The author's subject is truth or truthfulness; the subject is skillfully brought out in a wholesome and interesting story. Miss Beverley, being "disappointed," ceased to accompany her parents to the parish church; she went to St. Winifred's, where the services were more frequent and more elaborate. Her attendance at the early morning services, and late evening services, caused a good deal of inconvenience in the household. One evening when the guests were assembled for a dinner-party, she was missing; she had left a note to say she had joined a sisterhood. She had not gone "to a convent, or the same thing as a convent," we read;

and the sisterhood which she joined may have been perfectly Scriptural. But such a step should have been, we think, much more sharply criticized; and we cannot think the words happily chosen which appear to imply that to join even a most beneficent sisterhood, in preference to staying at home as the parents desire, "was to devote herself wholly to a *religious life*." The italics are our own.

The Sevenfold Gift; or, the Power of the Spirit. By the Rev. JAMES GOSSET TANNER, M.A., Vicar of Emmanuel Church, Maida Hill; author of "The Church in the Cherubim," etc., pp. 14. John F. Shaw and Co.

The first two chapters of this book relate to the work of the Holy Spirit, in convicting of sin, and testifying of Christ. Chapter III., headed "The Spirit possessed by all Believers," is not so clear as we could wish. Elsewhere, indeed, Mr. Tanner's exposition, in a second edition, may be made more clear, and, we may add, a little more pointed. It is of high importance always, but especially in these controversial days, to keep closely to the statements of Scripture; and in protesting against sacerdotal views of baptism, or in instructing our young people in sound Church principles, the precise language of inspiration should be very carefully noted and reverently followed.

The drift of this affectionate and deeply earnest little book is all that could be desired. May the author's pleadings, under the blessed Spirit's influence, be richly blessed to many souls!

The Jerusalem Bishopric. Documents with translations chiefly derived from "Das Evangelische Bisthum, in Jerusalem. Geschichtliche Darlegung mit Urkunden, Berlin, 1842;" published by command of Frederic William IV. Arranged and supplemented by the Rev. Professor H. Hechler. Pp. 201. Trübner and Co.

At a time when the eyes of the Church of Christ are looking towards Jerusalem in expectation of the momentous events which many students of prophecy believe are coming to pass, it has been considered desirable, says Mr. Hechler, to collect the leading facts and documents in connection with "The Jerusalem Bishopric." "The English Deed of Endowment," with a German translation of the Abstract, and several letters from the King of Prussia to Baron Bunsen, are now published for the first time. In the preface, Mr. Hechler gives an interesting extract from a letter of the present Archbishop of Canterbury.

It was in June, 1841, that Bunsen arrived in London. The Ministry of Lord Melbourne, then about to resign office, and that of Sir Robert Peel about to enter upon it, showed equal readiness to meet the King of Prussia's wishes. Archbishops Howley and Harcourt, and Bishop Blomfield, warmly encouraged the plan, and the Earl of Shaftesbury (then Lord Ashley) strongly supported it. Bishop Alexander was consecrated in Lambeth Palace, Nov. 7, 1841. The Trustees of the English portion of the Endowment Fund, were Lord Ashley, Right Hon. Sir G. H. Rose, Sir Thomas Baring, Sir R. H. Inglis, and John Labouchere, Esq. The present Trustees are, the Earls of Shaftesbury, and Aberdeen, Bishops of Ripon and Rochester, and the Rev. A. I. McCaul. Lord Aberdeen's father, we may add, signed the Queen's licence for consecration Nov. 6, 1841. In October, 1841, Mr. Gladstone proposed "Prosperity to the Church of St. James in Jerusalem, and to her first Bishop." Of our Premier's action at the time a lively record is given in one of Baron Bunsen's letters to his wife:

Then I went to fetch Gladstone, to drive with me to the dinner at the "Star and Garter," at Richmond . . . Dr. Alexander gave the King's health [Oct. 15 was King Frederic's birthday]. I returned thanks, and gave the health of the Queen,

and afterwards of the Queen Dowager; whereupon we sang (in chorus) "Heil! Freidrich Wilhelm, heil!" Then I rose and proposed "The Church of England and the venerable Prelates at its head," and spoke as I felt. M'Caul returned thanks, speaking of Jerusalem, which led to Gladstone's toast "Prosperity to the Church of St. James at Jerusalem, and to her first Bishop." Never was heard a more exquisite speech

Statistics of the Jerusalem diocese are given by Mr. Hechler, showing the agents of the Jews Society, the Church Missionary Society, the British Syrian Schools, and Bible Mission, and the workers sent out by the German Church. As one looks over the list of these in Palestine, Egypt, and Abyssinia, the chief thought, perhaps, is "How little is being done"! Yet many readers of this volume may agree with the author's remark, that the "Jerusalem Bishopric has been a great success." A letter of Bishop Barclay (July, 1880) gives clear and very encouraging testimony in regard to the British Syrian Schools: "To all those who long for the establishment of truth and justice in Syria, Palestine and Asia Minor," wrote the lamented Bishop, "I cordially commend their support."

To our brief notice of this timely publication we should add, that there are several engravings and a map of Jerusalem; also a table of the Jewish population of various countries. Mr. Hechler was formerly, we believe, a Missionary of the Church Missionary Society.

Introductory Hints to English Readers of the Old Testament. By the Rev. JOHN A. CROSS, M.A. Longmans.

To show the character of this book, a single quotation will suffice. For this we grudge the space; but a warning for some readers may be necessary. In the section headed "Historical Truth of the Exodus," the author says:

It is easy to see that the numbers of the Israelites who marched out of Egypt, as they are given in the Pentateuch, are too large to be reconciled with other passages in the history of these times; and the artificial character of the present narrative, as well as the legendary nature of some of the materials from which it has been compiled, betray themselves in many particulars. But it is impossible to doubt that the story is founded on fact, and that it is true in its leading features.

If this last sentence was a criticism on some grand historical writing outside the Word of God, one might reckon it amusing. The "story," forsooth, is *founded on fact!*

Selections from the Writings of Archbishop Leighton. Edited, with a Memoir and Notes, by WILLIAM BLAIR, D.D., Dunblane. Edinburgh: Macniven and Wallace.

This is a very pleasing little book, and we gladly recommend it.

Pictorial Architecture of the British Isles. By the Rev. H. H. BISHOP, M.A. Society for Promoting Christian Knowledge.

A handsome and in every way very attractive book. It is full of illustrations, and the descriptive letterpress is exceedingly good. A sketch of abbey, cathedral, village or town church, hall, public office, inn, museum, or other interesting building, appears on every page. We are much pleased with this volume.

Conditional Immortality. The substance of a sermon preached in Trinity Church, Tunbridge Wells. By the Rev. EDWARD HOARE, M.A. Tunbridge Wells: H. S. Colbran.

Within thirteen pages Canon Hoare has given a great deal of matter now specially important. His treatment of this solemn subject is just

what might have been expected from so well instructed, so faithful, and so gentle a teacher. We must quote a few words :

I believe that the whole difficulty arises from the inexpressible solemnity of the subject, and from the reluctance of the heart to admit the conclusions to which we are brought by the Scriptures. The heart recoils from the thought of such a sentence, and is glad to grasp at any way of escape. I have heard it said, "I cannot believe that a merciful God would pass such a sentence." And again, "God is love, and I cannot reconcile it to my ideas of love that He should inflict such a punishment." But when people say that, do they not set themselves up as judges of the righteousness of their God? Is not man sitting in judgment upon God? I can feel with those who find the subject almost more than they can bear. I have myself scarcely known how to preach about it, and I dare not allow the imagination to conjure up its own pictures respecting it. I am not going to condemn those who shrink from it, for I do so myself. But I am persuaded that our part is submission.

In the last CHURCHMAN appeared a few lines of notice of the new edition of the illustrated *New Testament*, published by Messrs. Longman. We heartily commend this cheap edition of a work with which, when it was first published, we were greatly pleased. It is a very choice and delightful gift-book, and at present exceedingly cheap. It has engravings on wood after paintings by Fra Angelio, P. Perugino, Fra Bartolommeo, Titian, Raphael, and other artists, chiefly of the early Italian School. The borders, etc., are extremely beautiful; and as to paper and printing this most tasteful volume is a *ne plus ultra*.

A new cheap edition of Miss GORDON CUMMING'S work, *In the Hebrides* (Chatto and Windus), deserves to be widely read. It is a remarkably interesting book, and informing; we are pleased to recommend it.

DR. STOUGHTON'S *Homes and Haunts of Luther* (Religious Tract Society) is well known and much esteemed. The present edition, improved in many ways, is excellent. As a choice gift-book for this time it has few rivals.

The annual volumes of the Religious Tract Society's *Cottage and Artizan*, *Tract Magazine*, and *Child's Companion*, merit not less than the customary commendation.

The Rev. C. BULLOCK'S capital little work, *Who gave us the Book?* sets forth pleasingly and instructively "England's debt to Tyndale" (1, Pater-noster Buildings, E.C.).

The Religious Tract Society, we gladly notice, keeps publishing simple stories, cheap and good, in neatly got-up books, illustrated, suitable as Sunday-school and other gift-books, or prizes. *The Beautiful House with its Seven Pillars* (meekness, unselfishness, and such "pillars") is easy for young children to understand. *Rebecca the Peacemaker* will be of service to adult readers of a parish library. *Look on the Sunny Side*, several short sketches: a good book for District Visitors. *The First Gift* is a larger story (pp. 216), and it deserves a separate notice; it is very well written, and may teach many maidens the song which has for its key-note, "First gave their own selves to the Lord."

Under the title "By-paths of Bible Knowledge" the Religious Tract Society has published two volumes of what seems likely to be a useful series: *Cleopatra's Needle*, by the Rev. JAMES KING, M.A., and *Assyrian Life and History*, with an Introduction by Mr. R. STUART POOLE: illustrated, up to date, and very cheap.

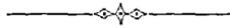
A very timely and instructive gift-book is *The Children of India*, (Religious Tract Society); well illustrated, bright and pleasing; a volume of 480 pages, but by no means too large. We quite agree that there are very few good books about missions written for children; there ought to be more. The present work will supply a need.

From Messrs. Nelson and Sons (Paternoster Row) we have received two packets of charming cards—*Plants and Flowers of the Holy Land*.

The new number of the *Quarterly Review* (Murray) has reached us too late for a worthy notice. It contains several ably-written and really interesting articles. The Ecclesiastical Courts question is handled evidently by one thoroughly well up in it, and we trust the paper—eminently sound and judicious—may have its due influence.

A review of Dr. BARDSLEY'S valuable and very timely pamphlet, *Apostolic Succession* (Hatchards), is unavoidably postponed. Several other notices of new books in type are deferred.

To the second volume of PROFESSOR SCHAFF'S *Biblical Encyclopædia*, founded on Herzog (T. and T. Clark), we may give the same praise which we afforded to the first volume. When the third volume is published, a review of the work as a whole will of course be given.



THE MONTH.

AT the Carlisle Diocesan Conference the Bishop paid a tribute of respect to that "good and holy man," Canon Battersby.

At the Durham Diocesan Conference, we gladly note, it was agreed to send representatives to the Central Council.¹

In regard to the Ecclesiastical Courts Commission the *Record* remarks on the fact that the constitution of the Final Appeal Court, as recommended, is, according to the Bishop of Oxford, the very essence of the scheme:

This being so, the Ritualists repudiate the Report. They will not concur in the maintenance of the Crown's right to hear appeals from the Church Courts. In other words, they renounce the Supremacy, and consequently, as we have explained, Establishment. It has been clear from

¹ The Bishop of Durham said: "This Central Association has been in existence now two years. Its deliberations have been conducted with great wisdom, and its efforts have already borne fruit. Moreover, it has already won an amount of support which secures its position. You will have to say to-day whether you will send delegates, and, if so, how they shall be appointed. If you decide in the affirmative, I shall heartily concur. It is the only agency which brings together a general representative body of zealous and influential laymen for deliberation with the clergy on the highest interests of the Church, more especially with reference to the action of Parliament. This is confessedly in itself an object of the greatest moment; and, until some better solution of the problem is offered, it may be our wisest course to avail ourselves of the means at hand. Indefinite delay will be the consequence of excessive fastidiousness."