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

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# THE CHURCHMAN.

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JANUARY, 1908.

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## The Month.

The New  
Year.

It does not require the gift of prophecy to foretell that 1908 will be marked by great events in the life of the Church and Nation. It will be the year of the Pan-Anglican Congress and the Lambeth Conference, which will have a real and far-reaching if not immediate effect on the entire Anglican Communion. In a short time we shall be in the thick of three great controversies—Education, Temperance, and Ritual—which must necessarily have a definite and important bearing on the life and work of the Church. It is clear, too, that the question of Socialism will become more urgent almost month by month. All this constitutes a call to Churchmen to face the future with confidence, open-mindedness, large-heartedness, and fearlessness. These problems, great though they are, are not insoluble if met in the Spirit of Christ. Christianity has in it the secret of dealing with all the ills that flesh and spirit are heir to. As the Bishop of Carlisle finely said at Barrow :

“One of the surest notes of a living religion is that as it grows older it also grows younger. Always the same at its foundations, it is ever changing in its superstructure. This quality of changelessness and change makes the Christian religion to differ from all other world religions—Christianity is essentially an historic religion. It is built on the rocks of the historic Incarnation, the historic life, the historic death, the historic Resurrection of the First Paraclete, and the historic descent of the Second Paraclete.”

It is the union of the Christ of History and the Christ of Experience in the power of the Holy Spirit that gives the Christian his confident and courageous outlook on life. He knows Whom he believes, and is persuaded that God's never-failing providence ordereth all things in heaven and earth. Let

us but meet the future in this spirit, and the New Year will bring with it abundant blessing.

The  
Education  
Question.

Signs are not wanting that the main plank of Church policy, in view of the forthcoming Government legislation, will be the claim that "in every elementary school the character of the religious education to be given is to be determined by the parents of the children." The novelty of this claim on the part of Churchmen is patent to all. It is due entirely to the pressure and logical outcome of the policy of Rate Aid introduced by Mr. Balfour's Act of 1902, and accepted at the time by Churchmen. We never heard of the claim on behalf of parental rights before that time, and it is pretty certain we should not be hearing it now if Church Schools had continued to be supported by State Aid instead of Rate Aid. It is very interesting, and not a little significant, to observe this newly found zeal to consult the wishes of parents, very many of whom care nothing about the matter, while very many more have no definite ideas beyond the maintenance of Bible teaching for their children. As Mr. Austin Taylor and Major Seely remark in their letter to the *Times*, the Church of England at the present knows nothing whatever of "parents' rights," all her schools being ruled by trust-deeds. It is impossible for Churchmen not to admit the truth of the contention put forth by the *Westminster Gazette* as to this new claim of the inalienable right of every person to have his child educated in his own religion at the public expense.

"How have these 'rights' been respected in Wales? There we find the Church insisting on a system which compels parents, an immense majority of whom are Nonconformists, to send their children to Church schools, where they must either have Church religious instruction or plead the conscience clause and have none at all. The result is that not one Conservative member is left in Wales, and that the Welsh people are in a state of revolt against the system, which is only held in suspense while there is a hope of getting an effective remedy from Parliament."

We commend these words to the careful consideration of Churchmen. It ought to be clearly understood that whatever may be

the Church policy of the future, "parents' rights" have not been its policy in the past.

Will It Work?

Assuming, however, that such a change in Church policy is to be adopted, the question at once arises how the principle is to be applied. Mr. Austin Taylor and Major Seely very pertinently ask whether the principle is to be extended to every elementary school, and whether for the future the religious instruction given and the teacher appointed to give it are to depend upon nothing else but a ballot of the parents whose children attend the schools. The Bishop of Manchester and Mr. F. E. Smith reply that they do not propose to apply the principle to any but single school areas, believing that the difficulty is not acute in large towns and cities which are supplied with both classes of school. And yet, earlier in their letter, the Bishop and Mr. Smith speak of the reasonableness of the claim as applied to *every* elementary school. Is it likely that such a principle will be adopted in one class of schools only? Besides, it is well known that there are many cases in towns where the parents have very little choice beyond Church of England schools. It is curious, too, that the advocates of this principle do not see how utterly impossible it is for such a partial arrangement alone to solve the problem. The question of the appointment of teachers and the conditions of their engagement still remain untouched, and yet herein lies the great crux of the situation. It is obvious that some more thinking must be done before the principle of parents' rights can be regarded as a settlement of the question, for, as the *Westminster Gazette* very truly says, "This is a case in which the formula must fit the facts instead of the facts being evaded by the use of the formula."

The  
Temperance  
Question.

All who are interested in the spread of temperance will have read with profound regret the Bishop of Croydon's report on the position and work of the Church of England Temperance Society. From 1895 until

last year there has been "an absolutely steady, regular, and sure decline," amounting to a loss in eleven years of 679 branches. Into the causes of this sad state of affairs we need not inquire; it must suffice to record the deplorable fact, and commend it to the earnest attention of Churchmen. In view of the expected legislation this year, it is truly disheartening to find such indifference on a question of vital importance. We anticipate with great hopes the passing of a measure of reform this session. The only real danger lies in the demands of the extreme section of temperance reformers who, we fear, are not inclined to believe in the truth of the proverb that "half a loaf is better than no bread." There seems to be no doubt, as Mr. Lloyd George told the United Kingdom Alliance, that the new Bill will be one aimed only at excessive drinking, and must be of such a character that its promoters can carry the country with them. It is sometimes said by the advocates of the *laissez faire* policy that we should trust to moral and social forces only, and not resort to legislation, but such a contention raises an utterly false issue. The drink traffic is already the subject of legislative restriction, and it is essential that it should be still further restricted. To use the fact of improvement in drinking habits during the last forty years as a reason for avoiding legislation is to beg the entire question in view of the economic, social, and moral evils of the traffic. This is no question of party politics, and it certainly must not be dominated by vested interests. It is a matter that affects the very life of the nation; and, as Lord Rosebery once said, "If England does not throttle the drink traffic, the drink traffic will throttle England." If the Christian people of our land will only unite on a definite programme of moderate reform, we believe that before the year is out there will be a substantial measure on our Statute Book, and one that will carry untold blessing to our country. In the recent revelations in the *Tribune* by Mr. G. R. Sims, in the series of articles entitled "The Black Stain," dealing with child neglect and cruelty, it was shown beyond question that most of the troubles arise from drink. What do such mothers

care about moral suasion? They must be dealt with in a very different way, and one way is to reduce the number of public-houses and prevent as far as possible the possibility of such evils.

**The Newcastle Controversy.** The trouble in Newcastle has developed several significant features during the past month, not the least being the way in which the opponents of Church law and order have revealed the true inwardness of their position. As we remarked last month, the controversy is very much more than a question of vestments. The matters in dispute include the use of wafer bread, the stations of the cross, the introduction of a crucifix, and a tabernacle for reservation, and it is simply impossible for anyone to say that these questions come within the purview of the reference of the Royal Commission to the Ornaments Rubric. The Newcastle clergyman's position may be seen in his letter, which states: "I believe the bread and wine in the Sacrament of Holy Communion to be after consecration and the invocation of the Holy Spirit what our Lord calls them—His body and His blood; and I can never consent to any action which appears to contradict that belief." To say nothing of the entire absence from our Prayer Book of any invocation of the Holy Spirit, it is quite obvious that these words do not represent the teaching of our Prayer Book and Articles. The Bishop very rightly calls for obedience to the law, and it is astonishing that men like Canon Gough and the other incumbents who have protested can take up the position they do. There is abundant proof, however, that the laity of the diocese are heartily with the Bishop, and we cannot help expressing our satisfaction that the controversy is bringing to a definite issue some of the questions raised by the Royal Commission. The principles on the two sides are incompatible and irreconcilable. It is impossible for both to be right, and since this is so, there cannot be room for both in the Church of England. The sooner this is seen the better. As the *Nation* very aptly remarks, "it is impossible to defend the action of clergy who enjoy the benefits of the Establishment but who refuse its obligations."

In his article on "The Church and Nation" in the *National Review*, the Bishop of Carlisle, elaborating his recent address, refers to the relation of the Church and Nonconformity in the following terms :

"The relation of the English Church to English Nonconformity is another instance of the poisonous effects of clericalism. The whole history of Nonconformity should fill Churchmen with crimson shame, and compel them on their knees to shed tears of humble penitence. Nonconformity was largely the Church's own creation; and having by the wedlock of her pride with her negligence begotten this offspring, the Church forthwith proceeded to pile civil disabilities on it, with vulgar contumely to treat it as vulgar, in extreme instances to dub it as the sin of schism, and till quite lately to give it universally the cold shoulder and the ecclesiastical shrug, although God the Holy Ghost was all the while manifestly bestowing His blessing on it. It is sometimes asserted that Nonconformists are politicians first and Christians afterwards. I know a large number of them, and believe the assertion in the overwhelming majority of instances to be utterly false. But suppose it true. Who set them the example? Nowadays, happily, Churchmen are by no means always of one party; but there was a time, and that not long since, when Churchmen were almost wholly of one political party, and that, as then constituted, not the party of civic equality and religious freedom; and if Church-people are now suffering from political anti-Churchmanship, they are only reaping the harvest of their own seed of political anti-Nonconformity."

This is well and truly said, and it needed saying by some one in position and authority. Recent education controversies have done much to alienate and embitter the sympathies of Nonconformists with Churchmen, and he is not a true friend to his Church or country who does anything to intensify these feelings. The right policy of Christian statesmanship will be to do all that is in our power to foster a good understanding and prepare the way for reunion with those with whom we have so much in common, instead of vainly endeavouring to obtain recognition from and reunion with those who will not look at us except on terms of submission and absorption. Reunion with Nonconformity may seem at present to have been banished to the Greek Kalends, but the subject is certain to come to the front again when present temporary controversies are overpast. No one can doubt that the attitude of the Nonconformists in regard to education has been actuated by fear of the clericalism of the

English Church against which the Bishop of Carlisle has spoken so bravely, and it is for all loyal Churchmen to show to Nonconformists and to every one else that clericalism is no true part of the English Church or of Christianity.

The resignation of the Rev. Roland Allen, Vicar of Chalfont St. Peter's, Bucks, has called renewed attention to the well-known words of the Communion Service, in which the restoration of Church discipline is described as "much to be wished." Mr. Allen has resigned because he finds it impossible to continue accepting as sponsors for baptism those who profess to renounce evil, to have faith in God, and to obey His will, while they and every one else know that they have no intention whatever of doing these things. He also feels the utter impossibility of reading the burial prayers over the body of one who while he was alive utterly scorned the claim of Christ and set at nought the law of God. Mr. Allen's courageous action will elicit the sympathy of a large body of Churchmen of all opinions. There is scarcely any subject which presses more heavily upon earnest, true-hearted young men as they enter the ministry and during their earlier years than the indiscriminate baptisms and burials in our large cities. It is nothing short of deplorable that our profoundly spiritual services are so often used in connexion with people who are utterly godless and careless. This important subject has been exercising the minds of many during recent years, and some very practical results have accrued in several parishes where the difficulty has been felt and faced. Mr. Allen's action will serve to call renewed attention to what is truly a "scandal." Meanwhile, we would emphasize afresh the weighty words of the Bishop of Birmingham in his preface to the Bishop of Manchester's "Pastors and Teachers":

"The Church does not baptize infants indiscriminately. She requires sponsors for their religious education; and the sponsors represent the responsibility of the Church for the infants who are being baptized. It is not too much to say that to baptize infants without real provision for their being



brought up to know what their religious profession means tends to degrade a Sacrament into a charm. On this point we need the most serious reflection."

We would venture to add that we need not only serious reflection, but definite action, if we are not to continue to do violence to conscience by the present state of affairs.

Objective versus  
Subjective  
Criticism.

In the December number of the *Expositor* that great scholar, Sir William Ramsay of Aberdeen, has a very suggestive comment on the question of the relative value of literary and historical criticism. He does not estimate very highly the possibilities of discovery which purely literary criticism offers, and the following words are deserving of very special attention :

"The great and epoch-making steps in advance come from non-literary, external, objective discovery, and the literary critics adopt these with admirable and praiseworthy facility as soon as the facts are established, and quickly forget that they themselves (or their predecessors) used to think otherwise, and would still be thinking otherwise, if new facts had not been supplied to them. Nothing gives me such interest, and so illustrates human nature, as to observe how principles of literary criticism of the Old Testament, which were accepted as self-evident when I was studying under Robertson Smith's guidance about 1878, are now scorned and set aside as quite absurd and outworn by the modern literary critics. But it was not literary criticism that made the advance ; it was hard external facts that turned the literary critics from their old path, and they have utterly forgotten how the change came about."

It was not very long ago that opposition to the Mosaic authorship of the Pentateuch was based on the assumption that writing was unknown in the time of Moses, but of course we never hear that statement now. Indeed, those who made it (or their predecessors) have doubtless forgotten that it was ever made. The discovery of the Code of Hammurabi is another illustration of Sir William Ramsay's point, and there are many more that could be given, both as to the Old Testament and to the New. Our truest knowledge of the Bible can never come from mere literary criticism. It must be associated with "hard external facts."



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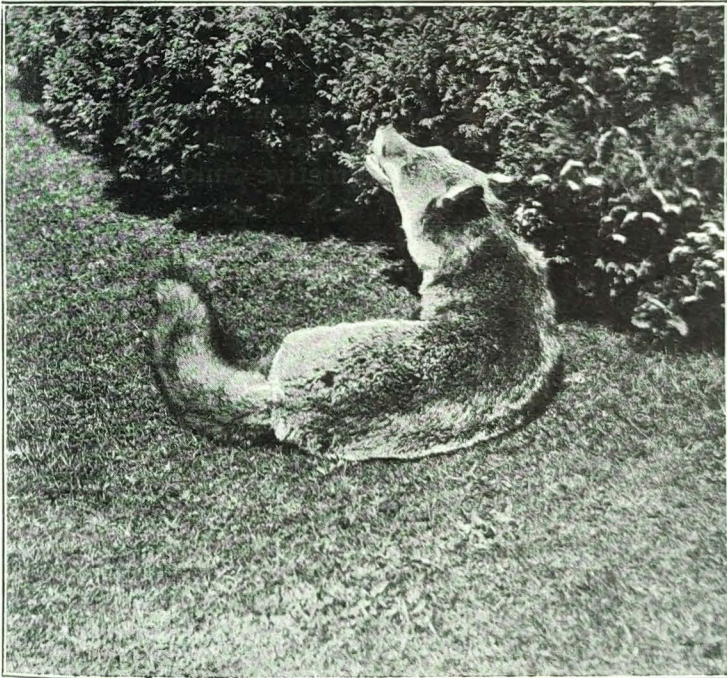
# The Minimisings of Maurice

**BEING THE ADVENTURES OF A VERY  
SMALL BOY AMONG VERY SMALL THINGS.**

BY

THE REV. S. N. SEDGWICK,

Author of "Petronilla," "A Daughter of the Druids," "The Romance of  
Precious Bibles," "The Story of the Apocrypha" "Sermons from  
Nature," etc., etc.



A FOX! YES, A REAL FOX!

P. U. O.

the true High-Priest, in contrast to the provisional and preparatory "Law." The writer has said much to us in this way before, particularly in the last three chapters of the Epistle. But he must emphasize it again, for it is the inmost purport of his whole discourse. And he must do it now with the urgency of one who has in view a real peril of apostasy. His readers are hard pressed, by persuasions and by terrors, to turn back from Christ to the Judaistic travesty of the message of the Law. He must not only tell them of the splendour of Messiah's work, but of the absolute finality of it for man's salvation. To forsake it is to "forsake their own mercy," to "turn back into perdition."

So he begins with a reminder of the incapacity of the Law to save, by pointing to the ceaseless *repetition* of the sacrificial acts. Year by year, from one Atonement Day to another, the blood-shedding, the blood-sprinkling, the propitiation, had to be done again. And year by year accordingly the worshippers were treated as "not perfect" (ver. 1)—that is to say, in the clear light of the context, they were not perfect as to reconciliation, not relieved of the burthen of guilt. The "conscience of sins" (ver. 2) haunted them still—the weary sense of an unsettled score of offences, a position precarious and unassured before the Divine Judge.

We believe—nay, with the Psalms in our hands, such Psalms as xxiii., and xxxii., and ciii., we know—that for the really contrite and loyal heart, even under the Law, there were large experiences of peace and joy. But these were not due to the sacrifices of the Tabernacle or the Temple, however divinely ordered. They were due to revelations from many quarters of the character of the Lord Jehovah, and not least, assuredly, to the conviction—how could the more deeply taught souls have helped it?—that this vast and death-dealing ceremonial had *a goal* which alone could explain it, in some transcendent climax of remission. But in itself the ritual emphasized not gladness but judgment; not love but the dread fact of guilt. And the blood of goats could not for a moment be thought of (ver. 4) as *by itself* able to make peace with God. At best, it laid stress on the need of

something which, while analogous to it on one side, should be transcendently different and greater on the other.

The priests daily (ver. 11), the high-priest yearly, as they slew the victims and burnt them, and sprinkled blood, and wafted incense, in view of Israel's tale of offences against their Divine King, were all, by their every action, prophets of that mysterious something yet to come. They "made remembrance of sins" (ver. 3), writing always anew upon the conscience of the worshipper the certainty that sin, in its form of guilt, is a tremendous reality in the court of God, that it calls importunately for propitiation, and that animal propitiations could not, by their very nature, be really propitiatory by themselves. Yet the God of Israel had commanded them; they could not be *mere* forms therefore. What could they be then but types and suggestions of a reality which should at last justify their symbolism by a victorious fulfilment? Thus was an oracle like Isa. liii. made possible. And thus, as we are taught expressly here (vers. 5-7), the oracle of Ps. xl. was made possible, in which "sacrifices and offerings," though prescribed to Israel by his King, were not "delighted in" by Him, not "willed" by Him for their own sake at all, but in which One speaks to the Eternal about another and supreme immolation, for which the speaker has "come" to present HIMSELF. "Ears hast Thou opened for me," runs the Hebrew (Ps. xl. 6). "A body hast Thou adjusted for me," was the Greek paraphrase of the Seventy followed by the holy writer here. It was as if the paraphrasts, looking onward to the Hope of Israel, would interpret and expand the thought of an uttermost *obedience*, signified by the *ear*, into the completer thought of the body of which the listening ear was part, and which should be given up wholly in sacrifice to God.<sup>1</sup>

If this is at all the course of the writer's exposition, there is nothing arbitrary in the sequel to it. He explains the enigmatic psalm by finding in it the crucified and self-offering High-Priest of our profession. Of Him "the roll of the book" had spoken, as the supreme doer and bearer for us of the will of God. His

<sup>1</sup> So Kay, on this passage, in the "Speaker's Commentary."

sacred Body was the Thing indicated by the prophetic altars of Aaron. When He "offered" it, presenting it to the eternal Holiness on our behalf, when He let it be done to death because we had sinned, so that we might be accepted because it, because He, had suffered—then did He "fill" the types "full" of their true meaning, and so close their work for ever.

Yes, that work was now *for ever* closed by the attainment of its goal. Moreover, *His* work of sacrifice and of offering, of suffering and of presentation, was for ever finished also. This is the burthen and message of the whole passage (vers. 11-18). "Once for all" (ἐφάπαξ), "once for ever," the holy Body has been offered (ver. 10). "He offered one sacrifice for sins in perpetuity," εἰς τὸ διηνεκές (ver. 12). And therefore, not only for the priests of the old rite, but for the High-Priest of the heavenly order, "there is no more offering for sin" (ver. 18).

And why? Because, for the new Israel, for the chosen people of faith (ver. 39), the supreme sacrifice and offering has done its work. It has "sanctified" them (vers. 10, 29); that is to say, it has hallowed them into God's accepted possession by its reconciling and redeeming efficacy. For its virtue does much more than rescue; it annexes and appropriates what it saves. It has "perfected" them (ver. 14); that is to say, it has set them effectually in that position of complete "peace with God" which guilt while still unsettled makes impossible. It has "put them among the children," within the home circle of Divine love. It has done this "in perpetuity," εἰς τὸ διηνεκές (ver. 14); that is to say, they will never, to the very last, need anything but that sacrifice and offering to be the cause and the warrant of their place within that home. "Their sins and their iniquities" their reconciled Father "will never remember any more" against them (ver. 17), in the sense that the Sacrifice once presented on their behalf will be before Him every moment in the person of the Self-Sacrificer who sits beside Him, "appearing for us." They are the Israel of the great New Covenant. And that Covenant, as we have already remembered (viii. 7-13), provides for the spiritual transformation of the wills of the covenanters;

the law of their God shall be "written on" their very minds—that is to say, they shall will His will as their own. But such a "writing" demands, by the very nature of things, that *first*—not last—there should be an absolute remission. For without it there could not be inward peace, nor therefore filial and paternal harmony. So, for this deep mass of reasons, the new Israelites are *first* wholly accepted for the sake of their self-offered High-Priest, that *then* they may be wholly transformed by His power, working in His peace, within themselves.

The great closing paragraphs of the chapter (vers. 19-39) are one long application of this sublime finality of the one offering, and this presentness of our complete acceptance. First, the new Israelite, his "heart sprinkled from an evil conscience" (ver. 22)—released, that is to say, by the applied Sacrifice from the haunting sense of guilt—and having his "body washed with pure water," the baptismal sign and seal of the covenant blessing, is *to behave as what he is*—the child at home. That home is the Holy Place; it is the very presence of his God; but *it is home*. He is to pass into that sanctuary, along the pathway traced by the blessed blood, not hesitating, but with the "boldness" of an absolute reliance, perfectly free while perfectly and wonderingly humbled; "with a true heart, in fullness, in full assurance, of faith" (ver. 22). He is to hold fast his avowal of assurance, and meanwhile he is to animate the brethren round him to a holy rivalry (ver. 24) of love and zeal. He is to maintain all possible worshipping union with them, in the dawning light of the promised return of the now enthroned High-Priest (ver. 25).

Then, further, the new Israelite is to cherish the grace of godly fear. The "boldness" of the loyal child is to go along with the clear recollection that outside the holy home there lies only "a wilderness of woe." To leave it, to turn back from it, to be a renegade from covenant joys, is no mere exchange of the best for the less good. It means multiplied and capital rebellion. No legal shadow-sacrifices will shelter now the soul that forsakes the eternal High-Priest and casts His Self-sacrifice

aside. To do that is to set out towards a hopeless retribution, towards the fire of judgment, the vengeance of the living God (vers. 26-31).

With tender urgency he pleads for fresh memories and fresh resolves (vers. 32-35). He recalls to them days, not long ago, when they had borne shame and loss, "a conflict of sufferings," fellowship with outcast and imprisoned saints, spoiling of their own possessions—all made more than bearable by the joy of their wonderful "enlightenment" (ver. 32). Let them do so still, in full view of the coming crown. Let them grasp afresh the glorious privilege of "boldness" (ver. 35), reaffirming to themselves with strong assurance that they are "sanctified," "perfected," at home with God in Christ. Let them rise up and go on in that noble "patience" (ver. 36) which "suffers and is strong." It is only "a very little while" before the High-Priest will reappear. And the "faith" which takes Him at His word will, as the prophet witnesses (Hab. ii. 4), bridge that little while with a "life" which cannot die. To "shrink back," as the same seer in the same breath warns us, is to lose the smile of God in a final ruin. But that, for us, cannot be; we, in His mercy, relying upon the faithful Promiser, attain "the saving of the soul."

Now, as then, the tenth chapter of the Hebrews points with a golden rod to the one path of life, peace, and perseverance to the end. "Rejoice in the Lord; *for you it is safe*" (Phil. iii. 1). The "boldness" of a meek assurance of a present and a great salvation is the way for us, as it was the way of old, which leads through holiness to heaven.



## “Some Results of Modern Criticism of the Old Testament”—I.

MANY of those who read the articles by the Dean of Ely that appeared under this title in the *Guardian*<sup>1</sup> must have felt regret at finding that so moderate a writer should lend his authority to the higher critical practice of repeating current statements without regard to the work of their opponents. This is the more disappointing because at the outset Dr. Kirkpatrick appears to admit that there are no assured results. “*It lies, then,*” he writes,<sup>2</sup> “*in the very nature of the subject that it should be difficult—and, indeed, impossible—to give a definite and dogmatic answer to the question, ‘What are the assured results of modern criticism of the Old Testament?’*” The evidence will appeal with different force to different minds. Much must depend on the standpoint from which the questions are approached.” What precisely these sentences are intended to convey may very well be a subject of debate. To the present writer they appear to mean that Dr. Kirkpatrick is very doubtful about the wisdom of pinning himself down to any concrete propositions. And this may well be so. For there are, in fact, two sets of phenomena which make it impossible to talk of “assured results.” In the first place, the divisive critics are not agreed among themselves. It is, of course, true that the disciples of Wellhausen always claim that their view is supported by the consentient testimony of all scholars; but this consensus is only obtained by leaving out of account the work of everybody who disagrees with them. And the second reason appears to be indicated by Dr. Kirkpatrick himself in the sentences quoted, when he speaks of the different force with which the evidence appeals to different minds and the importance of the standpoint. The fact is that nine-tenths of the critical work consists of writings by men who are not specialists in the subjects with which they deal, and that trained experts would give a very

<sup>1</sup> May 15 and 22, 1907.

<sup>2</sup> P. 807. My italics.



different account of the matter. This has been so often emphasized in these pages that it will be sufficient on the present occasion to outline some of the causes that render modern critical work of so very little value, and merely to give references to the old familiar points, drawing our present illustrations as far as possible from new material. That is the only course practicable in dealing with general statements of the kind made by Dr. Kirkpatrick, because some of his averments would require a volume, not an article, for their refutation. I am thinking of such clauses as "that the Prophets, not the Law, must be taken as the starting-point in Hebrew history."

First, then, as I have repeatedly pointed out, the higher critics, although dealing with what is avowedly an old law book, have never taken the trouble to consult any independent lawyer. There appears to be doubt in some minds as to the accuracy of this statement. Accordingly, I may properly quote a letter I received from a higher critic, together with my reply. My correspondent wrote: "I must admit that I am naturally impressed when I find legal men of repute abroad, who have studied the subject impartially, endorsing the methods and the essential conclusions of recent criticism." To which I replied as follows: "I understand you to say that 'legal men of repute abroad, who have studied the subject impartially, endorse the methods and the essential conclusions of recent criticism.' May I have a reference to these men and their works? I am acquainted with some writers of whom you may be thinking; but, as they avowedly take over the conclusions of the higher critics ready-made, without *any* study (impartial or other) of the grounds of those conclusions, they could scarcely be covered by your description. Most of the legal work that I have seen on the Pentateuch is exceedingly superficial, and adopts the views of either critics or rabbis or both without independent investigation." The reply to that letter contained no references; indeed, my correspondent was most careful not to allude to the subject again. And if any reader of the *CHURCHMAN* should find himself confronted with such a statement, I should be

obliged by his obtaining references and sending them to me. The matter can then be investigated, and the work of the "legal men of repute abroad" can be subjected to proper tests.

I propose now to give a few illustrations of the effect of legal knowledge on Pentateuchal studies, beginning with the patriarchal age. "It can hardly be doubted," writes Dr. Kirkpatrick,<sup>1</sup> "that the narratives of the patriarchal period took shape gradually in oral tradition, and were more or less coloured by the religious ideas of later ages. That Abraham, Isaac, and Jacob were real persons, and not simply personifications of tribes, need not be questioned; that characteristics of tribe and race have been embodied in their portraiture is extremely probable." Legal studies affect these statements. By an application of the comparative method it is possible to show the minute accuracy of many of the narratives in Genesis. Evidence comes unexpectedly from the ends of the earth to corroborate out-of-the-way details of the history. Take, for instance, the story of Jacob's service for Rachel. This form of marriage—called by the Germans *Dienstehe*, service-marriage—is said by Post to be universal. The service is a regular substitute for the bride-price (Hebrew *Mohar*) when the suitor is too poor to find the price in any other way. Sometimes the bridegroom becomes the slave of the bride's family for good. Among other communities the service only endures for a term of years. Instances are quoted ranging from six months to seven years.<sup>2</sup> And so, in the light of the comparative evidence, it becomes clear that Jacob, Laban, Leah, and Rachel were individuals, not tribes. What sense could the story of the service bear if we were dealing with tribes?<sup>3</sup> The evidence is, of course, cumulative. It is not one touch that is corroborated, but many. Here, for instance, are parallels to some of the covenants :

<sup>1</sup> *Guardian*, May 22, 1907, p. 846.

<sup>2</sup> A. H. Post, "Grundriss der Ethnologischen Jurisprudenz," i. 318-320; P. Wilutzky, "Vorgeschichte des Rechts," i. 183-185.

<sup>3</sup> *A fortiori* what would the narrative mean if, as some writers maintain, it were an astral myth?

En général, lorsqu'il y a prestation de serment solennel ou ordinaire, chacun, suivant la quantité de ses terres, fournit la victime et vient au lieu de la cérémonie. Lorsque chaque contractant a prêté serment, alors, au nom de cet individu, le préposé aux serments offre, collectivement, le vin et les chairs de la victime (Le Tcheouli, translated by E. Biot, Paris, 1851, vol. ii., p. 361, Bk. XXXVI., 44).

There is a note to this in Commentary B (composed in the second century A.D.), which runs as follows :

Quand la prestation de serment est faite, on fait sortir le vin et les pièces découpées de la victime. Au nom de celui qui les fournit, le préposé aux serments sacrifie aux esprits lumineux. Alors celui qui n'est pas sincère doit être malheureux.

Quand on fait une convention par serment, *entre les princes*, on commence la cérémonie du serment par le vase de jade, appelé *Touï*. Aussitôt il (le garde de droite) fait le service de ce vase (il le passe aux contractants). Il assiste le représentant de l'esprit pour prendre l'oreille du bœuf, pour manier le bois de pêcher et la plante *Lie* (Tcheouli, Bk. XXXII., 29; Biot, ii., pp. 247-248).

Note in Commentary B: Le garde de droite donne le vase à ceux qui doivent se frotter les lèvres du sang de la victime, en signe de fidélité à leur serment. Le représentant de l'esprit qui préside à la convention, coupe l'oreille du bœuf immolé, et reçoit le sang, etc. (p. 248).<sup>1</sup>

It is extremely significant that the name "Patkai" (which is an abbreviation of Pat kai seng kan<sup>2</sup>) originated on the pass at the part above indicated, in consequence of an oath there ratified between the Ahom Raja "Chudangpha"<sup>3</sup> on the north side with Súrúnp hai, the Nora Raja of the south side, whereby each bound themselves to respect the Nongyangpáni as the boundary, and that between them, ere separating, they erected two sculptured monuments, as memorials of the treaty, on each bank of the river.

Previous to this period the range there was called "Doikaurang" Doi = Mountain, Kau = nine, and rang = united—namely, the place of "nine united hills," or where nine ranges converge, which latter singularly confirms all we know of the place already (S. E. Peal in *Journal of Asiatic Society of Bengal*, 1879, vol. xlviii., part ii., No. 2, p. 75).<sup>4</sup>

Or, again, take Joseph's "with whomsoever thou findest thy gods, he shall not live" (Gen. xxxi. 32). There are abundant parallels to death as the punishment in cases of theft,<sup>5</sup> as also to slavery (Gen. xlv.).<sup>6</sup> The succession of a slave to his childless

<sup>1</sup> I owe these references to J. Kohler, *Zeitschrift für vergleichende Rechtswissenschaft*, vi., p. 383, note 2.

<sup>2</sup> Pat = cut, Kai = fowls, Seng = oath, Kan = taken.

<sup>3</sup> Chudangpha's Ambassador was the Bor Gohain Tiatanbing, and that of the Nora Raja, Tasinpou, date A.D. 1399-40.

<sup>4</sup> I owe this reference to Klemm *Ördal und Eid in Hinterindien*, *Zeitschrift f. vergl. Rechtsw.*, xiii., p. 130. For other parallels compare P. Wilutzky, *Vorgeschichte des Rechts*, ii., 144-145; Friedrichs *Universales Obligationenrecht*, 16.

<sup>5</sup> Post, *Grundriss*, ii., 427-428, 442; Hammurabi, § 6.

<sup>6</sup> Post, *op. cit.*, i., 359; ii., 427-428, 442. "Studies in Biblical Law," p. 102.

master, to the exclusion of that master's relatives (Gen. xv.), appears to be very rare, but a parallel is found even to that among the Waniamwesi.<sup>1</sup>

But, then, may it not be argued that the legal conditions were common to the post-Mosaic period and the patriarchal age? Can it not be said that in legal matters "the narratives are more or less coloured by the ideas of later ages?" The answer—which is important—is in the negative. There are, of course, no sufficient materials for writing a history of Hebrew law in Biblical times, but, so far as it goes, the evidence of the Book of Genesis will not fit in with the critical theories. Perhaps the most interesting case is the conveyance of the field of Machpelah to Abraham, a passage attributed by the critics to the supposititious exilic or post-exilic "P." Like every other legal transaction in the Book of Genesis, and unlike every Babylonian legal tablet, it is conspicuous for the absence of writing. When it is contrasted with the very modern form of conveyance with which we meet in Jeremiah xxxii., it at once becomes evident that it represents a much more primitive stage of legal development. The instance is peculiarly important, because we are asked to believe that "P" (who is supposed to have been very much under Babylonian influence) forged or inserted the narrative of the purchase of the cave of Machpelah for the purpose of giving validity to the claim of the Israelites to the land of Canaan. Now, had that been so it is evident that a writer who, according to the critics, is distinguished by a peculiarly lawyer-like style would never have failed to mention every particular that was material to the complete validity of the transaction according to the ideas of his own age. Nor can it be said that he would have been deterred by any scantiness of information or any scruples as to the truth, for *ex hypothesi* he was an admitted master of fiction, wholly devoid of anything that we should regard as historical conscience.

<sup>1</sup> Kohler in *Zeitschrift für vergleichende Rechtswissenschaft*, xv., 43. For later Jewish law see Prov. xvii. 2, xxx. 23. As to the relative treatment of Isaac and Abraham's other sons (Gen. xxv. 5 f.), see Post, *Grundriss*, i., 147.

The law of homicide also presents us with some interesting testimony. The story of Cain the outlaw, subject to death at the hands of any man who met him, reveals a legal institution well known to students of early law.<sup>1</sup> But here it is important to notice that it brings us face to face with an earlier state of law than that postulated by the Mosaic legislation. The blood feud is not yet recognized. It is not yet the duty of the avenger of the blood alone to exact retribution for the crime. The murderer is expelled from the religious and social community, and left as an outcast from the peace and protection of the tribe, to encounter single-handed any stranger or enemy—the terms are synonymous in early times—he may meet. Nor is the position much better for the higher critics if we turn to "P": "Whoso sheddeth the blood of man, by man shall his blood be shed." That is not the law of "JE" or "D" or "P" with the place appointed for refuge in certain cases of homicide. The distinction between murder and other classes of homicide has not yet been drawn.<sup>2</sup>

Another matter that has probably never been considered by any higher critic is the history of the *patria potestas*—the legal power of a father over his children. As at Rome, so among the ancient Hebrews, the *jus vitæ necisque* was at first quite unlimited.<sup>3</sup> We have several instances of this, the most striking being Judah's conduct to his daughter-in-law (xxxviii. 24), who had passed into his *potestas* by her marriage, and Reuben's treatment of his children (xlii. 37). It is to be noted that in neither case is there any suggestion of a trial. The *paterfamilias* acts with plenary authority. But in both Rome and ancient Israel this power underwent curtailment. It is true

<sup>1</sup> See Post, *Grundriss*, i., 163-165, 352-354; ii., 248. Kulischer in *Zeitschrift f. vergl. Rechtsw.*, xvii., 3; "Studies in Biblical Law," 105.

<sup>2</sup> Here, again, there are universal parallels to the course of legal history as depicted in the Bible. The distinction is elsewhere later than the treatment of all cases of homicide as being on the same footing. See Post, *op. cit.*, i. 237 *et seq.*, ii. 333 *et seq.*

<sup>3</sup> For a succinct account of the history of the *patria potestas* with the *jus vitæ necisque* at Rome, see Moyle on "Justinian Institutes," i., tit. 9. The parallel is sometimes extremely close. There are countless parallels among other peoples.

that the power to sell or pledge children endured to the end of Old Testament times (Neh. v. 5), and probably the paternal power was in many ways extremely extensive till a very late period,<sup>1</sup> but the family jurisdiction in cases of wrong-doing had been greatly curtailed before the days of Moses. I am not thinking merely of the provisions of Deut. xxi. 18-21. If they were all we had, the critics might reasonably suggest that the relative dates of "D" and "JE" would account for the alteration. But it is clear that in Exod. xxi. 15, 17, offences against parents are no longer regarded as matters for the domestic tribunal, but are included within the competence of the ordinary courts of elders. Times have changed since the days of Judah and Tamar.

Passing now to the legislation, limitations of space require that I should confine myself to one or two points. I take slavery first, because legal knowledge here disposes of many critical arguments. It is sometimes said that Exod. xxi-xxiii. must be post-Mosaic, because it recognizes slavery. What has Genesis to teach us on this head? In the patriarchal period we find at least *seven* methods by which slavery might originate or slaves be acquired. They are (i.) birth; (ii.) purchase (Gen. xiv. 14, xvii. 12, etc.); (iii.) gift (xx. 14); (iv.) capture in war (xiv. 21, xxxiv. 29); (v.) kidnapping (Joseph); (vi.) insolvency (xlvii. 19); and (vii.) crime (xliii. 18, xlv.). To all these there are numerous parallels the world over; but as the critics have alleged that slavery is impossible in a pastoral society, it may be well to refer them for parallels to Nieboer's "Slavery as an Industrial System," pp. 261-293. Dr. Nieboer thinks that the existence of the slave-trade is sometimes sufficient to cause pastoral nomads to become a slave-holding society (pp. 289-290). It would be impossible for one who has made no independent study of the subject to offer any opinion on this theory; but it may be noted that the story of Joseph sufficiently evidences the fact that the slave-trade influenced the Hebrews of the patriarchal

<sup>1</sup> Especially in religious matters. The power to sacrifice children appears to have long survived.

age to some extent. That argument, therefore, falls to the ground. A second matter, in which legal knowledge overturns the critical position as to slavery—viz., the relations of Exod. xxi. and Lev. xxv.—has been frequently dealt with before, and need not be laboured further here.<sup>1</sup> Yet a third question is affected by a grasp of the social conditions—the question of the numbers of the Israelites. While there is reason to suppose that textual corruption is responsible for the present condition of the numbers, it must be admitted that all calculations respecting the natural increase of the patriarchs which leave out of consideration the fact that the Hebrews were a slave-holding society are fundamentally vicious. We know from Gen. xvii. 10-14, 27, that some, at any rate, of the slaves were regarded as belonging to the people, and the narrative in Gen. xiv. proves their use in war.

Before passing away from the laws I would enter a protest against one other dictum. "It cannot be doubted"—Dr. Kirkpatrick quotes the words from Dr. Driver—"It cannot be doubted that Moses was the ultimate founder of both the national and the religious life of Israel; and that he provided his people not only with at least the nucleus of a system of civil ordinances . . . but also, etc. . . . It is reasonable to suppose that the teaching of Moses on these subjects is preserved, in its least modified form, in the Decalogue and the 'Book of the Covenant' (Exod. xx.-xxiii.)."<sup>2</sup> Assuming Dr. Driver's premises for the purposes of argument, I desire to point to the radical vice of his procedure. When the comparative historical method is available, it cannot be regarded as "reasonable," according to any scientific standard, quietly to pass it over and substitute mere baseless guesses for the results it would bring.

While it is impossible to give details here without exceeding reasonable limits and becoming too technical, it may be said generally that by taking the provisions of the Pentateuch and

<sup>1</sup> "Studies in Biblical Law," pp. 5-11; *Bibliotheca Sacra*, January, 1907, pp. 9-10; CHURCHMAN, March, 1907, p. 155.

<sup>2</sup> *Guardian*, May 22, p. 846.

comparing them with the testimony of other ancient systems it is possible to show that they mirror a very archaic and undeveloped state of society, and that they would have been inadequate (and in part also obsolete and unintelligible) in the days of, say, Solomon. Indeed, we may go further. The difficulties that at present surround the Pentateuchal legislation are largely due to the fact that in the days of Ezra and Nehemiah a system of ancient law had to be applied by men who were neither lawyers nor historians to a community which in its atmosphere, state of development, and social needs differed very remarkably from that for which the Mosaic legislation was originally designed. The procedure of the higher critics is the more astonishing as they often admit that "P" contains much that is early and can only be understood in the light of savage parallels. It is strange that it never occurred to them to follow up this admission to its logical conclusion. Surely it should have led them to test the laws by referring them to the work done by scholars in other fields of ethnology, instead of arbitrarily assigning dates on the ground of what appeared "reasonable."<sup>1</sup>



## Keble and "The Christian Year."

BY THE REV. CANON COWLEY-BROWN, M.A.

IT is a striking testimony to the merits of "The Christian Year" that it awakes a responsive chord in minds altogether dissimilar. Men at the opposite poles of religious thought have felt the influence of this fascinating book. The lines for morning and evening are found in almost every hymnal. For the most various minds "The Christian Year" has an undying charm.

<sup>1</sup> For discussions of the legal arguments of the critics, see "Studies in Biblical Law"; the various papers I have contributed to the *CHURCHMAN*; also *Princeton Theological Review*, April, 1907, 188-209.



That it should have been welcomed by those with whom Keble was associated, and others in sympathy with them, is not surprising, but that it should be the loved companion of those out of sympathy with them is its most remarkable merit. We know the admiration felt for it by Dean Stanley, who also records the equal appreciation of it by Dean Milman. In his paper on Keble in the "Essays on Church and State" he says: "There were few for whose genius and character the Dean of St. Paul's expressed a deeper regard and veneration. Long before the author of "The Christian Year" had become famous, his prescient eye had observed that Keble was somehow unlike anyone else."<sup>1</sup> In one of Erskine of Linlathen's letters occurs this tribute: "I have Keble lying open before me. The hymns for the Holy Week are beautiful. Monday is exquisite. I think I like it best of them all. The use made of Andromache's farewell is quite filling to the heart, and the theology of the fourth stanza, 'Thou art as much His care,' etc., is worth, in my mind, the whole Shorter and Longer Catechisms together." James Shairp, who became one of Keble's successors in the Chair of Poetry at Oxford, while differing widely from the theological position he took up, has written an appreciative criticism of the book and of the man. Oliver Wendell Holmes ("Autocrat of the Breakfast Table") says: "I am not a Churchman, but such a poem as 'The Rosebud' makes one's heart a proselyte to the culture it grows from. . . . The fondness for 'scenes' among vulgar saints contrasts so meanly with that—

" 'God only and good angels look  
Behind the blissful screen.'"

Holmes seems to have misread this last word for "scene." Robertson of Brighton dwells lovingly on several of the poems. Of that for the twentieth Sunday after Trinity he is reported to have said: "That is my favourite hymn" ("Life," p. 496).

"The Christian Year," certain pieces which were added in subsequent editions excepted, was published anonymously in

<sup>1</sup> See Newman's "Apologia," p. 76.

two volumes in the year 1827. Arnold declared that "nothing equal to them exists in our language" (Stanley, "Life," chap. ii.). Before the revered author's death the book had passed through ninety-eight editions. The profits were devoted to the restoration of Hursley Church. When we remember that many of the poems it contains were written by a young man of twenty-seven, we are struck by the depth as well as the precocity of devotional feeling. He seems to have sounded the depths of religious emotions and experiences before most men have begun on these themes to think or feel at all. Yet even of this exquisite work it must be confessed that the meaning is in some cases obscure. Bishop Blomfield called it the "Sunday puzzle." Yet it is worth puzzling out. We must not cast it aside with the exclamation which Plato provoked from a despairing student: "Si non vis intelligi, non debes legi." Yet Keble himself declined, when asked, to explain the meaning of what was not, perhaps, altogether clear to himself. "I think it was Keble," says Cardinal Newman (letter in the *Guardian*, February 25, 1880), "who, when asked in his own case, answered that 'poets were not bound to be critics, or to give a sense to what they had written'; and, though I am not, like him, a poet, at least I may plead that I am not bound to remember my own meaning, whatever it was, at the end of fifty years." But, as his friend Bishop Moberly, who edited his "Miscellaneous Poems," admits, "There is mingled in his writings an occasional inexactness and roughness of expression and rhythm, which he did not care to smooth. Indeed, it is said, on very good authority, that the poet Wordsworth (for whom Keble always entertained the highest reverence . . .), having read 'The Christian Year,' expressed his high sense of its beauty, and also of the occasional imperfections of the verse, in the following most characteristic terms: 'It is very good,' he said—'so good that if it were mine, I would write it all over again.'" It seems strange that in some undoubted poets the sense of rhythm should be dissociated from an ear for music. It was so absolutely in the case of Stanley. It was so, though in less degree, in the case of

Keble. To this want of ear there is perhaps plaintive reference in the lines :

" In vain, with dull and tuneless ear,  
I linger by soft Music's cell,  
And in my heart of hearts would hear  
What to her own she deigns to tell."

In his "Miscellaneous Poems" (p. 248), in the lines to a child, he plainly admits the defect :

" You ask me for a song, my dear,  
Born with no music in mine ear."

But it may be inquired how it comes that a book of sacred verse which had such an unparalleled influence upon some of the best minds in various schools of religious thought is less popular than it was, less popular than so many collections of the kind that cannot be mentioned in the same breath with it. The question may, perhaps, be answered in Keble's own words in the short Preface, in which he speaks of "a sober standard of feeling in matters of practical religion." In these "times of much leisure and unbounded curiosity, when excitement of every kind is sought after with a morbid eagerness," people prefer something more sensational.

It may seem ungracious to offer any criticism on one so greatly and justly revered, and the present writer, who has made the book a loved companion for more than fifty years, yields to no one in his admiration for its author ; but "Magis amica veritas," and what is here stated is not meant in any degree to detract from the personal charm of the beloved author of "The Christian Year." Yet it must be confessed that Keble the sacred poet and Keble the controversialist and theological partisan seem two different men. It is difficult to recognize in "Eucharistic Adoration" the author of "The Christian Year." We speak of this exquisite collection of sacred poetry as its author was content to leave it for some fifty years, and for more than as many editions, before the deplorable alterations urged upon Keble by some of his school vitiated the whole argument of one of the poems. Keble, it must be admitted, assented to

it in his later years, and seems to have argued with peculiar logic that "in the hands" means the same thing as "not in the hands." The poem in question was originally entitled "An Address to Converts from Popery." It is evident that Keble's views had developed, that he had come in the storms of controversy to take another view to that which he formerly entertained, when, in the short Preface to "The Christian Year," he spoke of bringing one's "thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer Book."

It is to be regretted that Keble threw himself later on into religious controversy, seeming to abandon, to some extent, the *mitis sapientia* which marks his great work. His controversial pamphlets are not convincing, and only make us desire to distinguish the poet from the polemical pamphleteer. "The poet," it has been said, "should live in a world of his own, not in a world perpetually wrangling about University Reform, about Courts of Final Appeal, about Marriage with a Deceased Wife's Sister, and other like matters, into which Keble, in his later years, threw himself heart and soul."<sup>1</sup>

As his college contemporary Thomas Mozley said of him, "he had not the qualities for controversy." Keble, however, happily—like some other High Churchmen—was sometimes inconsistent with himself. He was eminently human, and, if we may venture to say so, often much saner in his judgments than those with whom he was associated. It is said that "he disapproved of the austerity of William Law, whom he otherwise admired, and thought that even the 'Imitation of Christ' required to be read with caution."<sup>2</sup> And, with regard to the special peculiarities of his school, it is remarkable, as Stanley observes ("Essays," 605), how "he broke away from them in his poetry."

But now, turning to the more agreeable task of pointing out some of the beauties of this exquisite book, which, like the abundance of choice flowers in a garden, may from their very

<sup>1</sup> Julian in "Dictionary of Hymnology."

<sup>2</sup> "Dictionary of National Biography."

wealth and profusion escape notice, we would disclaim any idea of judging the garden by the few flowers we have culled from it. It is no doubt a mistake to think we can represent an author by select quotations. To take a line from a poem in the hope of recommending it is something like taking a feature from a face. "Ex pede Herculem" is all very well in statuary, but in a poem we cannot always judge of the whole from a part. Nor does Keble lend himself as readily to select quotations as some inferior authors. Still, there are gems (to employ a somewhat hackneyed word) of surpassing beauty scattered up and down the pages of "The Christian Year," as (to mention only a few) where he speaks of hidden worth, unseen by all but Heaven :

" Like diamond blazing in the mine."  
*Third Sunday after Epiphany.*

Or where, under the similitude of the sensitive plant, he tells of

" Love, the flower that closes up for fear,  
When rude and selfish spirits breathe too near."  
*Good Friday.*

Or the description of the fallen minstrel :

" Cold while he kindled others' love."  
*Sixth Sunday after Trinity.*

Or the picture of the father :

" By the sad couch whence hope hath flown,  
Watching the eye where reason sleeps."  
*Nineteenth Sunday after Trinity.*

Or that expression of the largeness of his heart, so different to the limitations of his theology :

" We mete out love as if our eye  
Saw to the end of heaven."  
*Twenty-second Sunday after Trinity.*

Or that most exquisite line of all :

" Thou who canst love us though Thou read us true."  
*Twenty-fourth Sunday after Trinity.*

Keble's defence of sacred art, so long as it is inspired by

love, is very fine. In the poem for the Third Sunday after Epiphany he notes its tribute to the Saviour dying, dead, risen again :

" Love on the Saviour's *dying* head  
 Her spikenard drops unblam'd may pour,  
 May mount His cross, and wrap Him *dead*  
 In spices from the golden shore ;  
*Risen*, may embalm His sacred name  
 With all a painter's art and all a minstrel's flame."

All lawful so long as it proceeds from love.

We have spoken of the limitations of his theology, of which an instance may be seen in the poem for the second Sunday in Lent, in which there is a gloomy coupling of "the treasures of wrath" with the "promised heaven," linking "the sinner's fear" with the "hope of contrite hearts." Happily, he is sometimes inconsistent with himself. As Stanley said, "The voice of Nature made itself heard above the demands of (his) theology" ("Essays," 603).

Keble, too, with his prototype "holy George Herbert," with whom one loves to compare him, was a "country parson," and in his love of Nature and frequent references to rural life shows himself a true disciple of Wordsworth, as, for instance, in that picture with its exquisite epithet of "the relenting sun":

" When the relenting sun has smiled  
 Bright through a whole December day."  
*St. Simon and St. Jude.*

It is a picture which might have been interpreted by a Turner. We may refer also to that elegy on "Forest Leaves in Autumn," which may almost be placed alongside of Gray's "Elegy in a Country Churchyard":

" Red o'er the forest peers the setting sun."  
*Twenty-third Sunday after Trinity.*

Keble was a great admirer of Gray. He refers to him more than once in a few footnotes to "The Christian Year," and we find more than one unconscious imitation.

His accuracy in description has been noticed by Stanley,

who, however, points out the single exception, as he supposes, in the mention of rhododendrons instead of oleanders on the western shore of the Sea of Galilee. To this the present writer, who has made "The Christian Year" the companion of a pilgrimage from the cedars of Lebanon to Jerusalem, ventures to point out another. Tabor is not a "lonely peak," but a dome-shaped mountain. The epithet "lonely" is felicitous, and accurate enough, as Tabor rises, a lofty mound, out of a plain which surrounds it like the sea; but the term "peak" can only be applied by a poetic licence.

Keble was an admirer of Burns as well as of Gray. It is very interesting to note this appreciation in his "Prælections" as Professor of Poetry at Oxford, and the parallel he draws there between Burns and Theocritus, pointing out the remarkable coincidences in thought and expression between these two pastoral poets, separated by unknown tongues and an interval of two thousand years. He calls him, "*Scotiæ lumen, Homeri simillimus . . . Scotorum ille princeps poetarum . . . quo nemo ferme pastorales modos omni tempore felicius cecinit.*"<sup>1</sup>

Without any disparagement of Keble's originality, we may note several interesting coincidences of thought or of expression with other authors, ancient and modern. Some of them he has noted himself. When we remember Keble's wide knowledge of classical literature, we may be surprised that the instances are so few. It may be interesting to trace some of these. One of the most interesting, perhaps, is the rendering of the prayer of Ajax in the "Iliad" (xvii. 646): "Give light, and let us die"; with which we may compare Gladstone's version: "Let us die in the daylight." Besides those allusions which Keble himself has acknowledged, we may note the reference to the song of Harmodius (Athenæus xv. 694), "The sword in myrtles drest," quoted also by Collins in his "Ode to Liberty." Lowth ("Prælect.," i.) has an article upon the passage. The "Thracian wives" in the poem for the Third Sunday after Easter remits us to Herodotus (v. 4).

<sup>1</sup> "De Poeticæ vi Medica," xiv. 238, xvi. 281, xxiv. 467.

The phrase, in the poem on St. Barnabas, "To live in memory here" finds a curious counterpart in Pliny (Lib. ii., Ep. i.): "Vivit enim, vivetque semper, atque etiam latius in memoria hominum, et sermone versabitur, postquam ab oculis recessit."

But not classical literature only, but later and modern literature also, is made to yield its tribute. The line "To live more nearly as we pray" is found in a letter of Santa Teresa's to Father Gratian. The phrase "the heart untravelled," in the poem for the Third Sunday in Advent, occurs in Goldsmith's "Traveller." The line "Content to die or live," in the poem for St. Stephen's Day, and the similar line in that for All Saints' Day, "Content to live, but not afraid to die," resemble the lines in Baxter's fine hymn :

" Lord, it belongs not to my care  
Whether I die or live."

Keble in his notes more than once refers to Baxter. We need not be surprised at echoes of Shakespeare. To mention only one, the line in the poem for St. Peter's Day, "He loves and is beloved again," is evidently an echo of "Now Romeo is beloved and loves again."

Keble was a sincere admirer of Scott, of whom he wrote in the *British Critic* an appreciative criticism. We may note the remarkable verbal coincidence between Scott's well-known lines :

" Full many a shaft at random sent  
Finds mark the archer little meant,"

and Keble's, in the poem for St. Luke's Day :

" While from some rude and powerless arm  
A random shaft, in season sent,  
Shall light upon some lurking harm,  
And work some wonder little meant."

Though our study of Keble has been chiefly in connexion with "The Christian Year," which will go down to posterity as embodying that which is permanent in his poetry, it may not be amiss to refer briefly, in conclusion, to his other poetical efforts.



Of the "Lyra Innocentium" it may be said that, while it affords abundant evidence of the love felt for children by this childless man, and shows here and there characteristic touches of our author, this "Child's Christian Year," to use the alternative title, can hardly appeal to any but "children of a larger growth."

Of the pieces contributed by Keble under the signature  $\gamma$ , to the "Lyra Apostolica," there seems, in our judgment, hardly one that comes up to the standard of "The Christian Year." The description of the Athanasian Creed (No. CXV.)—

"Creed of the saints, and anthem of the blest,  
And calm-breathed warning of the kindest love  
That ever heaved a watchful mother's breast"—

seems clean contrary to the opinion of his friend Bishop Moberly, who says of the damnatory clauses: "In what appears to me to be the plain historical sense of the words, they seem to say what I consider it to be beyond the power of the Church to say. . . . They seem, to my understanding, to chase the unhappy misbeliever out of the farthest corner of the uncovenanted mercies of the most loving and merciful God."<sup>1</sup> The "Miscellaneous Poems," edited posthumously by Bishop Moberly, who enjoyed "his intimate friendship during the last thirty years of his life,"<sup>2</sup> contain a few beautiful hymns and translations. Bishop Moberly reprints and claims for Keble the translation "Hail, gladdening Light," assigned in the "Lyra Apostolica" to Newman. Of the "Metrical Psalms" Keble himself says: "It was undertaken with a serious apprehension, which has since grown into a full conviction, that the thing attempted is strictly impossible." Keble's criticism of the Old and New Versions is no doubt true enough: "That of the Elizabethan age wants force; that which dates from the Revolution, fidelity." But Keble himself seems to offend against one of his own canons, rendering, *e.g.*, the portions of the 119th Psalm in various metres. He has also provided a special *Gloria* to suit the varying metres of his Psalms.

We have spoken of the precocity of Keble's poetic genius.

<sup>1</sup> Charge of 1873.

<sup>2</sup> Preface, p. xii.

It seems strange to note in this connexion his failure to obtain the prize poem at Oxford. We would give a good deal to be able to compare his unsuccessful poem on "Mahomet," sent in for the "Newdigate," with the verses of his successful rival, who gained the prize two years running, and was never heard of afterwards.

Keble's is not the first attempt to treat poetically the holy-days of the Church's year. The earliest, perhaps, of these is a curious collection of "Epigrams," by one Nathanael Eaton, to which attention has been called by Mr. Lock, dedicated to Charles the Second. The abject style of the dedication is on a par with that of the verse. Eaton's "Epigrams" are a curious contrast to Keble's "Odes."

Worthier attempts, however, followed. Bishop Ken, a kindred spirit, wrote "Hymns for all the Festivals in the Year." Wither, the Puritan poet, in his "Hymns and Songs of the Church," made a similar attempt. Bishop Heber published "Hymns adapted to the Weekly Church Service of the Year," mostly of his own composition. And there have been modern imitators. For us, however, there can be but one "Christian Year," as there is but one Keble. In Newman's words, with which we may fitly conclude,<sup>1</sup> "When the general tone of religious literature was so nerveless and impotent as it was at that time, Keble struck an original note and woke up in the hearts of thousands a new music."



## The Church and the Labour Movement.<sup>2</sup>

BY THE REV. J. E. WATTS-DITCHFIELD.

THE Christ is the theme of all our preaching, the Christ as the Good Shepherd, the Light of the World; but when did we preach on Christ the Carpenter? Do we clergy, do employers of labour, realize that He in whose Name we present every

<sup>1</sup> "Apologia," p. 77.

<sup>2</sup> A paper read at the Church Congress, October, 1907.

prayer, who is present with us every time we meet in Christian worship, who has opened a heaven before us, was a carpenter? Surely He has dignified labour, and invested the labouring class with a special interest for all Christians. What do we know about them? Many would say, "some industrious, some thrifty, some drunken." But what of their homes, their conditions of labour, their wages, their prospects? Are they such as Christianity can approve? Alas for the answer!

1. *Their Homes.*—Four hundred thousand persons—a town the size of Sheffield—live in London in families each of which occupies but one room for all purposes. And at what a rent! If a Fair Rent Court was needed in Ireland, is it not a thousand times more needed in the East End of our large towns?

2. *Their Conditions of Labour.*—We frankly admit that many employers of labour are kind and considerate, and that the working classes, no less than other classes, have their percentage of loafers and scamps; but are the conditions under which they labour Christian? The hours men and women work, the scanty wages paid, the paltry reasons often given for turning men adrift after twenty and thirty years' service, have surely caused many a heart to be broken and many a family to be ruined.

3. *Their Wages.*—Charles Booth tells us that 30 per cent. of Londoners earn less than 20s. per week per *family*. How can such, however thrifty they are, prepare for their old age? The total income of the nation is estimated at £1,710,000,000; £830,000,000, or half of this, goes to five millions of the population, and the other half to the remaining thirty-eight millions. Is this distribution equal? What of women's labour? of the sweated industries? If the Christ accompanied the Archbishop of Canterbury to-night through the East End of London, what would be His message to the great English Church?

4. *Their Prospects.*—What are the prospects of the agricultural labourer? No doubt some of the working class are drunken and thriftless, but Charles Booth clearly shows that a large proportion of pauperism is due to undeserved poverty.

Let us think of the prospect. Do we realize that in this Christian country one in four of persons over sixty dies a pauper, that three in five over seventy die paupers, and that out of every ten persons over eighty years of age no fewer than nine die as paupers? If even a large proportion of these cases is a result of their own conduct, what a commentary this is on the influence and work of our National Church.

If these are their circumstances, is it any wonder that working men who love their fellows are combining to alter them? Shame on them if they did not! Here let me say how thankful we ought to be for the high character of the English Labour leaders, many of whom are earnest, devout Christian men whose hearts have been touched by the Divine compassion. Will anyone say that it is the duty of the Christian Church to stand aloof? Should it not, rather, by sympathy and co-operation, guide and help such a movement? It is certain that the present conditions of labour hinder every Christian minister in his work. No wonder that the great mass of men are outside our Churches. Does not the Church approve of the aims, if not of all the methods, of the Labour Movement? We are told that it is merely a materialistic movement. So, in many ways, was the bringing of the Israelites out of Egypt, but it gave them freedom and a chance to worship God. Surely the kingdom of God must begin on earth! As Bishop Barry says, "The working classes are now demanding that Christianity should be tried by the test of its social effectiveness, its power to serve the welfare, physical, intellectual, and moral, of the great mass of the people." Are we prepared to yield to this demand? Lord Shaftesbury in 1844 bewailed the apathy which then prevailed in regard to the question, and said: "I find, as usual, the clergy are in many cases frigid, in some few hostile. . . . So it has been with me. I can scarcely remember an instance in which a clergyman has been found to maintain the cause of labourers in the face of pew-holders." The Archdeacon of Ely in his address denied that the Church had been apathetic. But if the Church has not been apathetic, but keen and in earnest, then alas for the

power of the National Church if, in spite of her keenness, the condition of the people is what it is to-day! Mr. Hill (Secretary of the English Church Union), who followed the Archdeacon, told us that the Reformation was largely responsible for the present condition of the labouring classes, and implied that if there had been no Reformation then things would have been very different. Well, in France there was no Reformation, *but there was a French Revolution*. Spain and Italy had no Reformation, but are the conditions there such as the English working classes would care to follow? Moreover, two of the greatest Social Reformers of the nineteenth century, Wilberforce and Shaftesbury, were products of the English Reformation. But the apathy is going, even if slowly, as witness the Report of the Joint Committee on Economic Subjects, appointed by Convocation, which says: "The Christian doctrines of the Fatherhood of God and the Incarnation imply the teaching of brotherhood with all its social consequences. The Christian cannot fail to recognize that Christ our Master and our most severe Judge holds us responsible for every one of His members whose lives have been wasted by our neglect."

But what is to be done? The Church as a whole can admit more freely the working classes into her councils, and into her ministry. But, more than this, the Church should teach and emphasize more than she has ever done, the fact that Christian principles must govern the *whole* life. The fourth Commandment deals with the *whole* life. "Six days shalt thou labour" equals the "Remember" of the seventh. We preach on the latter, but do we teach how men ought to labour, and under what conditions on the six other days? In our Catechism we teach the child to say, "I must learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me." But does the Church help the child to get its own living? Does she help it to respond to the call of God? How many are ever enabled by the Church to have a chance of reaching the state to which God calls them? You baptize the child, and in doing so receive it

into the family of Christ. You spend money in teaching it arithmetic. It leaves school. Has the Church now done all her duty to her child? How is it that the army of unskilled labour exceeds the skilled? Has the Church nothing to do with apprenticing her child? If you teach it arithmetic before fourteen years of age, why not give it technical training afterwards? If the one is the duty of the Church, why not the other? Has the Church no duty in the way of guidance and help, and of giving her baptized child a chance to do what she teaches it in her Catechism? Again, later on you marry the boy and girl grown up to manhood and womanhood. The man is out of work, and his wife and child starving. Alms are perhaps given, perhaps not. What the man wants is employment, not charity. Have we ever really thought of the condition of such a man? The following extract from a recent pamphlet by a Socialist very graphically describes a condition which I have over and over again witnessed. He says, speaking of such a man, that it means "gradually to sell or pawn the few sticks of furniture which convert the single room into a home; to blister the feet in walking in search of work, while hope deferred makes the heart sick, and want of nourishment enfeebles the frame; to see your wife sinking for lack of food, and send your children to school without breakfast; to know that as you grow each day more gaunt in face, more shabby in appearance, more emaciated in physique, there is less and less chance of obtaining employment; to return, faint and footsore, after a long day's tramp, and hear those you love best on earth crying for food; to ponder, in cold and hunger, whether the theft, which would save your family from starvation, is a crime or a duty; to be restrained from suicide only by the certainty that your death must drive your helpless daughter to swell the ghastly army of degraded womanhood; to feel drawing ever nearer the day when you will be driven alone into the living tomb of the workhouse; to feel through all this that you have done nothing to deserve it." Has the Christian community no duty to that man and woman whom by baptism she received into her family at

infancy? It is not the work of the Church to set class against class. There are phases of the Labour Movement which may be as unwise as they are unworkable. The previous speakers have treated the subject of Socialism; it is not in my province. But things are wrong; millions are leading unhappy lives amid surroundings which are a disgrace to us Englishmen and Churchmen. Is it not time that the whole Christian community rose to its duty of dealing with these great problems? A working man has his duty to his employer, but if he does not do it that does not drive the employer into the workhouse; but this is frequently the result when the employer fails in his duty to his workmen. What is the message of the Church to working men? to employers? We know full well that even good houses, good wages, good conditions of life will not make earth like heaven. The West End of London has all these things, but it is not heaven. Character is not made by material surroundings merely, but by the Gospel of the Christ working through the Holy Ghost. We do not urge the adoption of any substitute whatever for the Word of God as the all-sufficient remedy for the temporal and spiritual woes of a fallen world, but we say, "Preach the whole Word of God, and as surely as God spoke to Moses, He is saying to-day, 'The cry of the children of England has come unto Me, and I have also seen the oppression wherewith they are oppressed. Come now, therefore, and I will send thee that thou mayest bring forth My people out of bondage.'" "My people" indeed! Poor, despised, down-trodden, yet "My people." The teeming millions of our large cities are God's people.

The work of the Church is spiritual, like that of her Master. But the spiritual includes the physical and temporal, as His did. The clergy have their sphere. It is not in Parliament. The laity have their sphere. We do not appeal to them as Conservatives, Radicals, Socialists, but as Christians. Is the Christian element in this country so weak that a Christian party cannot be formed which, throwing party interests to the winds, will seek a solution of these problems, just, thorough, and effective?

Where are Christian employers of labour? There are such. Why cannot the Church summon these to rise and show themselves superior to their Masters' Associations, and seek for the *causes* of the unrest in the labour world, rather than merely deal with its *effects*? The Church is stirred to her depths by a struggle as to the vestments she must wear in her services. I do not say she should not be, but contrast her alertness on this question with the coldness and apathy with which she treats these great social problems. "Woe unto you, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." The sooner the Church gets back to the early Christian idea of the Christian family, the better. We must pray and watch our opportunities, and work day by day with a dogged perseverance which knows no weariness, and which never recognizes such a thing as failure. The Master is sending us, the Master is giving us this task, and it must be done. We have the grandest opportunity ever given to the Church of Christ; we have the greatest resources. Is the opportunity to be seized? Are the resources to be used? If not, then Ichabod will indeed be written of our Church, and we shall be as the Church of Laodicea. And if in that great day, when we face the Carpenter of Nazareth as our Judge, and He asks the reason, what will it be? Will it satisfy Him? Will it satisfy us then? Even now the Spirit is calling "Whom shall I send, and who will go for us?" What is the response? He awaits the answer.





## "To Each According to his Several Ability."

BY THE REV. JOHN REID, M.A.

A CAREFUL study of the Parable of the Talents (Matt. xxv. 14-30) leads to the conclusion that it is not to be interpreted generally, on merely moral lines, as if it illustrated the principle that men are responsible for the use they make of the powers which they possess. That is true, but it is not the truth which is taught here.

It is a parable of the kingdom of God. The Master calls "His own servants" and delivers to them "His goods." The distribution is made "to each according to his several ability." The "several ability" evidently stands for the natural gifts and capacities of the servants. What the Master gives is something different. It is described as "His goods," and may be taken as indicating the spiritual endowments which the Master, Christ, bestows on His servants for the life and service of the kingdom.

I. But assuming this, we are struck with the apparent incongruity that the distribution of these spiritual gifts, is determined by the natural ability of the servants; that the natural appears to be the measure of the spiritual, and the distinctions which exist in the order of nature seem to be repeated in the order of grace. In one view this arrangement is reasonable, and even merciful. It teaches us that there is no waste in the kingdom of God, that spiritual gifts are only bestowed where they can be used. The distribution is carefully adapted to the "several ability," and men are responsible for what they can use, and no more. But these considerations do not remove the incongruity of which we are conscious, when we regard the parable as teaching that ability in the order of nature, determines the measure of the gifts of the Master in the order of grace. It contradicts the principle that spiritual gifts are bestowed "according to His own will." It assumes that men are ranged in the kingdom of God as they are ranged in the world, which is contrary to fact, and that the inequalities of life, which are the sorest of human

perplexities, are continued in the life of the spirit and the service of Christ. The teaching of Christ throughout the Gospels has led to other conclusions. He constantly contrasts the life of the world with the life of the kingdom, and says, “It shall not be so among you.” We know also that “God hath chosen the foolish things of the world to confound the wise, and weak things of the world to confound the things which are mighty—that no flesh should glory in His presence.” Besides, in the parable itself there is an indication that spiritual gifts are not absolutely determined by natural ability. The servant who rightly used the five talents to which his ability entitled him gained other five, and received in addition the talent of the wicked and slothful servant.

2. These facts lead us to look at the teaching of the parable from another angle, from which it will be seen to be in harmony with the general teaching of Jesus. The words “to each according to his several ability” are full of significance. On the surface they show that the number of talents which each servant received at the beginning, is determined by his individual ability. But that does not exhaust their significance. The talents are given, not only in proportion to the ability, *but because of it*. The Master had carefully examined each of the servants separately, to see what ability was in him. The measure of capacity had been noted with precision. One stood for five, another for two, another for one. It is as if every atom of ability had been included in the estimate. The gifts of the Master’s “goods” were bestowed on account of the ability, that it might be used to the full. The servant who can use five talents is not entrusted with two, nor is he who can use two entrusted with one. The ability is such a precious thing that no part of it is neglected. The talents of the Master are intended to employ the abilities of the servants, and it is by their conjunction in faithful service that the other talents are gained.

3. May we not say that what is taught in the parable is the spiritualizing of the whole nature and conditions of life of the

Christian man? Men differ in natural qualities and conditions—one is richer, another is poorer, in the natural qualities of power; one has five measures of ability, another two, another one. Jesus recognizes this universal fact. But He wants the utmost from each; He demands the whole of life. He sees the possibilities which are hidden in every life, and bestows the talents of grace accordingly. The capacity of the natural life is the measure of the need of grace in the life of the kingdom. It indicates not only what it can receive, but what it requires, before it can be used to the full. The Master seems to say to every one, "My grace is sufficient for thee." So the parable teaches how Christ gives power to spiritualize the natural, to sanctify the ordinary, to transform the capacities and conditions of each Christian life into forces of character and service. The "several ability" is the measure of spiritual possibility, and the talents of grace, which each requires to make the possibility an attainment, are provided. There is no place for envying the good estate or endowment of any other, or for thinking that if we had their advantages we would be stronger or better. If the need or power differs, so does the grace. Christ gives to each servant what each can use, or what each requires. The possibility of each receiving His reward and commendation is open alike to every one.

4. The results in the lives of the servants are in harmony with this method of interpretation. They whose ability entitled them to receive five and two talents, gain in addition the same number of talents respectively. He who received one talent and hid it in the earth, gains nothing, but suffers loss. The talent of the Master's "goods" is taken from him, and he is cast out into the outer darkness. In the case of the faithful servants, the natural ability has been transmuted into a spiritual property; it can now be measured in the talents of the Master's goods; that which was natural has now become spiritual. Each of the faithful servants has doubled his value by using aright the talents he had received. So we may say that conversion is a process, and it is not completed till every element of natural

capacity is spiritualized. Even those gifts or powers of nature or condition which had been used in opposition to the will of Christ can be transformed into forces which He can employ. He “beats swords into ploughshares and spears into pruning-hooks.” The qualities which made St. Paul so bitter and strong as a persecutor, are transmuted under the influence of the talents of grace which were bestowed upon him, into the powers which made him the great Apostle, the persuasive and unwearied preacher of the faith he had persecuted. The imaginative faculty which made John Bunyan fearful in profanity, was changed by the talents of spiritual endowment into the power which pictured the loveliness of the Land of Beulah and the joys of the Delectable Mountains. It is here that we see not only the triumphs, but the tragedies of the Christian life. In how many cases are the “abilities” unspiritualized! How true it is that

“Other lives are hid in ours,  
The lives that might have been.”

The unfaithful servant never used his talent. He “received the grace of God in vain.” He had as much of the Master’s “goods” as he required to make his “ability” a spiritual property; but, burying it in the earth—keeping it as a thing apart—he is judged as “wicked and slothful,” and cast as an unspiritualized being into the outer darkness “prepared for the devil and his angels,” and the talent which he did not use, is given to the man who had proved his worthiness to be entrusted with it.

5. May we not also say that the “several ability” of the servants indicates the line in which each one may best serve the Master? “Grace does not destroy nature, but perfects it” (Aquinas). Powers that are native to the soul are not to be crushed or neglected; they are to be consecrated to new ends and inspired by new motives. The gift of song which may have been used in lightness or frivolity is not to be silenced when its possessor becomes a Christian. The Master takes note of the ability, and gives the talent of grace which trans-

forms it into a power to lift the souls of men to the gates of heaven. The gift is an indication that the singer is to serve Him with it. The sensitive soul which suffers so acutely from the stings and arrows of real or fancied injuries may be touched to a finer issue, and qualify its possessor to become a son or daughter of consolation. Lady Burdett-Coutts, whose body was laid to rest a few months ago in Westminster Abbey, gave to the rich an illustration of how her gift had shown her the way of service. Conversion does not always mean that the man who has been turned is to become a preacher. In most cases he must "abide in the calling" wherein he was called. The shoemaker, when he yields to Christ, may become a missionary, as Carey did, but most likely he will serve Him best by continuing to make shoes, only making them well, and for His glory. The world does not need more preachers—at least, not the world at home. What is urgently required is an increase in the number of men and women who will use the "goods" of the Master, and serve Him in the common ways of life, "each according to his several ability."

6. The equality of reward and commendation in the case of the faithful servants harmonizes with this method of interpretation. The highest result in the kingdom of God is character. It is personality which is the mightiest force of the world. A Christianized personality is the result when the whole "ability" is spiritualized. The product is the same whether the man's measure is five or two. A circle is as perfect and complete though its diameter is measured in feet or inches, and the power which drew the smaller is equal to the power that drew the larger. The "new man" is the same in essential qualities whatever be the measure of his personality. Therefore the reward is the same: "Well done, good and faithful servant, enter thou into the joy of thy Lord."



## The Largest Parish in England.

By T. C. BRIDGES.

USUALLY speaking, the ecclesiastical parish is a smaller unit than the civil; for very large or populous civil parishes have often been divided for ecclesiastical purposes. From a civil point of view, we believe that Whalley in Lancashire can claim to be the largest in England. It is some thirty miles long by fifteen wide, includes about fifty townships, and has an area of over 106,000 acres.

From an ecclesiastical point of view, however, the parish of Lydford in Devonshire holds the record in point of size. Wales has several parishes of over 30,000 acres, but Lydford's vicar has jurisdiction over 60,000.

Lydford parish includes a large portion of that wild table-land known as Dartmoor—a wild tract of moor and marsh, less known perhaps than any similar area in the South of England. Mere figures convey so little that, to make Lydford's size more comprehensible, a comparison may be instituted. The county of Rutland has an area of 95,805 acres: Lydford parish is, therefore, nearly two-thirds as large as that county, and it is almost equal in area to the county of London, including the City.

It is not only its vast size which makes Lydford a difficult parish to work. There is no other similar area in the South of England which is so badly off for roads: a great part of Dartmoor is absolutely roadless. North from the house of the contributor you may ride more than twelve miles over granite-strewn slopes, deep valleys, peat-bogs, streams, and swamps before coming across any road on which a wheeled vehicle can travel. So bad is the going that, in winter or wet weather, not even a moorman will venture across the top of the moor from Two Bridges or Postbridge to Lydford. It is only in time of summer drought that the bridle tracks can be traversed in safety.

Lydford itself, the residence of the vicar, is thus entirely cut off from the moorland part of the parish, and to reach Postbridge the vicar must either ride or drive a distance of rather over twenty miles by road ; or take train, and travelling via Tavistock change at Yelverton for Princetown, and then from Princetown cover the last six miles by road. At best this journey takes two hours and a half. Huccaby, where there is a school-house in which services are held, is even more distant from Lydford, and there are outlying farms which would take half a day to reach from head quarters.

In ancient days every parishioner had to go to Lydford to church, and carry his dead thither for burial ; but after a time, so intolerable did the tax become upon the moor-folk, that a special dispensation was granted permitting them to attend service and take the Sacraments at the little church of Widdecombe, which lies deep in a fold of the hills about ten miles east of Princetown.

This licence was granted in the thirteenth century, and for more than five hundred years Widdecombe remained the centre of religion for the inhabitants of Dartmoor. Widdecombe Church has, in fact, been called the Cathedral of the Moor. It is famous for its lofty tower, which has often been compared with that of Magdalen College, Oxford. Legend asserts that this tower was built as a thankoffering by miners who had discovered and been enriched by a wonderful vein of tin. The old church contains a number of curious memorials, among others painted tablets commemorating the famous thunderstorm of 1638, a tempest which has since been immortalized by Blackmore. In its course a thunderbolt struck the church itself, doing damage of such an extraordinary and freakish nature that it is worth quoting a portion of the account given by Prince, the author of "Worthies of Devon" :

"In the year of Our Lord 1638, Oct. 21, being Sunday, and the congregation being gathered together in the parish Church of Wydecombe, in the afternoon, in service time, there happened a very great darkness, which still increased to that degree, that they could not see to read ; soon after a

terrible and fearful thunder was heard, like the noise of so many great guns, accompanied with dreadful lightning, to the great amazement of the people; the darkness still increasing that they could not see each other, when there presently came such an extraordinary flame of lighting, as filled the church with a loathsome smell, like brimstone; a ball of fire came in likewise at the window and passed through the church which so affrighted the congregation that most of them fell down in their seats crying out of burning and scalding.

“There were in all four persons killed, and sixty-two hurt, divers of them having their linen burnt, though their outward garments were not so much as singed. . . . The church itself was much torn and defaced. The steeple was much wrent; and it was observed that where the church was most torn, there the least hurt was done among the people.”

Indirectly it was due to the great French wars at the end of the eighteenth century and the beginning of the nineteenth that Widdecombe ceased to be the centre of moorland worship. The hulks became so crowded with prisoners of war that it was decided to build a new military prison on Dartmoor, and the site chosen was on the eastern side of Hessary Tor, seven miles from Tavistock, a bleak and wind-swept spot fully 1,400 feet above Plymouth Sound.

The great prison of Princetown was begun in the year 1807, and the first part of it completed within two years. There was not another building on the site at the time, the nearest house being Tor Royal, a mile away; but a village soon grew up, and presently it was decided to build a church. The French prisoners were employed for the masonry, which is all of native granite, and the Americans, it is said, finished the interior. The church, which is dedicated to St. Michael and All Angels, is a large and solid, but not beautiful edifice, and since the old war prison was in 1850 turned into a civil prison, it has become the most important church on the moor; its tower is certainly the most conspicuous object for very many miles round, and can, it is said, be even seen from some parts of Plymouth. From the top of Hessary Tor, just above the church, the view is magnificent. On a clear day the Hamoaze and the Sound, with their shipping, seem close beneath one's feet.

Close to the church is the parsonage, where lives the curate-in-charge. His duties include occasional prison work, and consequently a small Government grant in aid is made towards



his stipend. There is probably not a parsonage in England more exposed to the weather than that at Princetown. The windows are double, like those of a Russian house.

Princetown Church is now the centre of worship for a large district on the western side of Dartmoor, and for a century past the dead have been borne to its churchyard from places as distant as Dartmeet and Postbridge; but Postbridge and Huccaby, a mile from Dartmeet, each have their mission chapels, which are managed by a second curate-in-charge, who lives at Postbridge.

Postbridge is six miles from Princetown, on the Moreton Hampstead Road, and recently a burial-ground has been consecrated near the village. In connexion with this a story came recently to the writer's ears. Moormen do not move about much: the old type seldom venture further than Tavistock. It was one of these, a native of Postbridge, who was taken ill last year, and soon became aware that his end was near. To him, as he lay upon his bed, came a friend who, by way of cheering him, told him that he would not have to be carried all that long way to Princetown, he could be buried in the nice new ground at Postbridge.

The dying man was silent a minute. Then he said decidedly: "Rackon I'll not be buried at Postbridge, John; I'll have a grave at Princetown. It'll be a change, like, after living here all my life."

Postbridge is, next to Princetown and Lydford, the largest centre of population in the parish. In and around it are over 200 people. It lies on the East Dart, and is famous for its clapper-bridge, the largest and finest of its kind on the moor. The three flat stones which form the footway are so enormous that one is driven to wonder how in the world the builders ever got them into position. At one time it was supposed that these clapper-bridges, so common on the moor, were built by the same neolithic race who piled the fortifications of Grimspound, and the rings of whose hut-circles are found on almost every hill-side on the moor. But the best authorities now agree that the

clapper-bridges are of much later date, and were probably constructed by the tin-miners who worked so diligently from Norman times onwards.

Treeless and bleak as appear the upper portions of Dartmoor, the country has always had a fair share of inhabitants. From time immemorial tin has been worked on the moor, and in many places enormous gashes seam the hill-sides, showing where a surface-vein of ore has been quarried out. Also the rivers themselves all show marks of "streaming" operations. Here and there the course of a stream has been changed in order to more thoroughly work out its original bed. The mining industry, after languishing for half a century, has recently, owing to the great rise in the price of tin, taken a new lease of life, and several mines have been reopened during the past two years.

The whole of Dartmoor and much of the surrounding country was during the Middle Ages under the sway of the tin-miners, the stannary towns being Tavistock, Chagford, Ashburton, and Plympton, while the stannary prison was at Lydford itself. The ancient parliament of the tin-miners was held on Crockern Tor, a rocky point lying above the West Dart, near Two Bridges.

But Dartmoor's great and never-failing resource is her grazing. All the sultry summer through, when the lowlands are scorched and brown, the moor smiles green with tender herbage, and cattle and sheep in thousands are driven up from below to the cool heights of the great Devonshire tableland. In very dry years cattle are trucked from North Somersetshire and even more distant counties to fatten on the sweet moorland turf, and in such years the Dartmoor farmer may make his rent by the payments received for summering stock. The average rainfall on the moor is nearly 70 inches, or almost treble that of London. These deluges serve to keep the grass growing until cut by winter frosts.

Lydford itself, the capital of the great parish of the same name, lies on the western edge of Dartmoor, on the little River

Lyd. To-day it is only a village dominated by the ugly, ruinous square keep of its ancient castle. Yet Lydford was once among the most important towns in England. In the eleventh century it was rated, according to Domesday Book, as of equal value with London ; and for long years after the Norman Conquest its great castle, with its dungeons, in which Richard Stride, a member of one of King Henry VIII.'s Parliaments, was imprisoned, dominated the surrounding country.

In Saxon days Lydford even had a mint of its own. It owes the beginning of its decadence to Norman William, who destroyed and burnt a large part of the city on his conquering march into Cornwall.

The present Lydford Church is mainly of the fifteenth century, but there are remains of earlier date in the chancel, and the font is believed to be of extreme antiquity. In the church-yard is the oft-quoted epitaph of George Routleigh, watchmaker, which begins :

“ Here lies in horizontal position  
The outside case of  
George Routleigh, watch-maker.”

Lydford's chief claim to interest lies in its famous gorge, which is startlingly unlike anything else of the kind on or near Dartmoor. Here the Lyd has cut for itself through intensely hard rock a passage which, though 80 feet or more in depth, is so narrow that, looking down from above, the river itself, pouring and boiling along the bottom, is often entirely invisible. The precipitous sides of the gorge are a mass of the most exquisite ferns and foliage. A pathway, narrow and slippery, leads along the stream-side, near the bottom of the gorge ; but when the river is in flood, and roaring furiously in the pot-holes which it has scooped in the rocks, this path is not to be trodden by any unblest with the best of nerves and a steady head.

The population of Lydford parish is now beginning steadily to increase. It is only recently that doctors have begun to appreciate that here, within five and a half hours of London, is an air and climate equal to the finest of any British highlands,

and they are sending patients by the score to Dartmoor. In spite of its heavy rainfall, the moor is never damp. The soil being sand and peat, the water runs off at once, and as the rain nearly always comes heavily when it does fall, and not in miserable mists and drizzles, as in the East of England, the moor rejoices in plenty of sunshine. From April to September almost every farm, house, and cottage in Lydford Parish is full of visitors, and rooms are frequently booked from one year for the next.



### Literary Notes.

A MOST interesting presentation was made recently to the University Library, Cambridge, by the Master of St. John's College. It is a collection of 103 block-books, being the sacred canon of the Thibetan Buddhist Scriptures. It is sincerely to be hoped that a transcript of these books will at no distant date be given to the public. There should be much in them of immense interest. These books are somewhat large, measuring one way about 2 feet, by some  $4\frac{1}{2}$  inches. Each volume, if one may give them such a name, contains something like 300 leaves. It is very interesting to note that each of these leaves is printed on both sides and held together with bands of string made from yak's wool. Dr. Rouse brought this valuable collection from Peking, where it had been taken from Thibet on yaks and mules.



We have just had published a volume dealing with "Ancient Britain and the Invasion of Julius Cæsar," by Mr. Rice Holmes. A volume devoted to this particular period, while much of the book must necessarily be based to a considerable extent upon discreet and careful historical deductions, is bound to have a large proportion of intrinsic value. The study of Julius Cæsar has been ousted somewhat of late by the tremendous number of works dealing with another great, but modern general—Napoleon—which reminds me of an amusing story which I read somewhere the other day. It was to this effect: A person was very much interested in Napoleon, and wrote to his bookseller, asking him to forward all recent books dealing with the Emperor. In the course of a little while there arrived at his house a cart-load of volumes devoted to various sides of Napoleon's life. By the last post there came an invoice, many pages in length, and a polite note, saying that the books which had just been delivered represented but a portion of the consignment; there were more to follow! The Napoleonic student at once countermanded the order. Of course, this was a little piece of satire. But the fact remains that almost every month there appears a book devoted to some portion of Napoleon's career. Only the other day there was published

quite a lengthy study by Dr. Lenz. One of the most popular biographies, however, is that of the late Judge O'Connor Morris in the "Heroes of the Nation" series. In this series there is also issued quite an excellent little biography of "Julius Cæsar," by Mr. Ward Fowler, in which one gets, it seems to me, all the information—at least, as much as the general reader requires—relative to Cæsar's invasions of Great Britain. But no doubt Mr. Rice Holmes's volume, which is admirably arranged and thought out, will more particularly appeal to the student.



I suppose, as long as literature lives, so long will "Lorna Doone" live. Personally, I think it is one of the best books, if not the best, we have, belonging to the Victorian age. There may be those who differ, but surely it can only be a matter of temperament which would cause the difference. I doubt if there is a volume of fiction more gracefully written, possessing so much force of character, with a more healthy tone, fresher, cleaner, or more charming than Mr. Blackmore's "Lorna Doone." Yet Mr. Blackmore had nothing of the genius about him. As I look at his portrait now, if I did not know him to have been a novelist of supreme merit—at least in one book—I should think him a farmer. And practically that was his vocation. Down at Twickenham in Surrey he had a fruit-farm, and I believe found that it paid much better to grow strawberries than to write books. As some one said, and rightly so, the other day: "'Lorna Doone' is in a fair way to become a classic." Messrs. Sampson, Low and Co. have issued a new annotated and illustrated edition, which has been prepared by Mr. and Mrs. Snowden Ward.



Professor Richard G. Moulton's arrangement of the Bible, known as "The Modern Reader's Bible," which has been before the public in a series of separate books for a number of years, has just been issued in a single volume. This new edition contains all the material to be found in the separate volumes, and, indeed, the notes and introductions have in some cases been enlarged. In the earlier issue Professor Moulton's work has been found acceptable in this country to many readers, who have been attracted by the arrangement of all the books of the Old and New Testament according to the literary forms which they represent.



Dr. Alfred Russel Wallace's new book is entitled "Is Mars Inhabitable?" It is a critical examination really of Professor Percival Lowell's greatly-talked-of book, "Mars and its Canals." The author's views are in conflict with those of Professor Lowell, who is, of course, the well-known American astronomer, and there is an additional point of interest in the alternative explanation of the phenomena of the famous "canals."



There has been published a new and cheaper edition of that delightful book of Professor Mahaffy's, "Rambles and Studies in Greece." In its present handier form the volume should prove welcome to the increasing number of those who find their way to Greece year by year. I often wonder why those two charming little volumes by the late Professor

Freeman on "Sketches in Greece and Italy" are not reprinted. But perhaps there is not sufficient demand to warrant a new edition. However delightful and graceful a book may be, the publisher has to ask himself the question when a reprint is mooted, "Will it pay?" If the work is pure literature, often he has to regretfully come to the conclusion that "It won't." And so, for a time, there is an end of the matter.



An interesting addition has been made to that ever-living series, "The Globe Library," in Mr. William T. Arnold's edition of "The Poetical Works of John Keats," which has long held a high position for its scholarly qualities, and which now finds a fitting place in a series whose first claim is for purity of text. This edition does not contain every poem written, or even every poem published, by Keats, but all that appeared in the three volumes issued in the poet's lifetime are here reprinted. It may be added that in the arrangement of the poems the order of Keats has been religiously maintained.



The editor's Introduction to the two volumes of Lord Acton's "Essays," to be published respectively under the titles "The History of Freedom, and other Essays," and "Historical Essays and Studies," is of great interest in connexion with the light it throws on the life of the great historian. Some of Lord Acton's most striking characteristics are forcibly brought out in many passages in this Introduction. Here is a quotation: "The second tendency against which Acton's moral sense revolted had risen out of the laudable determination of historians to be sympathetic towards men of distant ages and of alien modes of thought. . . . He demanded a code of moral judgment independent of place and time, and not merely relative to a particular civilization. He also demanded that it should be independent of religion. . . ."



One of the earliest publications this year will be an important work on "Modern Egypt," by the Earl of Cromer. It is unnecessary to dwell upon the importance of this announcement, for it will without a doubt excite the liveliest interest in every part of the British Empire, as well as in foreign countries which have carefully watched the development of the country, especially under the administration of Lord Cromer, who wrenched the country out of a seething mass of anarchy and brought it to a condition of law and order. Lord Cromer says that he has two definite objects in preparing this book. In the first place, he wishes to put on record an accurate narrative of some of the principal events which have occurred in Egypt and the Soudan since 1876. Secondly, he desires to explain the results which have accrued to Egypt from the British occupation of the country in 1882. It is a noticeable fact that when a great servant of the Crown finishes his work officially he sits down and writes a book.



Professor James S. Riggs, of America, has written a volume on "The Messages of Jesus according to John." From the same country comes "Roman Catholic and Protestant Bibles Compared," edited by M. W.

Jacobus. This volume also contains the essays that secured the prizes offered by Miss Helen Gould for the best statement of the difference between the two versions.



“Nunburnholme: its History and Antiquities,” by the Rev. M. C. F. Morris, is a new work which Mr. Frowde publishes. The author, who is Rector of Nunburnholme, explains that a somewhat close intercourse with East Yorkshire folk, extending now over many years, has led him forcibly to the conclusion that from a historical point of view local traditions are by no means to be despised. The volume is illustrated.



### Notices of Books.

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THE REPROACH OF THE GOSPEL. Being the Bampton Lectures for 1907. By the Rev. J. H. F. Peile, M.A. London: *Longmans*. Price 5s. 6d. net.

This is, undoubtedly, a book to reckon with. There is no slightest parade of scholarship throughout its pages; yet they bear evidence of scholarly thought. There is no attempt to startle the reader; yet the book is profoundly startling. There is no new device suggested whereby men, unaided, may—whether by scientific theory or social panacea—work out their own salvation; yet the cure for the sorrow of the world is not obscurely hinted at—nay, it is held before our eyes as the one and only solace, the one and only remedy. And what is that cure? Belief in the Lord Jesus Christ. The careless unbeliever, reading the title of the book, and hoping for some “new light” on the burning questions of the day, will, it may be, turn away in disgust or despair. The thoughtful and reverent among those who are not Christians will view the book otherwise; they may yet learn, after thinking over the great lesson of its pages, to echo the words of the lecturer when (on p. 193) he thus writes: “I believe the miracle which can alone deliver us from the inexorable tyranny of economic laws is the influence of Christ upon human character.” It is no new Gospel which Mr. Peile preaches (God be thanked!), but an old one, even that which we have heard from the beginning—the power and love of God, manifested in and through the Person of Jesus Christ. The book professes to be an inquiry into the apparent failure of Christianity as a general rule of life and conduct, especially in reference to our own days. We hope it will be read by every one to whom the ethical and religious outlook of our times appears discouraging, preposterous, sad. If a hurried reader—and who is not hurried now?—cannot make up his mind to study the whole book, let him at least peruse, and dwell patiently upon, the first two lectures; for these contain the best things in the book, as well as strike the keynote of all that is to follow. The book is starred with many pregnant words. Where there is so much that is helpful and admirable it is impossible to select, especially as

our space is limited. But we hope we have said enough to send our readers to a very notable book.

THE VIRGIN-BIRTH OF CHRIST. By James Orr, D.D. London: *Hodder and Stoughton*. Price 6s.

This book consists of eight lectures—delivered in April, 1907, at the Presbyterian Church, New York—together with an Appendix, in which are summarized a number of papers, by various scholars, dealing with the Virgin-birth. The aim of these lectures is to establish faith in this miracle (rather, one should say, *re-establish*), to meet objections, and to show the intimate connexion of fact and doctrine in this mystery. We have read every word of these lectures, with a profound conviction of their significance and a growing appreciation of Professor Orr's unanswerable logic. We willingly admit that those whose standpoint is frankly anti-supernatural—echoers of Matthew Arnold's easy negativism, "And miracles do *not* happen"—will remain, perhaps, untouched by Dr. Orr's presentation of the case. But those whose creed is not based on negativism of this sort will, we imagine, find it hard to resist the cumulative force of the lecturer's plea. Alike in the historical and the psychological reference the Professor's defence is admirably set forth. Dr. Orr's second chapter, "The Gospel Witnesses," is unusually helpful. In his discussion both of the Matthew Gospel and of the Luke Gospel he has useful suggestions to offer; and readers who hitherto have found it difficult, for example, to harmonize the statements of Papias as regards the composition of the former Gospel with the actual text as we have it should find their doubts set at rest in great measure. We see no reason, indeed, why Matthew should not have written *both* the "Logia" *and* the Gospel. Why not? There are many examples of writings issued to the world that have, later on, been expanded by their authors (*e.g.*, Lewis's "History of Philosophy"). Or, again, it may well be that the Gospel itself is the original work, and that the "Logia" are but a selection of passages from the Gospel, issued directly under the writer's own supervision. It seems, however, to be a canon of criticism with some writers that *ancient* authors never could, or never did, revise their own works. Are, then, "second editions" a peculiarity of our own times? We trow not. We are grateful to Professor Orr for pointing out (see pp. 117, 196) that the silence of St. Paul on the subject of the Virgin-birth is not so absolute as many choose to aver. There is *not a word* in any of St. Paul's Epistles which *excludes* the belief; and, bearing in mind that there is scarcely an allusion there to Christ's entry into human life that is not marked by some significant peculiarity of expression, it is not too much to assume that St. Paul was perfectly well acquainted with the mystery of the Redeemer's birth. Indeed, how could he help being so? The argument from silence is at best most precarious, and no far-reaching theory can be based upon it. Dr. Orr quotes from a very large number of scholars who have written on the subject of the Virgin-birth, but we miss a reference to Principal Randolph's useful little brochure. This book, then, we would venture to bring to Dr. Orr's notice, more especially as L**ö**bstein, in a recent edition of his well-known essay on the question, refers specially, and at length, to Dr. Randolph's book.



CHRIST AND THE OLD TESTAMENT. By B. W. Randolph, D.D. With an Introduction by the Bishop of Salisbury. London: *Longmans*. Price 4s.

A timely and excellent little book, marked by all Canon Randolph's spirituality of tone and persuasiveness of presentation. These "Short Readings on some Messianic Passages" will be valued by all who love to see Christ in the Old Testament, and not least by those who are strongly opposed to the author's Church views, which occasionally find expression in these pages.

PERSONAL IDEALISM AND MYSTICISM. By W. R. Inge, D.D. London: *Longmans*. Price 3s. 6d.

This book contains the Paddock Lectures for 1906, delivered in New York. Anything from Professor Inge's pen is sure to be worth reading, and will certainly require *attentive* reading. Nor is this volume an exception. At the same time, there is a certain sense of disappointment as we read it. Perhaps Dr. Inge's Bampton Lectures for 1899 have compelled us to demand a very high standard indeed from their writer; but certain it is that, in comparison with that notable work, the present volume seems a little thin. The concluding lecture, "The Problem of Sin," is the one to which—in view of some recent publications—we turn to with most interest. We are glad to see that Dr. Inge quietly repudiates Dr. Rashdall's conclusions on this intricate question. Dr. Rashdall has impaled himself on one of the horns of the dilemma proposed by Augustine. Now hear Professor Inge: "The only alternative, if we refuse this dilemma, is to deny, in some degree, the absolute existence of evil, regarding it as an appearance incidental to the actualization of moral purpose as vital activity." What does "in some degree" signify? Statements like this afford no clue to our difficulties. In answering certain questions, it is better oftentimes to be decidedly wrong than indecidedly right.

PROBLEMS OF PRAYER. By Rev. J. G. James, D.Litt. London: *Hodder and Stoughton*. Price 6s.

So many books have been written on the question of prayer that it would seem almost superfluous to add another to an already overcrowded list; yet Dr. James has managed to give us a book that we would not willingly have missed. He justly says (Preface, p. vi): "Prayer and its answer should furnish a fine field for psychological research"; and he goes on to point out that the movements in philosophic thought which are taking place so rapidly at the present time have a direct and most important bearing upon our attitude towards this subject. On the whole, these movements are favourable to a reasoned belief and confidence in a God who answers prayer. In an extremely interesting chapter entitled "Is Prayer Always Answered?" the writer comes to the main crux of the question. He believes—what, indeed, every sincere Christian always has believed—that it is God's will that true prayer should be answered, and answered in the bestowal of the *real* good we desire. This means that, while what we ask for is *really* given us, God answers prayer by an interpretation of the heart's *real* desire. The truth of this conclusion is so aptly worked out that we should like to call

special attention to Dr. James's chapter in its entirety. But, indeed, the book as a whole is well worth the most earnest consideration.

THE LIFE OF EDWARD HENRY BICKERSTETH, D.D. By Rev. F. K. Aglionby, D.D. With photogravure portrait and five illustrations. London: *Longmans*. Price 6s. 6d.

Uneventful as Bishop Bickersteth's life was, in the ordinary sense, it was worth writing, because it was the life of a true Christian, a true poet, and a true worker in the cause of Evangelical Christianity. Mr. Aglionby has performed his task with discrimination and kindly care. We hope the book will have many readers. The author of "Peace, perfect peace," is secure of a niche in the temple of Fame. Better, maybe, to have written those lines—speaking, as they do, to the hearts of Christians all the world over—than to be the writer of far more ambitious books, known and cherished by a mere handful of students.

LIGHT AND LIFE. Sermons by the late Rev. J. W. Shepard, M.A. With a portrait of the author, and Prefatory Memoir by Archdeacon Bevan. London: *Macmillan and Co.* Price 6s.

The name of the author of these sermons will be unknown to most people. Too modest ever to intrude himself on the notice of the world by the usual self-advertising methods of to-day, Mr. Shepard turned a deaf ear to "the loud impertinence of fame." His ideal was a nobler one: "to scorn delights and live laborious days." A gracious and helpful Christian personality was his, as Archdeacon Bevan remarks in his brief but admirable memoir; and we think, too, that careful readers of these sermons will draw a like conclusion. They are not exactly brilliant; they are not recondite; they are not, in a sense, eloquent. Yet they flash out truths of life and truths of doctrine, and are eloquent with the eloquence of profound conviction. No reader will consult these sermons without coming away helped.

GOD AND MAN IN THE LIGHT OF TO-DAY. By the Rev. A. R. Henderson, M.A. London: *Hodder and Stoughton*. Price 5s.

This is a helpful book in many ways. It is divided into three main divisions: (1) "What Men Think of God"; (2) "The God of Salvation"; (3) "The Christian Experience of God." The first part deals with the "five views of God" commonly held in the world—viz., the Atheistic, the Pantheistic, the Deistic, the Agnostic, and the Christian. Naturally, these "creeds" are dealt with only slightly and superficially; but this does not imply that the treatment is inadequate. Many of the writer's thoughts are "germinal," and will bear fruit in a thoughtful mind—not at once, but "after many days." The concluding chapter of Mr. Henderson's book should be compared with the recent Bampton Lectures of Mr. Peile. Both the writers touch a common theme.

LIFE'S IDEALS. By the Rev. W. Dickie, D.D. London: *Hodder and Stoughton*. Price 3s. 6d.

This beautiful little volume will be treasured by every reader who has tried to make the ideals which it inculcates his own. The writer is favourably known to us by a volume of "Studies in St. Paul's Teaching"; and

we think that the present book will enhance his reputation for clear, sane teaching, and for forcible expression of that teaching. "Forcible," because pellucidly clear and logical. It would be difficult to improve on the first two essays, "The Pursuit of Ideals" and "Idealism in Life." One feels, as one reads, that for the writer "ideals" are no lifeless and cold abstractions, but living realities, holding sway over the consciences and hearts of Christian men.

TALKS ON ST. LUKE'S GOSPEL. By Eugene Stock. London: R.T.S. Price 3s. 6d.

An admirable book, specially designed to assist teachers of Sunday and Bible classes. Like everything by Mr. Stock, it is marked by great freshness of outlook and real suggestiveness for further Bible study.

THE LIFE OF CHRIST ACCORDING TO ST. MARK. By W. H. Bennett, M.A., D.D. London: *Hodder and Stoughton*. 1907. Price 6s.

The object of this book, says its author, is to present the impression of Christ which would be derived from St. Mark's Gospel by a reader who had no other source of information—a reader who knew nothing of the other Gospels or of Christian theology. Of course, as Professor Bennett fully admits, such an impression is inadequate; but there is virtue in the attempt on our part to realize the actual impression that would have been given. Professor Bennett writes, apparently, from a neological standpoint, and the reader must make due allowance for this. Thus, for him, the Temptation is to be regarded from a purely human point of view; the Transfiguration is a subjective vision, and so on. Nevertheless, the book has a value of its own, and may profitably be consulted.

ELEVATION IN THE EUCHARIST. By the Rev. T. W. Drury, D.D. Cambridge: *University Press Warehouse*. Price 3s. 6d. net.

Certain discussions arising out of the evidence given before the Royal Commission led to an inquiry into the various types of Elevation practised in Christendom, and the meaning attached to it. The result is seen in the work now before us. After a general introduction, the view of Elevation taken in the Eastern Liturgies is carefully stated and discussed. The second chapter deals in the same way with Western Liturgies. A third chapter treats of the Rationale of Elevation, while the last chapter is concerned with "Elevation and the Book of Common Prayer." Dr. Drury very rightly says that the significance of Elevation cannot be regarded as a matter of private interpretation, for the simple reason that it is "a ceremonial intimately wrapped up with a doctrine repudiated at the Reformation." It is essential, therefore, to consider as carefully as possible not only its historical purpose, but the impression produced by it on the popular mind, now that it is "being restored, without authority, at the very point of the service where it is most likely to be misunderstood" (Preface, p. x). It goes without saying that Bishop Drury's treatment is scholarly, clear, and balanced. He lets the facts speak for themselves, and they certainly do speak with no uncertain sound. The outcome of his investigations is to confirm the finding of the Royal Commission on this point—that Elevation marks distinctly one "line of deep cleavage" between the Churches of England and Rome. Like the

author's former volume, *Confession and Absolution*, this work at once takes rank as one of our primary authorities on its subject. No one who wishes to know the truth on this important matter can overlook this truly valuable discussion.

JESUS CHRIST AND THE CIVILIZATION OF TO-DAY. By J. A. Leighton, Ph.D.  
London: *Macmillan and Co., Ltd.* Price 6s. 6d. net.

An attempt to apply the ethical teaching of our Lord to the moral foundations of modern culture. In a series of ten chapters various aspects of the social question are discussed in the light of the teaching of Christ. The book is very suggestive and marked by real thought and insight. We are not prepared to say that its view of Jesus Christ is entirely adequate and complete, and in particular we deprecate the almost unvarying use of the term "Jesus," the human name of our Lord; but within its own lines the book is of great value, and calls for the careful attention of all who are concerned with the great social questions of our day. As the author well says in his concluding words: "If the principles of Jesus Christ are absolutely supreme, then His kingdom must come both to the individual and the world. The only alternative to this assumption is a moral indifference and pessimism."

SOLOMON'S TEMPLE: ITS HISTORY AND ITS STRUCTURE. By the Rev. W. S. Caldecott. London: *The Religious Tract Society.* Price 6s.

The author is already known by his valuable work on the Tabernacle, in which he endeavoured to prove, and in the opinion of many did prove, the existence of a triple cubic of measurement in the Old Testament. The present work is a companion volume dealing with Solomon's Temple. In an introduction to Part I. the relative value as history of Kings and Chronicles is carefully considered, and reasons are given for holding a very different view of Chronicles from that which is prominent to-day in certain critical circles. Students of chronology will also be interested in the author's new chronological scheme of the Hebrew Kings. Part I. treats of the history of Solomon's Temple from its dedication to its destruction by Nebuchadnezzar. Part II. discusses the structure of the Temple, and in this will be found the author's most characteristic work. He seems to us to give very valid reasons for believing in the triple cubic, and among other interesting points is the statement that the Temple had no trenched foundations, but was built upon a raised platform. Professor Sayce, in his introduction, calls special attention to this. We commend the book to the careful study of all those who believe that conservative criticism has still a good deal to say for itself. What Professor Sayce truly says of Mr. Caldecott's former work is equally true of this: it shows "how much there is still to be discovered in the Old Testament by those who will study it without prepossessions and untrammelled by commentaries." It is a noteworthy contribution to true Biblical criticism, and will be indispensable to all students of the history of the monarchy of Israel and Judah.

SCIENTIFIC CONFIRMATIONS OF OLD TESTAMENT HISTORY. By G. Frederick Wright, D.D. London: *Hodder and Stoughton.* Price 6s.

The English edition of an American work reviewed in these columns in July last, to which we then gave and now again give a hearty welcome. It

is by one of the foremost of the geological authorities of the day, and is full of valuable information on several points connected with Old Testament history. To repeat what we said in July: "It is a most interesting and valuable contribution to our knowledge. It cannot fail to prove of service to the cause of truth."

CHRIST'S SERVICE OF LOVE. By Hugh Black. London: *Hodder and Stoughton*. 1907. Crown 8vo., cloth. Price 6s.

Another volume of sermons by this welcome author—this time "designed for devotional reading in keeping with the great occasion of Communion." "Celebration," "Communion," "Eucharist," "Unity," "Consecration," are stated in the preface to be the main aspects of the teaching. "There is nothing here that is not in the Gospel itself, nothing new added to the Gospel." "O si sic omnes!" We have here evangelical and spiritual teaching in thirty choice discourses.

HEROES OF MISSIONARY ENTERPRISE. By Claud Field, M.A., sometime C.M.S. Missionary in the Punjab. London: *Seeley and Co.* Extra crown 8vo. Price 5s.

Biographical sketches of missionary heroism concisely and admirably told. If a certain numerous type of boy and girl—and, we will add, of adults—is to be really interested in foreign missions, these stirring incidents of self-sacrifice for Christ, exciting in the best sense, may prove just "the thing."

THE EMPIRE OF LOVE. By W. J. Dawson. London: *Hodder and Stoughton*. Price 3s. 6d.

No doubt our great need as Christians is to be converted to Christianity. The confession made in this book might well fall from the pen of many another so-called "Christian" man and woman. The writer draws us back to Christ. Love is the root of all. Love to God expressing itself in love to man must transpose our personal, social, national, and international life. Justice must be based on love. Love will rebuild the shattered ruins of a life. Love will build a mighty, lasting empire. Therefore, confess your need of love to Christ and love to your fellow, and get love. May God write the truths, so beautifully and faithfully expressed in this volume, in lasting characters upon all our hearts!

THE PARABLES OF THE KINGDOM. By G. Campbell Morgan, D.D. London: *Hodder and Stoughton*. Price 2s. 6d.

The parables of Matt. xiii. form the subject-matter here. Three canons of interpretation are laid down at the outset, one of which—consistency in the use of Scriptural figures—practically begets this book. Popular views of the parables are completely set aside. The seed in the parable of the Sower is men, as in that of the Tares. Birds are always a symbol of evil. The soil is the world. A tree is a symbol of widespread worldly power. Leaven is always a type of evil. In the parable of the Hid Treasure, He who purchased the field is the King Himself. The treasure hidden is the latent possibility of human nature. The "pearl" is not Christ, for He is God's free gift; it is the Bride of Christ, viewed as in Him. The interpretations are suggestive, and in many ways convincing.

THE WORLD AND ITS GOD. By P. Mauro. London: *Morgan and Scott*. Price 6d.

The book is small, but the witness strong. The writer, an American lawyer, who has tried materialism and found it wanting, is a strong upholder of God's Word. His purpose is to apply the philosophic test to the Bible account of creation, particularly to that part which deals with the origin of evil. The contribution is lucid and forceful.

THE BURLINGTON ART MINIATURES OF THE WORLD'S GREAT MASTERPIECES. No. 1. London: *The Fine Arts Publishing Company*. Price 1s. 6d.

This is the first of twenty small portfolios, each containing ten mezzogravures of famous pictures. The first comprises His Majesty's collection of paintings, and subsequent numbers will illustrate the finest pictures in all the important galleries in the Continent and the British Isles. Each list will be accompanied with descriptive letterpress, the present one being by Mr. Lionel Cust. These miniatures are beautifully produced, and bring for the first time before the general public a collection of art treasures for a very insignificant sum. If succeeding numbers are maintained at the high standard of the present portfolio, the entire collection will prove of very real interest and value. A handy case is provided to hold all twenty portfolios, which are being published at fortnightly intervals.

PUSEY'S MINOR PROPHETS. Vol. VIII. ZECARIAH. London: *James Nisbet and Co., Ltd.* Price 2s. 6d. net.

The present volume concludes the series of this cheap, well-printed, and handy reissue. We hope Pusey's great work on Daniel will follow in the same series. For thoroughness of exegesis, combined with spiritual teaching, it is not too much to say that Pusey's "Minor Prophets" will never become obsolete.

SONGS OF THE DAWN. By Anna Woodcock, Virginia Mount, Malvern Well. Price 6d.; post free, 7d. 60 pages.

A little book by a young woman in humble circumstances who is bedridden. Devotional verses, full of the love of the Saviour.

MULTIPLIED BLESSINGS. Eighteen Short Readings by the late Canon Hoare, of Tunbridge Wells. London: *S.P.C.K.* Price 1s.

It will delight the hearts of those who love and revere his memory, and have rejoiced in his ministry, to see these extracts from the written sermons of such a beloved and wise leader, teacher, and preacher of Evangelical truth here printed for the first time for a wider circulation. God speed it!

CHRISTIAN LIFE. By G. Egerton Warburton. London: *S.P.C.K.* Price 1s. 6d.

Contains sixty-eight "Suggestions for Thought" in the form of short sermon extracts.

BIBLE CLASSES. By Lady Hammick. London: *S.P.C.K.* Price 6d.

Six papers read before workers in connexion with the Girls' Friendly Society, to insist upon the necessity of teaching the Bible. It gives suggestions as to what this should mean, emphasizing spiritual qualifications and aims.

**MATTER AND INTELLECT.** By Andrew Allen. London: *Owen and Co.*

This volume is, the writer tells us, an attempt to reconcile the Bible and science. So far, so good. But we very much doubt if the furtherance of such reconciliation is likely to be effected by Mr. Allen's volume. What are we to say of such a statement as this (p. 190): "Christ called Himself the Son of man, using the word 'man' as a convenient synonym for Matter or the Father"?

**THE MASTER OF THE MAGICIANS: The Story of Daniel Retold.** By "Lumen." London: *Elliot Stock.*

This is a bulky book, and must have cost its (anonymous) writer considerable pains in piecing it together. We are sorry, however, we cannot commend it. Much of it is obviously futile; and, as a contribution to our historical knowledge of the times of Daniel, it is quite untrustworthy.

**ORIGEN THE TEACHER.** Translated by W. Metcalfe, B.D. London: *S.P.C.K.* Price 1s. 6d.

This contains Gregory Thaumaturgus's address to Origen his master, and the latter's reply. The pupil's praise extends to forty-five pages, the reply to four. A light is shed on Origen and his habits of thought, as well as on Christian learning. We are indebted to the translator.

**THE THREE CROSSES.** By Rev. J. W. Falconer, B.D. London: *Hodder and Stoughton.* Price 3s. 6d.

The first cross is punishment, and witnesses to the defiance of the impenitent thief; the second is penitence and the penitent thief's awakening of soul; the third is holiness, and is Christ's cross. The book is beautifully written, full of tender thoughts, solemn warnings, and essential truths.

**BANNERS OF THE BARRACK-ROOM.** By Rev. W. E. Bristow. London: *S.P.C.K.* Price 6d.

These short papers are thoroughly commendable, and should be read by soldiers and others. They tell of temperance, soberness, chastity, and religion.

**THE PEOPLE'S PSALTER.** Arranged by Rev. G. H. S. Walpole, D.D. London: *Elliot Stock.* Price 3s. 6d.

The most approved pointing is here combined with notes that can be read at a glance. No doubt it is thus possible to enter more intelligently into the true meaning of the Psalms, and therefore more devoutly. The Litany, canticles, and hymns of the Church are also included. We are sure the book will be widely useful.

### GIFT BOOKS.

**THE GATE OF HAPPINESS.** By C. E. C. Weigall. London: *Religious Tract Society.* Price 3s. 6d.

As may be anticipated from the very commencement of this story, the path of duty leads to the Gate of Happiness. Perhaps the heroine is just a little too perfect, though this is a good fault in an ideal. Her unselfish devotion, first to a very unworthy father who is a gambler, and then to disagreeable relatives, shows her to be a very conscientious and sweet character. Of course there is a love-story, which at first does not run smoothly, but comes all right in the end. This book is sure to prove interesting to many. It is full of incident and brightly written.

**THE ADVENTURES OF TIMOTHY.** By E. C. Kenyon. London: *Religious Tract Society*. Price 2s. 6d.

When we saw the author's name we expected to enjoy this book, and we were not disappointed. It is not a book for boys only, as the title may suggest. The scene is laid in the days of the Civil War between the Royalists and Roundheads. The descriptions are very interesting, the story is full of hairbreadth adventures, and a delightful love-story adds to the enjoyment of the book. The religious tone is clear and true, and though the hero is a Roundhead, the author introduces many Royalists of beautiful character, and succeeds in depicting the awful horrors of war, and of civil war in particular. We heartily recommend the book to those who wish to add a wholesome, historical story to the family bookshelf.

**ADNAH.** A Tale of the Time of Christ. By T. Breckenidge Ellis. London: *Religious Tract Society*. Price 2s.

There is no question about the interest of this story, though we do not quite like the suppositions that are introduced in connexion with the New Testament characters. The book is distinctly clever, and affords some glimpses of the changes wrought in the life by the power of the words and life of Jesus. The descriptions of various incidents concerned with slavery, the gladiatorial combats of the amphitheatre, and the Roman life and customs introduced into Judæa, are all of thrilling dramatic interest. There is much that is very impressive and of religious, Christian value.

**IN A DEEP-WATER SHIP.** By Ernest Richards. London: *Andrew Melrose*. Price 3s 6d. net.

A personal narrative of a year's voyage as apprentice in a British clipper ship. It is a graphically told story of daily life at sea, with the ordinary duties of the sailor described with great fullness. We are also told of "Father Neptune's" visit on crossing "the line," of shark-catching, fishing for albatross, sea-lion hunting, and of a terrible storm off Valparaiso. This is just the book for those interested in "life on the ocean wave." It is well written, and there is not a dull page in it.

**DIANA IN DUODECIMO.** By A. R. Hope. London: *Adam and Charles Black*. Price 3s. 6d.

Another book by a well-known writer of schoolboy stories. The talks have to do chiefly with grammar-schools and commercial schools. Some are very amusing; one or two are rather improbable.

**CAPTAIN VIVANTI'S PURSUIT.** By G. S. Godkin. London: *Elliot Stock*.

A story of Italy in the seventies. The hero is a Carabinieri officer. The heroine is a bright Irish girl. There is plenty of excitement, including a fire at a hotel and a brigand capture, and the hunting down by the hero of a friend who had slandered him. What we like most in the book is its knowledge and excellent description of Italian life.

**SLAVERS AND CRUISERS.** By S. W. Sadler, R.N. **BORN TO COMMAND.** By Gordon Stables. **THE CARVED CARTOON.** By Austin Clare. **SAIL HO!** and **CROWN AND SCEPTRE.** By Manville Fenn. **THE PIRATE SLAVER.** By Harry Collingwood. London: S.P.C.K. Paper covers. 6d. each.

In these days of the sixpenny novel we are glad to see these excellent stories, well told, reverent, and full of thrilling adventure, put within reach of all. The outer cover seems particularly tasteful.

## PAMPHLETS AND PERIODICALS.

**THE OXFORD AND CAMBRIDGE REVIEW.** London: *Archibald Constable and Co., Ltd.* Price 2s. 6d. net.

The second number of this new quarterly, intended specially for members of our two oldest Universities. The present issue has eleven articles, and appeals to a very wide constituency. Mr. J. Butler Burke, of Cambridge, writes usefully on "Haeckel and Haeckelism," in the course of which the great German scientist comes in for some severe comment. Mr. F. C. S. Schiller discusses "Freedom and Responsibility, with Special Reference to Mr. Blackford's Determinism." Mr. Schiller subjects that crude and impossible position to a very trenchant criticism. "Oxford's Antiquated Machinery" is the subject of a plain-spoken article by "Jam Senior," and a particularly useful contribution is one by Mr. W. H. Beveridge on "Settlements and Social Reform." We shall watch with interest the succeeding numbers of this very useful review.



CHURCH QUESTIONS. By the Rev. Gilbert Karney. London: *Charles Murray*. Price—cloth, 9d. net; paper, 6d. net.

A third and cheap edition of a little handbook dealing with six current topics of discussion among Churchmen. The author's treatment is admirably clear, faithful, and convincing. The book should have a wide circulation.

CLEAR STATEMENTS ON CONTROVERSIAL SUBJECTS. By the Rev. Innes B. Wane. London: *Charles Murray*. Price—cloth, 9d. net.; paper, 3d.

The author describes his work as "a pamphlet presenting on some points the positive position and protest of a Churchman who professes the principles of the Reformation." We agree with Dean Wace, who writes the Preface, that this little book will be "found to justify its title." It provides a clear, definite, and well-balanced statement of the main points at issue in our Church at the present day. Clergy and other Christian workers who are asking from time to time for handbooks should make a special note of this capital pamphlet.

JANET CLARK. Edited by the Rev. J. P. Clark. London: *Morgan and Scott; Marshall Bros.* Price 1s. net.

A touching and beautiful memoir of a truly consecrated life. Mrs. Clark was a woman of great natural gifts and deep spiritual experience, and this sketch is written with taste and real freshness. It will prove a spiritual blessing to every thoughtful reader.

THE CHURCH MONTHLY. London: *F. Sherlock*. Price 2s.

Mr. Sherlock's monthly magazine continues to provide capital reading matter for home and parish. There is something for everybody. The illustrations are particularly good.

LONDON UNIVERSITY GUIDE. London: *University Correspondence College*. Price 1s.

We are glad to have this latest number of a handbook indispensable to all who seek a London degree under the guidance of the University Correspondence College.

FUNDAMENTAL CHRISTIANITY. By Rev. Barton R. V. Mills. London: *Masters and Co.* Price 1s. net.

The papers comprised in this volume appeared in our columns last year as a series of articles entitled "What is Christianity?" Many who read and valued the articles will be glad to have them in this convenient form.

THE ROYAL ANNUAL. London: *Sunday-School Union*. Price 2s.

The yearly volume of the *Golden Rule*, an illustrated magazine for young people. Full of interesting material, well illustrated. Just the volume to give to boys and girls.

THE DAWN OF DAY. London: *S.P.C.K.* Price 1s.

The annual volume of the well-known parish magazine published by the S.P.C.K. Its theological and ecclesiastical standpoint is very largely opposed to our own, but, this apart, there is not a little in the volume of general interest.

GOLDEN SUNBEAMS. London: *S.P.C.K.* Price 1s. 4d.

The annual volume of a monthly *Church Magazine for Children*.

NEW THEOLOGY AND SOCIALISM. By Rev. W. Cunliffe. London: *Percy Lund, Humphries and Co., Ltd.* Price 3d. net.

A searching criticism of a recent lecture by the Rev. R. J. Campbell; admirably suited for general distribution.

THOUGHTS ABOUT GOD, MAN, EVIL. By the Rev. C. G. Ashwin. London: *Elliot Stock*. Price 6d. net.

A cheap edition of a little work recently reviewed in these columns.

MINISTER'S DIARY FOR 1908. London: *Hodder and Stoughton*. Prices 3s. and 2s.

This pocket-book for clergy and ministers did not reach us in time for notice last month. It is an old and familiar friend to many, and seems to provide for almost everything that can be needed in connexion with pastoral and parochial work.

RELIGIOUS TRAINING IN THE HOME. By M. Wolseley-Lewis. London: *S.P.C.K.* Price 1d.

We have received the always welcome parcel of THE CHURCHMAN'S ALMANACK (*S.P.C.K.*), which is published in no less than nine different forms—as a sheet almanack, in ordinary book form, interleaved and otherwise, in forms suitable for use on prayer-desks, and as a pocket-book. In these different ways, and at various prices, the needs of all must surely be met.