

exotics—not indigenous to the soil of Syria." But does the "Rose of Sharon" refer to Christ? What about the dialogue in this passage, and the genders in the Hebrew?

There is one other mistake in the book; but it is a mistake made by nearly every clergyman who preaches on Numbers xx., but cannot read Hebrew. "Hear now, ye rebels: must we fetch you water out of this rock?" is an instance of false emphasis. The emphasis, as all the Hebrew commentators know well enough, is on "*this Rock*," which is called "*Selagh*," not "*Tsur*," in Hebrew. Mr. Bardsley knows so much about "the Rock" already, that we are not going to tell him what the point is that he has missed here. He will find out for himself before long. As it is, he has argued most ably that the "Rock" in Matthew xvi. cannot be Peter, because "Rock" in Old Testament Scripture is a name of God alone.

His chapters on "The Sea" and on "Fading Leaves," on "Dew," on "Golden Bells," on "Evidences Sealed and Evidences Open," are most interesting. He has treated the "fading leaves" a little too kindly, perhaps; for he saves them from the "wind" of "iniquities" that "takes them away." But we are not going to let out any more of his secrets. And if you do not get the book and read it, after this notice, then we fear that there has been a slight waste of pearls in this review.

M. A.

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## Short Notices.

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*From Year to Year.* Poems and Hymns for all the Sundays and Holy Days of the Church. By the Rev. E. H. BICKERSTETH, M.A., Vicar of Christ Church, Hampstead, and Rural Dean. Sampson Low, Marston, Searle, and Rivington. 1884.

IT is more than half a century since "The Christian Year" was published; and during the last twenty years or so, many, we think, who regard that book as a sober standard of feeling in matters of practical religion, would have gladly welcomed the appearance of another work like it. Many Churchmen, again, while enjoying and duly esteeming Keble's verse, have felt that "The Christian Year" lacks certain qualities of no mean importance. For ourselves, without instituting any comparison between the book which has a history and that which is now published, or discussing the diversities, we must avow that, in some respects, at all events, we give the volume of 1884 a higher rank than that of 1827.

Our present object, however, is not to review at adequate length the really excellent work before us, culling a few of its choicest flowers, but to manifest how heartily we admire the garland which Mr. Bickersteth has woven for the Church. The characteristics of his poems (his "graceful and gracious muse" is the criticism of another poet) are happily well and widely known. His noble poem "Yesterday, to-day, and for ever"

is largely valued without as well as within the Church of England, and it has won its way, it may be added, in the United States. A "People's edition" of this first-class work (we may recall the fact) was recommended in a recent CHURCHMAN. Again, "The Hymnal Companion to the Book of Common Prayer" (of which the present writer ventures to remark in one of the first reviews published he predicted the success) has had, in two forms, the old and the revised editions, an exceedingly large circulation; and in that excellent Hymnal some of the choicest hymns, as everybody knows, had been written by the accomplished Editor. We were not at all surprised, therefore, to hear of Mr. Bickersteth's new Companion to the Prayer Book. The author of such hymns as—

"O God, the Rock of Ages,"

"Father of heaven above,"

and

"Till He come—oh, let the words,"

needs no apology for the publication of his present work. With the poetry of Heber, and Keble, and Monsell, and Chr. Wordsworth, will rank that of E. H. Bickersteth, in relation to the services of the Church's Year.

Several of the hymns or short poems in "From Year to Year," we may note in passing, appeared for the first time in THE CHURCHMAN. The verses for Whit Sunday, for example, will be found in THE CHURCHMAN, Vol. II., p. 355; and "Behold he Prayeth," written at Damascus, April, 1881, appeared in the July CHURCHMAN of that year. Others have been written from time to time during the last thirty years, and many are now published for the first time.

Among the poems on the season of Epiphany (mainly to be regarded, we think, as the Church's *missionary* season), we are glad to see

"Hark! hark! the voice of numbers,"

the stirring verses written at Delhi, in 1880. Two of the best pieces in the book are those for the Sunday after Ascension Day,

"O Christ, Thou hast ascended,  
Triumphantly on high,"

and the Sixth Sunday after Trinity,

"Home, sweet home,—the many mansions of my Father's house above."

In such a hymn as that written for the centenary commemoration of Sunday Schools,

"From the heaven of heavens descending, stooping from the throne of God," intensity of the true devotional passion—evangelical and so evangelistic, *not* ascetic and mystical—has full swing.

But we must pause. In heartily recommending this volume we may remark that it is well printed and got up with taste; thus it forms a charming gift-book.

*The Supernatural in Nature.* A Verification by free use of Science. By J. W. REYNOLDS, M.A. Third Edition, 1883. Kegan Paul and Co.

This work has been reviewed in THE CHURCHMAN, and it is hardly necessary to say more than that we are pleased to welcome a new edition. "The Mystery of Miracles" and the present volume show a remarkable combination of research and originality, with a vigorous style. Few of our divines, perhaps, have the scientific knowledge which such a work as this requires. Whether or no one agrees with the author, one is sure to go on reading his pages. The chapters on "Man," on "Human Life,"

and "The Invisible," may be particularly helpful to certain inquirers. The note of the whole is one of confidence and hope. We thoroughly agree with his remark as to the Book of Revelation, that a far more searching test than the inspired writings have yet received will only serve to show how Divine they are, really the Word of God; and as to the Book of Nature, true Scriptural relations between man and God bring into the horizon of earthly existence the lofty proportions of that celestial fane which God has built:

"There's not the smallest orb which thou behold'st  
But, in his motion, like an angel sings;  
Still quiring to the young-eyed Cherubims."

*The Lord's Prayer. A Practical Meditation.* By NEWMAN HALL, LL.B.  
Pp. 463. Edinburgh: T. and T. Clark. 1883.

This work will prove a help to many. Its devotional element is robust and practical. The thought is not thin; and the style is clear and un-scholastic, the results of study, indeed, being presented in a form likely to be specially acceptable to the lay mind. Thoroughly a readable book, it is enriched by quotations from various authors and by telling illustrations. Of a minor matter, with an importance of its own, it may be remarked that the volume is printed in delightfully clear type. The first chapter is introductory, touching on Prayer; the second chapter is entitled "The Invocation;" then follow the seven petitions—each petition, of course, in its own chapter. Chapter x. expounds the doxology. With regard to the doxology, Mr. Hall rather agrees with the Revisers; and he quotes Dean Alford's *dictum* that "it must on every ground of sound criticism be omitted." For ourselves, we believe that on this, as on many a point, Dean Alford was too positive. From Mr. Hall's exposition in his closing chapter we may quote a few sentences:

The doxology is not only in harmony with the general testimony of Scripture, but it is implied, if not expressed, in this very prayer; for His must be "the kingdom" Who is asked to do kingly acts; and He must possess adequate "power" Who is asked to accomplish what needs Divine strength; and to God alone must belong the "glory" of all His works. It is an offering of adoration to the Most High naturally arising from all devout hearts; it has been hallowed by immemorial usage in the Christian Church; we therefore feel justified in including it in our meditation on the Lord's Prayer. Let us consider it as a Confession of faith, a Plea in prayer, and an Ascription of praise.

The profession of belief, the argument in prayer, and the ascription of praise, are very well expounded. We may add that a few passages of this volume have a tincture of Maurice; and there are some expressions which we should not ourselves have used. For instance, Mr. Hall, in expounding "for ever," says:

"Thine is the glory for ever." Not like earthly glory, whose emblems are the fading flower, the passing wind, the transient meteor. No additional knowledge of the past, no events in the future, can dim its radiance in the sight of the children of God. As it was in the beginning, so it is now, and so ever shall be. *The glory of God is His love*, and this endures. "I the Lord change not, therefore the sons of Jacob are not consumed." "His mercy endureth for ever."

The words which we have *italicised* are not, strictly speaking, correct; and they are not unlikely, in the present day, to lead to misunderstanding. The glory of God is His goodness; His mercy and pity? yes, but also His righteousness. It is of His *faithfulness*, as well as of His love, that the covenant ones are not consumed.

*A Letter to the Archbishop of York on the Report of the Commission on Ecclesiastical Courts.* By his Chancellor and Vicar-General, Sir EDMUND BECKETT, Bart., Q.C. Pp. 39. John Murray.

This is a pamphlet which should be read by everyone who desires to form, after worthy consideration of criticism from representative men, a fair opinion of the Report in a really practical sense. Sir Edmund Beckett agrees "generally with the criticism" of the Report in the October *Quarterly*; but he has "sundry things to say besides." The first is that he "can find no authority whatever, in the Commission, or the Address for it, or in the late Archbishop's speech in moving it, or the Lord Chancellor's in giving the assent of the Government, or anywhere else, for inventing any new judicature, or making any recommendations at all." Sir Edmund substantiates this from speeches in the House of Lords (it was a Commission of Inquiry), and proceeds as follows :

What was the cause avowed by everybody for having the Commission? Simply the rebellion of the Ritualists (as Archbishop Tait called them throughout) against the written law where it is too clear for any honest man to doubt, and against the decisions of the Courts where it was not.

"The Ritualists and all their adherents," continues Sir Edmund, "and some others who do not deserve that name any more than that of lawyers, are continually telling us that any Court which has to interpret the law of the Church makes the law of the Church; and so it does not lie in their mouths to deny that whoever is allowed to influence the Church Courts will be able gradually to alter the legal doctrines and ceremonies of the Church, and make them what they please; and moreover, their scheme at once alters the relations of the clergy to the State; the very thing that the Puseyites and Ritualists have been avowing, for just half a century now, that they intend. Archbishop Tait gave some specimens of their sayings in his speech on the Public Worship Regulation Bill in 1874, and they made no secret of it in their evidence before you. In short, their object has long been, and is, to undo the Reformation both theologically and politically, which concerns everybody in England, whatever may be his creed. What else is the meaning of their animosity to the Luther celebrations, under a variety of ridiculous pretences, while they are trying to raise some enormous sum to celebrate Pusey and propagate his anti-Reformation principles?"

The chief subject of visible division among the Commissioners was the Episcopal veto, "on the exercise of which there was such evidence that the Lord Chief Justice says it is '*fast becoming intolerable in practice, besides being indefensible in theory.*'" The Bishop of Winchester's action in regard to the veto is well known; and the exercise of the veto by the Bishop of Oxford was commented on severely "by one of the greatest and most good-natured of modern judges, Lord Justice Bramwell." These are the two Bishops in the majority of the Commission in favour of the veto.<sup>1</sup> Sir Edmund Beckett proceeds as follows :

It is not the least exaggeration to say that every question put by sundry other members, from one end of the 800 columns of evidence to the other, might have been put by counsel for the Church Union, with all sorts of interjections, sometimes rude enough when the answers did not please them. I make no objection, so long as they are only regarded as partizans bringing out the views of their own party, and exhibiting their own unfitness to invent new Courts to try them, or to

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<sup>1</sup> See Sir E. Beckett's article in the *Quarterly Review*, Jan., 1881, p. 238; and "A Layman's" article in the November *CHURCHMAN*.

give an impartial account of the complaints against the present Courts, which were never heard of till the decisions against the Ritualists.

But why did the Archbishop of York (the Vicar-General's "own Archbishop") sign this very Report? The writer quotes the *Guardian*, that several of the Commissioners "must have made a *very large surrender* of individual preferences . . . and if their Report is in substance accepted by the clergy [the laity are of course ignored] their surrender will remain operative." This is the language of the *Guardian* of Oct. 17.

Much the same kind of language (says Sir Edmund) has been used at most of the Conferences; where the Report has been welcomed as at least a step in the right direction, and an instalment of the rights of the clergy, and so forth; and Mr. Beresford Hope, who is always playing the game of the Ritualists, and declaring that he does not even understand the name, boasts that they have "slain [the Jabberwok] the Judicial Committee," and have only to ride on and conquer, and "put on the coping-stone."

The Clericalists, in short, "only take this Report as an inadequate instalment, and in that sense complain of it."

On some strange mistakes and omissions the Vicar-General's criticisms are pungent; and Canon Stubbs will probably feel it his duty to reply upon certain points.

Assertions made nowadays by the aimers at clerical supremacy as to the claims of Convocation are without historical basis. "The Convocations were never recognised as representing the Church, but only part of it." High Churchmen, says Sir Edmund, may invent theories "which are all cunningly contrived to work out their own supremacy, just like the concessions they have got from this Commission. But Parliament has not abdicated yet, nor is going to undo the declarations of all the Reformation statutes at the bidding of the majority of this Commission."

We had marked several other passages in this ably-written and timely pamphlet, but our space is exhausted. We only add, *Read it!*

*The Metaphors of St. Paul.* By the Very Rev. JOHN S. HOWSON, D.D., Dean of Chester. Hodder and Stoughton, 1883.

*The Companions of St. Paul.*

*The Character of St. Paul.* The Cambridge Hulsean Lectures for 1862. Third edition.

We gladly call attention to these three works of the learned Dean of Chester (each of them now published by Messrs. Hodder and Stoughton), companion volumes, neatly bound and well printed, forming an attractive and really useful set. To many of our readers, no doubt, one at least of the series is already well known. We most heartily recommend the three volumes. Better books for the spare shelf of a clergyman's study, or that of a thoughtful layman, there can hardly be.

In the "Metaphors" are these four chapters: Roman Soldiers, Classical Architecture, Ancient Agriculture, and Greek Games. The illustrations are most suggestive.

*Day after Day.* Compiled by A. T. C. Pp. 188. Society for Promoting Christian Knowledge.

This is a very pleasing little volume, tastefully printed; a gift-book which will be acceptable to many. Those who are much tried, and whose knowledge of spiritual things is small, may find it particularly useful. On each page there are thoughts for two days. Each day has its text, then a verse, and then a second text. The verses, as a rule, are very appropriate.

*The Meaning of the Word "Oblations" in the Book of Common Prayer.* By T. F. SIMMONS, M.A. E. Stock.

*The Meaning of the Word "Oblations" in the Book of Common Prayer.* By J. S. HOWSON, D.D. E. Stock.

These two pamphlets are reprints from THE CHURCHMAN. The article by the Dean of Chester appeared in the May CHURCHMAN, and the rejoinder by Canon Simmons in the number for August. We trust that in their present form each paper may be read by many who can appreciate so candid a discussion on so interesting a subject, between two such eminent men. In the Dean's pamphlet are four pages of preface. We may quote a passage which relates to the word *then* :

In his amicable rejoinder Canon Simmons desists exactly when he comes to a part of the argument which is of peculiar interest and importance—the question of such contemporary translations of the Book of Common Prayer as were published with a high degree of authority. Canon Simmons simply says here *Traduttori Traditori*. But the alliteration of an Italian proverb does not meet the stress of the argument at this point. It would be an extreme course to assert that Durel, Dean of Windsor, Duport, Regius Professor of Greek at Cambridge, who executed the Latin, French, and Greek versions, and the five Bishops appointed to execute the Welsh Version, were "traitors." And Canon Simmons does not really mean to say this—but he buries a weapon which is very useful to me, and which I must take the liberty to disinter. As regards this word "then" in the rubric before us, I have quoted the Latin and French Versions. I will now simply quote the Greek. The direction runs thus : *ὅτε ἡ Σίναξις γίνεται, τοσοῦτον ἄρον τε καὶ οἶνον τῇ τραπέζῃ ἐπιθήσει*—no such word as *τότε* or *ἐπειτα* occurring in the sentence at all.

If the word "then" in the Communion rubric is to be rigidly interpreted as a precise indication of time, it would seem to follow that the same rule ought to be applied to the Baptismal rubric, and that the Font ought to be freshly filled during the Service on every occasion of Public Baptism.

A very interesting book is *The Culture of Vegetables and Flowers from Seeds and Roots* (Hamilton, Adams, and Co.) ; helpful to those who find gardening a pleasant occupation, whether they work with (or under) a gardener, or "do the garden," except the digging and other such work, themselves. The title above quoted refers only to the first part of the book. At page 132 begins "A Year's Work in the Vegetable Garden." "Lawns," and the pests of plants and flowers, are treated in other chapters. The volume is issued by Messrs. Sutton and Sons, and is worthy of that eminent firm.

The new number of the *Quarterly Review* contains (*that is a matter of course*) several ably-written articles, and valuable withal, but as compared with some of its recent fellows, it is rather dry. "The Constitution of the United States," "The English Church in the Eighteenth Century," "Dwellings of the Poor," "The First and Last War of Troy," "The Statistics of Agitation," and "The Coming Session" may be named. The article on the condition of the Church in the eighteenth century is rather weak. What the writer contends for he should at least support by some historical basis ; but his article is by no means fresh, or free from prejudice. To lay it down calmly that the Evangelicals "*disparaged good works*," is perhaps the most striking proof of his want of knowledge. The article on "Financial Prospects," like the article on "Socialism" (which examines "The Statistics of Agitation"), is remarkably clear and vigorous. One portion of it we gladly quote ; that which refers to Sunday closing, and the reduction in the drink revenue : "Sunday closing," says the *Quarterly*, "means to every

“member of the wage-receiving class a real practical inconvenience, a sacrifice which the upper and middle classes would certainly refuse to make: but it is the wage-receiver who calls for it. It is from the new electorate, the great mass of whom live by weekly wages, that that pressure has proceeded, which has made possible a kind of legislation of which, prior to 1868, no practical statesman dreamed, which even in 1875 seemed indefinitely remote. That nearly half the drinking and three-fourths of the drunkenness of this country takes place on Saturday evening and Sunday, is too notorious to need proof or illustration. The demand for Sunday closing, then, means a demand to curtail, by at least one-half, the period during which their habits and the necessities of their daily work permit the wage-receivers to indulge in their favourite vice; and such a demand argues a very great and significant change of feeling among them. It implies that even among those who are not and do not mean to be teetotalers—among those who recognise in drink at once an indulgence, perhaps a necessity, they will not forego, and a temptation which often leads them into dangerous excesses—drunkenness has come to be extensively regarded as an evil and a disgrace, from which they are willing to be shielded and to shield their fellows, at the expense of a restraint against which, twenty years ago, they would have indignantly revolted.”

“Coupling, then,” the *Quarterly* says, “the popular demand for restrictive legislation (even if it be, taking these islands throughout, the demand of a minority), and the very great and rapid decline in the consumption per head of spirits, or even of beer, it seems sufficiently certain that a great change is taking place in the habits, and still more in the feelings, of the class in question.”

The *British Quarterly Review*, No. CLVII. (Hodder and Stoughton) is, as usual, readable, and of no mean literary power. The first article, on Mr. Gladstone, is by the Rev. J. Guinness Rogers: it is just what one would expect. The article on “Recent Theories on the Pentateuch” might have been strengthened by quotations from Mr. Sime’s masterly work, “The Kingdom of All-Israel,” reviewed in a recent *CHURCHMAN*. The best paper in the *British Quarterly* is “Palestine West of the Jordan,” by Mr. W. Morris Colles,—clear and full, and we may add, fresh. We regret that from lack of time we are unable to give quotations from it.

From Messrs. Spottiswoode and Co. we have received, too late for notice in the present *CHURCHMAN*, the *Church Quarterly Review* (January 17th). “English Hegelianism and its Religion,” “The Creed as the Basis of Apology” (based on Dr. Westcott’s excellent book, “The Historic Faith”), “Phases of Christian Socialism Abroad,” and “The London Poor,” are articles which we can only mention without comment. The article on the Ecclesiastical Commission Report is very readable, and has noteworthy points; the writer has evidently taken a great interest in the subject. He quotes the “Layman’s” article in *THE CHURCHMAN*. We cannot agree with all that the *Church Quarterly* writer advances; but our criticism must be deferred. One sentence is ominous:

The Commissioners came . . . to the conclusion that it was better to strip the Final Court of all semblance of spiritual character. Anyhow, its decisions need not then “embarrass consciences.” They could not even pretend to be the voice of the spirituality. And that is something; yes, much.

The "embarrass consciences" is a quotation from Dr. Liddon; and the clericalist point is, of course, that the Final Court, "the Crown Court"—"in essence a *civil court*"—has no ecclesiastical authority.

A volume of Messrs. Hodder and Stoughton's series, "Men worth Remembering," is *Richard Baxter*, by Mr. BOYLE, Dean of Salisbury (who, it will be remembered, was for some time Vicar of Kidderminster). It is a readable and suggestive book.

For some of our readers a volume of extracts from Mr. Keble's poems and sermons may have an interest: *Selections from the Writings of John Keble, M.A.* (Rivingtons).



## THE MONTH.

MR. MACKONCHIE has at length admitted that the Law is too strong for him. The living of St. Peter's, London Docks, rendered vacant by the deprivation of Mr. Mackonochie, has been conferred by the patrons on the Rev. L. S. Wainwright, a curate who is described as the right-hand man of both the ex-Vicar and his predecessor, Mr. Suckling. No intimation has yet been given of the Bishop's intentions.

At an important Church-extension meeting held at Durham under the presidency of the Lord-Lieutenant, the Bishop's scheme for raising £60,000 in five years was adopted.

The annual gathering at Islington had some special points of interest. The subject is, at the present time, of the highest importance; and the readers and selected speakers handled it with power and judgment.<sup>1</sup>

<sup>1</sup> Canon BERNARD, in the course of his address, said: "It is evident, at first sight, that men who are sincere, and believing, and prayerful, and who honestly seek for the teaching of the Holy Ghost, do not always arrive at true views and trustworthy interpretations in regard to particular parts of the Divine Word on which their minds have been employed. We find men to whom such feelings and habits must be ascribed arriving at opposite opinions which cannot both be true. You may have, for instance, two persons, equally taking the Holy Scriptures as their guide, and praying for the light of the Spirit in their interpretation of those passages which bear on the constitution and life of the Church. The result is that one becomes a Plymouth Brother and the other remains in the Church of England, both feeling that they have been taught by the Spirit. Again, you may find two persons, sincerely prayerful, after studying the same texts of Scripture arriving at opposite conclusions as to the fact of sin in the believer, or his actual sinlessness. Now, on looking at instances of this kind, which are numerous and important, we find ourselves in the presence of a real and serious difficulty. We are taught that the Holy Spirit will lead us into all truth, and yet we see two persons like those I have just mentioned arriving at very different conclusions, which cannot both be according to the Divine intention. I want now to make a few remarks with reference to that point. I will take for illustration the metaphor which is adopted in the thesis—'the source of light.' What is to be understood by an 'infallible source of