

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_churchman_os.php

to live under the new covenant may receive the promise now of the eternal inheritance hereafter. And this death of Christ is not merely a sin-offering on the part of man, but also a federal sacrifice in addition to the oath of God, as a pledge and security, that God, by symbolically dying in Him, His representative victim, as well as that of man, has guaranteed that He will not alter the terms of salvation freely offered under the new or gospel covenant. For, where there is a treaty or covenant, which is to be rendered certain and unchangeable, a death on the part of the covenantor or maker of the covenant must be brought in or brought to bear symbolically in that of his representative victim or victims. For a covenant made over the corpses of sacrificed victims representing the contracting parties is certain and sure, since, unless such a symbolical death has been suffered, it is never valid, stable, and unchangeable, when the covenantor, who has otherwise not given full security against a change of mind, is living.

A. H. WRATISLAW.

90, Manor Road, Stoke Newington, N.

P.S.—It will be observed that the above explanation of Heb. ix. 15-18 is identical with that which, after writing the above, I rejoiced to find given by Professor Westcott in his recent learned and exhaustive edition of the Epistle to the Hebrews. The two solutions have, however, no connection whatever with each other. In 1859 I published a little volume, "Barabbas the Scapegoat, and other Sermons and Dissertations," in which the dissertation intitled "God's Death in Christ" occupies pages 151-167. This contained the whole matter as addressed to a reader unacquainted with Greek. In April, 1860, I printed a letter in the "Journal of Sacred Literature" on the "Primary Idea of Sacrifice," and in 1863 combined the dissertation and the letter in a volume of "Notes and Dissertations principally on Difficulties in the Scriptures of the New Covenant." But I was but crying in the wilderness, and no one took any notice of the important matters which I brought forward. For thirty-one years I thus continued to cry in vain. But now Professor Westcott has arrived independently at the selfsame conclusion as to Heb. ix. 15-18, and now I presume the matter will be taken up and properly discussed and considered. Of the eventual result I have no doubt.—A. H. W.

Reviews.

The Epistle to the Hebrews: The Greek Text, with Notes and Essays. By BROOKE FOSS WESTCOTT, D.D., D.C.L. Macmillan, 1889. Pp. lxxxiv., 504.

THIS work appeared shortly before the author of it was chosen, with wide-spread approbation and deep thankfulness, to follow his brother professor and friend as Bishop of Durham. Its fulness, ripeness, and weightiness will make all who can appreciate such work anxious lest the heavy burden of other duties which has been laid upon him should prevent him from enriching Christian literature with anything more of the kind. Not that one regrets the heavy price which Christendom of necessity pays when a great theologian and scholar consents to dedicate his powers

to an office which must greatly curtail his literary activity, but that one hopes that the contemplation of such a volume as this will lead all who have influence in the matter to reduce the unavoidable invasion of the scholar's time to a minimum. If others will endeavour to minimize their claims upon his attention by applying to chaplains and archdeacons rather than to the bishop himself, and if he will allow merely mechanical work to be done by others, time may still be found for another volume or two equal in excellence and instructiveness to the one which now lies before us. When the "Speaker's Commentary" was in preparation, it was stated that 2 Peter was to have been undertaken by Dr. Lightfoot. An adequate treatment of the difficult problems connected with that most perplexing epistle is still a great desideratum; and among living scholars there is no one more competent to deal with them than the author of the present commentary on the Epistle to the Hebrews. To supplement his friend's uncompleted work is the sacred task to which he has now devoted himself, and a volume like this one, dealing in a similar manner with 2 Peter and Jude, would be a welcome closing of a gap which Bishop Lightfoot left, and which very few can fill.

The commentary on Hebrews gives to the world the main results of the immense amount of study which has already produced "Christus Consummator." It is emphatically a book for students, and a great deal of it can be properly appreciated by none but fairly advanced students. Although there is a great deal that may be read with pleasure by any intelligent person, yet there is also a great deal that is by no means easy reading for anyone; and, as in most of the author's works, there are some passages in which even those who are well acquainted with the subject will find it difficult to extract the precise meaning. This is no doubt a defect, and to the eager student it is rather a serious one. It would be rash to dogmatize as to the cause of it; but the impression is left on the reader that this want of clearness is not the result of indecision. The writer has made up his own mind, and has a decided opinion; but he is not successful in conveying clear ideas as to the contents of this opinion to others. Language which adequately expresses a complex product of thought to the person who has gone through the whole process of reaching it may not be the best form of words by which to place others in possession of what has thus been reached.

To the ordinary reader one of the most interesting questions respecting the Epistle to the Hebrews is, Who wrote it? On this point Dr. Westcott leaves us very much where Origen did. God alone knows. He gives us an admirable summary of the history of the problem; but he does not attempt to solve it, for he does not believe that materials for a solution are extant. He is decidedly of opinion that neither St. Paul nor Clement is the author, and that St. Luke, St. Barnabas and Apollos are only persons who, equally with others (*e.g.*, Silas), *might* have written it. Among the names of those who are inclined to follow Tertullian in assigning the Epistle to the Hebrews to St. Barnabas, Dr. Salmon is omitted. (See his "Introduction to the N.T.," 4th ed., pp. 465-471.)

Some of the ways in which Dr. Westcott indicates that St. Paul cannot be the author are worth noting. Without arguing the question of a

second Roman imprisonment, he places the death of St. Paul A.D. 65. "The fire at Rome, which first brought the Christians into popular notice, took place in A.D. 64, and St. Paul was martyred in the next year." But the Epistle was most probably written just before the commencement of the Jewish War in 67, for "the writer speaks of the visible signs of the approach of 'the day' (x. 25; comp. viii. 13, *ἔγγυς ἀφανισμοῦ*), and indicates the likelihood of severer trials for the Church (xii. 4, *οὐπω*, xiii. 13 f.)." The persecution under Nero is one terminus, the destruction of Jerusalem is another, before and after which the letter cannot have been written. Theories which assign it to the reigns of Domitian or of Trajan "seem to be utterly irreconcilable with the conditions and scope of the writing" (pp. xlii., xliii.).

The *style* is on the same side as the probable date. "The calculated force of the periods is sharply distinguished from the impetuous eloquence of St. Paul. The author is never carried away by his thoughts. He has seen and measured all that he desires to convey to his readers before he begins to write. . . . No book represents with equal clearness the mature conclusions of human reflection" (pp. xlvi., xlvii.).

The *characteristics* of the treatise point in the same direction. It is "a final development of the teaching of 'the three,' and not of a special application of the teaching of St. Paul. . . . For St. Paul the Law is a code of moral ordinances; for the writer of the Epistle to the Hebrews it is a scheme of typical provisions for atonement. For the one it is a crushing burden; for the other it is a welcome if imperfect source of consolation. . . . For St. Paul the Law was an episode, intercalated, as it were, in the course of revelation (Rom. v. 20, *παρεσιθῆεν*): for the writer of the Epistle it was a shadow of the realities to which, the promise pointed. It is closely connected with this fundamental distinctness of the point of vision of the two teachers that St. Paul dwells with dominant interest on the individual aspect of the Gospel, the writer of the Epistle on its social aspect; for the one the supreme contrast is between flesh and spirit, for the other between the image and the reality, the imperfect and the perfect" (pp. li.-liii.).

With somewhat less certainty, but on the whole quite decidedly, Dr. Westcott concludes that the Hebrews who are addressed in the treatise are to be looked for neither in Egypt nor in Rome (the latter is a conjecture which "need not detain us"), but in Palestine. "Our choice is limited to Egypt, with the Temple at Leontopolis, and to Palestine, with the Temple at Jerusalem. Nowhere else would the images of sacrifice and intercession be constantly before the eye of a Jew. There is very little evidence to show that the Temple at Leontopolis exercised the same power over the Alexandrian Jews as that at Jerusalem exercised over the Palestinian Jews and the Jews generally. Even in Egypt the Temple at Jerusalem was recognised as the true centre of worship." Then why does the writer never mention the Temple, but give us the ritual of the Tabernacle instead? Because "the ritual of the Tabernacle was the Divine type of which the ritual of the Temple was the authoritative representation," and because "the Temple, like the kingdom with which it was co-ordinate, was spiritually a sign of retrogression. It was an

endeavour to give fixity to that which was essentially provisional." This fact respecting the Temple is not sufficiently kept in view by students of the Old Testament.

When we turn from the Introduction to the notes, we find a storehouse of closely-packed material, expounding the writer's language clause by clause, and sometimes word by word, with a fulness which sometimes makes the student almost independent of such helps as dictionaries, grammars and concordances. Citations from the Fathers and from Philo are frequent, and are given in the original, illuminating the text in a degree that no translations, however accurate, could reach. Besides all this, Dr. Westcott from time to time pauses and sums up results in a little condensed essay, as pp. 17, 18 on i. 1-4, pp. 47, 48 on ii. 10-18, and p. 142 on vi. 1-8, and at the end of each chapter adds detached notes on special passages in the chapter. Many of these represent a very large amount of reading and thought, and will be most instructive to students, not merely for understanding the Epistle to the Hebrews, but for obtaining a grasp of the language and import of the New Testament generally. It is not easy to pick and choose out of such material, but the following may be mentioned as fairly representative: pp. 63-67, on the *idea of τελείωσις* and on the *τελείωσις of Christ* (ii. 10); pp. 67-70 on *quotations from the Old Testament in cc. i., ii.*, which "offer a representative study of the interpretation of Scripture;" pp. 114-116 on the *origin and constitution of man* (iv. 12), discussing Traducianism and Creationism; pp. 137-151 on the *præ-Christian priesthood* (v. 1), a substitute for an essay which the commentator had hoped to write on the subject; pp. 203-210 on the *Biblical idea of blessing* (vii. 1); pp. 233-240 on the *general significance of the Tabernacle* (viii. 5); pp. 281-292 on the *præ-Christian idea of sacrifice* (ix. 9), which is, again, a substitute for a projected essay. As a specimen of an elaborate grammatical note, that on the *expression of an end or purpose* (x. 7) may be noticed, in which an analysis is given of the various forms of construction which are found in the New Testament to express these ideas, together with illustrative passages taken from the Epistle.

In Heb. ix. 14-20 the Authorized Version uniformly renders *διαθήκη* by "testament." The Revisers have "covenant" in *v.* 15, "testament" in *vv.* 16, 17, and "covenant" again in *vv.* 18, 20. Dr. Westcott would have "covenant" throughout, and his rendering of *vv.* 16, 17 is remarkable: "For where there is a covenant the death of him that made it must needs be presented (*φέρεσθαι*). For a covenant is sure where there hath been death, since it doth not ever have force when he that made it liveth"; or (if the *μή* be taken interrogatively), "for is it ever of force when he that made it liveth?"

Of the three methods of dealing with *διαθήκη* in this passage, the one selected by the Revisers will not readily command assent. It is *prima facie* rather improbable that the writer of the treatise would in the compass of one short paragraph use the same word first in the sense of "covenant," then in that of "testament," and finally in that of "covenant" once more. If, as some assert, and as the Revisers appear to concede, "testament" *must* be the meaning in the middle of the passage, then

"testament" is the right rendering throughout. Yet this would be a somewhat surprising result, for (with the *possible* exception of Gal. iii. 15) everywhere else in the New Testament *διαθήκη* means a "covenant or contract," and not a "testament or will."

Dr. Westcott contends that in these central verses (16, 17) the meaning "testament" is by no means necessary. The death spoken of is not the death of the person who framed the *διαθήκη*; such language as *φέρεσθαι* and *ἐπι νεκροῖς* would be most extraordinary if that were the writer's meaning. The death which is "presented" is that of the victim, which, according to ancient ritual, was slain in order to give a solemn ratification to a covenant; hence the classical phrases *ὄρκια τέμνειν*, *icere fœdus*, implying that a deadly blow was struck in striking the treaty. Perhaps the idea which lay at the root of this ceremony was that the death of the victims symbolized the death of the contracting parties; so far as this compact was concerned, they were regarded as defunct and incapable of revoking what had been agreed. The new covenant between God and man was after this manner made sure and irrevocable by the death of Christ.

"It will cause no surprise," says Dr. Westcott in his additional note (p. 302), "that the patristic interpretations rest on the sense of 'will.'" But the authority of the Greek Fathers as to the interpretation of their own language is great; and if the familiar sense of *διαθήκη* in classical Greek would influence them in the direction of "testament," their knowledge of the universal sense of the term in the Septuagint and in the New Testament would incline them towards "covenant." The Latin Fathers might be unduly influenced by the traditional translation *testamentum*. Bishop Lightfoot thinks that in "Heb. ix. 15-17 the sacred writer starts from the sense of a 'covenant' and glides into that of a 'testament,' to which he is led by two points of analogy—(1) the *inheritance* conferred by the covenant, and (2) the *death* of the person making it" (note on Gal. iii. 15). But in a writer who has so carefully thought over every word that he is going to write, is it not possible that the two points of analogy have influenced him from the beginning of the passage, and that without any gliding into it he has the meaning "testament" in his mind throughout?

On the "cloud of witnesses" (xii. 1), which is an important text as to the condition of the blessed dead, Dr. Westcott remarks: "There is apparently no evidence that *μάρτυς* is ever used simply in the sense of a 'spectator' . . . At the same time it is impossible to exclude the thought of the spectators in the amphitheatre. The passage would not lose in vividness, though it would lose in power, if *θεατῶν* were substituted for *μαρτύρων*. These champions of old time occupy the place of spectators, but they are more than spectators. They are spectators who interpret to us the meaning of our struggle, and who bear testimony to the certainty of our success if we strive lawfully (2 Tim. ii. 5)." Of the various meanings suggested for the unique word *ἐνπερίστατος* (which occurs nowhere else in Greek literature, excepting in passages which are influenced by this text), Dr. Westcott is very decided for "readily besetting" as against either "easy to be avoided" or "much admired."

Neither of these suits the context, and the form of the word is fatal to the derivation on which "easy to be avoided" rests. Yet this latter has the sanction of Chrysostom.

The volume concludes with an essay "On the Use of the Old Testament in the Epistle," which ought to be carefully considered by all those who have been perplexed or distressed by the controversy which has been raging for some time past respecting recent criticism of the Old Testament, and which has reached an acute stage in England since the appearance of "Lux Mundi."

This inadequate notice of a great work shall close with a few extracts from the author's own weighty conclusion :

"Fresh materials, fresh methods of inquiry, bring fresh problems and fresh trials. Difficulties of criticism press upon us now. It is well, then, to be reminded that there have been times of trial at least as sharp as our own. When the Epistle to the Hebrews was written, it might have seemed that there was nothing for the Christian to do but either to cling to the letter of the Jewish Bible or to reject it altogether. But the Church was more truly instructed by the voice of the Spirit; and the answer to the anxious questionings of the first age which the Epistle contains has become part of our inheritance. We know now, with an assurance which cannot be shaken, that the Old Testament is an essential part of our Christian Bible. . . . We know this through the trials of other men.

"For that new 'voice,' on which the Apostle dwells in the Letter, was not heard without distressing doubts and fears and sad expectations of loss. Such, indeed, is the method of the discipline of God at all times. Many must feel the truth by their own experience in the present day, when, as it seems, He is leading His people towards a fuller apprehension of the character of the written Word than has hitherto been gained. New voices of God are heard 'to-day' as in old time, and there is still the same danger of neglecting to hear them. . . .

"It is likely that study will be concentrated on the Old Testament in the coming generation. The subject is one of great obscurity and difficulty where the sources of information are scanty. Perhaps the result of the most careful inquiry will be to bring the conviction that many problems of the highest interest as to the origin and relation of the constituent books are insoluble. But the student, in any case, *must not approach the inquiry with the assumption—sanctioned though it may have been by traditional use—that God must have taught His people, and us through His people, in one particular way. He must not presumptuously stake the inspiration and the Divine authority of the Testament on any foregone conclusion as to the method and shape in which the records have come down to us.* We have made many grievous mistakes in the past as to the character and the teaching of the Bible. The experience may stand us in good stead now. The Bible is the record, the inspired, authoritative record, of the Divine education of the world. . . . How the record was brought together, out of what materials, at what times, under what conditions, are questions of secondary importance. . . . We must remember that, here as elsewhere, His ways in the fulfilment of His counsel are, for the most part, not as our ways, but infinitely wider, larger, and more varied. And when we strive to realize them on the field of life, we must bear ourselves with infinite patience and reverence as scholars in Christ's school, scholars of a Holy Spirit Who is speaking to us as He spoke in old time" (pp. 492-494).

ALFRED PLUMMER.

Reminiscences of a Boyhood. A New Story by an Old Hand. Pp. 360.
Sampson Low, Marston, Searle, and Rivington.

DURING the past year or two a wave of autobiography seems to have been surging over the land. People of more or less fame have been giving the public their impressions of it, and certainly the public has encouraged the proceeding. Whether we can or not, we all like to try and "see ourselves as others see us"; and so we have all been eagerly reading to discover in what light the world is looked upon by those who have succeeded in it—whether they be peer or commoner, Academician or opera manager, traveller or statesman. The volume before us would possibly not claim so pretentious a classification as "autobiography," and yet, at all events, if it lets the heavy three-volumed tomes thunder over the shingle of the reading public, it may well aspire to the part of the refreshing spray that caps the wave.

Perhaps the "Old Hand" will be recognised by some of his readers; but whether or not, all will feel the freshness and unaffected cheeriness of his reminiscences. The book is strictly what it professes to be, an account of a boyhood; but it is an account so lucid and interesting as to be a pleasure to follow. Much of that homely moralizing which appeals to all our hearts is mixed with quiet humour, with keen description of persons, and with a strong appreciation of the beauties of nature.

The main scene principally lies in the North of Ireland and in Edinburgh. The author is evidently an admirer of the fine race of Scoto-Irishmen who form such an important part of her Majesty's subjects, and most will agree with him. He tells how a servant-maid, faithful enough, but a Roman Catholic, would, in her religious zeal, when they were alone in the garden, pull an orange lily from its stalk, throw it on the ground, and bid him trample on it, giving him a lump of barley-sugar as a bribe. And this, of course, because it was a symbol of Protestantism. He also gives us an insight into the faction fights that then raged, and are still unhappily frequent. And though he is never unfair, we can see well that in his opinion the prosperity of the North and the distress of the rest of Ireland are due to the different forms of Christianity professed. No wonder, then, that he can sum up Home Rule as "certain injury and loss" to Ireland.

From Ulster the scene changes to Auld Reekie. The author's school-days were passed in the famous Edinburgh Academy, and we learn that a strong impulse towards this move was given by the fact that Sir Walker Scott was a director and on the council. Edinburgh is lovingly described—Holyrood, the Castle, the Academy, and all—in fact, it is pronounced the most picturesque and romantic town of the author's knowledge. "At all times of the day and night," he says, "Edinburgh is beautiful; and if in the glare of noonday she is somewhat colourless and gray, yet at night what a bright picture she presents when a myriad of lights burn from the low-lying land of her streets in the new town, to the lofty heights of the Castle that is the crown of the old!" His school-days are

evidently truthfully and openly described, and many will sympathize in the holidays, the ups and downs in class, the classics and the fisticuffs that go to make a schoolboy's variegated life. The holidays, by the way, were mainly spent in Westmoreland, so that we get some pleasant peeps into the Lake District. Here is a specimen: "Kirkby Avondale, which may be called the gate of the Lake Country, is a lovely spot, surrounded by hills—the Shap Fells seen in the purple distance, and the Avon, one of England's most beautiful rivers, flowing under a picturesque bridge, and through flowery meadows and fields of green. Standing in the churchyard, made famous since by Turner's pencil and Ruskin's pen, you have as charming a scene as any that England presents to the eye. You have wood and water down below you, verdant pastures, and red sandstone rocks, with many a glimpse of blue sky seen gleaming through the thick-foliaged trees—oak and elm and birch. Close at hand, and on the level, you have the old church, with its low tower, and, near, the pretty parsonage overgrown with creepers, from which the pink roses peep out and the honeysuckle sheds its perfume; a few quaint houses border one side of the churchyard, and round you, at your feet, are the quiet graves rising amid the smooth and velvet grass."

We take leave of the author with regret. His book is the best of its kind; and as it will be read by many who do not care for books which are labelled distinctly religious, we are glad to think its influence will be great. A poet, a lover of human kind, an able writer, the author is in religion sound and strong. He ends by adverting to the "spirit of the age," but looks on that much-discussed subject with optimistic eyes. He believes that the truest remedy for social and other evils is not so much legislation as the Gospel.

The Country Clergyman and his Work. Six Lectures on Pastoral Theology delivered in the Divinity School, Cambridge, May Term, 1889. By the Rev. HERBERT JAMES, M.A., Rector of Livermere, Suffolk, late Fellow of King's College, Cambridge. Pp. 192. Macmillan and Co. 1890.

THERE has been a good deal of suggestion, or rather of criticism, this last year or two touching the practice and prospects of the country parson. No small proportion of it, however, has failed in tone and treatment, we think, with regard to the really spiritual aspects of the question. We heartily welcome, therefore, these Cambridge lectures, delivered by one who is in every way well qualified, in which the highest points are clearly placed and ably dealt with. A book like Mr. James's was really needed.

Mr. James begins by reminding his readers that our country parishes are just now in a state of flux. The old order is decidedly changing, and perhaps we have not yet arrived at the end of the changes. The country squire is but the shadow of his former self. Occupiers as well as farmers have fallen on hard times; small tradesmen are giving up business; the labourer is practically master of the situation. And with the change of proprietors and the dying out of the old class relations, and so forth, parson and peasant will be brought into much closer contact.

What is the present social state of the labourer? Mr. James replies: "For one thing there is a general levelling-up in the matters of position, of taste, of feeling. I don't say that this applies to every country parish. It would be hard to find any two alike in this or other respects. But whilst making all abatements the fact remains. The English labourer is a better paid, better housed, better dressed, better mannered man than he was thirty years ago. He has moved on and up with the rest of the world. Railways, village clubs and weekly newspapers are doing their work. There may be an 'outer barbarism' still in some places, but 'humanism' is largely asserting itself in others. Landlords, with the exception of that face-grinding class the small proprietors, are turning their attention to the vital question of cottage accommodation, and we shall not hear, I hope, in days to come, that which is asserted now, viz, that 50 per cent. of English cottages have only two bedrooms, 20 per cent. only one. The house is now less of a hovel and more of a home. Its arrangements are more decent; a little more pride is taken about the look of the things by the tenant; the ornaments are less scanty and tawdry; there are more books for reading, even if they are not always read; 'the soul of music no longer slumbers in its shell'—the concertina or its equivalent claims a chief place in many tidy front rooms, and gives both employment and polish to the inmates. Nay, amongst other tokens of advancing civilization, I can proudly point to a Christmas-tree which has been a family joy in one of my cottages for many a Christmas-tide." These things, it may be thought, are but so many social straws. They are so. But they mark the rising of a tide of which the clergy must take notice.

On the moral and spiritual state of country parishes Mr. James speaks with caution and ripe judgment: "Speaking generally, and in view of observed facts, of trustworthy experience, and of competent testimony, I think it may be said that the wave of moral and spiritual progress has reached a higher mark in our day than ever before." "Perhaps to some," he adds, "this will not be saying much, as the mark is not very high." "It cannot be denied that the tone of moral feeling in some of our pit-villages, nail-making districts, and out-of-the-way agricultural places, is low indeed;" and, "speaking generally, the moral sense greatly needs elevation all along the line of the Ten Commandments." In regard to the more distinctly spiritual state of country parishes, "there is too little outward religious observance." God's Day, God's House, God's worship, God's Sacraments, do not hold the place they ought.

Having described the Country Clergyman's Field, Mr. James treats of his Preaching, his Visiting, his Educational Work, his Parochial Organization, his Influence.

His remarks upon Preaching are excellent. It has been truly said that the leading principles of all ministry are to be found in these three things, *διδάσκειν, ποιμαίνειν, διακονεῖν*; that the greatest of these is the *διδάσκειν*, and that the leading form of the *διδάσκειν* is the living voice of the Preacher. "You will probably hear this contradicted," says Mr. James. "It is not only the people who like 'short religion,' who clamour for short sermons or none. There are those of a more

“devout spirit, whose heart is toward service and ceremony, who say “that the day for preaching is past—that on the ‘*segnius irritant*’ “principle the clergy must speak more to the eye than to the ear. And “there may come times when you yourselves will be tempted to think “that they are right, when sermon work is heavy, because sermon- “thoughts are few, or sermon-hearers drowsy and difficult to interest, to “quicken, to influence. But you will not let these ideas and feelings “have lasting place. You will remember that you are ordained to be the “successors of the prophets; that you will solemnly vow to be dispensers “of God’s Word—yea, that preaching is God’s great ordinance for “saving souls; that ‘woe will be unto you if you preach not the Gospel.’ “You will remember, also, that *the majority of our people look for it*, and “especially our villagers. Preaching is, in their eyes, an integral part of “the worship in which they come to join. A service without a sermon “is hardly a service at all to them. You are wronging them, if you are “not wronging yourselves, by the omission.”

As to eloquence Mr. James gives the best advice. Aim at that eloquence which is found in *earnest simplicity*. “It is almost every- thing (I was going to say) with our country people. Others may insist on boldness, fervency, wisdom and love; but all these avail little without simplicity.” Rustics attend where they can understand. Some few may like a highly-charged rhetorical sermon; some, again, may like a little science or a little controversy. But these are not the most numerous or the most hopeful in our flocks. You are charged to preach the Gospel to the poor. Be simple. Try to *think* simply. “The highest compliment I ever heard paid to a preacher was the comment of a Kentish parishioner on the sermon of a friend and curate of my own. He was about to leave the parish, and the man said, ‘We are very sorry to lose Mr. P., sir; we like his preaching so much. You see, sir, he talks just as if he was inside of us!’”

In the chapter on Parochial Organization—not the least valuable portion of the book—Mr. James refers, but briefly, to the administration of the Holy Communion. The hours chosen, he says, “should be such as to suit the majority of your communicants. Early Communion is not an impossibility. Labourers and their wives will turn out in the country as well as in the town” for an eight o’clock celebration—particularly, we may add, in the *summer* months. “I will not discuss,” says Mr. James, “the moot question of evening Communion. I will only say that I adopted the practice before the present opposition was raised, and am prepared to defend it on Scriptural and Ecclesiastical grounds.”

We had marked other passages in this volume, but must forbear. A second edition we hope will soon appear. Meantime, we tender hearty thanks to the pious and learned author.

It should be added that the book is beautifully printed.

