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

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

Notices of Books.

EPISCOPACY AND UNITY. By H. A. Wilson. London: *Longmans*. 1912.
Price 3s. 6d.

The scope of this volume is indicated by its sub-title: "A Historical Inquiry into the Relations between the Church of England and the Non-Episcopal Churches at Home and Abroad, from the Reformation to the Repeal of the Occasional Conformity Act." It contains a great deal of information which has not hitherto been readily accessible; and the conclusions reached have a direct and practical bearing upon the attitude of Churchmen towards the problem of Christian unity.

The early chapters deal with the Reformation settlement and the compilation of our Prayer Book. The formulæ of our Church, which bear upon the doctrine of the Ministry, are here viewed in their true historical "setting," and are interpreted in the light of the opinions and conduct of those who compiled them. With regard to Article XIX., Mr. Wilson says:

"The caution and restraint so apparent in the language of the article was certainly deliberate. . . . All reference to episcopacy as essential to a valid ministry was studiously avoided, both at the first drawing-up of the articles and in the subsequent revisions, and one feels driven to the conclusion that the underlying intention was, not merely not to exclude Presbyterian bodies from the Catholic Church, but definitely to include them in that body."

Similarly with regard to the Preface to the Ordinal (p. 25 *et seq.*), Mr. Wilson's conclusions are as follows:

"Reading this preface in the light of the times when it was drawn up, it is nothing more than the statement of the law for a National Church. The transition from 'Church of Christ' in the first sentence to 'Church of England' later on, points clearly to this conclusion. . . . The change of expression hints pointedly that the compilers of the Ordinal deliberately refrained from maintaining that no minister was a lawful official of *Christ's* Church unless he had been episcopally ordained" (p. 31 *et seq.*).

Mr. Wilson supports these contentions with a strong array of quotations from first-hand sources. The evidence which he adduces shows that until the middle of Elizabeth's reign the claim of exclusive validity for episcopal Orders was unheard-of in the Reformed English Church. The episcopally ordained Reformers in this country never claim any superiority over their non-episcopal brethren on the Continent by reason of the difference in the form of their ordination. Mr. Wilson discusses carefully the cases of the non-episcopal ministers who were admitted to English benefices without reordination. The cases were not numerous, and Mr. Wilson points out that on purely legal grounds the position of these men was open to criticism; but there is no sign that in Elizabeth's reign any *doctrinal* objection was urged against them. Indeed, the form of the Vicar-General's licence to John Morrison, a Presbyterian minister from Scotland, is quite surprisingly explicit:

"We . . . approving and ratifying the form of your ordination . . . grant to you a licence and faculty, with the consent and express command of

the most reverend Father in Christ, the Lord Edmund [Grindal] . . . to celebrate divine offices, to minister the Sacraments," etc. (p. 75).

In the later chapters of the book, Mr. Wilson describes the rise and development of the "exclusive" claim of validity for episcopalian Orders. The stages of this development are set forth with admirable clearness, and show that the writer has a thorough grasp of his subject, and is well versed in the original authorities for the period. Starting from Bancroft's sermon at St. Paul's in 1589, in which the Bishop "advanced entirely novel claims for the ecclesiastical system he favoured" (p. 97), Mr. Wilson shows how the "exclusive" claims for episcopacy were generated mainly by the provocative intolerance of the ultra-Puritans, and, once generated, were fostered by sentiments far more political than theological.

Mr. Wilson brings us to another landmark in the history of the "High Church" theory of episcopacy when he comes to Laud and his teaching, where for the first time we find the "unchurching" not only of English Dissenters, but also of Continental Presbyterians. For this he was "rebuked by the Regius Professor (at Oxford) as 'a seditious person,' who by this 'novel Popish position' would 'sow division between us and them.'" Clearly the English Church as a whole was not prepared to endorse Laud's policy in this matter.

Mr. Wilson's account of the Commonwealth and Restoration periods is particularly interesting, and should be read especially by those who have gained their knowledge of this period from Church histories written from the High Church standpoint. They will find here many facts which have often been studiously ignored by other writers—facts which may induce them to reconsider their estimate of the period. One important fact upon which Mr. Wilson lays stress is the existence of a strong body of "Moderate Episcopalian" feeling within the English Church throughout the seventeenth century. The men of this school held episcopacy to be desirable, but not essential; and their views, being acceptable to neither extreme party, have received but scant notice in most histories of the period, though their eighteenth-century successors, under the title of "Latitudinarians," have received at least a full share of "odium theologicum."

The remaining chapters deal with the relations between Church and Dissent after the Restoration, including the various comprehension schemes before the repeal of the Occasional Conformity Act in 1718.

The book closes with an appeal to Churchmen of the present day:

"Let there be a frank recognition of the validity of the Nonconformist ministries, and a cordial acknowledgment of their equality with us; and let baptized members of the non-episcopal Churches receive from us, at least occasionally, a cordial welcome to the Table of the Lord" (p. 249).

It is perhaps too much to expect that Mr. Wilson's bold advice should at once meet with a widespread response among Churchmen; but we would urge those who are inclined to dispute the wisdom of his policy to read the evidence adduced in this volume before condemning its conclusions. We wish the book a wide circulation, not only among Evangelical Churchmen, but even more, among High Churchmen and among Nonconformists. It will give them all something to think about, and something to work for.

It is perhaps permissible to suggest that the references in the footnotes to

works cited might with advantage give fuller details as to date of publication and the *full* title; and that the phrase "*op. cit.*" is sometimes rather difficult to trace to its source. But these are trivial matters. The book is one which is likely to be of real service, not only to the Church of England, but to the whole cause of Christian unity.

THE CHURCHES IN BRITAIN BEFORE A.D. 1000. By Rev. Alfred Plummer, M.A., D.D. London: *Robert Scott*. Price 6s.

AN ANGLO-SAXON ABBOT. By S. Harvey Gem, M.A. Edinburgh: *T. and T. Clark*. Price 4s. net.

To those who already have his first volume, these studies of early Church history from the pen of Dr. Plummer will need neither introduction nor welcome. His easy style, his wealth of learning, his attractive method, have made Church history a living thing to many a reader. We need do no more than give a cordial welcome to these new studies, and to express a hope that they will be still further continued.

Canon Gem believes that we sometimes lose our interest in the study of Church history because we attempt to cover too large a period at a time. So he tells us here the story of a Saxon Abbot who flourished at Eynsham in the late tenth and early eleventh centuries. Canon Gem dedicates his book to educationalists, temperance reformers, and advocates for military training, and contrives most skilfully to interest the twentieth century in this simple story of a prominent ecclesiastic of the tenth. An excellent piece of work and an interesting one.

STUDIES IN THE ENGLISH REFORMATION. By Henry L. Clarke, D.D., D.C.L. London: *S.P.C.K.* Price 5s.

ENGLAND'S FIGHT WITH THE PAPACY. By Walter Walsh, F.R.Hist.S. London: *Nisbet and Co.*, 22, Berners Street, W. Price 15s. net.

PRAYER-BOOK OF QUEEN ELIZABETH, 1559. London: *Ch. J. Thynne*. Price 2s. 6d. net.

The Archbishop of Melbourne writes, as Archbishops should, dispassionately and with dignity. His book is a study of the Reformation from the viewpoint of the lives of Wolsey, Cranmer, Parker, Bancroft, and Laud. To them all he strives to be fair—so fair that he attacks the traducers of Cranmer and Laud alike. The Archbishop looks back to the Reformation as a rich heritage for the Church to-day. He understands it: "The Reformation was the reform of the English Church, whose legal continuity was preserved, and whose ecclesiastical continuity was maintained, in the succession of the ancient Orders. There was not, as some people suppose, any single act called the Reformation." He appreciates its causes and the incidents that were not really causes: "The divorce case in the reign of Henry VIII., which looms so large in the mental horizon of many, was at best or worst no more than an incident around which the great movement centred for a while." Dr. Clarke is a Protestant and a Churchman; he makes light of the pretensions of Rome, and much of the claims of the English Church. The book is an interesting and vigorous contribution to the study of the most important epoch of our Church's history.

Another useful publication dealing with the Reformation period is the edition of the Prayer-Book of Queen Elizabeth just issued by Mr. Thynne.

It not only contains the Prayer-Book of 1559, but the Ordinal and several of the forms of prayer issued during the reign. It is prefaced with a brief but weighty introduction dealing with the story of the book generally, and in some detail with that of the Fraud rubric which has helped to make the Ornaments question as confused as it is. We fancy most people will be able to name the writer of this interesting introduction.

Covering a longer period, but dealing with our relationship to Rome, there comes from the press Mr. Walter Walsh's last book. He was a keen fighter, a careful student, one who could use effectively in the fight the results of his studies. Here we have a brightly-written book, full of useful information. Mr. Walsh is not concerned with the doctrinal side of the controversy, but with the political. We sometimes do well to remember that Rome is, and means to be, a political force, and to learn from the past our proper attitude in the present. In the method of her warfare lies Rome's greatest claim to be *semper eadem*.

THE AUTOBIOGRAPHY OF ROBERT GREGORY, D.D. By W. H. Hutton.
London: Longmans, Green and Co. Price 6s. net.

Dean Gregory's passing breaks a link in the chain that binds us to early Tractarian days. He was a prominent figure in the Church life of more than half a century, and in many ways a remarkable man. We are glad to have this brief autobiography, both for its own sake and for its contemporary interest. We have tried to read it with unbiassed eyes, but are bound to confess that it in no way attracts us towards the Oxford position. Again and again the weaker spots in the movement seem to emerge. For instance, an old scout comes into Gregory's rooms at Oxford, and tells him of an undergraduate who in Lent has eaten nothing between Sunday and Sunday except a handful of rice daily. Then Gregory adds: "The consequence was that he began to see visions and dream dreams, and then for a time he had to be placed under the care of an experienced keeper. Both these good men turned Roman Catholics." The neurotic temperament sometimes seems to find its attraction and its Sedan in a hyperæsthetic religiousness.

THE SACRAMENT OF HOLY BAPTISM. By Rev. De Lacy O'Leary, D.D.
London: S.P.C.K. Price 2s.

THE PROTESTANTISM OF THE PRAYER-BOOK. By Dyson Hague, M.A.
London: C. J. Thynne, Great Queen Street, Kingsway, W.C. Price 1s. net.

The first of these two books is a general discussion of the doctrine and history of Holy Baptism. Doctrinally Dr. O'Leary adopts the popular view that in Baptism is implanted the germ or seed of the new life. "The gift of the Holy Spirit is made in Baptism; this gift means the presence of a power of life not yet perfect and complete, but germinating and capable of producing fruit in subsequent time." This germ theory is capable of being squared with true teaching on the subject of conversion, and to that extent it is better than the mechanical regeneration theory; but the chief and fatal objection to it is that it has no warrant in Scripture. The only explanation of the Baptismal Office which is true to Scripture, true to experience, and true to the Prayer-Book elsewhere, is that its language is the language of charitable assumption, and that the atmosphere of the whole service is the atmosphere of Covenant. That this was the mind of the Reformers is clear from their

other writings, and it is the only explanation which fits all the facts. Canon Hague, a new impression of whose book we are glad to welcome, is a truer teacher in this matter than Dr. O'Leary, though the latter expounds his view with studied moderation in a helpful and useful book.

MESOPOTAMIAN ARCHÆOLOGY. By P. S. P. Handcock. *Macmillan and Co.*
Price 12s. 6d. net.

This book, which deals with the antiquities of Babylonia and Assyria, will prove a great boon to the English student of the Early East. The bas-reliefs of Assyria and the clay tablets of Babylon are known in some measure to a wide circle; but the architecture, painting, and other artistic pursuits of these ancient civilizations have scarcely passed beyond a little group of specialists. Mr. Handcock, whose official connection with the British Museum has given him exceptional facilities for the task, has produced a most readable and most exhaustive account of these early cultures; his last chapter on life in Babylonia and Assyria in different periods, is particularly valuable to those who are interested in the background of Hebrew history, for we have here a detailed account, written with no controversial purpose, of the surroundings through which the first ancestors of Israel passed before reaching Palestine. Some points call for criticism. It seems strange that the author, when he is discussing the reduction of the very early dates of Babylonian history, does not refer to the work of his colleague, Mr. L. W. King, whose discovery that certain early dynasties were partially contemporary, instead of consecutive, has both turned probability into certainty, and has also explained how the later Babylonian chronologers were misled; and in the summary at the end the date assigned to Khammurabi (1900 B.C.) is rather later than what is given by any other chronological system. Two small slips need correction on p. 11. Herodotus is not a *seventh* century writer; and it would be truer to say that Babylonia is a waste now owing to the neglect of the necessary systems of irrigation, which have allowed much of the land to relapse into marsh, than to put this effect down to a mere discontinuance of cultivation. The chapter on architecture would be made much clearer by the inclusion of ground-plans, however rough, of some of the buildings described; the brain reels as it tries to follow a mere description, however lucid and careful, of a maze of courts, rooms, halls, wings, and the like which went to make up an Assyrian palace or a Babylonian mansion. The book is pleasantly written, though occasionally there is a straining after effect which is rather irritating, and the figure of a momentarily smoking flame kindled into a wave is rather alarming. The statements that Khammurabi-ilu (Khammurabi is god) was a common Babylonian name, and that Khammurabi was deified before his death, suggest an explanation of the obstinate "1" in Amraphel, which has sometimes been brought against the identification of the Babylonian king with the vassal of Chedorlaomer in Genesis xiv. Altogether the book is one in which a needed piece of work has been efficiently performed.

M. LINTON SMITH.

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