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REVIEWS OF BOOKS.

DR. N. P. WILLIAMS ON THE FALL AND ORIGINAL SIN.
 THE IDEAS OF THE FALL AND OF ORIGINAL SIN. By N. P. Williams,
 D.D. *Longmans.* 21s.

Dr. Williams has strong convictions. He tells us that the traditional view of the Redemption of the world is wrong. The Fall and the Cross are not the two great twin pillars that bear the Faith. As far as the Fall is concerned it may be considered as a decorative pillar comparable to the pillars that seem to onlookers to be real, but are in reality no support of buildings that depend for their stability on the internal ironwork. And this leads us to say that the whole argument of this book is addressed to the modern mind. It ranges from astronomical metaphors, that are not always accurate, to the latest psychological theories from Vienna—it is scholarly in its knowledge and use of sacred and classical literature, and it is marked from beginning to end by Anglo-Catholic sympathies. The stress on the institutional side of Christianity is strong. We seem to see the idea creating the Institution, and now that the Institution is so strongly compact and well built—by the irons that are invisible added throughout the ages—the time has come for mere decoration to be laid on one side and the Church with its Sacraments and Ministry to be declared independent of the formative forces that led to its growth into its present form. So modern indeed is Dr. Williams that he uses words in a sense that is not usual, e.g., psychological for psychic and biological for vital. He is truly a son of the Twentieth Century, with his convictions steadied by his belief in Institutional Christianity.

This is seen in his treatment of Holy Scripture. Putting on one side the threefold conception of human nature in its sinful character—the Genesis story, the Watcher theory, and the *yecer* of diffused iniquity view—we find that the traditional view was held to a very great extent by St. Paul. It is hardly too much to say that it was the foundation on which Augustine built. St. Paul was exercised in his mind as a “twice born” soul, and his own experiences coloured his view, which was freely discarded until his Epistles were admitted into the canon. From that time a change took place which was accelerated by the growth of Infant Baptism—a practice that required explanation which could only be found in the doctrine of Original Sin transmitted from Adam to the race. His excursus on baptism is extremely interesting. He is by no means sure that pædo-baptism is apostolic. At any rate it tended to give a lowered conception of what adult baptism involved, and reflection upon it made the way plain for the adoption of views of human nature that cannot be supported in the light of modern knowledge.

There is a conflict between the Hellenic view of the “once born” and the Western view of the “twice born.” He traces this contrast in a series of extracts drawn from many sources, but

it is seen that Western views were held in the East and Eastern views in the West, and the interesting fact appears that Origen, at a time when we naturally would expect to find him holding the "twice born" view, is an advocate of the "once born" teaching and later changed his position. Dr. Williams uses the Vincentian Canon scientifically to discover what the Catholic view is, and determines this by a mathematical Highest Common Factor, which practically means that the Hellenic conception is the Catholic doctrine and that the Augustinian, and therefore to a very large extent the Pauline, teaching is to be abandoned. As we consider the growth of other Catholic doctrines and apply to them the method adopted by Dr. Williams, we consider that the whole of Catholic Institutionalism which he so rigorously holds is in danger of toppling to the ground. We wonder where Apostolic Succession and the Mass would be if he used his historical canons. But then he would probably retort that pragmatically they have proved their usefulness, while at the same time indignantly denying that his rule is in any sense a Protagorean one. To others this argument will be by no means convincing.

Very few will be prepared to accept the full Augustinian teaching on the Fall and Original Sin. It is terrible in its relentlessness, and most readers will sympathize with the condemnation meted out to it by Dr. Williams, who follows its revival and, as he thinks, extension under Luther and Calvin. We are prepared to admit that the reformers were too one-sided in many of their statements, but we do not see in their doctrine the awful harshness of Augustine, and certainly do not find in their lives the callousness Augustine showed to the mother of his child and Adeodatus. And we also think that if Augustine erred in one direction Pelagius erred even more, and that the support Pelagius received and the freedom from condemnation as described by Dr. Williams are not so great as he imagines. When a doctrine has been overcome and disappears very little is said of it, and whatever may be said of the *tractoria*, it is certain that the teaching of Augustine triumphed, and those who took the other view were far from numerous as compared with those who followed Pelagius. Dr. Gore has pregnantly said, "The Nestorian Christ is the fitting Saviour of the Pelagian man," and in many passages we have noted, our author goes very near the exposition of Nestorian conceptions of the Saviour and Pelagian views of man. But he runs much closer to the borderline that divides truth from error, in his sympathy with Pelagianism. He adopts to a great extent certain aspects of teaching associated with Ignatius de Loyola and his followers.

Dr. Williams arrives at the solution of the problem of the Fall by the hypothesis of a transcendental or pre-cosmic fall for which we have no evidence. Our author knows that his whole book is opposed in its teaching to the Articles and therefore he argues in favour of a Revision of the Articles. He says, "Revision of the Liturgy, as Porteus saw a century and a half ago, must involve as its logical corollary revision of the Articles, and in some ways the

latter is the more important task of the two." The manner of Revision is outlined when he speaks of Tract 90 as a "*benignior interpretatio*, which may be employed as a kind of intellectual shoe-horn for accommodating the stiff formularies of the past to the religious experiences of the present." Needless to say "the religious experiences" are wider than the modified Augustinianism contained in the Articles. The warning is given. Revision carries us back to Medievalism in eucharistic doctrine and makes original sin depend on a bracket. Revision of the Articles will carry to a logical conclusion what is begun in the Deposited Book and we see whither we are being led. This book, learned and able as it is, demands the careful study of all theologians, for while it has much that commands approval, it is so one sided that it is apt to be misleading. By avoiding the Scylla of extreme Augustinianism it has not escaped the Charybdis of Pelagianism. Both are out of touch with the message of Holy Scripture, and we still prefer St. Paul as a guide to right conceptions of the mystery of iniquity, which we know to exist. Its origin is hid from our eyes. But its existence is co-extensive with humanity and as long as this cannot be denied, we believe that there is a *depravatio* as well as a *deprivatio* in man.

ST. PAUL.

CHRISTIANITY ACCORDING TO ST. PAUL. By Charles Anderson Scott. *Cambridge University Press*. 12s. 6d.

Thirteen years ago Dean Inge wrote, "Protestants have always felt their affinity with this institutionalist, mystics with this disciplinarianist. The reason, put shortly, is that St. Paul understood what most Christians never realize, namely that the Gospel of Christ is not a religion, but religion itself, in its most universal and deepest significance." To-day we have a great revival of interest in St. Paul, and this is the most satisfactory feature in the theological outlook, for the more the teaching and outlook of the Apostle of the Gentiles be studied the nearer we come to the heart of the Gospel. Every revival in the Church—it may be broadly stated—owed its source to the study of the "ugly little Jew," who was raised up by God to spread the knowledge of His Son. He saw truth in perspective and transformed without transmuting the Gospel from a message of salvation to the Jew to the world religion our Lord intended it to be. He burst the bonds of Judaism and proclaimed the salvation of all men through faith in Jesus Christ.

Dr. Anderson Scott, in this admirable and well-balanced exposition of the doctrine of St. Paul, sees as strange the setting forth of St. Paul as the author of "sacramentarian" Christianity and the only begetter of Catholicism. When we read works written from this angle we cannot understand how the conclusions can be derived from the text, although we see how they are read into the words of the Apostle, who never gave them the meaning now assigned to them. We are in entire agreement with Dr. Scott when he lays such strong emphasis on the influence of the Hebrew Scriptures on

the mind of St. Paul. It is only necessary to work through the references in "The Revised New Testament with Fuller References" to grasp this fact. He was a Hebrew of the Hebrews and his contact with Hellenic thought and religion was slight. It is comparable to that of the average Englishman's knowledge of Hinduism, even though he may live in India. St. Paul was not a comparative theologian. He knew Christianity to be religion itself and did not trouble much about other creeds. And this also applies to his sacramental teaching. Mithraism and the Mystery Religions may have used similar language and the current coin of words was used by the Apostle in its natural sense without any occult meaning. Ingenuity is capable of making words mean anything, but they must be judged by their setting, and St. Paul's sacramental teaching is as far as possible removed from that of the Mystery Religions.

There is much in this book we should wish to discuss, as we are not in complete agreement with some of its contentions, although on the whole we have no hesitation in saying that it is the best book on St. Paul that has appeared in recent years. It is frank and honest, never burkes a difficulty, and strives to be strictly loyal to the text of the documents. We are not convinced that his exposition of the sacrifice of Christ covers all the facts. But no one who reads what Dr. Scott has written can fail to see that the attempt to make a sacramentarian theory the basis of the thought of the man whose whole thought moved in the atmosphere of personal union with the Person of Christ, is making bricks without straw. The whole idea is foreign to the outlook of the Apostle.

It is well to see how Dr. Scott deals with the teaching of St. Paul on the Eucharist. He considers that the clause, "Ye proclaim the Lord's death till He come," has a deeper meaning than the announcement of the fact of the death of Christ. The more we reflect on the context in which St. Paul places it, the judgment quality which he finds in the rite, which he stresses and elaborates, and the ethical demand for which he finds here a sanction, the more clear does it become that something more is intended here than the mere proclamation or attestation of the historical fact that Christ died. "The clue is discovered in the words 'in Remembrance of Me.'" The A.V. rendering of the Greek is inadequate. Anamnesis signifies the act of recollection. "The force of the phrase is therefore not 'with a view of preserving my memory' or even 'celebrating my memory,' but 'with a view of recalling me.' That really was the primary purpose and function of the rite. It recalled Christ so vividly to memory that He was felt to be present. And it was this which gave numinous significance to the Loaf and the Wine by means of which His followers reconstituted the scene which had been so familiar in the days of His flesh." Dr. Scott comments on the word translated "worthily" in connexion with the Lord's Supper. This implied that the celebration should be worthy of its origin and meaning. "They showed that one result of that death had been to establish a Society of which they were

loyal members, manifesting consideration for others, unselfishness and a brotherly spirit." All through his references to the Supper St. Paul has before his mind the moral characteristics of those who worthily partook of the Bread and wine. There is no magic in it. We are brought into the Upper Room, into the Presence of the Master and His loved followers. His was the Sacrifice about to be made. The Church in the future and all its members would offer themselves to God as His Body and members of the Body of Christ. This exegesis is in full harmony with all the New Testament references to the Holy Communion and deserves to be studied as set forth by Dr. Scott.

Our space is exhausted, but we hope that we have said sufficient to send readers to the book, which they will find full of accurate information and sound reasoning. It represents the thought of a lifetime given to the consideration of the work and doctrine of the greatest of the Apostles. And the writer of the book is uniquely equipped for the work he undertook.

THE FORGIVENESS OF SINS.

THE CHRISTIAN EXPERIENCE OF FORGIVENESS. By H. R. Mackintosh. *Nisbet*. 10s. 6d. net.

Christianity is above everything else a Religion of Redemption. Its whole outlook centres on the forgiveness of sins, which it believes to be essential. Our Lord came to save His people from their sins, and His teaching, as well as that of the Apostolic Church, centres in the redemption of mankind from the guilt and power of sins. Remove this doctrine from the Bible and its message is meaningless. It is true we have the Revelation of God as one and holy, the Incarnation and all it means in the Person of Jesus Christ our Lord, and the insistence on the Holy Spirit as the Sanctifier of the Lord's people; but underlying all revelation is the great fact that man is a sinner, and that Christ is his Saviour. It is therefore fitting that the first volume of "The Library of Constructive Theology," under the competent General Editorship of Sir James Marchant and the Theological Editorship of Professors W. R. Matthews and H. Wheeler Robinson, should be devoted to *The Christian Experience of Forgiveness*, and no better choice of writer could have been made, for Dr. Mackintosh is a careful thinker who has had great experience as a teacher and has devoted much time and thought to the consideration of the subject. The Library as a whole will attempt to restate the great doctrines of the Christian Faith from a new standpoint. Christian experience is a reality, but Christian experience is not everything in a Religion of Revelation. It is explanatory and determinative of the effects of Revelation, but cannot be considered in any way a substitute for Revelation. All experience must be tested by the content of Revelation, for Christian experience covers a great deal that cannot be considered Christian—if we mean by this the individual experiences

of all Christians, for much that individual Christians experience and attribute to Christianity is idiosyncratic and cannot properly be called Christian. Of this the Editors are well aware, and Dr. Mackintosh in this book proves that he has not become the victim of any delusions on the subject.

Dr. Mackintosh starts his inquiry with individual Christian forgiveness and shows what the experience involves and the character of the need of man for pardon. He proves that the personality of Jesus is the supreme guarantee of pardon for the sinful, and describes how this works in the lives of the outstanding men of the Church. Forgiveness as the act of God is shown to reveal the highest conception of God and that the atonement involves cost to God. It will at once be seen that the book covers an immense tract of religion and theology. He is alive to the many perplexing questions raised by the New Psychology, which he discusses with frankness and a lucidity which makes his meaning clear.

Like all men who have faced the problem—or for that matter any fundamental problem in Theology—he finds that the deepest questions are raised and that all things shade off into mystery. We can very readily ask questions that cannot be fully answered, and if there be any weakness in the book it is his discussion of the Atonement, for he holds very strongly a view of the passibility of God which raises many questions that cannot now be discussed. But who can resist the implications of the following sentences: "We are constantly under a temptation to suppose that the reason why we fail to understand completely the atonement made by God in Christ is that our minds are not sufficiently profound. And, doubtless there is truth in the reflection that for final insight into the meaning of the cross we are not able or perspicacious enough. But there is a deeper reason still. It is that we are not good enough; we have never forgiven a deadly injury at a price like this, at such cost to ourselves as came upon God in Jesus' death. We fail to comprehend such sacrificial love because it far outstrips our shrunken conceptions of what love is and can endure. Let the man be found who has undergone the shattering experience of pardoning, nobly and tenderly, some awful wrong to himself, still more to one beloved by him, and he will understand the meaning of calvary better than all the theologians in the world."

We cannot deal with his illuminating treatment of the subject of Assurance, on which he writes with sympathy and understanding. "The earthly love that shows likest God's is never apt to put its penitent loved ones on probation, but accepts them just as they are. And our thoughts of God's mercy must not be less wide." Dr. Mackintosh is a firm believer in the doctrine of the Church. Forgiveness and the Church are two great realities bound vitally together. The Church is a forgiven community rejoicing in fellowship with the Father of men and suffused with the spirit of forbearing love. It is this fact that gives the Church the healing mission that can be discharged by no other organization. The book as a whole is a noble exposition of the saving work of Christ and will bring

help, comfort and confidence to all who read it in the spirit of the New Testament and test it by the Gospel therein revealed.

THE FOUR GOSPELS. By the Rev. Maurice Jones, D.D. S.P.C.K.
4s. 6d.

There is no study so rich in results as the study of the Gospels, and strange to say, amid the wealth of literature on the subject, there are very few popular introductions that can be recommended. We are frequently asked where a fair presentation of the Synoptic Problem may be found, and since the first edition of this book appeared we have always recommended inquirers to use it, for no clearer statement of the literary history and characteristics as well as the interrelation of the gospels can be found in English. It has the lucidity we associate with French writing and an accuracy that cannot be challenged. The New Edition has a Preface that gives a short sketch of the main contributions to the subject since the first was issued. Dr. Jones reviews the masterly work of Canon Streeter, the writing of Dr. Vincent Taylor, the conjectures of a German school that strives to show that the form of the Synoptic Gospels sacrifices truth to formulæ, and the writings of various scholars on the Fourth Gospel. We may be wrong, but we think that Dr. Jones has to some extent modified his belief in the Johannine Authorship, for he shows considerable sympathy with the view that there were two Johns in Ephesus and that Irenæus confused the two. As we read much of New Testament criticism we ask ourselves, Had there been no dogmatic interest at stake, would the movement in favour of attributing this Gospel to an unknown author have taken so pronounced a form? We do not think so, and see no good reason for abandoning the traditional belief. Given the fact that its author was a genius and a man of very rare insight, there is no ground why he should not have been a fisherman who by meditation and study fitted himself for writing the Gospel. We have in our own literature men like Hugh Miller—not to mention Shakespeare—and why should we exclude from the authorship of the Fourth Gospel a man of the Apostolic band? Genius associated with our Lord during His ministry can rise to heights not attained under normal circumstances, and the Holy Spirit can lead such a man into all Truth. But this is by the way. We desire in the strongest way to commend this little book to those who wish to understand what modern writers think of the way in which the Gospels came into existence and the relations between them.

THE PRAYER BOOK REVISED. By the Bishop of Winchester.
Longmans. 4s. 6d. net.

As was to be expected, the Prayer Book Revised has received an episcopal welcome from the Bishop of Winchester, who gives us the impression that we now have an incomparable liturgy that is superior in every way to the present Book. He holds that the

Bishops' Book is entirely in accord with the best traditions of the Church of England and of undivided Christendom and will be a means of reconciliation between Catholic and Evangelical. It is for him the synthesis that expresses the doctrine of Christ and His Church. No one reading his panegyric on the Book would believe that it has been the subject of extremely divided opinion on its literary merits, its doctrinal teaching and its adherence to Anglican or Catholic tradition of the best kind. He believes that the Book is so excellent that it will win its way by its merits. He has discovered that Evangelicalism and Anglo-Catholicism—in their true interpretation—are not incompatible but complementary. Everything depends on the meaning given to the words "true interpretation," and as we shall show there are incompatibilities that cannot be overlooked, in spite of the opportunity of an era for a great reconciliation. How can two walk together unless they be agreed? And the New Prayer Book stereotypes differences.

Dr. Woods tells us that the Bread and Wine become by Consecration "the Body and Blood of Christ" and thereby there "ensues in a way peculiar to the Sacrament a Real Presence, independent of the worshipper's spiritual state, and calling for the penitent and humble adoration which, if our Lord were here in the flesh, we should give Him." Again we read of a moment for ritual accompaniments of obeisance and adoration. No wonder the Black Rubric is not attached to the General Rubrics or to the Alternative Service! Again he defends Reservation for the sick only, sympathizes with those who find help and inspiration from the Presence of the Reserved Elements when the Sacrament is "resting on its way to the house of sickness." We cannot see how a Book that teaches what we have mentioned can be a reconciling help in the convictions of those who believe such teaching to be untrue, unwarranted by Scripture and opposed to the teaching of the Book of Common Prayer. But then we are not able to make the synthesis of the true equivalent to the syncretism of the true with the false.

LECTURES IN HYDE PARK. By the Rev. C. F. Rogers. *S.P.C.K.*
2s. 6d.

We welcome this Second Series of Hyde Park Lectures by that well-trained and well-informed champion of the Faith, Professor Rogers, who has the gift of making his points clearly, facing difficulties squarely, and never attempting to mislead those who are opposed to him by arguing from the unknown to the known. In these Five Lectures he has much to say that will help preachers and a great deal that will rivet conviction on the heart and mind of his readers. His great experience shows him where "the shoe pinches" and his transparent honesty wins him the confidence of all who ponder over his argument. These Lectures deal with "Free Will and Determinism," "The Problem of Pain," "One God—One Law," "Theism and Ethics," and "One God—One Self"—all questions as old as Christianity—some of them a great

deal older. It may be thought that Mr. Rogers has nothing new to say. That may be so—but he says it in a new manner with a wealth of illustration and reference that will enable his readers to carry further his remarks and to pursue the study of the subjects. We cordially commend the book, which is very cheap for half a crown—judging by present-day prices—and its value cannot be measured by its price.

CASUISTRY.

CONSCIENCE AND ITS PROBLEMS. An Introduction to Casuistry. By Kenneth E. Kirk. *Longmans, Green & Co., Ltd.* 16s. net.

The Publishers' notice on the jacket tells us that "this book is an attempt to rescue the systematic study of cases of conscience in the Anglican Communion from the neglect into which it fell at the beginning of the eighteenth century, and thereby to continue the adaptation of the historic principles of moral theology to the practical needs of the modern Church begun in *Some Principles of Moral Theology*" (a previous work by Dr. Kirk on the same subject).

Moral theology is the system practised in the Church of Rome in the Confessional. From long experience that Church has discovered how exceedingly difficult it is to deal with individual cases. A whole library has grown up based upon the writings of Aquinas and other Roman casuists. It has been developed by the Jesuits with such effect that casuistry has become a name for subtle methods of evasion which can ingeniously be contrived for the avoidance of unpleasant duties, or the mitigation of the consequences of actions, that may be inconvenient. Recent cases of the dealing of the Roman Church with marriage problems show the practical working of the scheme in that Communion.

Dr. Kirk thinks that there is a great necessity for the setting up of machinery in the Church of England to deal with cases of conscience, but he recognizes that the Roman scheme, however excellent and worthy of imitation he may regard it, is not quite suited to the character of the English Church or people. His efforts are therefore directed to the presentation of plausible grounds on which the scheme may be advocated as an essential element in the life of the Church of England. The Roman scheme rests for its authority on an infallible Church with an infallible head from whom the whole body of confessors derive their power to pronounce their authoritative decisions. Our Church cannot fall back on such an authority and he therefore endeavours to base his scheme on an appeal to "Scripture and reason."

It is important for us to remember that our Lord was in close contact during the period of His teaching on earth with one of the most elaborate systems of casuistry that the world has ever seen. The teaching of the Scribes and Pharisees was an attempt to apply the Jewish law to particular cases. It proved a gigantic failure, resulting in a wholesale hypocrisy which received the strongest condemnation that our Lord ever uttered. The righteousness of the

Scribes and Pharisees was of such a character that it could find no place in the Kingdom of Heaven. The inner principles of that kingdom demanded an altogether different conception of the relation of man to God and His laws. Our Lord's teaching was directed towards the establishment of this relationship on its true motive and inspiration—the love of God and the love of man. He brought the individual conscience face to face with God, without any intermediary and without enunciating claims of loyalty to any organization, and He knew that the clearer the knowledge of God the more alert would the conscience be to live and act according to His claims. When the Church of England at the Reformation returned to the teaching of the New Testament, the Confessional with the sacrament of penance and the whole Roman system fell off as useless and unnecessary. To follow the inner light has not always been possible as the history of Quakerism has shown. Compromise with existing conditions has been necessary in every age. Yet the progress towards a higher standard of morality has been progressive in proportion as men have lived in the light of Christ's teachings, and have allowed themselves to be guided by the inspiration of His words. The Reformed Churches of the eighteenth century were on right lines when they substituted the study of Christian ethics for the detailed treatment of individual cases of conscience required by moral theology. The line of true progress to-day is not the setting up of the Confessional in the Church of England, to endeavour to mould character by the direction of an external authority, whatever its character may be, through the imposition of penances or the interpretations of canon law, but by the setting up of the standard of Christian morality at its highest, and by emphasizing the motives which will lead men to conform not merely their outward actions to its requirements, but will have the compelling power to regulate the whole inner being in a closer harmony with the Pauline ideal of being in Christ.

Two conceptions of Christianity are in conflict. Dr. Kirk advocates one. It has been shown in the past to fail in many essential particulars. It is in reality sub-Christian. The Evangelical conception is higher, purer, more spiritual and as we believe in harmony with the mind of Christ and the revelation of God. We are compelled to regard the work expended on this effort to justify the Confessional in the Church of England as misspent labour and ultimately mischievous in purpose.

SADHU SUNDAR SINGH.

THE GOSPEL OF SADHU SUNDAR SINGH. By Friedrich Heiler, Ph.D., D.D. Translated by Olive Wyon. *George Allen & Unwin, Ltd.* 12s. 6d. net.

This is a remarkable book both in regard to its author and its subject. Dr. Heiler, Professor of Comparative Religion at the University of Marburg, has become known in this country as the

author of a noteworthy book on prayer, *Das Gebet*. The character of Sadhu Sundar Singh's life is familiar to the Christian people of this country, and many had the opportunity of hearing him during his visit a few years ago. It was probably impossible that a life with experiences so remarkable as his should pass without question, and it is therefore not surprising that doubts have been raised as to the reality and sincerity of the Sadhu. Heated controversy has been aroused over him. A Jesuit Father at Darjeeling has tried to prove that he is an impostor who has invented the greater part of his life story in order to win the reputation of sanctity. A Protestant pastor has joined the Jesuit and they have published a book *The Legend of Sundar Singh*. In this he is treated as a neurotic person whose sense of reality has been impaired, and by methods of psycho-analysis they have endeavoured to show him as the victim of various repressed complexes. Dr. Heiler has examined these accusations. He has caused inquiries to be made in India by reliable witnesses, and the result, he declares, has been most astonishing. "I have been forced to modify my own critical attitude towards the miraculous element in the Sadhu's life and to revise my theory of the legendary element." He has already published answers to the attacks of the Jesuit and the Pastor, and has also written the volume, *Sadhu Sundar Singh, Ein Apostel des Ostens und Westens*, which has already run through four editions in German since its publication in 1924, and of this the present volume is an abridged English translation.

The result of Dr. Heiler's inquiries is not merely a refutation of the particular charges brought against the Sadhu, but a glowing appreciation of his character. "As a catholic-minded Christian, I have considered it my duty to test and examine the Sadhu's message in the light of the faith of the Church Universal, by the sense of the corporate tradition of the whole of Christendom," and he finds it "wonderfully uplifting, consoling and strengthening."

Of the five parts into which the book is divided, the first is devoted to an interesting account of the ancestral faith of the Sikhs. It shows the endeavour to blend Hindu and Islamic piety. The second part contains the record of Sundar Singh's life and tells of his mother's religious devotion, the wealth and comfort of the home which he forsook on his conversion, his adoption of the saffron robe of the Sadhu, his witness to Christ throughout India, his efforts to penetrate into Tibet, and his visits to Europe and America. These visits were a sad revelation to him of the condition of Western Christendom. He compares the inhabitants of heathen lands with those of Christendom, and says, "The former are heathen because they worship idols made with hands; in the so-called Christian lands, however, I found a worse kind of heathenism; people worship themselves. . . . I began to realize that no European country can be called really Christian, but that there are individual Christians." Part III tells of Sundar Singh's religious life. Prayer has the first place, and his experiences of ecstasy spring from it. Part IV is an examination of his thought-world, and Dr. Heiler finds many

striking resemblances to the teaching of Luther. One of the chief elements of interest in this section is the revelation of the attitude of an Eastern mind to the problems and divisions of Western Christendom. The final section gives an estimate of the significance of Sundar Singh. There is much to be learned yet as to the interpretation of Christianity to the Eastern mind, and the Sadhu is the means of teaching important lessons in missionary method.

The volume is one of fascinating interest, and a word of tribute to the translator for the excellence of her work must be added.

WILLIAM BLAKE.

AN INTRODUCTION TO THE STUDY OF BLAKE. By Max Plowman.
J. M. Dent & Sons, Ltd. 4s. 6d. net.

William Blake has always been an enigma to the student of the literature of the period embracing the closing years of the eighteenth century and the first quarter of the nineteenth. Some have pronounced him insane and have not sought to find any clue to the weird and "weedy" symbolism in which he clothed his thought. Some have seen in him a prophet with a new method to enlighten the world in a new era. Blake was for a time a follower of Swedenborg whose belief in the New Jerusalem had a permanent influence on the poet's thought. Mr. Max Plowman has devoted considerable care to Blake's writings and offers in these studies an interpretation of his thought. He claims that we must not attempt to judge the poet by any ordinary standards, and that we must not be hopeful of completely understanding him. Blake's symbolism is bewildering. "Whether any one person will ever comprehend all the images of Blake's imagination seems doubtful, but that he offers to every intelligent reader a little universe of images which seem to be the immediate personal gift of the poet is not doubtful," and Mr. Plowman believes that even to possess one-tenth of this treasure is worth the effort to penetrate Blake's forest of undergrowth. In these busy days we fear this must be the luxury of the specialist. For it is doubtful if Blake has any gift to offer for which we should be "compelled to go on hands and knees before his work." Mr. Plowman makes large claims for his influence, but it is doubtful if they can be substantiated. "Blake's theme was the soul of man," and his aim was to reveal the nature of the soul. His treatment of the subject provides no helpful guidance for those who cannot penetrate his symbolism or interpret his visions, and with ordinary Christian teaching Blake apparently had no contact. He was busy with "things above reason," and few of us can live in that atmosphere.

Yet there are wide stretches of Blake's work that make an appeal to the ordinary average human being. His "Songs of Innocence," as Mr. Plowman says, "express for the first time in English literature the spontaneous happiness of childhood." The verses again which close with the familiar stanza,

I will not cease from mental fight,
 Nor shall my sword sleep in my hand,
 Till we have built Jerusalem
 In England's green and pleasant land,

have become popular and have been sung in many churches as an expression of desire for a new condition of things which would be very different from that contemplated by Blake. His poem "The Divine Image" appears in at least one collection of hymns used in our churches, and we have heard it sung at a Marriage Service, though its doctrine may be regarded as far from that authorized in any Church formulary. Blake will remain a solitary figure moving in a world of his own, but students of literature will be glad to read Mr. Plowman's essay as the stimulating and enthusiastic effort of a devoted admirer to make the writings of his author a little more intelligible to those who seek for whatever secret Blake has to offer.

SELECTIONS FROM ROBERT LANDOR. Edited by Eric Partridge.
The Fanfrolics Press, 5, Bloomsbury Square, W.C.1. (7s. 6d. net.)

As an introduction to the poetry and prose of an author whose style and matter entitle him to a high rank in the annals of our literature, this book serves a useful purpose. The eight selections from the writings of Robert Eyres Landor (1781-1869), a younger brother of that erratic genius Walter Savage Landor, are well chosen, fairly lengthy and, with explanatory notes, make a book that repays perusal.

The selections are of uniform excellence, alike in poetry and prose, and it is difficult to understand why an author of such remarkable qualities has been allowed to sink into obscurity. It may be that the younger was overshadowed by the brilliance of the elder brother: that some resemblances in style led the casual reader to place him as a subservient imitator and plagiarist; but that is a superficial and unjust view. Robert Landor can stand alone on his merits, and no admirer of his famous brother, who occupies a unique position in English literature, need regard his claims with disfavour.

A position of equality with, and possibly in some respects of superiority to, W. S. Landor may be conceded to the younger brother on the publication of his complete works.

"Guy's Porridge Pot," a dedication "Addressed to the learned characters of my Poem," with which the book opens, is a delightfully ironic and witty production. The selections from each of the nine books of *The Impious Feast, A Tragedy of the Fall of Babylon*, should arouse interest in the full version of this fine poem. The love of Nature shown in the graceful lines on "Night" (Book I), "Dawn in Babylon" (Book III), "A herd of deer surprised" (Book IX), "The maiden Ailona in a hanging-garden" (Book VI) and "Winter" (Book IX), points

to a contemplative element in Robert Landor which is lacking in the elder brother, whose stormy life was passed in loneliness and exile, and in the restless activities of a rebel against the accepted canons and conventions of his generation. Robert Landor, on the other hand, was a scholarly clergyman of exemplary character, who, despite a forceful personality, was usually able to maintain friendly relations with his fellows.

"The Fawn of Sartorius" is the story of a white fawn, the constant companion of the great general Sartorius who defended Spain against the attack of the Romans under Pompey. The fawn was supposed to be the medium of the Goddess Diana, whose advice was helpful alike against the treachery of his colleagues and the tactics of his opponents. It shows that Robert Landor possessed the faculty of transporting himself into the times and sentiments of the Romans, and of the oppressed Spaniards during the campaign, and is a fine example of classical prose.

A short poem written in a copy of *The Fawn of Sartorius*, presented to another brother (Henry) on August 24, 1846, reads:

"Lover of all things fair—of flowers, birds, and beasts—
Of all things fair and gentle—Brother Harry!
Pleased while the martins claim their last year's nests
To teach which kinds come first, which longest tarry;
But often grieved to mark how short life's span
When fate bows down the lapwing's high plumed head,
Or smites King Charles's spaniel black and tan,
Old, blind, yet prescient of his master's tread:
Read what is written of a Fawn, for she
Was fairest, gentlest, faithfullest! The pride
Of warriors stooped before her sanctity:
Read how she loved till death, and where she died."

"The Letters to the *Courier*" are of historical interest and importance, and that entitled "Irony in the Grand Manner," written shortly after the Government had indicted the *Courier* because of the outspokenness of his contributions, is convincing proof of his ability as a publicist in troublous times.

"The Ferryman: or the Translated Escutcheon," an interesting dramatic poem; the three songs in the Third Act, "The sun is mirthful up on high"; "Her girdle was golden, her garments were green"; and "A servant's Song," are delightful, and one is tempted to quote, but space is lacking.

H.

THE ANGLICAN THEOLOGICAL REVIEW. (H. Milford, 4s. 6d.)

The July issue of this well-known American journal maintains the high standard it has set, and it should be read by Anglican Churchmen who desire to follow the trend of theology across the Atlantic.

The first article, "The Outlook for Theology," by Professor Grant, is an interesting survey of the problems now confronting the Christian religion, which, though not deeper, yet are in their sweep and range, greater than those of earlier ages; and the writer holds

that the greatest need of the present day is a thought-out, defensible, modern theology. "We want no closed doors, no fire-walls, no water-proof compartments: a living theology must be master of the whole and possess the freedom of the city of Mansoul." The real need in religion is more or less the need in every part of life—something quite beyond criticism, viz., appreciation, appraisal, the recognition of true values, creative living, fresh and independent thought, immediate contact with reality; and Professor Grant believes that beyond the bounds of this age of universal criticism there lies a land of promise into which our world is soon to enter: and that rather than be alarmed over the prospect we may well congratulate ourselves—and especially the younger minds among us—upon the outlook for theology. "For it may well be that men will someday look back to this age and say,—

'Bliss was it in that dawn to be alive,
But to be young was very heaven.'

This may be and probably is the case, but it must be admitted that the signs are not yet very manifest.

The most important article in this issue is entitled "Judaism in the First Centuries of the Christian Era. The Age of the Tannaim," an exhaustive review by Professor F. J. Foakes-Jackson of the first two volumes of an extended work on Judaism by an American Christian, Dr. George Foot Moore, of Harvard, who is a recognized authority on Talmudic and Rabbinical literature, and has devoted ten years of intensive labour to its production.

Professor Foakes-Jackson hails this monumental work as being not simply an historical account of a great religion, but as one of the greatest presentations of its doctrines. He considers that in order to understand Judaism we must clear our minds of some pre-suppositions which tend to make certain propositions unintelligible: "all modern men, whether they be Jews or Christians, are so accustomed to think of religion in terms of development, that they find it hard to imagine that either Judaism, or Christianity in a less degree, would refuse to admit anything of the kind. In the Law the whole of religion was revealed—'nothing was kept back in Heaven.' Being perfect from the beginning the Law was unalterable."

The most interesting, if not also the most valuable part of the first volume, in Professor Foakes-Jackson's opinion, is found in the two sections on "The Idea of God," and "Man, Sin, and Atonement," and it would seem that we may have to revise some of our ideas about the tenets of Rabbinic Judaism on these topics.

"The re-emergence of the Arian Controversy" is an interesting article by Professor Buckler, of the Oberlin Graduate School of Theology, who acknowledges his indebtedness to the late Professor H. M. Gwatkin. He gives reasons for asserting that the Arian controversy is again upon us, "the ordinary man . . . demands once more an explanation of his relationship with God," and he holds that "it is only by accepting the assurance of the

Divine Sonship and perfect (complete) humanity of Jesus, that we can accept or know that this sacrifice (the Atonement of the Cross) *was* complete." Broadly stated, the conclusion arrived at is that God as a God of love does not regard man's struggles with the compassionate eye of a sympathetic observer, but He shares them, for *φιλια* and the Oriental conception it is intended to convey involves an organic relation, an organic unity of the lover and the beloved.

Whilst unable to share the satisfaction of Professor Richardson of Burlington, Vermont, that the recitation of the Decalogue will no longer be compulsory, if the Bishops' Prayer Book is authorized, we gladly endorse his defence of the Old Testament description of God as "a jealous God." The article on "The Jealousy of God" is an excellent exposition of a phrase which has troubled many Christian minds, and shows that "behind that supreme mystery of self-sacrificing love which we call the Atonement is the divine necessity which Old Testament prophets dimly discerned and described in the phrase "a jealous God."

Professor G. F. Springer ably supports the contention of his article, "No mistranslation in Luke i. 39," holding that the form of words is readily explained as a simple Semitism familiar to the author, and it is therefore unnecessary to assume that written Aramaic is behind the use of the doubtful words to give any other sense than "province, country or district."

H.

The Church Quarterly Review, for July, contains two articles on the Bishops' Prayer Book: (1) "A Defence of the New Prayer Book," by the Bishop of Gloucester, and (2) "The New Prayer Book Examined," by the Rev. F. E. Brightman, D.D., and a closely related article, "The Scottish Liturgy," by the Rev. J. E. MacRae, M.A.

A defence of the New Prayer Book which makes no attempt to account for the very serious opposition to an alternative version of the Book of Common Prayer, purporting as it does, to be enriched, modernised and perfected as a "corporate expression of the desires of the Church at the present time," is not convincing.

Dr. Headlam is very appreciative of those accommodating Evangelicals and High Church-Anglo-Catholics who support the New Prayer Book, but his depreciation of the Book's opponents is overdone. The opposition is by no means confined to, or mainly represented by, "a small knot of extremists, led by Dr. Darwell Stone," nor does "prejudice and objection to a reasonable freedom in the Church of England" rightly define the position of Bishop Knox and Sir William Joynson Hicks, who "are attacking it with much violence, with persistency, and I think without much intelligence." And an enumeration of the opponents which excludes the four Diocesan Bishops is misleading. But although the Bishop of Gloucester professes to think lightly of the opposition, he devotes

eighteen pages to dealing with their case in some detail. And the best answer to his attack upon the Evangelical leaders is that contained in the Primate's eulogy, in the Church Assembly, of their high tone and fine temper.

The Diocesan Bishops who oppose the New Prayer Book made no secret of their convictions and, although this was not known when Dr. Headlam's article was written, they have carried their opposition to the length of voting against it in the Church Assembly.

Surely these Diocesans, rather than Bishop Knox and Dr. Darwell Stone, are the leading opponents of the New Prayer Book, or rather of those sections of it which are seriously challenged. Their opposition is reasonably stated, is based on principle and cannot wisely be regarded as negligible by the Church or by the State.

Dr. Headlam's statement "that the Church claims quite definitely in all its teaching to be Catholic but not Roman," needs some qualification. No reputedly Catholic teaching has an accredited place in the post-Reformation Church, unless it is, first and foremost, Scriptural—the Articles are quite clear on that point. In dealing with three of the most important points at issue Dr. Headlam is content to rely upon other than Scriptural considerations.

(1) The restoration of *Prayers for the Dead*, in public worship, after their ejection 375 years ago for lack of Scriptural authority, is not justified by any Episcopal repudiation of the "doctrine of purgatory and everything associated with it (which) has not the authority of the primitive Church." Repudiation, moreover, is by no means as definite as Dr. Headlam assumes, unless a tacit ignoring of the whole subject is equivalent to repudiation.

(2) With respect to *Reservation*, Dr. Headlam is content to rely upon the plea that the custom of the deferred Communion of the Sick has prevailed widely in the Christian Church since the second century. But the *cultus* of the Reserved Sacrament, which he strongly reprobates, is not the only valid reason against its restoration into the Anglican Church, after four centuries' disuse. The administration of previously consecrated Bread and Wine in effect deprives the sick person of an essential element in communion, as was pointed out by Dr. Temple in the Lambeth Hearing in May, 1900.

(3) The *New Communion Office*. Here again no Scriptural authority is cited, Dr. Headlam being concerned with its defence as "Catholic, rather than Roman," and as being in accordance with "the traditions of the Catholic Church and of the Church of England." Naturally those who value the Reformation and desire to retain the Scriptural standard of the Thirty-nine Articles cannot be expected to regard that as justifying a reversion to the pre-Reformation position.

Dr. Brightman's article, "The New Prayer Book Examined," is an important contribution to the discussion on the Bishops' Prayer Book. Dr. Brightman holds that "nothing more than a supplement of prayers relating to new situations (such as have

always been provided on special occasions and would only fill a few pages) and perhaps some modernising of language," is wanted in order to bring a Service Book compiled in the sixteenth and seventeenth centuries into line with the needs of the twentieth. But the Bishops having decided otherwise, and produced a new Prayer Book, Dr. Brightman proceeds to subject it to a critical examination from a literary, liturgical and doctrinal standpoint which is deadly in its effectiveness. He notices "three things, and perhaps only three, among the contents of the new Book, which are of real distinction." One of them is the familiar Collect, "O God, who hast made of one blood," written by Geo. Cotton, Bishop of Calcutta (1858-66); the second is the Prayer, "Remember, O Lord, what Thou has wrought in us," and the third, the "Exhortation whereby the people are put in mind of the law of Christ"—and of these he remarks "they are worthy of a place, and even of a better place than is given them here, in the Service Book of the Church of England."

The article on the Scottish Liturgy, by the Rev. J. E. MacRae, Rector of Invergowrie, is of special interest in explaining why a distinctive form of the Scotch Liturgy has gained the approval of Dr. Frere, Bishop of Truro, as "the best Liturgy in use in the Anglican Communion," and indicates the reasons which are probably responsible for the Archbishop of York's contention that (1) the Alternative Order enunciates no difference in doctrine when contrasted with the Office of 1662, and that (2) the Scottish and American Churches, using their own Liturgies, which are comparable with the Alternative Order now proposed, have remained in inviolable and harmonious communion for over a hundred and thirty years with the Church of England.

The desirability of introducing new elements into our Prayer of Consecration cannot be conceded because similar features are found in the Scottish and American Episcopal Churches, and inasmuch as the present Office is generally acceptable to all schools of thought in the Church of England, the need for an alternative is not apparent. That the Scottish Liturgy may yet stand forth as the Liturgy of the Reconciliation is the earnest hope of Mr. MacRae, but that is not in the immediate future; and meanwhile the repudiation of the Reformation Settlement proceeds apace.

H.

SHORTER NOTICES

THE TEACHING OF HOLY SCRIPTURE CONCERNING THE HOLY SPIRIT.

By the Rev. W. C. Procter. *Robert Scott*, 2s. net.

The author's aim is "to present a complete and comprehensive, yet compact and concise view of the Scriptural doctrine of the Holy Spirit." The words of Scripture are largely used and the teaching is clearly expressed. Among the subjects considered are the personality and deity of the Holy Spirit. His titles, and

emblems. The Old and New Testament teaching. His work in its various aspects, and His gifts. Many poetical illustrations are given, and a full index of Scriptural references is added. It is in brief form an admirable introduction to the study of the Scriptural teaching on the person and work of the Second Person of the Holy Trinity.

PLAIN RULES FOR CHURCHPEOPLE. By Rev. W. H. Heaton-Renshaw, M.A., Hon. C. F. London: *S.P.C.K.* 6*d.* net.

The Bishop of Chelmsford contributes a Foreword to this little manual prepared by the Vicar of West Norwood. It consists mainly of simple rules, together with short, sensible Instructions and a Prayer List. Admirable for Confirmation candidates, entirely free from all extravagances of either doctrine or ritual-direction.

S. R. C.

THE ODES OF SOLOMON. By S. P. T. Prideaux, D.D. London: *S.P.C.K.* 6*d.* net.

It is thought by competent scholars that these first or second century Odes were sung at the Baptism of Catechumens in the Early Church, in Syria or Palestine, and these translations have been made that they may be sung as hymns at Confirmations and Adult Baptisms. Here is a selection of twenty-one of them and suitable tunes are suggested. Here are two verses from the hymn on Joy, examples of Dr. Prideaux' style and skill:—

Lo! at His call have I error forsaken,
He is my path and Himself is the goal;
Bounty ungrudged from His Hand have I taken,
Richest salvation received for my soul.

Beauty excelling is mine and I die not—
Deathless is life in the land of the Lord;
All who are faithful, He saith—and I lie not—
Fully and freely shall have their reward.

We could wish Dr. Prideaux had given us the original text as well as his elegant translations.

S. R. C.

THE SAFETY OF ST. PAUL'S. By the Rev. S. A. Alexander, M.A., Canon and Treasurer of St. Paul's Cathedral. London: *John Murray.* 2*s.* 6*d.* net.

The alleged insecurity of Wren's great Church has been a matter of concern to Churchpeople all over the world and from far and near have come contributions, large and small, towards the work of restoration. It was a happy inspiration which led Canon Alexander to tell the story of what has been done since the work began in 1913. In the Appendix we have descriptions, dimensions and estimated weights which give us some idea of the real "greatness"

of the Cathedral as well as of the magnitude of the task of strengthening the fabric and we learn that the total weight of the Dome and its supports is no less than 67,270 tons and the Canon writes of "the silence of its brooding Dome and the glory of its uplifted Cross, planned . . . to be a witness to the sense of a Divine Presence in humanity." The four illustrations help to make the narrative more vivid. We are reminded that part of the Cathedral has been closed not because the public were in any real danger, but that the work might be done under favourable conditions, but we are not told when we may expect to see the work completed. Evidently much remains to be done. We owe it to those who are gone as well as to those who are yet unborn, that it should be *well* done.

S. R. C.

THE A B C OF CHRISTIAN LIVING. By Rev. Cyril E. Hudson, Director of Religious Education in the Diocese of S. Albans. London: S.P.C.K. 1s. 6d. net.

A new volume in "The Churchman's Popular Library," these pages have been penned with the conviction that the end of human life is fellowship with God and the nine chapters deal with the fundamentals of our faith. The author stresses the truth that "no enthusiasm for the Kingdom can be a substitute for devotion to its King." He pleads for more, and more intelligent, Bible study—there are, he says, "few more urgent needs," and he argues that it is inconceivable that such "isms" as Christian Science and Russellism could appeal to men and women with any intelligent appreciation of the Bible, while we are urged to put "as much mental effort into our religion as the Christian Scientist and the Spiritualist and Theosophist are expected to put—and do put—into theirs." This will show the practical character of this little book on Christian living. We very warmly commend it to our readers.

S. R. C.

Elizabeth June, Her Mother's Diary, edited by Margaret Cropper (S.P.C.K., 1s. 3d.), is a mother's record of her child's development till her death just after her seventh birthday. It is intended chiefly to illustrate a child's "insight into our relations with God, which is at its loveliest in quite little children."

Christianity and Nature, by John T. Bird, C.M.G., M.A., Chaplain of the Forces (Retired). *George Allen & Unwin, Ltd.* 3s. 6d. net.

In a number of brief chapters the author illustrates the truth that our knowledge of nature through scientific research not only does not diminish but rather increases our sense of the spiritual significance of the universe. The second part contains a number of spiritual analogies from nature, astronomy and general physics.

Quotations from many sources, apposite and relevant, bring out the force of the analogies with greater clearness.

Science and Faith, by W. G. Radley, B.Sc. (*Morgan & Scott, Ltd.*, 1s.), contains a reassuring message that "Modern scientific knowledge gives new force to the Book's message" to seek God.

A medical student one day said to Miss C. L. Maynard: "You see you *want* to believe, and I don't. To *want* is an unfair weight in the scale, and upsets the even balance of truth. You first make your creed, and then believe it. You see what you want to see. It is like touching the scale with your hand." Miss Maynard examines her belief in *Then Shall We Know* (*S.P.C.K.*, 2s. 6d.), and calls to the bar as witnesses, the testimony of Ancient History, the results of the consideration of our chief mental faculties, the findings of Science, and the implications of Religion. This evidence forces her into the position "that now we know in part." The writings of Sir Oliver Lodge and Professor J. Arthur Thompson have greatly influenced these chapters.

Then she rises from this survey of worldly knowledge to a consideration of the Almighty and finds God is a Person, that man is a Person, that Prayer is a link between these personalities, but is again forced into the position that a knowledge of God is impossible without knowing Jesus Christ as Lord and Saviour, and to the Conclusion from which the title of the book is taken, "Then shall we know, if we follow on to know the Lord." This book is the outcome of deep reading, and a real faith which is not afraid to face difficulties.

Since Darwin's two books were published in 1859 and 1871 suggesting that Creation was not catastrophic but evolutionary, and up to quite recent times, many theologians have repudiated this theory and there has been a conflict between Science and Religion. Miss Constance L. Maynard in *Progressive Creation* (*S.P.C.K.*, 6d.), gathering together the findings of recent literature on this subject believes that there is no conflict and that Science and Religion are fighting on the same side and that the theory of Evolution can be held with faith in the Bible as the Word of God. Her own faith in the Bible has remained unshaken and she claims this as her qualification for speaking on the subject. The book, although small, is thought-provoking, and will serve well as an introduction to this interesting subject.