

than one province. Indeed, the very idea of succession marks the difference between the two during the lifetime of the elder. There was nothing that could be called a "reign," or hegemony, of Tiberius till August, A.D. 14; and for that reason I would put the appearance of St. John in A.D. 29 rather than in 26 or 27.

I quite agree with Mr. Bothamley in preferring a ministry of four Passovers to one of three. So I put our Lord's Baptism in January, A.D. 30, and His Death and Resurrection in April, A.D. 33. It is certainly curious that, while St. Luke's approximation, "about thirty," led Dionysius Exiguus in ancient time—and the whole Church following him—to date our Lord's Birth four years too late, so it has also led most living chronologers to date His Crucifixion four years too early.

D. R. FOTHERINGHAM.



### Notices of Books.

A HISTORY OF THE ENGLISH CHURCH IN THE NINETEENTH CENTURY. By F. Warre Cornish. London: *Macmillan*. Price, 2 vols., 7s. 6d. each.

These are the last volumes of the "History of the English Church," edited by the late Dean Stephens and Dr. Hunt, and the editors are to be warmly congratulated upon the selection of Mr. Cornish as the writer of that section of the history which, with the possible exception of the Reformation period, makes the greatest demands upon the ability of the historian. Mr. Cornish possesses the rare capacity of being able to write history and to comment upon it, with a sympathetic regard both for those with whom he agrees and those from whom he differs.

Most Churchmen will find some things that are not entirely to their mind in these volumes; the mere partisan will find many things. But all will realize that Mr. Cornish has tried to do his work with real impartiality, and we are inclined to say that he has entirely succeeded. The book is very full; every topic of importance is dealt with, and generally fully dealt with. The story of the Evangelical Movement, of the Oxford Movement, and of "Essays and Reviews," is told in each case with scrupulous fairness. Mr. Cornish sees clearly the strong and the weak points of each movement. Probably the High Churchman, the Evangelical, and the Broad Churchman, would like to write a commentary on those portions of the history where each is criticized; but Mr. Cornish's shrewd criticisms, and his judicial putting of both sides, will make most fair-minded men hesitate to cavil. We, for our part, are content to very warmly thank the writer for the fullest and fairest, the most interesting and the most instructive account of the Church in the nineteenth century which we possess.

Mr. Cornish has the eyes which see beneath the surface and behind the

protestations of partisans. In the first chapter of the second volume he deals with the relationship of ritual and doctrine, and, in view of some of the controversies of to-day, his recognition of underlying fact is most valuable. For instance, he writes: "Those who know will tell you that ritual is only valuable as it symbolizes doctrine," and the chapter begins with the sentence "Ritual is the expression of doctrine." He discusses the various sectarian riots that have from time to time disgraced our common Christianity, and then he sums up the position:

"The Bishop keeps aloof as much as he can, or counsels moderation to deaf ears, and all parties are aware that the troubles will cease when the cause is removed, and that if the troubles go on long enough, the cause will probably be removed. Then there is indignation at the 'triumph of the mob'; but how is it to be helped?"

We have made these quotations because they indicate the common-sense attitude of the book and have reference to present controversies. Here is a similarly straightforward reference to a matter not quite so controversial. He is referring to the Revised Version:

"The work as a whole is marred by small and even insignificant departures from the Authorized Version. . . . The reviser's work has been judged more by its shortcomings than by its merits, which are great. It is no small advantage to have at hand a version which has high pretensions to verbal accuracy."

Here we must leave a delightful book—a book for which all sober-minded Churchmen will be intensely grateful. F. S. G. W.

NEW TESTAMENT THEOLOGY. By the Rev. Principal F. S. Guy Warman, B.D. London: *Longmans*. Price 1s. net.

To deal at all adequately with so great a subject as the theology of the New Testament within the limits of a small handbook of 130 pages is a task of no mean order. That it is not an impossible one is evidenced by this excellent contribution to the series of Anglican Church Handbooks, which has come from the pen of the Principal of St. Aidan's Theological College, Birkenhead. The treatment of the subject is strikingly fresh and up-to-date, embodying as it does references to such recent works as Zahn's "Introduction to the New Testament," Schweitzer's "Eschatology," Sanday's "Christologies, Ancient and Modern," and others by New Testament scholars of like repute.

In the Introductory Chapter we have a brief summary of the latest results of the critical study of the New Testament documents. This leads to a most helpful treatment of such subjects as the "Kingdom of God" and the various titles of our Lord found in the New Testament.

Chapter V., entitled "The Divine Plan," sets forth in a masterly way the successive stages of our Lord's redemptive work. One by one the great fundamental doctrines of the Christian faith are put before us in orderly sequence, suggesting a line of thought which should prove most helpful to those who have opportunities for a more detailed study of the subject. The rest of the book is an elaboration of this plan. For those who desire to have in a concise and well-arranged form the teaching of the New Testament concerning the vital elements of the Christian faith and worship, there is in the remaining seventeen chapters a series of studies which is invaluable.

The object of the writer has been not merely to indulge in an academic treatment of New Testament theology, but to show how that theology should

issue in practical life and conduct. Hence we have some very practical words on such subjects as "Prayer," "The Church," her "Ministry," and "Sacraments." Social subjects and Christian missions are also dealt with as being among the practical issues of a living theology. At the close of each chapter there is a list of authorities who deal with the subjects treated in further detail, and on the last page is an Index of Subjects, and References to Scripture.

In the Preface the writer tells us that he has written not for the scholar but for the "vast number of sons and daughters of the Church of England who are anxious to have an intelligent grasp of her doctrines." Of such there are many, especially Sunday-School teachers, mission workers, and young Christians newly confirmed, who would greatly profit by the reading and study of this book, and, notwithstanding the writer's modesty, even the scholar may find in its pages much that is suggestive and helpful.

THE PRIESTHOOD OF THE LAITY. (Donellan Lectures, 1907-1908). By the Rev. Canon A. R. Ryder, B.D. *Hodder and Stoughton*. Price 6s.

Canon Ryder has given us a solid contribution to a fascinating subject. He sets out to prove that the Priesthood of the Laity is something more than a startling paradox. It is a truth which has its roots in revelation and in history, a truth which needs to be kept continually in the foreground as the corrective to autocratic hierarchy and as the inspiration of personal service.

For the genesis of these lectures two far-reaching modern movements seem to have been responsible. The first is the application of a severe and scientific criticism to the Biblical records. This has stimulated research into a wider field—viz., the early organization of the Christian Church—and encouraged the application of the same historical science and impartial criticism to the records of that period. Such discoveries as "The Testament of our Lord," "The Apology of Aristides," "The Sources of the Apostolic Canons," have made big breaches in the stronghold of medieval tradition. The second is the social unrest all over Europe, breaking out here and there in an open struggle between State and Church, secular and religious. This points to the failure of the Church somewhere. And the author finds the secret of her failure in the obscuration of one great truth—the Priesthood of the Laity.

He goes on to show that the word "laity" is no mere negative term, but a word "of most positive spiritual privilege," implying "the possession of the glory of covenanted access to God and intimacy with God." To this privilege Baptism is the door of admission, while Confirmation is the conscious ratification of the conditions and the conscious ordination to a personal share in the kingship and priesthood of Christ. The realization of this would do much to shatter those dangerous and prevalent notions that there are two standards of holiness, one for the cleric, the other for the layman, and that a large share of the former's work is to save the latter the trouble of performing his own devotions.

Chapters III. and IV. are taken up with an extremely interesting exposition of the "Great Commission" of St. Matthew xvi. 18, of which the interest centres round the word "Ecclesia," and the fundamental ideas which underlie the New Testament usage. These ideas may be compressed into

one sentence. The Ecclesia is a united fellowship with Jesus and with the brethren through Him, manifesting itself in a visible society, deriving from its Lord Divine authority and possessing sacerdotal privileges. An examination of the primitive Ecclesia affords ample evidence that the assistance of the laity was both expected and invited in matters of Church government and discipline. Their co-operation is clear in the appointment of the seven deacons, in the decisions of the Jerusalem Council, in the sentence of excommunication at Corinth. On the other hand, there is the striking fact that the ministerial office had no special sacerdotal associations. The priesthood of all Christians and the priesthood of Christ are "the only priesthoods known in the Christian Ecclesia of the New Testament." The primitive picture of the *Didache* is a replica of the New Testament picture. In both the ministry of office lies in the background. It is eclipsed by the ministry of enthusiasm, in which all Christians have their share.

In Chapter V. the evolution of the Christian ministry is discussed and described as "the creation of successive experiences, yet all the time carrying out a Divine plan in a divinely-appointed way." It is pointed out that Bishop Lightfoot's suspicion of a wider use of the word "apostle" is amply confirmed in the *Didache*, where the "apostle," or missionary with a roving commission, takes precedence of the officers of the local church. The frequent conjunction of "apostles" with "prophets" would seem to suggest that their status was due, not to succession or delegated powers, but to their possession of spiritual gifts.

Canon Ryder has some interesting things to say about the hotly disputed phrase, "laying on of hands." He points out that the only known formal ordination of St. Paul took place not at the hands of apostles, but of the prophets and teachers of Antioch:

"The act did not denote the transmission of power from one who had it to one who had it not. . . . It was rather a symbolical act, appropriate to the invoking of blessing from on high, making more solemn the prayer which it accompanied." That the prayer was the essential thing is the view of St. Augustine ("De Trin.," xv. 26-46).

Passing on, the author first directs attention to the important references to early Church organization to be found in the Apocalypse. From Rev. i. 3 (*ὁ ἀναγινώσκων*) it seems clear that the office of "reader" (probably lay-reader) was in vogue in an organized congregation at the close of the Apostolic age. This view is strongly upheld by Harnack, who quotes in support the oldest sermon we possess—viz., the Second Epistle of St. Clement. But the main interest of the Apocalypse for the writer's purpose lies in its conception of the Church as a great sacerdotal society embracing every baptized member of Christ: "The Apocalypse, like the Epistle to the Hebrews, shows us all sacrifices consummated in One Sacrifice, all priesthoods in One Priest."

In fact, nowhere in the New Testament is the word "priest" (*ιερεύς*) used with reference to any human *Christian* minister. Its use is confined exclusively to the Jewish or pagan priesthood, or to the priesthood of Christ. But the plural, *ιερείς* ("priests"), and the collective title, *ιερατεῖα* ("priesthood"), are several times used of the whole Christian body. The New Testament gives no warrant for the sacerdotalism of one privileged

class. And surely it is no accident that this aspect of the ministry is passed by unnoticed in the Pastoral Epistles and in the letters to the Corinthian Church, where St. Paul is maintaining his apostolic authority in the teeth of slander and scandal.

St. Paul had caught the intention of his Lord. For, though Christ built on the old wherever He could, He refrained from "utilizing the existing cultus of His own nation."

Circumcision and the sacrificial system found no place in the New Covenant. It is a gross mistake to represent the Eucharist as the continuation of the series of Jewish sacrifices, or the Christian ministry as the continuation of the Jewish priesthood. The Cross marked the culmination of Jewish sacrifices. "The antitype had been manifested, and the type and symbol were now abrogated for ever."

Canon Ryder proceeds to criticize Canon Moberly's definition of sacerdotalism in "Ministerial Priesthood." He accuses him of begging the question. If "the spirit of priesthood is a spirit of love in a world of sin and pain," surely "this may be predicated of many other things as well as priesthood"! Does it fairly or fully represent the sacerdotalist's view of "sacerdotalism"? If such a definition of sacerdotalism could be accepted, there would be no objection to calling the Eucharist and many other things sacrifices. "For us the Holy Communion is a sacrifice—that of ourselves . . . ; it is the commemoration of a sacrifice—that of Christ upon the Cross; it is also the representation of a sacrifice—that of the Son of God regarded as an eternal act. Let us remember it is the eternal act that we are symbolically representing, not the temporal act we are repeating or continuing."

But how are we to account for the remarkable change in the conception of the Christian ministry, which rapidly gained ground [after the days of Cyprian, that strong upholder of the sacerdotal authority of the priesthood? Canon Ryder traces it to Gentile influence. The Gentile convert brought into the Church the sacerdotal atmosphere in which he had been born and bred. It is no surprise, then, to find the germs of sacerdotalism flourishing in the Church of Carthage—*i.e.*, in Latin Christendom. Yet the growth of the idea was regulated by Judaistic influence, for the metaphor and analogy of the term "sacrifice" was borrowed from the Old Testament, and the threefold order of the Christian ministry was a reflection of the three ranks of the Levitical priesthood. "The ideal of universal priesthood was submerged first by the infiltration of Gentile sentiment, and then of Jewish analogies."

But what would the resuscitation and recognition of this faded ideal mean? It would give the layman a new interest in the work of the Church. He would be made to feel that he is part and parcel of the organization, and no one else can exactly fill his place and do his work. After all, lay influence is a mighty influence; it does not labour under the suspicion of professionalism.

And lay work is needed to free the clergy from the petty details of the purely business side of things and allow them to throw themselves wholeheartedly into the ministry of the Word and prayer. And lay counsel is needed too. The layman's contribution of non-professional common sense

is a tremendous asset. "In legislation, from Cyprian's time and down, it is the laity who have been on the side of strictness, and in matters of discipline have been conservative. If discipline is ever to be restored to the Christian Church, if we are to trust history, allies are to be relied upon by calling in the counsels of the laity."

The concluding chapter reflects the fearless, outspoken character of the whole book. It is a moving appeal to the younger generation to realize their vocation and their privilege as members of a sacerdotal society. We bring to an end a pleasing task by quoting one striking sentence of it: "We shall not be asked in that great day whether we have been priests or laymen, for there will not be a different rule and measure for one and another, but whether we have tried to mould our lives as disciples of Christ and to be true brethren of all men."

W. E. BECK.

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