

Protestant Episcopal Church of America form an addition to the "High" Anglican body in China; but surely it is hardly fair that the only mention of C.M.S. in a long article is this: "I understand that the great C.M.S. Missions in South China have done excellent educational work."

Of the S.P.G. work, the Bishop says: "It is not easy to deepen Christian life and to give full attention to solemn and frequent services, and at the same time to be fully aggressive. But both duties are imperative." Here we get an insight into the kind of effort in which all Anglicans are exhorted to be united and of one mind with the Bishop and his Society.

Perhaps C.M.S. supporters may be allowed a mild protest!

CHARLES RAY.



## Notices of Books.

THE RELIGIOUS ASPECTS OF DISESTABLISHMENT AND DISENDOWMENT. By J. E. C. Welldon, D.D., Dean of Manchester. London: *Smith, Elder and Co.* Price 3s. 6d. net.

In this book we have three lectures which Bishop Welldon recently delivered in Manchester Cathedral. They attempt, he tells us in the preface, to deal with their subject in as impartial a spirit as possible; but in this it cannot be said that they have succeeded, although we are grateful for the emphasis on some points which are not always remembered. It is good, for instance, to be reminded that it is by present conditions, and not by past history, that the Establishment will be judged. "However ancient and honourable may be the history of the Church, she will not survive, nor will she be worthy to survive, as a national institution unless she subserves, and is recognized by the nation at large as subserving, a valuable national purpose in the present day" (p. 8).

The first lecture is entitled "Considerations affecting the Existence of a National Church," and the conclusion reached (p. 19) is, "that the right or wrong of an established and endowed Church depends upon circumstances; there is no absolute right or wrong." This view is opposed, on the one hand, to the early opinion of Mr. Gladstone in "The State in its Relations with the Church," and, on the other, to the doctrine of the Liberation Society. It is in dealing with the latter that Bishop Welldon's first defect from impartiality is noticeable. What are we to say of a lecturer who interprets that doctrine of "the entire independence of the Church of Christ" to mean that it is "wrong that a Christian citizen should carry the principles which govern his life into the affairs of State" (p. 26), and that sometimes a citizen "must act independently of creed or Church" (p. 26)? It is not surprising that he finds it easy to refute such a caricature of the Liberationist view; but something more than this is needed to prove the desirability of a National Church. The rest of the lecture criticizes the freedom of the self-styled

Free Churches, and the Bishop argues that their name is not warranted, inasmuch as they are admittedly subject to the ordinary law of the land in matters in which property is concerned. One might as well find fault with the name of English freedom (as opposed to conditions in the Congo) for the same reason.

The essential conditions which justify the existence of an established and endowed Church are laid down in the second lecture. It must "be numerically and influentially far stronger than any other religious body in the nation"; and it must "be broadly sympathetic with the temper and current of the national religious life" (p. 72). The writer points out that the second condition presents an ideal towards which we should all strive. It is, therefore, all the more unfortunate that the earlier part contains another instance of prejudice. Fifteen pages are occupied in showing that opposition to a National Church was not involved in the original principles of Nonconformity. One wonders what is the relevance of this. It is surely conceivable, and, indeed, likely, that the moral sense of Nonconformists will alter as time passes; and one would have thought that a member of a Church which, not so very long ago, condoned the slave-trade would scarcely regard an opinion in morals as necessarily condemned by its novelty. It is true that the possibility of this is suggested: "It is not my wish to blame them, if the process of learning has been slow, and is still incomplete" (p. 62). But, unless the writer has rejected this view, it is difficult to understand why so much is made of the fact, or why it is subsequently referred to again and again (pp. 85, 130).

The last lecture deals with the probable consequences of Disestablishment. In the Bishop's judgment, such an event would not greatly quicken the spiritual life of the Church of England as a whole, nor would it tend towards Reunion. It would certainly not give greater liberty to extreme Ritualistic clergy. On the other hand, the work and interest of laymen would be much increased, and there would be gained the power of self-legislation. The summing-up is clearly favourable to Establishment. Probably too much is made of the State connection "guaranteeing" religious instruction and worship throughout the land. Even an established Church depends for its clergy on voluntary service; and no one really believes that if it were disestablished the clergy would care for the rich and neglect the poor. It is not the Church's endowments which explain modern missions or work in slum parishes. It will surprise many readers, also, that so little is said with regard to the Church's power of self-government.

The book is worth reading, but enough has been said to show that the argument needs careful scrutiny. The price seems excessive for a volume of 132 pages.

C. F. R.

THE REVELATION OF THE SON OF GOD. By E. A. Edghill, B.D. London: *Macmillan and Co.* Price 3s. net.

The Hulsean Lectures for 1910-11, "printed as they were originally written, not as they were actually delivered." The first lecture discusses the rival appeal of philosophic reason and mystical religion to the Roman citizen, and classes Christianity among the religions. The second is called "Miracle and Character," and takes up the modern position that miracle is

to be accepted because it illustrates the power of a Christ already acknowledged to be Divine. We like the effective criticism of the reasoning of Mozley, and, to some extent, of Illingworth. The third lecture shows the identity of the Pauline Christ, the Lord, and the Johannine Christ, the Word, and the fourth discusses the place of the Creeds. Here the main attack is directed against the close of Dr. Denney's "Jesus and the Gospel," and, while we should be disposed on the whole to side with Mr. Edghill, we are not sure that he really grapples with the feeling that lies behind Dr. Denney's suggestion, nor could we give an unqualified assent to his statement on page 150 that "The Creeds, in fact, express not so much what we believe as what we wish to believe." Nevertheless, we are grateful to Mr. Edghill for a thoughtful and stimulating book. May we suggest the addition of an index of authors quoted?

TRUTH IN RELIGION. By Dugald Macfadyen, M.A. London: *Macmillan and Co.* Price 4s. 6d. net.

The author describes his book as "brief essays, consisting largely of notes written in trains and on the backs of agenda papers in committee-rooms." It therefore exhibits something of what Dr. Sanday once called "scholarship in undress," and gives us something like a series of notes from a scholar's diary. But this almost adds to the great value of the work. The main subject of the first part is "the historical method in religion." The development of this has shown clearly that the facts of religion must no longer be confined within the categories of science or philosophy. Religion has its own categories, and its manifestations in all ages and places must be estimated and compared by reference to them. From this follows the second part of the book. The essence of religion is conscious relationship between personal man and a personal God. The fundamental thing, therefore, is religious experience. This is illustrated by apt quotations from the mystics and others, and the moral and psychological problems which it raises are discussed. The highest type of experience is that of the Christian saint, and hence the book closes by drawing out from many points of view the truth that "The Gospel is Jesus Christ." Those who are interested in the writings of Eucken will be glad to have the long note at the end, appreciating and criticizing his position.

NATURAL CHRISTIANITY. By the Hon. W. H. Fremantle, D.D. London: *Harper Bros.* Price 2s. 6d. net.

The Dean of Ripon has been searching for reasons to explain the undeniable fact that organized religion has at present largely lost its hold alike on the mass of our working people and on educated men. He thinks that one reason is that Christianity is wrongly presented to them. Too much has been made of the function of public worship. We ought rather to show that Christianity is the only really "natural" thing, and to present the appeal of the "Gospel of the Secular Life." This is the link which binds together the discussions on rather disparate topics which make up the book. They range from the Persons of God and of Jesus Christ, through almost the whole field of Christian doctrine, to such practical questions as the proper relations of Church and State, and in each case the Dean has tried to avoid theological language, and to talk "naturally" to "the man in the street."

BIBLE STUDIES IN OUTLINE: ST. MARK'S GOSPEL. By Miss G. A. Gollock. London: *Longmans*. Price 1s.

It is hardly necessary to say much about this book. It is a reprint of the Studies which appeared in the *Record* in the winter of 1910-11. The authoress has attempted to apply, in a modified form, to the Bible the methods of combined study which have been so fruitful in spreading missionary knowledge in the last few years. Canon Barnes-Lawrence, after experience of "four Circles, differing in knowledge, in leisure, and in other respects," writes: "The result has exceeded my expectations."

THE PRISON MINISTRY OF ST. PAUL. By T. W. Drury, D.D., the Bishop of Sodor and Man. London: *R.T.S.* Price 2s. 6d.

A truly delightful book. A series of meditations on the characters of some of the men with whom St. Paul came into contact during his imprisonments at Rome, and on some subjects suggested by their relations to him, such as Sacrifice, Sympathy, Healthfulness, and Social Life. The method is expository, and, by a careful bringing together of apposite passages, Dr. Drury has managed to construct a vivid picture of those years of ministry, which was "unhindered" though "in a chain."

SOME PRINCIPLES OF LITURGICAL REFORM. By W. H. Frere, D.D. London: *John Murray*. 1911. Price 5s. net.

A valuable contribution to the present discussion of Prayer-Book revision. Dr. Frere is courageous and thorough enough to raise some of the most important issues, and to treat them with learning and decision. Many of his suggestions for enrichment and alteration of existing services, increase in the number of intercessions, provision of Proper Psalms for Sundays, compression of redundancies, etc., appear to us excellent. Even the more controversial and tentative suggestions concerning the structure of the Holy Communion Office would probably commend themselves to most students and moderate Churchmen. Whether there is much likelihood of their being generally acceptable to the mass of Churchmen is a more difficult question.

At any rate, the book is one to read. Only in a few matters do we find ourselves out of sympathy with the writer. We fail to understand why he should be so eager to restore the Prayers for the Departed in the Burial Service. It seems clear that the vast majority of English Churchmen, both lay and clerical, would be opposed to such restoration. Nor do we agree with Dr. Frere's repeated strictures on the translation of the Collects. Indeed, we hold the view which he somewhere dismisses, that "Cranmer and other translators were masters of rhythm," and, moreover, that the English Collects are in many cases improvements on the Latin originals. The suggestion of a fixed Easter is attractive, but would no doubt have to encounter very strong opposition from many quarters.

THE FAITH OF A MODERN CHRISTIAN. By Dr. James Orr. London: *Hodder and Stoughton*. Price 5s.

Dr. Orr is a doughty defender of the faith. He combines with accurate scholarship and temperate statement, a great "awe" of God's Word. He writes on Holy Scriptures, the Problem of the Old Testament, the Gospels

and Modern Criticism, Miracles, the Incarnation, the Teaching of Jesus, the Cross and the Resurrection, Jesus and Paul, the Early Church, Protestantism and Romanism, Christianity and Modern Science. He concludes with a chapter on the present outlook. The chapters are short, and the method of presentation clear, and specially suited to the "man in the street." He encourages the study of the Word by giving frequent references to be verified, and we are sure his book will confirm the faith of many. He is not "modern" in the sense of the "Modernists," but he is the convincing exponent of a Gospel that is never out of date.

**NON-CHURCH-GOING: ITS REASONS AND REMEDIES. A SYMPOSIUM.** Edited by W. Forbes Gray. Edinburgh and London: *Oliphant, Anderson and Ferrier*. 1911. Price 3s. 6d. net.

An interesting, if saddening, collection of papers, by various well-known people, on the causes of the present decline in church and chapel attendance. The writers, who include Sir Oliver Lodge, the Rev. Prebendary Carlile, Mr. J. Ramsay Macdonald, and others, have much criticism to offer of accepted theology and Church services. Their constructive suggestions are of less value. The book, however, is timely enough. There is no doubt that, in some way or other, the Church, and, indeed, Nonconformity also, stands in great need of a forward movement if the masses of the people are not permanently to drift into agnosticism.

It is always something to see ourselves as others see us, and these papers may enable Churchmen to catch a glimpse of themselves through the spectacles of some of the leaders of the people.

**A GOSPEL MONOGRAM.** Arranged and written by Sir W. J. Herschel, Bart., M.A. London: *S.P.C.K.* Price 5s. net.

The "Monogram" is the fruit of many years of patient toil. On the left-hand page is printed the complete text (R.V.) of the Four Gospels in parallel columns; on the opposite page appears the Monogram, or continuous arrangement of the whole Gospel story (omitting parallels). The author appears to have done his work with great care and much ability; it will be welcomed by many who wish to read the whole of our Lord's life, as we possess it, in an uninterrupted narrative.

**CONFIRMATION: A MANUAL FOR CANDIDATES AND TEACHERS.** By L. M. Bagge, with a Preface by the Rev. Canon Aitken. London: *Robert Scott*. Price 1s. 6d. net.

This book consists of lessons originally given in a Norfolk village to a class of boys and girls varying in age from fifteen to twenty-one. They are nine in number, the first two dealing with Preparation and Baptism, the next four with Our Threefold Vow, whilst a lesson on Prayer, with two on the Lord's Supper, close the series. The writer acknowledges his indebtedness to the late Dean Vaughan's book on Confirmation, and Canon Barnes-Lawrence's lectures, and also to the Bishop of Durham's little book, "The Pledges of His Love." The teaching follows similar lines to these, and may be safely commended to all Evangelical clergy. Canon Aitken writes an

appreciative preface. The writer points out the quasi-sacramental character of Confirmation, and rightly reminds us of its other Prayer-Book title, "The Laying on of Hands," which associates it with the New Testament ordinance. He emphasizes the value of Confirmation as a time of systematic teaching, a time of decision, an opportunity for renewing old vows and making a fresh start, a pledge of God's favour, a means of being filled with the Holy Spirit, a gateway to Holy Communion. He dwells on Baptism as the seal of the Christian covenant, a covenant which, though conditional, yet is presently real in the blessings of pardon and adoption which it brings. We think the *solidarity* between parent and child might have found more adequate expression here. Under the vow of faith, Christian faith is rightly shown to embrace three elements—the belief of the mind, the trust of the heart, and the act of the will. The personal character of the last clauses of the Apostles' Creed, as describing the present activity of the Holy Spirit, is touched upon. We wish the writer had added to his excellent little chapter on Prayer the great principles of prayer which underlie each clause of the Lord's Prayer as explained in the words of the "Desire." . . . The two closing chapters on the Lord's Supper are a model of plainness in their teaching. All the chief points in the service are dealt with simply and clearly, and the actual feeding upon Christ in His Sacrament is not lost sight of. Perhaps it might have been a little more *boldly* taught, as the Fathers of the Reformation would have taught it, rather as a mystery the manner of which we do not attempt to explain than as a mere "figure" or "acted parable." Here we should go further than Mr. Bagge has done.

THE SEVENFOLD UNITY OF THE CHRISTIAN CHURCH. By the Right Rev. A. C. A. Hall, D.D., Bishop of Vermont. London: *Messrs. Longmans, Green and Co.* Price 2s. 6d. net.

This little work of the Bishop of Vermont contains the substance of a series of addresses given at Retreats in the autumn of 1910. The addresses are based upon St. Paul's seven unities contained in the opening verses of the fourth chapter of his Epistle to the Ephesians. The addresses are an endeavour to treat the subject of the Reunion of Christendom from its spiritual side. Throughout, the writer emphasizes the Incarnation and the Fatherhood of God as the basis and motive of unity, rather than the Cross. He claims that the unity of the Body is a unity external as well as internal, for that is the law of the Incarnation. But that unity is not uniformity, for "unity, not uniformity, variety with harmony, we see to be the law of Christ's Church." Our true attitude is "an inclusive catholicity." "We should welcome, (not merely tolerate), diversity or manifoldness in gifts, powers, offices, views—so that they be not contradictory but supplementary." The writer quotes frequently from Dean Armitage Robinson's beautiful little book, "The Vision of Unity," and has drawn much from its spirit. In dwelling on the work of the Holy Spirit as the principle of unity, he is careful to add, "God is not tied to the means of grace to which He ties us." "The Spirit's influence extends beyond the Body in which the Spirit dwells." "As we ourselves become more spiritual, we draw more closely to others." And the One Hope, as St. Bernard taught in his thoughts of Heaven, is not an individual but collective hope. "I know not, oh, I know not, what *social*

joys are there." The Eucharist itself, a common sacred meal, is the expression of the corporate life and hope of Christ's disciples.

It is, perhaps, hardly to be expected from a booklet which deals with a subject so often touched upon before, perfect freshness of treatment, and sometimes the work seems a little commonplace, perhaps from very familiarity. But its spirit is excellent, and it will serve the cause of unity. We think it would have served that cause even better if the Cross, rather than the Incarnation, had been set forth as the secret and motive of unity. To the Bishop of Vermont the Fatherhood of God is "the motive and power of missionary activity." The history of the early centuries hardly bears that out. The One Atonement, and the Love of the Father which it revealed, were then, and have been ever since, the motive-power of missionary service. Again, the One Lordship of Christ, dealt with here, is an exaltation won through His Cross, and not merely or chiefly by His Incarnation (Phil. ii. 8, 9). The exaltation springs out of the Rejection, the victory is the fruit of the Passion, the sovereignty of life is the reward of the Death. "God hath made that same Jesus—*whom ye crucified*—both Lord and Christ."

ON EUCHARISTIC WORSHIP IN THE ENGLISH CHURCH. By the Rev. N. Dimock. Memorial Edition. London: *Longmans, Green and Co.* Price 2s. 6d. net.

This volume deals with the introduction into the Church of the full teaching that the body and blood of Christ are objectively and locally present in, or under, the forms of bread and wine in the Eucharist, and that, consequently, these material elements are worthy of adoration. Mr. Dimock gives a few quotations to show, what he has amply proved elsewhere, that such Eucharistic adoration is not the teaching of the Reformation Divines. His main object, however, is to deal with the common Tractarian assumption that such adoration, with its underlying doctrine, has been in place in the Church almost from the very first. The assumption is shown to be completely untenable by means of numerous and carefully-arranged quotations from the Fathers, mainly of the first four centuries. On page 83 there is a striking quotation from Cardinal Newman bearing on this subject: "In truth, scanty as the Ante-Nicene notices may be of the Papal Supremacy, they are both more numerous and more definite than the adducible testimonies in favour of the Real Presence." More than half the book is taken up with appendices, which are mines of learning. Special attention may be called to the fourth, on "Interpretative Dicta of the Fathers," which shows what the Fathers really meant by the hyperbolic language which is sometimes triumphantly quoted as demonstrating beyond doubt their belief in a real objective Presence. Thus Augustine, "Solet autem res quæ significat, ejus rei nomine quam significat nuncupari. . . . Hinc est quod dictum est, Petra erat Christus." We can only urge everyone to study carefully what Mr. Dimock has to say.

THE CHRIST IN HOLY COMMUNION. By Rev. T. A. Gurney, M.A., LL.B. London: *Elliot Stock.* Price 1s. net.

We cannot do better than follow this leader in these five illuminating chapters.

MOMENTS WITH THE SAINTS. S.P.C.K. Price 1s. 6d.

Some of their sayings for each day in the year. Catholic and well chosen so far as they accord with God's Word.

**GOD'S ADVERSARY AND OURS.** By Rev. L. G. Buchanan. London: *Marshall Brothers*. Price 1s. net.

A Life of Faith booklet, written in crisp, clear, and convincing style on our "duty to the devil."

**PROMISE AND PROPHECY.** By G. W. West. London: *Marshall Brothers*. Price 1s. net.

An intelligent and thoughtful booklet of the same series as the foregoing, tracing in Holy Scripture the promises of God from Abraham's call to Christ's Second Advent.

**THE WISHING GAME.** By Dorothy Rylands. London: *C. J. Thynne*.

An excellent book for boys and girls, full of great aims, good thoughts, and wise counsel. It is in narrative form, and takes the attention while it trains the soul.

**ON SEA AND LAND.** By H. W. Case. London: *Morgan and Scott, Ltd.* Price 5s.

A narrative of experiences during the visitation of Christian assemblies in the West Indies and British Guiana. Bristol's share in the old slave-trade, and the Wall of Pioneer Missionaries find a place in the story. The writer has the gift of racy narration, presents us with delightful pictures of people and insects, and has a real love for the propagation of the Gospel. The book is a Christian record, but is without a dull page, and out of 159 pages there are 79 illustrations.

**ROBERT MURRAY M'CHEYNE.** Edited by J. C. Smith. London: *Elliot Stock*. Cheap Edition, 2s. 6d. net.

An illuminating biography of a holy man. Much of the matter appeared in the *Scottish Reformer*. To read this and Dr. Bonar's work is to gain an inspiration from an inspired life. A clergyman's wife asked a lady to pray for her boy. "I will pray that he may be another M'Cheyne," was the reply.

**AT WORK.** Edited by Mrs. Hayes. London: *Marshall Brothers*. Price 2s. 6d. net.

These are a series of letters from Marie Elizabeth Hayes, M.B., missionary doctor at Delhi. A short and a strenuous life was hers. "One of the choicest spirits with whom it has been my privilege to be associated during my twenty-eight years of service out here," writes Rev. S. S. Allnutt. Archdeacon Wynne writes a foreword full of praise and thanksgiving.

**THE BOOK OF THE DEAD.** By H. M. Tirard. London: *S.P.C.K.* Price 3s. 6d.

The eminent Dr. E. Naville writes an introduction, in which he describes this book as in many respects a truthful representation of the faith of the ancient Egyptians. "It presents a picture of all the phases of the future life which the deceased had before him." He expresses his astonishment and admiration at Mrs. Tirard's profound knowledge of the Book of the Dead, and while congratulating her on her work, bids us take her as a guide.

**JUDGE FAIRLY.** By Rev. W. Lockett. London: *C. J. Thynne*. Price 1s.

A reply to J. Faa Di Bruno's "Catholic Belief." The writer, who is versed in the Romanist controversy, exposes the fallacies of a book much in vogue among the Roman Catholics, and with fidelity and courtesy brushes away its specious arguments.

**THE STORY OF THE GLORY AND OTHER POEMS.** By J. Boyd. London: *Morgan and Scott, Ltd.*

The writer has the gift of musical versification, and his theme is the glory of the Christ. The poems range widely and are full of truth and charm.

**COME YE APART.** By Archdeacon Wynne. London: *S.P.C.K.* Price 2s.

"Quiet day" addresses given to Irish clergy, and delivered in the course of a period extending over twenty years. Full of wise counsels, suggestion, and spirituality.

**CHARLES WATERS.** By R. S. Latimer. London: *Sunday School Union*. Price 2s.

The subject of this well-written biography is the founder of the International Bible Reading Association. Sir F. F. Belsey writes an introduction in high praise of this able, high-minded, earnest soul.

**STEPS IN CONSECRATION.** By Rev. J. Mountain, D.D. London: *Morgan and Scott, Ltd.* Price 1s.

The teaching of Holy Scripture on the subject of consecration to God, which Christians should read.