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

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## Notices of Books.

THE FUTURE OF THE EVANGELICAL PARTY. By Rev. B. Herklots, M.A.  
London: *Elliot Stock*. Price 3s. 6d. net.

Just as Mr. Balleine has taught us to value our heritage by "looking to the rock whence we were hewn" in his "History of the Evangelical Party," so Mr. Herklots now undertakes the task of showing us how we may best "press forward towards those things which are before"; and there is little doubt Evangelicals will rise from the perusal of his vigorous and inspiring little volume with their hearts cheered and encouraged, and with the assurance that they are well able "to go up at once and possess the land" of future promise. The author states his own personal view with the utmost courage combined with the fullest charity, while his book is pervaded throughout by a delightful spirit of breezy optimism, as well as by the firm conviction that the future of the Church rests largely in the hands of the Evangelical Churchman, who is the true representative of Anglican Catholicity. Mr. Herklots is, however, a frank and fearless, even if a friendly, critic of the shortcomings of his own school of thought, and in his effort to "clear away the rubbish" from the Evangelical household, he points out some useful home-truths which we shall do well to lay to heart, probably the most valuable of which is the imperative need of overcoming "the spirit of internal suspicion and disunion" which is too often displayed.

He deals comprehensively with his subject, outlining the attitude and policy which should be adopted by Evangelicals to modern doctrinal speculations, Biblical criticism, and ritual questions, as well as their right relationship towards Church Reform, modern Nonconformity, and "the spirit of the age." We think that he makes rather an artificial and superfluous distinction between a "party" and a "school of thought"; the difference is so difficult of definition that it is scarcely justifiable, for men, whether in political or religious matters, holding the same principles and convictions, will naturally and inevitably tend to unite and work together to advance them, and in this connection his strong plea for better consolidation of the Evangelical forces is well timed. Mr. Herklots voices, however, a much-needed truth in reminding us that "enthusiasm for the party does not connote subservience to partisanship and party spirit." Although the author re-emphasizes the distinguishing Evangelical maxim of "spiritual men and spiritual methods for spiritual work," and well says that Evangelicals have always "coveted spiritual results and not ecclesiastical advancement," he rightly complains of the flagrant injustice, as well as the short-sighted policy, of consistently ignoring their claims to a proportionate share of the higher offices and government of the Church. Believing firmly "that the future lies with Evangelicalism and not with Sacerdotalism," Mr. Herklots protests also against the attempt to introduce a foreign and un-English ritual and doctrine into our Church, and pleads for a new development which shall attract and consolidate instead of repelling "all the religious elements of the Anglo-Saxon race."

We have read this little book with much profit and with a sustained interest, and although we may occasionally have been inclined to question

some of the author's suggestions or opinions, yet we venture to predict that the book contains a distinct and valuable message, not only for those styling themselves Evangelicals, but also for all who have the future welfare of our Church truly at heart.

THE RELIGIOUS INSTINCT. By T. J. Hardy, M.A. *Longmans, Green and Co.*  
Price 5s. net.

The cry for a new religion, voiced in the temper and tendencies of to-day—that is the starting-point of this well-planned and well-written apologetic. But what really is religion? That is what Mr. Hardy is at pains to discover, and the study of comparative religion leads him to find its fundamentals in two elements common to every known form of religion—the instinct of expectation and the instinct of approach. So he offers us a definition of religion as consisting in “consciousness of God and desire for union with Him.” But in Christianity we have the full interpretation and renewal of these elemental instincts. The Life of Christ is the unveiling of the Divine object of our consciousness; His Sacrifice is the summary and interpretation of the instinct of approach. And Christianity, moreover, has proved itself the only effective regenerative force in the world. Therefore, the need for a new religion seems to break down, and the only answer to the modern cry for such can be “a rehabilitation of the religion of Jesus Christ.” In the course of the development of his main theme, the author brings us face to face with such vexed questions as the “miraculous,” the Fall, the personal agency of evil, the problem of the Cross, the law of continuity in the history of religion; while he tilts whole-heartedly at Modernism, Determinism, Naturalism, and several other “isms” of present-day popularity.

The two chapters on “Estrangement” and “Reconciliation” deal strikingly and convincingly with the fact of sin and the necessity and credibility of the Cross. We cannot forbear a line or two of quotation: “The Cross has ever been the measure of man’s estrangement. . . . The only thing that saves Calvary from being the proof-text of pessimism is the Divine overruling with which it was invested by Christ Himself. . . . The background of Redemption is not a literary or philosophical acumen, but the fact of sin.” The appeal of the closing chapter is as stirring as its title: “Wanted—a Venture of Faith.” The writer deplores the modern obscuration of spiritual faith by the tendency to thrust intellectual explanation into the place of spiritual religion. He lays the burden of blame for the unfaith of to-day upon the teachers, because, in the face of the needs of an age supremely secular, they are obsessed with its spirit, and are providing only what is interesting from an intellectual, or political, or controversial point of view. But he goes on to say: “In the darkest hour of Western destiny, it was not morality and it was not intellectual novelty that saved the race. Christ . . . had nothing that would not have been spurned with scorn by the Modernism and Ethics that dominate us to-day. . . . Yet one thing He did, and out of that sprang a new life, a new zeal, a new peace, a new humanity: He struck the spiritual note, and men responded.”

We thank Mr. Hardy for a book that is hopeful and helpful, abounding in brilliant epigrams and incisive phrases and happy illustrations. Some very conservative folk may take exception to part of his argument drawn

from comparative religion. Some very critical folk may be shocked at the glaring errors in the few Greek words printed. But for all that, they will agree that the author has made a skilful diagnosis of the modern spiritual need; he has suggested the right prescription, and written it out fully and proved its merits in a work of unusual freshness and vigour.

THE FOURFOLD GOSPEL. Section I.—Introduction. By Edwin A. Abbott, 1913. *Cambridge University Press*. Price 2s. 6d. net.

Mr. Abbott's purpose is to describe those events in the Gospels which in some sense are attested "through four" witnesses. But his work is by no means like Tatian's Diatessaron. Nor does he mean that four must directly witness to what he accepts. They may witness "indirectly, or even"—paradoxical though it may seem—"by verbal omission." The chapters argue the priority of St. Mark, the posteriority of St. John, discuss St. John's allusions to St. Mark, his supply of synoptic omissions, and finally the question of order and arrangement in each of the four Gospels. There is always much to learn in Mr. Abbott's books—some might say too much—but this volume is more free from long footnotes than the others; he is rather drawing conclusions. The discussions of Matthew and Mark run along familiar lines. In the chapter on St. Luke there is an interesting page showing that "Luke, like most other educated Greeks, agreed with Dionysius of Halicarnassus that Thucydides and Demosthenes were good authors for him to follow when writing in the historical style with narrative and speeches intermixed." We cannot help feeling that Mr. Abbott gives too little credit to St. John for writing history, as when he says that "the Daughter of Samaria stretched out her hands to receive the living water from the Lord, after having played the harlot with many husbands and gone to the waters of Sychar (drunkenness)." Yet he finds that "the Fourth Gospel, in spite of its poetic nature, is closer to history than I had supposed," and we rejoice that it has to his mind given "increased weight to Christ's claims on our faith and worship."

THE GREATER MEN AND WOMEN OF THE BIBLE. Edited by J. Hastings, D.D. Vol. I.: Adam—Joseph. *T. and T. Clark*. Price 10s. Subscription rate, 6s.

Every preacher will want this series, and will find in it immeasurable value. Round each of the greater names that come before us in the Bible-story, careful scholarship has collected from authoritative literature all that variety of material for which the hard-pressed preacher finds so little time. Not a single ready-made sermon is to be found in the book, but rich and stimulating food for the mind, accurate, brought together within reasonable space, from which the preacher can build up sermons without end, impressed with his own personality. The present reviewer never yet was conscious of any help from books of "sermon outlines," etc., but a series like this is a mine to be explored, from which rich treasure is continuously secured. "The Greater Men and Women of the Bible" must go on the shelves side by side with "The Dictionary of Christ and the Gospels" as indispensable. Fourteen names are dealt with in this first volume: Abel, Abraham, Adam, Cain, Enoch, Esau, Eve, Isaac, Jacob, Joseph, Melchizedek, Noah, Rebekah, Sarah.

**A CHURCH IN THE WILDS.** By W. Barbrooke Grubb. London: *Seeley, Service and Co.* Price 5s. net.

This is the story of the South American Mission amongst the natives of the Paraguayan Chaco. The hardships and difficulties that had to be encountered are narrated in pleasant, fluent English, and though the author gives us details of the work, which might have been omitted, we are bound to say he has made them intensely interesting. Nothing escapes his notice, and his knowledge of the subject is thorough. Treating of the moral codes of these peoples, for example, he puts the matter so well and fairly that we must quote his words: "Their ideas of honesty vary considerably from ours. Without compunction they will appropriate a few pumpkins from a garden, while they respect a tree containing honey which has been marked for possession by another. The same applies to household utensils or firewood left in a deserted hut, as if such were placed under a sacred taboo. The real fact of the matter is that among themselves they look upon certain kinds of pilfering much in the same way as some good people at home regard white lies, but what they consider serious they are quite conscientious about."

The author expresses his belief that with Christianity, as well as with all other religions, there is a tendency to degenerate. In these heathen nations he observes many signs of this. Superstition in all its worst forms had a firm hold of the people, and the tendency was on the down grade until the Gospel reached them. The question arises: Are the spiritual results permanent? The possibilities of this people are great, but evil influences are at work which, if not checked, will hinder progress.

This book is really a review of the whole missionary problem, which is not the same as it was a generation ago. The Edinburgh Conference showed that the native races may not receive just what we are disposed to give them, but will appropriate what is suitable to their different environment and in accordance with their past history.

**BEYOND THE GATE.** By Lionel Payne Crawford, M.A. London: *Skeffington and Son.* Price 2s. net.

These are addresses given in the Parish Room of Ramsgate on the Friday afternoons of Lent this year. The author is broad in his views: his teachers are found in various schools of thought. His words are helpful, and suitable for those who want to think out some of the difficulties of life. He believes in the necessity of mental and spiritual growth; if there is not this, there is stagnation. Here is one of his sentences: "Surely we need all of us to be growing, and to be growing on every side of our nature." We heartily commend this book.

**THE STORY-BOOKS OF LITTLE GEDDING.** With an Introduction by E. Cruwys Sharland. London: *Charles J. Thynne.* Price 2s. 6d. net.

These quaint story-books take us to the seventeenth century. They were written by the Ferrars of Little Gedding, and were carefully preserved for two hundred years. Finally, the manuscripts passed into the hands of a descendant of the Ferrars, and the present volume is a copy of the original vol. i. and the first part of vol. ii., both of which are in the British Museum. To lovers of the curious this book will be found interesting; it is neatly produced, there are several good portraits, and the binding is everything that can be desired.

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