

Solomon's Porch not part of Temple (H.T. 86, 87). Hence Christ's "all nations" (Mark xi. 17, m.). Here publican made his prayer (H.T. 87), and Greeks had to interview Christ (John xii. ; H.T. 238).

IV. A FULFILLED VISION. — What was "one place" of Acts ii. 1? "Only one place suits conditions of narrative: Solomon's Porch, part of "Mountain of House" (H.T. 114). "Spot abhorred by loyal Jews, there Christians excommunicated (John ix. 22) but unmolested." There Pentecost fulfilled: Jews and proselytes heard glad tidings in many tongues (H.T. 116). "The spot on which indignities heaped by chosen race, became in Temple birthplace of Christian Church" (H.T. 239). Jew himself expatriated for non-missionary attitude (1 Thess. ii. 16). "Arrogant contempt of Hebrews turned to world's salvation" (H.T. 239). "Gentiles could not have been met in Treasury, but encountered and taught in 'Mountain of House'" (H.T. 116).



Notices of Books.

STUDIES IN THE ROMAN CONTROVERSY. By the Rev. H. J. Clayton, Special Lecturer to the Central Church Committee. London: *Robert Scott*. Price 2s. 6d. net.

The question of the historic continuity of the English Church must ever be a matter of deep interest. It is not free from difficulty. There are some, even among Protestant Churchmen, who join forces with Rome in declaring that Henry VIII. was the virtual founder of the Church of England as we know it to-day. Of course, it is vital to the position of Rome in this country that she should be able to prove that the continuity of the English Church was broken at the Reformation, but that is no reason why Protestants, be they Churchmen or Nonconformists, should assist her in the task. The lessons of history are against her. As Archbishop Benson once said: "Continuity belongs in England to us alone"; and the Church of Rome is in the position, to quote Benson once more, of "an Italian mission."

We are profoundly grateful to Mr. Clayton for this most illuminating volume. He has gained for himself a place second to none in his knowledge of the intricacies of this problem—indeed, it may safely be said that what Mr. Clayton does not know about it is not worth knowing—and it is this fact which invests his book with so much interest and value. It was necessary that this book should be written at this juncture. The old argument that the Church is a new Church, and not the Church to which the ancient

endowments were given, has been used rather freely during the debates on the Welsh Church Bill by men whose historical knowledge is in inverse ratio to their political invective; and Mr. Clayton's volume helps us to see that a weaker house of cards could hardly be constructed. But the book is not for one emergency or another: it is for all time, and we commend it most cordially to all who really desire to know the truth about the Roman controversy.

It is sometimes imagined that an intelligent appreciation of the subject requires years of study, to which it may be replied that Mr. Clayton's volume, in a series of six short chapters, puts all the salient facts in a nutshell.

He starts with an examination of the Papal claims, which cut clean across the path of Christian unity, and shows that they rest on a foundation of sand. "The Papal claims," he says, "really resolve themselves into the Papal claim that our Lord founded a visible Church, of which St. Peter was the divinely appointed head, and his successors in the See of Rome, the inheritors of that privileged position, so that union with and submission to the occupiers for the time being of that See is necessary and vital." This claim, of course, is based on St. Matthew xvi. 18, and Rome has made the astonishing suggestion that the Roman construction of that text has been "the venerable and constant belief of every age." But this is by no means the case, as Mr. Clayton shows, from a whole catena of authorities, Roman and otherwise. Moreover, it is fairly certain that St. Peter never was Bishop of Rome. From this point the author passes on to consider what were the relations between England and Rome, first in Anglo-Saxon days, and then from the time of the Conquest to the sixteenth century. These two chapters will be found by many to be quite the best part of the book, for they are written with a degree of fulness and interest which is most valuable. The Church of England replies to the Roman attack upon her position by showing that the Papal claims are neither Scriptural nor primitive, and not, therefore, a part of the Divine constitution of the Church. She maintains, accordingly, that she was fully justified in repudiating those claims in the sixteenth century, and asserts, too, that by so doing she in no way forfeited her position as a true part of the one Holy Catholic and Apostolic Church.

Mr. Clayton passes on next to examine the question of Anglican Orders, the validity of which is roughly challenged by Rome; but the objection rests on a basis so flimsy that to us it is always a matter of surprise that anyone with any pretension to accurate historical knowledge should care to champion it. Mr. Clayton's chapter settles the question once for all. He gives decent interment to the silly "Nag's Head" story, and most ably refutes the whole of the Roman position.

Finally, in two chapters of great interest he shows (1) that the Pallium was "merely a symbol of honour and not a sign of jurisdiction"; and (2) that assisting Bishops at a consecration are "co-consecrators," and not merely witnesses, a position which, of course, is of immense importance in regard to Parker's consecration.

Mr. Clayton has rendered a distinct service to the Church by the publication of this volume, and we hope it will be widely read.

JUDAISM AND ST. PAUL. Two Essays. By C. G. Montefiore. London: *Max Goschen, Ltd.* Price 2s. 6d. net.

These two essays on the "Genesis of the Religion of St. Paul," and the "Relation of St. Paul to Liberal Judaism," may be welcomed as a sincere endeavour on the part of a Liberal Jew to understand the character, and to appreciate the teaching of the great Apostle. They will help to remove many misapprehensions which exist between Jew and Christian. They enable the one to draw nearer to an understanding of a faith from which he has long been divided by prejudice without a sufficiently careful examination, and the other to perceive wherein his presentation of the Gospel is still obscure or even incomplete. Calm and patient discussion of the issues upon which we differ will serve the cause of truth.

Mr. Montefiore examines the Rabbinism of the early Christian centuries to show that St. Paul had not been brought up in a strict, but in a Hellenistic, type of Rabbinism. It is an interesting study for which the limits of an essay do not afford a very ample scope. But it is not sufficient to show how the average man learned to be content with the things which he had been taught. To explain St. Paul's conversion we need to ascertain precisely wherein the law failed to satisfy his conscience, and to promote his aspirations for personal righteousness. The modern Liberal Jew may perceive no necessity for an intercessor or mediator between the soul of man and God. But St. Paul did. We must therefore try to discover the reasons why.

There are certain aspects of the Apostle's character and teaching to which our author scarcely does justice. The attitude of the converted man to his former co-religionists is governed by the most genuine and abiding affection for his people, and by respect for the ancient faith. We can never estimate at their proper worth his reflections on the law unless we bear this in mind. Mr. Montefiore's exposition opens the door too widely for a possible antinomianism which St. Paul would be the first to repudiate; nor is it fair to comment on the "strange and fundamental difference between Pauline and Rabbinic theology," found in "the almost complete omission of the twin Rabbinic ideas of repentance and forgiveness" from the great Epistles, without referring to the historical testimony of Acts xvii. 30, xx. 21, and xxvi. 20.

Mr. Montefiore rightly concludes that much in St. Paul's theology cannot have originated in Rabbinism. He traces the remainder to the mystery religions. But here, too, a careful analysis of the points of difference would demonstrate that the apparent agreement is largely superficial. Step by step we should go on until all explanations of the conversion by process of evolution and orderly intellectual development fail, and we are driven to an acceptance of the reality of the "heavenly vision" outside Damascus.

There are many fine passages in the second essay, but they chiefly are concerned with minor matters. On the greater issues Mr. Montefiore fails to instruct on account of the views of modern criticism which he adopts. "How much of Pauline theology is connected with a conception of the Old Testament that has passed away for ever! Adam has disappeared, so have his fall and his sin, and their effects. The resurrection of the body has gone.

All ideas of a devil and of powers of evil, or of 'a god of this world' (the most un-Jewish phrase in Paul), have utterly vanished."

THE RADIANT LIFE. By the Rev. W. Aidan Newman Hall, F.R.G.S.
London: *Robert Scott*. Cloth, 2s. 6d. net.

This volume contains twenty short sermons or expositions. The title appears to be suggested by Sermon XIII., "The Radiant Life," the text of which is Psalm xxxiv. 5, where the author adopts the rendering of the American revisers, "They looked unto Him and were radiant." In this particular address, four occasions, when our Saviour used the words "Be of good cheer," are admirably worked out and applied with their special references. The expositions generally are brief and to the point, nothing superfluous, all very practical, striking, and, above all, intensely spiritual. The Master is prominent throughout, as may be judged from such headings as "Our Lord's View of Life," "Christ the Infallible Teacher," "The Face of Jesus Christ," and "The Supremacy of Christ," sermons which cannot be read without interest and profit, and which, like many of the others, are just fragrant with the Name and the Presence of our Saviour. Could anything be more comforting to those who have lost dear ones in Christ than the following words taken from the address on "Christ and the Future Life" (St. John xiv. 2, 3?) "All mourners having faith in Him find their comfort here. And that comfort is drawn mainly from the fact of a future life. The sorrow is here, but the joy is there, and He bids us look from the one to the other, and sorrow not as those who have no hope. It is one of the glories of Christianity that it converts 'death' into a 'going home.' It is very different to the attitude often taken at times of bereavement. We pity where we ought to envy, we condole where we ought to congratulate. Is it a source of sorrow that the wearied traveller has reached his home at last? Is it a cause for regret that the weather-beaten mariner has passed out of the storm and is at rest in his desired haven?" Many will be sorry, however, that in this very sermon prayer for the dead is encouraged, "Let us not forget to pray that light and peace may be the portion of all whom we have 'loved long since and lost awhile.'" The writer, too, holds a view of Apostolical succession with which many will not agree. We all the more regret to have to refer to these blemishes just because the book before us is otherwise so very full of solid gold. The expression "The Radiant Life" occurs in several other sermons beside the one on Psalm xxxiv. 5, in such a way as constitutes it a not inappropriate title for the whole work.

THIRSTING AFTER GOD, AND OTHER BIBLE READINGS. By Dan Crawford, F.R.G.S. Author of "Thinking Black." London: *Morgan and Scott*. Price 3s. 6d. net.

Someone has described this book as "One of the results of twenty-two years' meditation, in the 'long grass' of Central Africa, by a man whose college was his Bible, and whose Teacher was God." "He went into the wilderness," we are told, "to translate the truth, and was rewarded by visions of God which are not easily seen in the rush of life." The work contains eighteen addresses, divided into what are called three books, entitled respectively "Lord's Supper Reveries," "Apostolic Christianity,"

and "Mission Studies." The first of these groups, though not dealing with the Lord's Supper, consists of deeply spiritual meditations, very suitable for those coming to the Holy Table. The opening address "Thirsting after God," Psalm xlii., gives its title to the work. The author, evidently a Spirit-taught man, has a remarkable gift for saying very suggestive things in a terse and concise manner—that is to say, in as few words as possible. He may be a little fanciful at times; thus, in describing St. Mary Magdalen's recognition of the Risen Lord (p. 30), he puts a note of exclamation after "Rabboni," which is interpreted as "Oh, what a Teacher!" or "Who teacheth like Thee!"

Mr. Crawford is evidently a missionary, not connected with any society, and living by faith, but while honouring him for this we cannot go with him in his condemnation of having a guaranteed salary or a society at one's back. The same line of reasoning might be urged against the stewardship of property or private means. If this can be a trust from God, why may not a fixed stipend be also? In the closing chapter we heartily agree with him that all believers are priests of God, and the connection between St. John iv. 14, and 1 Cor. xiv. 31, suggested in the Bantu translation, but not apparent in Aryan speech, is most interesting and suggestive. The author seems to be an open Brother—a very open one. We wish more of the "Brethren" were like him.

THE KING'S CROWN, and Thirty other Addresses, dedicated to "Worshipping Young People" in their mid-teens. By Thomas Durley. London: Marshall Brothers. Price 3s. 6d.

A charming volume, full of interesting and suggestive information. Twenty-two subjects altogether are dealt with, ten of which have a second address devoted to them, making thirty-two altogether. At the commencement of each subject there is an appropriate blackboard illustration. "The writer," we are told in the foreword, "has had in mind the upper sections of the Sunday-school; young peoples' separate services; the ordinary services of the Church in which they are wont to share; Sunday evening services for lads and lasses in their mid-teens: and all the groups of *worshipping children* in church or school, in institution or home, where young hearts are being moulded to the highest issues."

The papers contain a vast mass of fascinating and valuable information bearing upon history, natural science, mediæval and eastern customs and legends, and other subjects, all worked up in the most entertaining and attractive manner, and made to illustrate and apply great spiritual truths. The book would make an appropriate, and we think an appreciated birthday or other gift to a young friend. It is admirably adapted to those for whom it is intended, and many older persons also would, we feel sure, enjoy and be benefited by a study of its contents.

In the chapter on "Snow," pp. 26-28, there is a well-told account of how an old woman in Scotland, an earnest Christian, snowed up in her cottage and cut off from the outside world, was provided with flesh-meat every day by a fox which had taken refuge in her dwelling. The story reads like the Scripture narrative of Elijah and the ravens, and sets forth the same wonder-working power of God for His own in their time of need.

THE HOLY COMMUNION: WHAT MEAN YE BY THIS SERVICE? By Edmund Sinker, M.A., Vicar of Goole. London: *Longmans, Green and Co.* Price 2s. 6d. net.

Our many "unhappy divisions" are always obtrusive in literature upon the Sacrament of the Holy Communion, and not least so when the author's endeavour, as in this book, is "practical and devotional" rather than controversial. No one can complain of the tone or feel altogether unmoved by the loving appeal to all who seldom or never communicate to give more heed to the spiritual value of this service. There are paragraphs, or illustrations, rich in poetic beauty, which it is a pleasure to read again and again. But to use the book we must put ourselves into an attitude towards Holy Scripture and the Book of Common Prayer which we cannot adopt. The words of Rev. iii. 20, "I will come in to him, and will sup with him, and he with Me," do not convey to us a "promise of Holy Communion" in the strictly sacramental sense, nor do we think that the Psalmist (cxvi. 13) predictively referred to the Sacrament in the words, "I will receive the cup of salvation." The advocacy of early Communion, evidently to the exclusion of the evening hour, of fasting Communion, of the benefit of the Communion to physical health, and of prayers for the dead, as the doctrines of the Church, introduces highly controversial topics upon which we do not agree with our author. The presence of Christ is in some mysterious and undefined way connected with the consecrated elements of bread and wine, though the gross errors of transubstantiation are emphatically repudiated. That the Sacrament is, in one aspect, a memorial to God of the sacrifice of Calvary, a re-presentation of that sacrifice, though not a repetition, is urged by references to Scripture which have often been refuted. With every sympathy with the high aims of the writer, we put the book down regretting that he has only produced one more partisan volume.

THE DOCTRINE OF THE COMMUNION OF SAINTS. By the Rev. John C. Vawdrey, M.A. London: *S.P.C.K.* Price 2s. net.

As its name implies, this little book is a treatise on the article in the Apostles' Creed, "I believe in . . . the Communion of Saints." There is a preface by Archdeacon Perowne. In his own preface to the present edition the author writes: "It is earnestly hoped that the faith of some may be strengthened, and the sorrow of bereavement in the lives of others may be consoled by this effort to unfold the fulness of meaning in this most important article of the Christian Creed." The work, dedicated to Dr. Robert Sinker, Librarian of Trinity College, Cambridge, who has since passed to his rest, is divided into three parts. Part I. deals with the Scriptural Authority and Meaning of the Article. Part II. gives the history of the clause, while Part III. goes at some length into the subject of Praying for the Departed. Various passages from Scripture are quoted, as well as utterances of the Fathers and of the Reformers. In dealing with the oft-quoted case of Onesiphorus, Mr. Vawdrey says: "It seems almost, perhaps, in the face of conflicting evidence, better to say that the case is 'not proven' for any view." We could wish that the writer either pronounced directly against prayers for the dead, or at least let the subject alone. He does, however, point out the essential difference between prayers of this sort offered by some of the early

Christians and those encouraged by the Church of Rome. The former never prayed, as the latter does, for the deliverance of Christ's departed saints from torment. No slur was cast upon the finished work of Christ. In dealing with the subject reference is made to prayers for the departing, and in particular to our Lord's own prayer commending His Spirit to His Father. It is, perhaps, a pity the two things should have been mentioned together. There is every difference between praying for the dying and praying for the dead.

CHRISTUS REDEMPTOR. By the Rev. Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge. London: *Robert Scott*. Price 1s. 6d. net.

This suggestive little volume consists of five chapters—addresses, devotional and expository—on 1 Cor. i. 30, originally delivered in St. Paul's Cathedral, and dedicated to Dr. Drury, Bishop of Ripon. It sets forth Christ as the Divine Wisdom, Righteousness, Sanctification, and Redemption. Perhaps the most striking passage is that in which the Redeemer is described as, at His baptism, "taking upon Himself the world's repentance." This is how Dr. Tait interprets our Lord's words: "Thus it becometh us to fulfil all righteousness." He shows, however, that this was not a substitute for our repentance, to which it gives "completeness and perfection." The book constitutes a powerful plea for "a new vision of Jesus Christ" as the one and only "remedy for moral disease," and will be found useful for putting into the hands of those who seek to understand the Divine plan of redemption. At the end of each chapter there is a selection of suitable passages "for meditation," together with collects for purposes of devotion.

THE ROMANCE OF BIBLE CHRONOLOGY. Two vols. By the Rev. Martin Anstey, B.D. London: *Marshall Brothers, Ltd.* Price 7s. 6d. net.

A glance into these volumes is sufficient to fill one with admiration of the author's scholarly patience and industry. The work is dedicated to Dr. Campbell Morgan, who contributes a Foreword. The object is to construct a revised chronology of the Old Testament, based upon the results of recent discoveries and modern research. This may seem to some a matter of little importance. But when the writer claims "to demonstrate the truth of every chronological statement contained in the Hebrew text," it must be evident that, if he succeeds, he has given us additional proof of the accuracy of Scripture. Dr. Campbell Morgan says "the results are full of fascination, and are almost startling in their revelation of the harmony of the Biblical scheme." It is just the book in which the careful student, who has leisure, is sure to revel, for it touches ancient literature, the monuments, astronomical calculations, and other lines of study. The second volume consists of elaborate chronological tables on an original plan.

GOD'S CO-OPERATIVE SOCIETY. By the Rev. C. L. Marson: London: *Longmans, Green and Co.* Price 2s. 6d. net.

These "suggestions on the strategy of the Church" are dedicated to Dr. Stewart Headlam; and the author, who has since died, evidently anticipated "some displeasure" from his readers, for he admits in the preface that to some critics his "frankness will appear brutal." "Brutal" indeed,

if brilliant, is his diatribe on the British and Foreign Bible Society. He borrowed Dr. Littledale's phrase—"the scoundrelism of the Reformers"—and he seemed so well pleased with it that it is used several times in the book. Like the proverbial curate's egg, the volume is "excellent in parts." It makes fun of some questions recently put to candidates for Deacon's Orders, and has some scathing remarks on the "discreet gentlemen" who are nowadays selected for the episcopate, as compared with those St. Paul had in mind when he gave directions concerning Bishops. There is a good deal of really smart writing, but, unfortunately, Mr. Marson was one of those who lack the capacity for doing justice to those from whom they differ. This constitutes the most serious defect of the book, which is written from the most "extreme" point of view.

THE HOLY SPIRIT OF GOD. By the Rev. W. H. Griffith Thomas, D.D.
London: *Longmans, Green and Co.* Price 6s. net.

The author needs no introduction to the readers of the *CHURCHMAN*, but we are glad to introduce them to his latest work. Dr. Griffith Thomas has a prodigious literary appetite, and an almost unique capacity for absorption. As one turns over these pages his Catholicity is evident; he has read far and wide, and has made his reading serve him and the reader well. The book consists of the "Stone Lectures," delivered at Princeton University last year, and is divided, with an introduction, into four parts: (1) The Biblical Revelation; (2) The Historical Interpretation; (3) The Theological Formulation; and (4) The Modern Application. We prophesy that this work will take its place in the front rank of treatises on the Person and Functions of the Holy Spirit.

THE PRAYER-LIFE. By Andrew Murray, D.D. London: *Morgan and Scott.*
Price 2s. 6d. net.

Anything from the pen of Dr. Andrew Murray is sure of a welcome, more especially when, as in the case of this book, the subject is one of profound interest and importance. Needless to say, it is treated exhaustively and powerfully. There are some striking chapters on the Sin of Prayerlessness—the cause of it, the fight against it, and the possibility of deliverance from it. Those, too, on the Example of St. Paul and on George Müller and Hudson Taylor add to the value of a book that every Christian worker should read and re-read.

THE GOLDEN CENSER. By Florence L. Barclay. London: *Hodder and Stoughton.* Price 1s. 6d. net.

The authoress of "The Rosary" has given us an earnest little book on intercessory prayer, which the publishers have sent forth in very dainty form. Mrs. Barclay is not satisfied with the merely conventional, and she challenges many of our prayers as "practically null and void." "Jesus Christ died for the world, but He did not pray for it. His followers pray for the world, but they very rarely die for it." "It is easier to remain on our knees than to arise and go." It is a beautiful little book.