

## Notices of Books.

THE HOLY CATHOLIC CHURCH; THE COMMUNION OF SAINTS. By the Rev. Henry Barclay Swete, D.D., D.Litt., F.B.A. London: *Macmillan and Co.* Price 3s. 6d. net.

In his latest work Dr. Swete publishes the substance of courses of lectures given at Cambridge in 1913-14 to classes consisting chiefly of candidates for the ministry of the Church of England. The first half of the volume deals with the Holy Catholic Church; the second half with the Communion of Saints. Dr. Swete writes from the point of view of the High Churchman and Sacramentarian. The Catholic Church to him, and those who think with him, consists only of those who have received Holy Baptism, the laying on of hands in Confirmation, are communicants, and possess and recognize the Episcopate. Others may have the Spirit of God, may be leading holy lives, may be zealous in good works and missionary enterprise, but they are "separatists," "voluntary associations," "religious societies." They are not "churches," though by virtue of their baptism members of such "societies" are members of the Body of Christ. "As a matter of convenience or of courtesy an inexact use of the name—*i.e.*, Church—may pass unchallenged; but it is important to note that, as a matter of fact, the societies known in England as 'The Free Churches' have little in common with the local churches of the Apostolic age" (p. 16).

In the first chapter "The Notes of the True Church" are set forth as six in number—*viz.*, Unity, Holiness, Catholicity, Apostolicity, Visibility, and Indefectibility. Under the first of these "notes" we read that "A unity which is ultimately spiritual is compatible with much variety" (p. 14). This is good, and true. It is sad, therefore, on the opposite page, to find the question raised as to whether "Christian societies started since the sixteenth century by leaders who broke away from the communion of the historical Church" may "belong to the unity of the Church." Apparently the sole reason for their exclusion is that "they neither possess nor recognize the Episcopate, and, with the exception of the Presbyterians, they have abandoned the other orders of the ministry and the principle of succession." This would be tolerable if there were evidence that the Lord of the Church had left behind Him "a constitution, or even the outline of a constitution for the new society." But the learned writer assures his readers that with regard to "instructions from Him relating to the organization, the ministry, the worship of the future Church," "we have no record of any such provision, and no hint that it was made." "The working out of details was deliberately left to the Apostles and to the future Church, taught and guided by the gift of the Spirit of Christ" (p. 6). The reader may be pardoned in asking, "To what limit in the future Church was this work committed?" Did the power of "working out" the details end in the early centuries, or did it extend to the sixteenth and twentieth? Is it not conceivable that God had a plan wider and more generous than the cast-iron system of episcopacy? And if He has given His Spirit and vouchsafed His blessings to non-episcopal Christians, what right have those who differ from them to place them outside "the Catholic Church"?

The writer is much nearer the truth, and the mind of Christ, when he says (p. 30): "The men who in the second century confessed their belief in the 'Holy Church' . . . believed themselves to belong to a Society which was distinguished from every other society in the world by the note of holiness: by belonging to God, and bearing the impress of His likeness." Yet on p. 40, in discussing the Catholicity of the Church, the author declares that "The Catholic Church is the great Society which embraces all the baptized, exists through all the ages of the world, and maintains the whole sum of revealed truth and inherited order"; but, on p. 41, adds: "The title 'Catholic' . . . must be denied to bodies which, however great their spiritual efficiency, do not fulfil the necessary conditions of genuine Catholicity"—viz., "retain the great Sacraments, the doctrine of the Catholic Creeds, and the succession of the historical Episcopate." And the reader asks: "How shall we find the concord of this discord?" "The Church of Jesus Christ opens the door to all comers, but all who enter must accept Apostolic doctrine, and submit to Apostolic order and discipline" (p. 50). This may be a comforting contemplation for the satisfied Sacramentarian, but it is not in harmony with the Word of God, the liberty of the Gospel of Christ, nor the formularies of the Church of England. On p. 70 we read that the teaching of the Lord in St. John vi. was "spoken, of course, with reference to the spiritual or heavenly food which is received by faith; but the Eucharist is the appointed means of receiving it." This is an ingenious twist to the Master's instruction. There is a touch of patronage in the words (pp. 72-73): "It is to be thankfully acknowledged that the Holy Spirit works in communities which do not follow the ways of the historical Church."

Dealing with the work of the Church, the writer sounds a necessary caution (p. 103) with regard to "greater self-restraint and more patience in investigation, . . . and a sobriety in judgment which refuses to publish to the world hasty statements in regard to questions that cannot be settled without long examination, or even until the results have been tested by the experience of more than one generation."

In discussing "The Church in its Relations," the question of "the individual" comes up first for treatment. It is an important matter, for it deals with radical principles. The writer states that "it is, in fact, only an exaggerated individualism and an exaggerated collectivism that are incompatible. . . . Christianity has room for both, each in its own place" (p. 121). Emphasis is laid upon individualism thus: "Further, and above all, each member of the Church must, by the act of his own will, turn to God in a life of conversion, without which the Communion of the Sacraments avails nothing" (p. 123). There might be much more to the same effect, and the book would suffer no loss.

In the second half of the volume the theme is "The Communion of Saints." The phrase is first examined in detail—first, as it occurs in Holy Scripture, then in early Church writers, and finally in the Western Church. Then follow two chapters dealing with the Communion of the Saints with God—the Father, the Son, and the Holy Spirit; and the Communion of Saints in the Church Militant—in the Sacraments, in the Spiritual Life, in Visible Fellowship. Questions of burning importance are raised in the fourth chapter—"The Communion of Living Saints with the Departed."

The views of the fathers in the early centuries, on the Condition of the Faithful Departed, are very minutely set forth, and the following section—The Interchange of Prayer—concedes, as “natural,” that “the dead in Christ pray for the living” (p. 221); and declares that while “Biblical evidence is slight” in support of the legitimacy of the living praying for the dead, yet “the question whether the prayers of the living avail for the dead is answered with no uncertain voice by Christian antiquity from the end of the second century onwards” (p. 223). It is noticeable that in this connection the *locus classicus* (2 Tim. i. 18) is claimed as the “one petition for a departed saint” to be found in the New Testament. While prayer for the dead is “left open” to the discretion of members of the English Church “at their private devotions at home or in church,” “at the present day it is used by a large minority, or perhaps even a majority, of well-instructed Churchmen, who at the same time loyally acquiesce in the exclusion of prayers for the departed from the authorized form of public worship, until such time as it shall please God to restore them to us” (p. 230).

The Church of England “has since 1563 condemned, root and branch, the practice of invoking the Saints” (p. 241). The author sounds a caution to which some might give heed: “The invocation of departed Saints is a practice which is neither primitive nor universal, and which has been found to be dangerous. It is earnestly to be hoped that no false sentiment may lead members of the English Church who realize the need of closer communion with the holy dead to fall back upon so precarious a way of attaining it” (p. 244).

THE PRESENT CONTROVERSY ON THE GOSPEL MIRACLES. By F. R. Montgomery Hitchcock, D.D. London: S.P.C.K. Price 3s. net.

Christian apologists usually adopt one of two possible attitudes towards the opponents of the Gospel miracles. Either they affirm that these lie outside the province of natural science, which, in the investigation of natural phenomena, may approach but must not cross the border-line between the spiritual and the physical, or they argue that the rapid extension of scientific discovery and the wonders of its practical application create a hope of an ultimate explanation of the Bible statements. For the former a lengthy catena of the expressed opinions of eminent men of science might readily be compiled; for the latter we must resort to the works of distressed theologians. Dr. Hitchcock vacillates between the two positions, but the weight of his argument leans to the contention that some day science will confirm the miracles.

Philosophical argument should avoid inconsistency. We cannot justify the evangelists against impugners of their veracity, while according to convenience we take the liberty of modifying their records. If the destruction of the barren fig-tree and the swine of Gadara are “parables which have hardened into miracles” (p. 78), the case for the miracles as historical facts is given away. If the wonders wrought by Christ were “allegorical deeds,” or “hieroglyphics of the faith” (p. 79), disbelief in the miracles is warranted. Upon such assumptions the miraculous must be eliminated from the Gospel narratives, whether or no the elimination affect the Gospel message. Behind these doubtful defences, faith cannot long survive.

Oscillations of thought are the inevitable outcome of such treatment of the authorities. Dr. Hitchcock teaches us that "the key of these miraculous interventions may be in the astonishing use of natural means, the remarkable use of natural resources and forces" (p. 56); later he rebukes those who "bring these occurrences into line with natural law" (p. 88), for "according to this view the miracles of Jesus would only be relatively miraculous" (p. 89); afterwards he reverts to the acceptance of this hypothesis, averring that "aware of our limitations and our ignorance of both the forces of nature and the properties of its matter, we do not feel compelled to regard miraculous occurrences . . . as violations of that order" (p. 127).

To sustain the natural explanation resort is made to the most recondite and questionable speculations of modern science. Beset with difficulties of its own, "science has been compelled to assume the existence of this semi-material and semi-spiritual fluid, intangible and imponderable world" (p. 128) —*i.e.*, the ether. This assumption, difficult to imagine, impossible to demonstrate, casts a vivid light, so Dr. Hitchcock informs us, upon the resurrection of the body, which is not to be regarded as "a restoration of the identical material and ever-changing molecules which compose the body during life, but as the conservation of the permanent and *etheric* element which gives the body both life and form" (p. 128). The statement is not remarkable for lucidity, but apparently the body of our Lord remained in the grave, while astonished disciples witnessed in their midst the "etheric element"! Comment would indeed be superfluous. The evidence collected by the Society for Psychical Research is adduced to prove the power of mind over matter, and spiritualism to show the realities of devil-possession. The facts and their interpretation are both disputable. Their support is not helpful.

Much in this book, as an appeal *ad hominem*, would be of value to some who in their perplexity would gladly lean upon authority for the maintenance of their faith. But these are encumbered by useless references to the oft-refuted theories of Leibnitz upon the pre-established harmony of matter and mind, or Geulinx's still more incredible variations upon the same chord. We cannot but express our disappointment with a book which manifests wide reading and skilful handling of the materials, and which would have been advantageous to many, if only the author's pruning-knife had cut out a few pages and occasional sentences.

STUDIES IN THE PSALMS. By the late Professor S. R. Driver, D.D. Edited, with a Preface, by Professor C. F. Burney, D.Litt. London: *Hodder and Stoughton*. Price 6s.

The present volume is due to a wish expressed by Professor Driver, shortly before his death, that Dr. Burney should bring together and edit his scattered studies on the Psalms. The book consists of three parts. Part I. is a reprint of the important article which Dr. Driver had contributed to the "Prayer-Book Dictionary" on "The Prayer-Book Version of the Psalter." Part II. consists of a series of articles which appeared in the *Expositor* under the title of "The Method of Studying the Psalter." Part III. is a selection of five sermons preached at different times in Christ Church Cathedral, Oxford.

Many who have hitherto known Professor Driver as a popularizer of

Higher Criticism in this country will be glad to read of Professor Burney's testimony as to another side of his activity. In a prefatory note Dr. Burney writes: "The research into the language and contents of the Old Testament, which formed his life-work, was for him no merely linguistic and literary exercise. He was always keenly conscious of the living voice of God speaking throughout the pages of the Scriptures; and he sought . . . not merely to lay down a sound basis of interpretation for trained scholars, but also to utilize the outcome of his scholarship for the furtherance of practical religion—to emphasize and make clear the spiritual gain which results from a sober and reverent use of the means and methods of Old Testament study" (p. vi).

For a fruitful study of the Psalms Dr. Driver says that four things are needed.—(1) An exact translation of the original text. (2) Some knowledge of the historical situation of the Psalmist. (3) A recognition that a Psalm is a unity, and must be interpreted so that its unity is preserved. (4) A distinction must be drawn between its original sense and its application. In the treatment of representative Psalms in this volume, Dr. Driver adheres to these results. Take, for instance, the second Psalm. He gives us a new translation of the Hebrew, discusses the probable circumstances under which the Psalm was written, gives a connected exposition of the whole Psalm, and adds: "The Psalm is Messianic, not by a direct prediction, but through its describing an *ideal* rule, which, in a larger and more spiritual sense than the Psalmist's words actually suggest, was fulfilled by Christ."

The "Imprecatory Psalms"—Psalms in which the poet utters impassioned prayers for vengeance on his enemies—have always been a stumbling-block to Christians. Dr. Driver, though admitting that such imprecations are not in harmony with the higher moral level on which Christ has placed us, makes several observations which will palliate the difficulty. For instance, he draws attention to the fact that these Psalms were written when the Psalmist was in distress and was crying to God for deliverance. Again, the ancients did not distinguish, as we do, the individual man; they regarded him as forming a whole with his family. So it was perfectly natural for a Psalmist to wish that his enemy's kith and kin should be implicated in his doom. Then, again, the enemies of Israel were the enemies of Israel's God. "When the righteous were oppressed and the wicked triumphant, it seemed as though God's rule were being set at nought, as though His cause were losing. It was not only allowable, but a duty, to pray for its triumph; and that involved the destruction of the wicked, who perished in their wickedness" (p. 221).

Altogether we are grateful to Dr. Burney for rescuing these scattered studies.

DOGMA, FACT AND EXPERIENCE. By A. E. J. Rawlinson. London: *Macmillan and Co.* Price 2s. 6d. net.

This small book is noteworthy inasmuch as it echoes the religious sentiments of a small group of the younger scholars, who seem inclined to adopt the Modernist interpretation of Christianity without wishing to sever themselves from the orthodox Christian Church.

The last of the five essays which the book contains is entitled "Christian

Veracity." It is a reply to the Bishop of Oxford. The claim made by certain liberal theologians that the holding of unorthodox views was not incompatible with continuing in the ministry of the Church had drawn from Dr. Gore the following words: "We shall more and more lose both the reputation and the reality of sincerity, unless we repudiate, solemnly and directly, the claim which, as I think, is inconsistent with the veracity required in all public professions." Mr. Rawlinson argues, with much dialectic force, that the Creeds are used now, not as *tests*, but as formulæ of worship. They are "symbols of corporate worship, expressions rather of loyalty to Christ and His Church than of detailed orthodoxy, doxologies rather than declarations of individual doctrine." "It is not necessarily a dishonest proceeding to recite the Creeds in worship with a general intention of being identified with the historic faith of Christendom as a whole, even though an attitude of reserve be maintained in respect of particular clauses in the Creeds" (pp. 203-204).

This argument does not seem to me to carry conviction.

The third essay is entitled "Resurrection and the Life," and deals with the Resurrection of our Lord. Although admitting that the orthodox view is the "simplest hypothesis," Mr. Rawlinson says that it is "by no means the only one which is intellectually tenable." He rightly ridicules Canon Streeter's view, set forth in "Foundations," as being "even more difficult than the traditional affirmations" (p. 102). The author's own position is not less unsatisfactory. While affirming the reality of the Resurrection, he would leave the precise manner of it undefined. He would not affirm that the *body* of our Lord actually rose from the tomb. He says, "If the resurrection of the flesh is not in our case essential to the completeness of our being hereafter, why should the facts be otherwise with Him?" (p. 90). To every thinking Christian who does not claim to be a "liberal" theologian the answer is quite patent. There is a world of difference between us and the incarnate Word of God. If His body did not rise from the tomb, then what became of it? How are we to explain His manifestations after the Crucifixion? Was it only a vision of a disembodied spirit which wrought such marvellous transformation in the life and outlook of the Apostles? Anyone who can believe such an explanation of the Resurrection will believe anything.

The fourth essay discusses "Our Lord and the Future." It contains many thoughtful and true observations on our Lord's promise of His return, but in places is very painful reading. For instance, the "Advent Hope" is treated as a myth. "It is only by a liberal use of the principle of mental reserve that we can bring ourselves to sing such hymns as 'Lo, He comes with clouds descending,' or 'Great God, what do I see and hear?'" (p. 140).

K. E. KHODADAD.

THE PRACTICE OF THE LOVE OF CHRIST. Daily Devotional Studies in 1 Cor. xiii. By the Rev. Harrington C. Lees, M.A. London: Robert Scott. Price 3s. 6d. net.

There are some familiar passages in the Bible on which it would almost seem impossible that anything new could be said: though "the well is deep," skilful expositors like Mr. Harrington Lees astonish us with their facility

for drawing out of its depths the "living water." Here we have, drawn up from the profundity of 1 Cor. xiii., thirty-one sparkling, refreshing draughts from the well of life. On every page there is originality of treatment. Even a glance at the table of contents is not without its suggestiveness. Mr. Lees discusses the first verse of the chapter under the heading: "The Peril of Loudness in Religion." He does so in his usual orderly style. (1) *The Allusion*—to the gift of tongues; (2) *The Comparison*—"sounding brass or clanging cymbal." "St. Paul drily pictures a Christian service with Gallio or some other heathen magnate passing beneath the windows of Gaius on some Sunday morning, when the tongue-talkers were in full blast, and remarking that it was just like the din of the brass-worker's shop." Finally, we have (3) *The Application*. "Dazzling brilliance is not compensation for lack of tone and pathos and sympathy. There is a religious chatter which reminds the Bible reader of that Old Testament phrase, 'The strife of tongues.' It disturbs the soul without edifying it." No treatment of this chapter could at the present time pass the war by unnoticed, and, as might be expected, Mr. Lees has it in mind. He very truly observes that "it is a matter of extraordinary difficulty at times to maintain the fire of Christian patriotism without damping the flame of Christian brotherliness." Elsewhere he remarks upon the way in which the war has "taught the whole nation to work together," and how there has been "a weakening in the walls of class distrust," and he relates the Bishop of Stepney's pleasing story of the little girl in the East End who was used to bringing a bunch of flowers every Saturday evening to a German lady whom she loved and who, contrary to the lady's expectation, brought it as usual after hearing that her brother had gone down in one of our sunk cruisers. In this and other ways Mr. Lees keeps his expositions well up to date. These short chapters would make an excellent course of reading for a month at family worship. The practice of the love of Christ is a duty for every time and for all time, and its cultivation at this crisis is an excellent antidote to those ugly sentiments of suspicion and vindictiveness which, Mr. Lees observes, "are enemies in our midst." How true it may be we cannot say, but we heard the other day, on what purported to be good authority, that the German Emperor had given a copy of one of Mr. Lees's books, after reading it, to an English lady! If we were able we would commend this book to his notice!

ILLUSTRATIONS FROM THE GREAT WAR. By the Rev. J. W. W. Moeran, M.A. London: *Robert Scott*. Price 2s. 6d. net.

Here are over two hundred illustrations, culled from various sources, which are sure to be found useful by preachers and teachers at the present time, and which will form, as a whole, an interesting record of the war when the day of peace has dawned. There is endless variety. One paragraph tells how Canon Joynt's congregation at Gipsy Hill was asked on Easter Day, 1915, to give £400 for a motor ambulance. How their contributions totalled £542, and how a few days later a generous donor added £260, so that *two* ambulances might be provided. How a further gift of £200 from the same donor brought the amount up to £1,000, thus providing the running expenses of the ambulances. Reflections follow on the pleasure and privilege of generous giving. Another paragraph tells of the splendid charge of the

Irish Guards, after they had knelt for a moment in silent prayer. Another of how Vanderbilt set to work, when the *Lusitania* was torpedoed, to save the children, so that "in years to come he will be thought of and spoken of, not as the millionaire or sportsman who used to drive his coach-and-four from London to Brighton in the season, but as 'the man who saved the children.'" Another tells how the Archbishop of Rouen lent our chaplains two of his churches—a fine example of a man being "bigger" than his creed. Practically every illustration is made use of to point some moral or enforce some spiritual truth—as, for example, where, after referring to the neglect of Lord Roberts's warnings, the danger of neglecting the Divine warnings is pointed out; or where, after telling how the Ekites of Southern Nigeria have sent £25 to the Prince of Wales's Fund, there are suggestive comments upon the power of the Gospel in heathen lands. There is an index, which adds to the value of the book. We confidently commend it and predict its success.

SOME SPIRITUAL LESSONS OF THE WAR. Five Sermons by the Rev. Prebendary H. P. Denison, B.A., Vicar of St. Michael's, North Kensington. London: *Robert Scott*. Price 1s. 6d. net.

It is well known that the "view-point" of Prebendary Denison is not that of the majority of our readers, but this fact need not arouse any prejudice against his message in this volume. He touches with reverence and sagacity on some of the great problems which have had attention fastened on them by the war. This fact is in itself sufficient to give us an interest in these plain, practical discourses. About "The Cause for which we are Fighting" much has, of course, been written and said, but Mr. Denison, with "The Pillars of the Earth" as his text, discusses the question, and considers each of the "pillars" on which God has set His world—Trust, Truth, Right, Honour, and Chivalry. Perhaps the most striking of the five sermons is the one entitled "The Experience of History," in which, from the lessons of the past, we are shown how impossible it is to conceive of Germany winning this war and gaining her ambition to Germanize the world. He well observes that the attempt at world-empire made by Napoleon had gone a great deal further than pan-Germanism has got. "The German idea of world-empire is at present nothing but a wild idea; there are no signs of its realization. Napoleon had actually subjugated most of Europe; whereas Germany at present is but talking big. But history tells us that even if the German Empire had reached much larger dimensions than Napoleon's, the result would be the same." "He that dwelleth in heaven shall laugh them to scorn; the Lord shall have them in derision."

TALKS TO BOYS OR MEN IN THE MAKING. By James Logan, M.A., F.R.G.S., Principal of Rathmines College, Dublin. London: *Robert Scott*. Price 2s. net.

Happy indeed are the boys who are privileged to listen to such addresses as these, which (we are told in the preface) were delivered during the course of a school year. The author tells us that his book is "a protest against the 'Examination' ideal in education, supported by the fact that there are taught, or ought to be taught, in every good school, many things which examinations will never disclose." There are forty of these "Talks," all so uniformly excellent that it seems invidious to make a selection, but "The Making of a Gentleman" is quite delightful, and the one "To Boys Leaving

School" is full of sound common sense in the shape of twelve good rules. Perhaps some schoolmasters, seeing Mr. Logan's little book, will be inspired to attempt something of the same kind. Those who have to address Scouts or members of a Boys' Brigade will find plenty of suggestive topics and telling illustrations. We cordially welcome this volume, and hope that the author will be encouraged to give us another set of his helpful "Talks."

OUR OPPORTUNITY IN THE WEST INDIES. By Benjamin G. O'Rorke, M.A., Chaplain to the Forces. Illustrated. London: S.P.G. Price 1s. net.

"This book," we are told, "intended primarily for the use of Missionary Study circles, deals chiefly with the work of the Anglican Church in the West Indies and British Guiana." It is well written, and is adorned with some twenty-five illustrations. The account of the discovery by Columbus, his reception by, and dealings with, the natives, and their cruel treatment at the hands of the Spaniards, are briefly but tellingly set before the reader. The origin and growth of negro slavery in these islands is then described, the condition of the slaves, the struggle resulting in their emancipation through the efforts of William Wilberforce, Thomas Clarkson, and T. Fowell Buxton, and details of the various islands, being all charmingly narrated. There is an account of the prominent Bishops, and we are introduced to the various branches of Church activity in the islands. The book is pre-eminently readable, and cannot fail to interest. We would strongly recommend anyone who has any connection with the West Indies, or wishes to know anything of their history, to purchase this little volume, which contains so much suggestive information in such a compact form. It is indeed *multum in parvo*.



## Publications of the Month.

[Insertion under this heading neither precludes nor guarantees a further notice.]

### THEOLOGICAL AND DEVOTIONAL.

THE DOCTRINE OF THE ATONEMENT. By J. K. Mozley, M.A. (*Duckworth and Co.*, 2s. 6d. net.) Mr. Mozley is no stranger to readers of the *CHURCHMAN*, and this volume (an addition to the "Studies in Theology" series) will be warmly welcomed for its scholarly treatment, its clear exposition, and its well-balanced arguments. It will not command universal assent, but it is eminently a book to be read and pondered. Mr. Mozley insists that "if the Cross is not the whole Gospel, it is the Gospel's centre and enlivening power."

FROM DOUBT TO FAITH. By Horace G. Hutchinson. (*Longmans, Green and Co.*, 1s. 6d. net.) A very moving and impressive story, and leads up to the conclusion that "the peace which passeth understanding is actually the portion of the Christian in this life."

FAMILY PRAYERS. By the Very Rev. C. J. Vaughan, D.D. (*Robert Scott*, 2s. 6d. net.) A most welcome reprint of a sustaining and inspiring volume of devotion. It should be in great request now that there are, happily, signs of a real revival of the family altar. [See "The Month," p. 6.]

A CHAIN OF PRAYER ACROSS THE AGES. Compiled and arranged for daily use. By Selina Fitzherbert Fox, M.D., B.S. (*John Murray*, 2s. 6d.) A new edition of a remarkable work which attracted great attention when it first appeared in 1913. It contains a collection of prayers gathered from the widest sources, extending from the time of Abraham to the twentieth century.