

REVIEWS OF BOOKS.

PASTORAL LIFE AND WORK.

PASTORAL LIFE AND WORK OF TO-DAY. By the Rt. Rev. the Lord Bishop of Lichfield, D.D. London: *Longmans, Green & Co.* 6s. net.

In the preface the Bishop declares that this book owes its existence to the leisure of convalescence from illness, and modestly disclaims originality. None the less the writer has brought forth much that is new from the treasures of experience accumulated in six different parishes. The Bishop lays stress on the necessity for a complete and up-to-date treatise on pastoral theology, and emphasizes the fact that at least one volume of such a treatise should be devoted to the all-important, but too little studied, subject of moral theology.

Though employing the term Church in reference specially to the Church of England, the writer "does not for a moment overlook the great contributions which other communions have made to the moral and spiritual life of the nation."

As might be expected in a work by Bishop Kempthorne, the outstanding features are deep spirituality, wide experience and sound common sense.

After a short introduction, the reader is brought face to face with the aim in Pastoral Work—as viewed from the standpoint of Christ, the Church and the Minister. Then follow fourteen chapters dealing with the subjects, the Priest, Worship, Evangelists, Preachers and Teachers, Holy Baptism and Confirmation, Holy Communion, Personal Dealing, the Home, the School, Organization of a Parish, the Church and the Social Movement, Study, Self-discipline, the Devotional Life of the Priest.

In the chapter entitled "Our Aim," the clergy are brought face to face with matters of primary importance—"to bring men into union with God." "The principal business is conversion, the bringing men into union with God and into active co-operation with His purpose of love to the world. If the Church is not out to seek and to save, it is faithless to Christ" (p. 13).

The chapter on the Ministry declares Christianity to be "a priestly religion, for mediation implies priesthood"—but this might be said of other religions. It is true that "the sacerdotalism of the Christian religion rests wholly and absolutely on the priesthood of our Lord" (p. 17), and it is well to be reminded that "we cannot insist too often or too strongly that the whole Church and every one who belongs to it has a real priesthood" (p. 19). But one would like to see that side of the priesthood of the ministry more emphasized which sets it forth as representative of the Church.

There is much that is wise in the chapter on Worship, particularly with regard to the style of the services and the character of the hymns; but we meet more than once with the misleading and unhistorical statement, "the Church's ancient principle of fasting communion" (pp. 31 and 81).

The Duty of the Church, which is "a missionary fellowship," "To preach the whole Gospel to the whole world is the whole business of the whole Church." First among the qualities required in an evangelist is this—"If we are to convert others we must be converted anew ourselves" (p. 48).

Sound and healthy advice is given to Preachers and Teachers in Chapter VI; and it is pointed out that new religions, like "Christian Science" and "Spiritualism," would never have existed if the Church had preached the whole faith: "their strength lies in the element of truth which their weird errors contain, or even conceal" (p. 65).

The Bishop regards twelve years as the normal minimum age for Confirmation, "with a loop-hole in quite special cases." It is unfortunate that the minimum is not put a year higher. He declares that "he finds himself" in complete agreement with Bishop Gore's "Body of Christ" (p. 79, note), which is rather surprising, and proceeds to claim that the Bishops have the right to permit "reservation." He even says there is "a strong case for allowing perpetual reservation, at certain convenient centres, and especially in Hospitals, to provide for special emergencies" (p. 81). The testimony was borne before the Commission on Ritual that such special emergencies had not arisen in the experience of many parish clergy of varied schools of thought. But the Bishop deprecates strict rigorism with regard to fasting communion.

Parochial visiting is wisely insisted upon and the organization of the parish is based upon spiritual principles from which the narrow "parochial" element is wholly absent.

The Church and the Social Movement is a valuable chapter and timely. The Bishop, who is chairman of the Christian Social Union, gives an excellent résumé of the position, which should stimulate clergy to read and study this important question.

The Pastoral Life of the Clergy is dealt with in the last three chapters, in which the Bishop sets a high level and shows how it may be attained.

This is a very valuable book and young clergy would do well to read and weigh its every chapter. Amid so much that is excellent, it seems captious to take exception to any part of it.

TRANSLATIONS OF CHRISTIAN LITERATURE.

- (i) THE OCTAVIUS OF MINUCIUS FELIX. By J. H. Freeze. 3s. 6d. net.
 (ii) ST. DIONYSIUS OF ALEXANDRIA, Letters and Treatises. By C. L. Feltoe, D.D. 3s. 6d. net. (iii) THE LAUSIAC HISTORY OF PALLADIUS. By W. K. Lowther Clarke, B.D. 5s. net. (iv) ST. AMBROSE "ON THE MYSTERIES" AND THE "TREATISE ON THE SACRAMENTS," by an Unknown Author. By T. Thomson, B.D., and J. H. Srawley, D.D. 4s. 6d. net. All published by S.P.C.K.

(i) *The Octavius*. Marcus Minucius Felix was a heathen lawyer in Rome and was converted to Christianity late in life. His book entitled the *Octavius* was written sometime between A.D. 160 and 250 for the educated heathens, and has been described as "the pearl of apologetics." It is really a dialogue between Caecilius Natalis, an opponent of Christianity, and Octavius, a representative of the new religion. Caecilius's objections are for the most part singularly modern, and anticipate most of the attacks which have been levelled against Christianity during the last two or three centuries. The book shows what kind of distorted notions the heathen entertained about Christian creed and life. For instance, they accused Christians of worshipping an ass's head, of murdering infants and drinking their blood, and of practising the most abominable incest at their feasts. Octavius, in his defence, makes no reference to Christ or to specific Christian dogmas. He appeals solely to reason and to heathen poets and philosophers. His reasoning is so convincing that Caecilius is converted to Christianity. The translation is well made, the footnotes are most valuable, and the introduction gives all the information a student may need.

(ii) *St. Dionysius* was converted to Christianity by the reading of St. Paul's letters. Having studied under Origen, he became the Head of the famous Catechetical School of Alexandria in A.D. 230. In his treatise *On*

Nature he undertakes to refute the Atomic Theory of Epicurus and his followers. In 247 he became Bishop, and took a prominent part in all the leading movements and controversies of the day, such as baptism by heretics, Sabellianism and millennium. Dr. Feltoe has given us here an accurate translation of some of the letters of Dionysius, and some extracts from his treatises *On the Promises*, *On Nature*, and *Refutations and Defence*. It is in the treatise *On Promises* that the Bishop, like a modern higher critic, advances arguments to prove that the book of Revelation could not have been written by St. John who wrote the Gospel and the Epistles.

(iii) *The Lausiaca*. Palladius was born in Galatia in 363 or 364. Having adopted a monastic life, he went to Egypt and spent some years in a district in the desert called *Cellia* from the multitude of its cells. In the year 400 he was consecrated Bishop of Helenopolis in Bithynia and soon became involved in the controversies which centred round St. John Chrysostom. The *Lausiaca History* was written in 419-420, for the edification of Lausus, who was a *praepositus* or chamberlain at the Court of Theodosius II. It is a collection of tales and legends about the monks and nuns in Egypt and district. Some of the tales are edifying, others are fantastic and grotesque. Still, for the students of monasticism they are important. The translation is based on Abbot Butler's revised text.

(iv) *St. Ambrose*. This volume contains two treatises. The one *On the Mysteries* is probably by St. Ambrose, and consists of addresses given by him in Easter week to those who had been baptized on Easter Eve. The other, entitled *On Sacraments*, is evidently by an unknown author who lived in the early part of the fifth century. Dr. Srawley contributes a good introduction and notes. Unfortunately one cannot be sure that the texts have come to us as St. Ambrose and the unknown author wrote them. There are clear evidences that the texts have been tampered with by later monks in the interest of transubstantiation.

KHODADAD E. KEITH.

THE LIFE BEYOND.

THE DREAM THAT COMES TRUE. A BOOK OF THE LIFE BEYOND THE HORIZON.
By J. Napier Milne. London: *The Epworth Press*. 5s. net.

Mr. Milne is a Wesleyan Minister and he dedicates his book, published on the eve of his departure to New Zealand, to his many friends in the Circuits in which he has served, "whose kindness and appreciation will remain, through all the years, a gracious and inspiring memory." These friends, and many more to whom the writer will be but a name, owe him a debt of gratitude for the message contained in this delightful volume. Many books have been published recently upon the subject of the After-life, and he is indeed a bold man who ventures to add to the number, but every one who reads this will put it down with the feeling that Mr. Milne has accomplished his task with conspicuous success, and we prophesy that his book will live and not die.

Nor does he pass unnoticed Sir Conan Doyle's *New Revelation*. "Think," he says, "of the Table at which we have communion with our Lord, and then picture the tilting, dancing table at which people are supposed to have communion with their departed friends. What a descent!" On the subject of prayer for the departed he is cautiously reserved. Naturally he reminds us that Dr. Forsyth, "the doughtiest and most passionately orthodox theologian in Nonconformity," has advocated a return to the ancient Christian custom, and has declared his conviction that the doctrine would never have been lost to Protestantism but for the gross abuses of the Roman Church.

The chapter on Judgment and Destiny is suggestive, but at the same time loyal to what is "written." Very inspiring is the chapter on the Life of the World to Come, enriched like other parts of the book with apt quotations from prose and poetry. Indeed to the volume as a whole we may fitly apply the author's words, used in another connexion, and describe it as "gracious and inspiring."

In a popular but at the same time scholarly way this subject is discussed, and every page shows how widely Mr. Milne has read. He has—by way of example—an effective quotation from Dr. Horton on the subject of Conditional Immortality. It concludes with these words, "I surrendered the doctrine, not because it was disproved but because of its rapid effect upon my own thought. I could not afford to believe, even for a day, that my fellow man is not immortal. . . . You cannot treat men properly if you think they are animals; you can only treat men properly if you know that they are immortal souls."

The claims of Spiritualism are, of course, considered, and after some quotations from Sir Oliver Lodge's *Raymond*, Mr. Milne observes: "It is impossible to believe that these passages are genuine communications from the beyond." On one of Sir Oliver's comments (on the tunnel-boring simile, *Raymond*, p. 100) he says, "His comment is proof, I think, how humour may sometimes desert a man in whom humour is not the least conspicuous quality; and how a man of science may work in departments other than his own without the temper and caution which characterize his investigations in his own department." An observation worth pondering over.

A CRITICISM OF MR. WELLS.

MR. WELLS' INVISIBLE KING. A Criticism. By Rev. L. Elliott Binns, M.A., Vicar of Christ Church, Plymouth. London: S.P.C.K. 3s. 6d. net.

A most useful exposure of the fallacies of Mr. H. G. Wells' brilliant, captivating, and therefore very subtle and dangerous book. Mr. Binns is well qualified for his task, for he has an admirable critical faculty, and while he whips Mr. Wells soundly, he has a well-balanced judgment that enables him to discern points that are helpful. He disposes of Mr. Wells "as a prophet"; exposes his prejudice against Christianity, "a handicap to him in his search for religious truth," and charges him with failing to realize the limitations of his knowledge and of the methods which he has adopted. "He resembles," Mr. Binns observes, "the tourist who can write learnedly of the Problems of India after only a few weeks' sojourn in that Empire." He shows that the misstatements in the book are (a) either exaggerations, or (b) statements which are absolutely untrue, or (c) statements which, without being untrue, are yet calculated to give an entirely erroneous impression. He then takes those which come under these several heads. Mr. Wells certainly suffers severe handling, but Mr. Binns emerges triumphant. Nor is he less effective when he deals with the characteristics of Mr. Wells' Invisible King—"a reversion to paganism . . . merely a revived Olympian," and as such a poor substitute for the Christ of the Gospels. At the same time, with commendable fairness he (Mr. Binns) admits that there is "much in the teaching contained in the book itself which cannot but commend itself to those who dare in all sincerity and humbleness of heart to call themselves followers of Jesus Christ." We agree with him that this is a book that the Clergy ought to read, as well as "others who have sufficient knowledge to see through its sophistries." He commends Mr. Wells' insistence on the

necessity for sincerity and for the way in which he emphasizes "many of the truths Christians hold most dear," as well as for his "protest against materialism." He frankly recognizes that "unlike so many of the advocates of 'modern religion' he is conscious of what is called the sense of sin. From first to last Mr. Binns reveals himself as an apologist of insight and good temper. He has secured confirmation of many of his statements by effective quotations from a variety of sources, indicating a broad-minded outlook upon the things of others. We hope his book will have the wide circulation it deserves.

S. R. CAMBIE.

ST. MARK'S GOSPEL.

ST. MARK, Vol. 3. By Rev. J. D. Jones, M.A., D.D. London: R.T.S. 3s. net.

The Devotional Commentaries of the R.T.S. are widely known and appreciated. This is the third volume of Dr. Jones' St. Mark, and it takes us from chapter x. 32 to the end of chapter xiii. The author maintains his reputation for originality, vigour and insight, and those who turn to these pages will find an astonishing amount of suggestion, served up in the pleasing style that is characteristic of everything that comes from the pen or lips of the popular Bournemouth pastor, whose praise is in all the Churches. No difficulty is shirked. He does not, for instance, discuss the differences between the accounts given by the Synoptists of Bartimæus—he simply recognizes them and makes some useful observations on them. He courageously faces the difficulties presented by the cursing of the barren fig-tree and they seem to disappear under his skilful hand. As proof of the insight to which we have referred let one instance suffice. He fastens upon the words "Jesus entered into Jerusalem, and into the Temple." Upon this he remarks, "Surely the terminus of the procession is significant. . . . Had it been an earthly kingdom our Lord was set upon establishing, had it been Herod's or Caesar's throne He wished to occupy, He would have marched, not to the Temple, but to the Castle or the procurator's palace. But Jesus had . . . no wish to sit in Pilate's or Herod's room; and so He bent His steps, not to the palace but to the Temple. . . . Our Lord declared to the world that it was a spiritual kingdom He came to establish."

It is good in these days to read "I believe in what is technically known as the Second Coming of Christ." He is not, however, greatly concerned about the *date*—"What really matters is . . . that when ever the Lord comes we should be ready to receive Him." We cordially welcome this little commentary.

THE GOSPEL IN EUROPE.

HOW THE GOSPEL SPREAD THROUGH EUROPE. By Canon C. H. Robinson, D.D., Editorial Secretary of S.P.G. London: S.P.C.K. 5s. net.

"The object," says the author, "has been to emphasize the labours of typical missionaries together with the salient features of their work." The plan adopted is to follow the progress of the Gospel in each country separately. The drawback of this plan is that the reader does not get a general idea of the Church's missionary activity in Europe in any given period. To remedy this, the author has given us at the end a useful general survey and chronological table.

The story of the spread of the Gospel in Europe is not sufficiently known, even in educated circles, and yet it is one of absorbing interest. Canon Robinson is very optimistic as to the Christian Missions to-day. After

showing that physical force had unfortunately a great part in the conversion of Europe, he says :—

“ It took more than a thousand years to secure the nominal conversion to Christianity of the northern half of Europe, but no one who has made a careful study of modern Missions anticipates that a similar space of time will elapse before Christianity has spread throughout the whole world ” (p. 171).

“ When we compare the rate of progress in the principal mission-fields of to-day with that in Europe in the past, and remember that whatever progress has been attained during recent times has been attained without any appeal to physical force, we cannot but face the future with hope and expectation ” (p. 172).

On p. 84 there is a misprint; the date of the coming of Wilfrid is stated to be 861. It ought to be 681. The volume will prove a useful handbook for Study Circles.

QUESTIONS OF FAITH.

BELIEF AND CREED. By Frederic Henry Chase, D.D., Bishop of Ely. London: *Macmillan & Co.* 3s. net.

Last year Canon Glazebrook published his book entitled *The Faith of a Modern Christian*. In this book he claimed that the two clauses of the Apostles' Creed—“ Born of the Virgin Mary,” and “ the third day He rose again from the dead ”—can legitimately be interpreted symbolically. The Bishop of Ely took exception to this in the *Ely Diocesan Gazette*, whereupon the Canon replied in *The Times*. The Bishop, reluctant to carry on controversy in a newspaper, undertook to challenge, on a later occasion, the arguments by which the Canon endeavours to justify his conclusion. The present volume is the outcome of that undertaking and deals only with the Virgin Birth of our Lord and His Resurrection.

It is alleged by opponents of the Virgin Birth that St. John did not believe in it because he does not refer to it in his Gospel. Dr. Chase, after having examined the evidence, says :—

“ I am myself convinced on grounds of literary criticism alone that the writer of the fourth Gospel knew and accepted the story of the Lord's Virgin Birth ” (p. 76). He believes that the story of the Birth ultimately must have rested on the word of the Lord's Mother.

The Bishop also subjects to a severe criticism the Canon's claim to interpret the Resurrection symbolically. This is the work of an exact scholar, profound theologian and scrupulous apologist.

DR. CAMPBELL ON LIFE'S PROBLEMS.

PROBLEMS OF LIFE. By Rev. R. J. Campbell, D.D., Vicar of Christ Church, Westminster. London: *Williams & Norgate.* 7s. net.

This book is a reprint of papers which originally appeared week by week in *The Church Family Newspaper*; consequently they are more or less unrelated. They deal with a bewildering variety of subjects—many of them being, as the title indicates, problems of life. The dark shadow of the Great War was across the face of the country and the hearts of many people when these papers were first written, and there are evidences of this everywhere. Dr. Campbell, as every one knows, has a graphic and arresting style, and his literary work is never slipshod; but it cannot be claimed for these chapters that they reveal a very profound thinker. He is, however, a candid critic, with something, too, of the soul of the prophet. No doubt many persons will find their perplexities touched upon in one or other of these forty-seven papers, and those who read them will be glad to have them in a permanent form.