

REVIEWS OF BOOKS.

GOD AND HIS RELATION TO MAN.

THE SPIRIT. God and His Relation to Man, considered from the standpoint of Philosophy, Psychology and Art. Essays by Prof. A. Seth Pringle-Pattison, LL.D., D.C.L., Professor of Logic and Metaphysics in the University of Edinburgh; Lily Dougall, author of "Pro Christo et Ecclesia"; Captain J. A. Hadfield, M.A., M.B., of Ashurst Neurological War Hospital, Oxford; Prof. C. A. Anderson Scott, M.A., D.D., Professor of the New Testament at Westminster College, Cambridge; the Rev. C. W. Emmet, B.D., Vicar of West Hendred and Examining Chaplain to the Bishop of Oxford; A. Clutton Brock; and the Rev. Canon Streeter, M.A., D.D. (Editor), Fellow of Queen's College, Oxford, and Canon Residentiary of Hereford. London: *Macmillan & Co.* 10s. 6d. net.

This collection of essays has an origin similar in nature to its predecessors "Foundations," "Concerning Prayer" and "Immortality," viz., a series of conference-retreats, which the majority of contributors were able to attend, supplemented by individual discussion for mutual criticism and information. But this volume owes much to the discussion of the Holy Spirit, which subject occupied the attention of a joint retreat of the Anglican and Free Church Fellowships at Easter, 1917. These essays are designed to form a continuous series, the order of which is, with one exception, meant to be self-explanatory. The aim of the volume is to put forward a conception of the Spirit of God which is definite but not scholastic, and which is capable of affording an intellectual basis both for a coherent philosophy of the universe, and for a religion passionate and ethical, mystical and practical.

In the first essay, entitled "Immanence and Transcendence," Dr. A. S. Pringle-Pattison restates the relations between immanence and transcendence, a fundamental issue on religious philosophy, and reaches the conclusion that the two aspects of God as immanent and transcendent imply one another. "A purely immanent theory means the denial of the divine altogether as in any way distinguishable from the human, and involves, therefore, the unqualified acceptance of everything just as it is. A theory of pure transcendence, on the other hand, tends to leave us with a "mighty darkness filling the seat of power," for only so far as God is present in our experience can we know anything about Him at all."

The following essay, by Miss Lily Dougall, entitled "God in Action," suggests first that the workings of God are always through the natural: in accordance with nature, and not by overriding natural ways and laws; secondly, that on this view apparently miraculous and supernatural religious experience may be understood in the light of psychological law; thirdly, all that happens must not be regarded as the work of the Spirit: He works always for good and opposes evil; and fourthly, the universal good for which the Spirit works is man's perfect correspondence with environment, i.e., the Kingdom of Heaven.

The third essay—by Capt. J. A. Hadfield—is full of special interest, by reason of the fact that it embodies much of the writer's personal experience gained in dealing with "nerve cases" in the Ashurst Neurological War Hospital. It is entitled "The Psychology of Power." The illustrations given support the main contentions that there is within us a reserve of power that can be made to respond to suggestion, though normal efforts fail to reach it; and that the true secret of energy lies in keeping the mind at rest, even in the

multitude of life's activities. Speaking as a psychotherapist, the author of this essay is convinced that "the Christian religion is one of the most valuable and potent influences that we possess for producing that harmony of peace and of mind and that confidence of soul which is needed to bring health and power to a large proportion of nervous patients."

Professor C. A. Anderson Scott contributes the fourth essay, "What happened at Pentecost." This, he maintains, was not so much the coming of the Spirit, nor the birth of the Church—these had not been lacking prior to Pentecost. The new thing was "the emergence of the Fellowship," of which the symbol was the loaf. The essay concludes with an interesting forecast of what might be expected, if the prayers of the Church were to be answered, and a modern Pentecost were vouchsafed.

The Rev. Cyril W. Emmet contributes two complementary essays, "The Psychology of Grace: How God helps," and "The Psychology of Inspiration: How God teaches." In the former essay he argues that "Grace is simply the result of contact of man's personality, or spirit, with God's." It has been conceived of as "an external, semi-physical 'something' which comes into some souls at certain times and under certain conditions, much like an electric current . . . and which has its special channels and means." The difference between nature and grace does not correspond to that between evil and good. In the second of his essays Mr. Emmet defines inspiration as "the quickening of vision, the enhancement of the personality, which can only come to a person." It is not a rare gift bestowed upon a few. "The inventor, the thinker, the artist, in whatever medium, is inspired in so far as his thoughts and the expression of them correspond to the divine thought. It is crucial to realize that God has not one method of speaking to and teaching the prophet, and something quite different for us ordinary folk."

Miss Dougall contributes as her second essay, "The Language of the Soul: some Reflections on the Christian Sacraments." Language is necessary to the growth and development of human life, and equally necessary in the life of the soul. Hence the Sacraments.

The two following essays by Mr. Clutton Brock, entitled "Spiritual Experience," and "Spirit and Matter," present the subject in its relation to art. There are two kinds of experience: one scientific, the other aesthetic. Spiritual experience is a certainty, and while worship is an effort to share it, art endeavours to communicate it.

Canon Streeter, who edits the volume, writes the closing essay: "Christ the Constructive Revolutionary." There are home-thrusts in plenty here, and much to call to serious thought. Christ has been calling His Church forward, but she has halted and looked back, checked by authority, autocracy and tradition. Two great moral activities have made their appeal to her: the humanitarian movement and the passion of truth for truth's sake; but she has not followed. While the best men have been seeking truth, the Church has been interested in defending tradition. Christ was a great constructive thinker, and He is "the portrait of the Spirit."

In laying down this most fascinating volume of essays the reader is impressed by the lack of sequence observable in them. The connection between the essays is hard to trace—if, in some cases, there is any connection intended. Further, it is quite evident that the whole volume is an essay, i.e., a trial, a venture, and the reader may be pardoned if he refuse to accept conclusions and deductions that seem often to have very slender premisses. Much patient work has been put into this volume, and the writers have the supreme satisfaction of knowing that they have at least made their readers think.

THE CHURCH QUARTERLY REVIEW

We regret the late appearance of our reference to the April number of *The Church Quarterly Review* (S.P.C.K., 5s.), but its contents are so interesting and so valuable that even a belated notice must be given.

The number opens with a spirited article by the Rev. Yngve Brilioth, D.Phil., of the University of Upsala, on "The Church of Sweden in its Relations to the Anglican Church." His exposition of the fundamental teaching and worship of the Church of Sweden is singularly clear and illuminating, but from the English side he refers to "the extreme difficulty which arises from the differences between the main Anglican schools of thought and their varying attitude towards the Thirty-nine Articles." Yet he does not know any problem more urgently requiring solution than that of the relations between Anglicanism and Lutheranism: "The religious types they represent supplement each other wonderfully; neither is complete without the other; they seem only to need being brought into real contact to be fructified by each other." On the vital question of Orders, "the claim of episcopal succession and other symbols of Christian inheritance are to us very clear and venerable. . . . Yet we cannot regard these things as the essential criteria of the Church of Christ. . . . If therefore Anglicans should make any material changes in our Church order a condition of entering into communion with us, it must here be clearly stated that this would only be another form of frank refusal." Whether the Bishops of the Anglican Communion will be able to take the necessary steps to promote the closer relationship indicated in the report of the Commission appointed in 1909, time—and no very long time—will show.

The Dean of Carlisle's article on "Personality in Recent Philosophy" is, like everything that proceeds from his pen, extremely able. He confines his examination of the teaching in recently-published works, notably Dr. Inge's *The Philosophy of Plotinus*, to their treatment of Personality in God and man and "without denying the value of his contributions to religious philosophy in other ways, I am compelled," says Dr. Rashdall, "to regard the Dean of St. Paul's as illustrating chiefly the wrong attitude towards the subject." Perhaps we may have an equally vigorous rejoinder later on from the Dean of St. Paul's.

Professor A. A. Cocks's article on "A Mediæval Mystic's 'Fiery Soliloquy with God'" is quite charming in the beauty of its literary form and expression; and of still greater and wider interest is the Bishop of Gloucester's paper on the origin and history of the expression "The Rock of Ages" and its applicability as a title of our Saviour. It has been popularized chiefly by Toplady's hymn, and scarcely less by the line in one of John Newton's hymns, "On the Rock of Ages founded," but its source is the marginal reference in the Authorized Version of Isaiah xxvi. 4, and the Bishop examines the reason for its late appearance, no ancient version giving any rendering approaching to it.

Prebendary Cook, in an article on "The National Assembly of the Church of England," is warmly appreciative of the reform and looks forward to "the growing up of an increased and better informed Church life, and one possessed of such evangelistic zeal as will go far to solve most of our many difficulties."

Dr. Headlam (under whose able editorship the *Review* is produced) contributes a forcible and convincing article on Reunion and Theories of the Ministry. He is justly severe upon Bishop Gore's theory that the Apostolical Succession must be reckoned with as a permanent and essential element of Christianity and challenges Bishop Gore to take the opportunity of telling us "by what right he and his friends can say that something which has never been part of the formularies of the Church, which is not contained in the New Testament, which is no part of the Creeds, is essential to Christianity." And he adds, "It is a very serious thing for any one to take upon himself, or for any party in the Church to take upon themselves, to put their own opinion before that of the authorized formularies of the Christian Church." Dr. Headlam is not less severe upon Dr. Bartlet's "attempt to make ordination in the Primi-

tive Church meaningless." He commends to thoughtful consideration Dr. Goudge's pamphlet, *The Catholic Party and the Nonconformists*, but dissents from his views on "one priesthood of the Eucharist," and states his preference for the rule of St. Augustine as expounded in the following passage from the charge of the Bishop of Madras: "The principle laid down by St. Augustine that the sacraments derive their efficacy from Christ, and not from man, is very far-reaching in its bearing on the whole controversy with regard to the validity of the sacraments. . . . It has been applied to solve the difficulty as to the moral unworthiness of the minister; but may it not be applied with equal force to solve the difficulties that are felt as to the method of his ordination? What gives the sacraments their power, according to St. Augustine's principle, is the name of Christ and the Word of God. As that power is independent of the moral character or beliefs of the minister, surely it must be still more independent of the method of his ordination."

It will be seen that the *Church Quarterly Review* takes an eminently sane and reasonable position on many of the questions which are engaging the attention of the Church at the present time.

FELLOWSHIP OF THE CHURCHES.

The pamphlet issued by the S.P.C.K., *Documents Bearing on the Problem of Christian Unity and Fellowship*, 1916-1920 (2s. net), is of the greatest importance and interest at the present time. It gathers within one cover the various documents, resolutions, etc., of the various Conferences—official, semi-official and unofficial—held during the last four years on the question of Christian Unity and Fellowship. In no other form is such information so readily obtainable, and the pamphlet should be in the possession of all who would keep themselves abreast of the progress of the Unity Movement.

MISCELLANEOUS.

In *The Chronicle and Bookman* of the Central Board of Missions we recognize an old friend in a new dress. It is to be issued four times a year, March, June, September and December, and is published at 2s. a year. It is full of good, solid, valuable information, as we should expect from its editor, Dr. Weitbrecht Stanton. The Bibliography—a new feature—is contributed by Miss Willink, S.T.L., and is very well done (S.P.C.K.).

So many people ask for information concerning what has been done by Convocation in the matter of Prayer Book Revision and it is well, therefore, that they should know that the S.P.C.K. reports are most useful for reference. No. 533 sets out the *Proposals as Approved*, including the changes in the Communion Service, and should be carefully studied (1s. net): Other reports of interest are No. 528 (Joint Committee on Infant Baptism), 3d. net; and No. 532 (Report of Committee of Lower House on Dilapidations), 2d. net.

A sumptuously got-up volume, *Bring-Brother*, by F. I. Codrington (S.P.C.K., 4s. net), tells the story of "one of the children-in-blue, from the town of Lone Bamboo," and charmingly told it is. The pictures are beautiful, and these, as well as the story, will appeal strongly to the interest of young people, especially girls.