

In *Problems of the New Testament* (Oxford University Press, 6s. 6d. net), the Rev. R. H. Malden gives a brief and clear account of the various books, and discusses the modern views of their date and authorship. A brief introduction to each of the Epistles gives adequate help to the understanding of the contents. He is doubtful as to the authorship of the first and fourth Gospels, but he is satisfied as to the completeness of the account given of our Lord's person and work.

G. F. I.

REVIEWS OF BOOKS.

MINISTERIAL COMMISSION.

MINISTERIAL COMMISSION. By the Rev. C. Sydney Carter, M.A., Litt.D. London: *Longmans Green & Co.* 2s. 6d.

Small books are sometimes of first-rate importance to the average reader. When great problems are being discussed it is advantageous to have brought together the most valuable utterances of the men who know most, and to have the grounds of their argument put forward concisely and pointedly.

The whole subject of Reunion turns on two points: doctrine and order. As far as essential doctrine is concerned, the National and Free Church representatives found themselves at one when they in conference debated the proposals of Lambeth. When they came to order, it was at once seen that organization was to many a matter of great doctrinal moment and to others simply machinery adapted by God to do the best possible for the advancement of His Kingdom, whose subjects are men and women saved by the death of His Son. What is Ministerial Commission?—on what does it depend? and is it in the mind of God as shown in His revealed will confined in its valid exercise to one form of the Christian Ministry? Is there associated with its valid possession a sacerdotal function that can only be transmitted in one way—through Episcopal organization by the laying on of the hands of the Bishop on those who receive the priesthood? Bound up with Episcopacy is a theory of the Church, of Soteriology and of the Sacraments, that practically covers the whole ground of Christianity in action within the Body of Christ, and therefore the matter cannot be dismissed as of secondary importance to doctrinal soundness by those who look upon the Succession as a matter of life and death to the valid exercise of the ministry of grace.

Dr. Carter helps us to see where the truth lies by his frank and candid examination of scriptural and historical facts. He writes with competent knowledge of what is involved, and the Bishop of Chelmsford tells us in the foreword "Dr. Carter has

reached certain conclusions, and I believe that, broadly speaking, his conclusions are justified, though it must not be understood that I endorse them all, but conclusions at this moment are not of so great importance as the presentation of the historical facts, and it is because Dr. Carter sets these facts before us, clearly and shortly, that I venture to commend his little book to the study of my brother Churchmen." The facts asserted by Dr. Carter are well documented, and the conclusions he draws from them can be judged by the candid reader as well as by the skilled historian. It may be that some will draw contradictory conclusions in consequence of their ecclesiastical presuppositions, but we venture to say that candid students of history are approximating more to the view that "the Christian Ministry was gradually evolved in response to fresh needs which came with new conditions, as the Church grew in numbers and enlarged its geographical boundaries." It is important to remember that "the only priests under the Gospel designated as such in the New Testament are the saints, the members of the Christian brotherhood." When once these root facts, maintained and demonstrated by Bishop Lightfoot, are grasped, the key to the unlocking of primitive Church History is in the hands of the student.

Dr. Carter divides his inquiry into four parts, dealing respectively with Ministerial Commission viewed in the light of "The New Testament," "The Early Church," "The Reformed Churches," and "The Present Day." On all these subjects he presents a condensed but sufficient setting forth of the evidence and traces the growth of sacerdotal conceptions of the ministry. We are inclined to forget that the Church consists of men and women, and although grace may refine the heart, human ambitions and desires play a great part in its development. "The will to power" is as old as humanity, and the desire to possess special caste or class privileges has always manifested itself.

The Hebrew Church had priests, the pagan nations in which the Church had to struggle for its life and expansion had priests, and it was the simplest of mental and emotional processes to transfer to Christianity what was found outside the teaching of our Lord and His apostles. On account of the rightful claims of Christianity to be the final religion and the revelation of the mind of God, sanctions were sought for conceptions that were foreign to the whole spirit of the Gospel. Exclusiveness is dear to humanity and it is impossible to assert exclusiveness for any section without having behind it a theory that will commend it to those who are not within the exclusive ranks. Cyprian was the creator of the exclusive idea of the consecrated Bishop, and yet we know that up to A.D. 250 in Alexandria the presbyters of Alexandria appointed after election one of their own number to be Bishop without special ordination. This crucial instance has to be faced by all advocates of Apostolic Succession, for it is absurd to think that so great a Church as the Alexandrian was without the full sacramental grace possessed by the other early Churches. We may place, as we do, the highest

value on Episcopacy as the best form of Church government and the historic form in the Church—meaning by historic the most ancient and the widest diffused—without laying claim to its being *jure divino* the only form that assures to a Church and its ministers the plenitude of ministerial commission. As far as we can see, it is the conflict of doctrine on this point that is the greatest obstacle to Home Reunion—we may go further and say the Reunion of Anglo-Saxon Christendom—and Dr. Carter has as his main object the placing in right perspective the claims of Episcopacy.

The review of the position at the present day in this book is fair and comprehensive. Since it was written we have had the Anglican and Free Church statements set forth by the Church of England and Free Church representatives on the Joint Conference that considered the Lambeth Appeal. The Anglican members declare: "It seems to us in accordance with the Lambeth Appeal to say we are prepared to say that the ministries which we have in view in this Memorandum, ministries which imply a sincere intention to preach Christ's word and administer the sacraments Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's word and sacraments in the universal Church." This is an epoch-making utterance and will be the starting-point of conversations and practical steps that can only end in the closer approximation of the Churches of the Reformation. Those who wish to see the grounds on which this conclusion is reached will find them set forth in *Ministerial Commission*, which we heartily commend to all interested in one of the greatest problems of contemporary Christendom.

AN ALTERNATIVE COMMUNION SERVICE.

SPIRITUAL OBJECTIONS TO THE ALTERNATIVE COMMUNION SERVICE.

By the Right Rev. E. A. Knox, D.D. London: *Skeffington & Co.* 2s. 6d.

It is said we are living in an age of liturgiology. Certainly the study of liturgies has taken possession of a number of very earnest minds who believe that they have evolved a science of liturgiology. It is true that the history and the growth of liturgies have been traced with a painstaking skill that has not been equalled in the past, but we have yet to discover a science that lays down definite unalterable principles applicable to the growth of a liturgy in accordance with a fixed type. To us, liturgies developed in accordance with the needs of Christian people, and these needs were governed by theological conceptions which were prevalent in the day of their compilation. It is essential that the truth or otherwise of these conceptions should be first established before we assert that a certain type is the only type possible in accordance with the revelation of God in Christ. The corruption of ideals finds expressions in liturgies as well as in theological documents; for there is a very close relation between "lex orandi" and "lex credendi."

In the Church of England we have a Liturgy which is avowedly Scriptural and appeals to Holy Scripture for its confirmation. It strives to be true in its Service of Communion to the teaching of our Lord and His primitive Church. Naturally it contains large portions of the Western Rite which it superseded in England, but it purges that Rite of what is superstitious and an accretion on the Faith of the Gospel. It has its doctrine of sacrifice, its setting forth of what communion implies, and its thanksgiving. Dr. Knox shows that in the institution of the Sacrament of the death of Christ "Our Lord gave to His disciples in this action His own self to be truly incorporated with their inmost selves as the bread and wine are incorporated with him who consumes them. But what have we here except justification by faith in sacramental form? That self-identification with Christ of which we were speaking in the last chapter is here set forth before our eyes in the form of a sacrament. 'Here is My crucified self, crucified for you. Make it your own, your true self. Accept it, for all the prayers and penances in the world cannot win it for you. Accept it; be crucified with Me to the world and to your old self. Accept it, and be raised with Me from the dead. Accept it, and with Me ascend, and sit with Me in the Heavenly places.'" If this be the central idea of the Lord's Supper, and we believe that it is, the Service must make it plain to all who partake of the Supper, and who with our Prayer Book in hand can doubt this?

Dr. Knox with his customary lucidity and directness sets forward the growth of quite a different view of the Sacrament in the Church. He deals with the Caroline divines who in his opinion, in the exigencies of controversy, laid stress upon a sacrifice offered by a communicating congregation when the Communion was the central act of the whole service. "Yet the time came when almost by a leap, as it were, the High Churchmen found themselves being led on by zealous priests to whom the act of consecration by the officiating priest was the central point of the service, and adoration of the consecrated elements was manifested and even inculcated as obligatory." The change is before our eyes and it is the desire of a section of the Church to embody this change—unscriptural and opposed to the teaching of the Primitive Church in an alternative liturgy. Dr. Knox writes powerfully, and will carry with him his readers when he says, "The attempts to confine that Presence"—the Presence of our Lord—"to the use of the elements for communion only have not carried conviction. It is not likely that they should, seeing that when the Sacrifice is offered as the great and principal service of the morning, the communion of the congregation is not desired. We have seen that for the last three-quarters of a century there has been a steady tendency to assimilate English Eucharistic doctrine and ritual with the Roman. The proposed alternative Prayer Book will facilitate this assimilation. It allows, almost encourages, the offering of Eucharistic sacrifice by a non-communicating congregation. It allows and will probably, in time, encourage the use of 'tabernacles' for the

reserved host. It does not forbid the outward marks of Eucharistic adoration. It so rearranges the prayer of consecration as to suggest offering of the consecrated elements and the impetratory, propitiatory power of the consecrated host." This was written with the prayer of N.A. 84 in mind, but it is even more forcibly directed against the teaching of the modified Green Book Canon, "generally approved" by the House of Clergy. We hope that all who are interested in Prayer Book revision will obtain and meditate upon the serious statements made by Bishop Knox, who deserves our warmest thanks for bringing the whole discussion to the higher plane of the domain of the Spirit. After all, we must worship in spirit and in truth if we are to obey the teaching of our Redeemer.

DOCUMENTS FOR STUDENTS.

FEDERAL AND UNIFIED CONSTITUTIONS: A Collection of Constitutional Documents for the Use of Students. By A. P. Newton, M.A., D.Lit., B.Sc., F.S.A. London: *Longmans Green & Co.* 15s.

Professor Newton, Rhodes Professor of Imperial History in the University of London, has compiled this series of documents primarily for the use of students in the Honours School in History at London who are working on the special subject, "The Unification of South Africa." Obviously, it will be a great advantage to them to have these documentary sources of modern constitutional history brought together in so convenient a form. The book will, however, be of interest and value to many besides the special class of students the author has particularly in view; and it comes appropriately at a time when constitutions are being newly made or re-cast over a great part of Europe. The documents range over a wide area of both time and space, as they begin with the Perpetual League between the three Swiss Forest communities, 1291, and come down to the constitution of the German Republic, 1919; while they include the Declaration of Independence, the Articles of Federation, and the Constitution of the United States of America; the Acts of Parliament successively establishing forms of government for New Zealand (1852), Nova Scotia, Canada, Australia and South Africa, and it is interesting to note the larger measure of freedom from Imperial control as time goes on, for an interval of half a century lies between these separate Acts; the Constitution of the Brazilian Republic and much other "source" material of the same kind. It would have been interesting if some of the other European constitutions arising from the post-war settlement, besides the German, could have been included, but limitations of space no doubt stood in the way. Professor Newton has written a useful historical introduction of forty pages, in which he shows briefly the lines along which the idea of constitutional government has developed especially in the British Colonial Empire.

The volume is well printed; references are given that the reader may consult the original documents; and, we may add, there is a good index. Students, and indeed all who are interested in this particular branch of historical knowledge, will find the book of permanent value.

THE PRELUDE TO THE REFORMATION.

THE PRELUDE TO THE REFORMATION: A Study of English Church Life from the days of Wycliffe to the breach with Rome. By R. S. Arrowsmith, M.A., Rector of Seale, Surrey. London: S.P.C.K. 8s. net.

Students and others interested in history have much reason to be grateful to the S.P.C.K. for the valuable series of books, pamphlets and documents on historical subjects which it has published, in most cases at a very reasonable cost, during the last few years. Mr. Arrowsmith's *Prelude to the Reformation*, which is one of the latest of these, well deserves attention. It is very interestingly written and in the space of little more than two hundred pages gives some of the results of a long and careful study of the three centuries of English Church life immediately before the Reformation. A book of this kind, drawing its information from reliable contemporary documents and making use of the latest research, has long been wanted. We think that Mr. Arrowsmith has met the need. He writes in an impartial spirit and can sympathize even where he has to condemn. He fully recognizes the good which is to be found amid much that was thoroughly bad. This naturally invites the reader's confidence, while the very full references given enable him to test the accuracy of the author's statements. No proper estimate of the Reformation is possible without a knowledge of the conditions which preceded it. The better the Middle Ages are known the more fully is the Reformation seen to be justified, and much necessary knowledge will be found in this book. The chapters on the religious houses show clearly enough the causes which led to their downfall. The dissolution of the monasteries may have been accompanied with harshness in many cases, some of the charges may have been exaggerated, but an impartial survey of the evidence as it has come down to us leaves little ground for questioning the wisdom or the substantial justice of the step. We hope that this book will be widely read. It would make an excellent textbook for theological colleges and for the upper forms in schools, and we cordially commend it to the ordinary reader who wishes to know something of the causes which led to one of the greatest movements in the history of Christendom.

The "Thirteen Little Booklets" issued by Mr. Arthur Mercer, "Rozel," Wimbledon (on thin paper with tinted covers and monogram, one penny each), have now reached two million copies.

BISHOP HENSON'S NEW BOOK.

IN DEFENCE OF THE ENGLISH CHURCH. By the Right Rev. H. Hensley Henson, D.D., Lord Bishop of Durham. London: Hodder & Stoughton. 2s. 6d. net.

"If the foundation of the Church is the first cause of thankfulness, the Reformation of the Church must be the second." This passage, quoted from Bishop Lightfoot, appears on the title page of the Bishop of Durham's new book, and it indicates its general line. The purpose of the volume is defence—defence of the English Church, as purified at the Reformation, against the attempts now being made to destroy its distinctive characteristics. Except for the introduction, there is nothing new in the book. It consists of the two letters the Bishop addressed to the *Morning Post* in relation to the Anglo-Catholic Congress, and of sermons and addresses preached in Westminster Abbey and elsewhere bearing on the general character of the Church of England. But the Introduction is a noteworthy piece of work, and, even if it stood alone, would attract attention.

The Bishop examines the Anglo-Catholic demand as set out in its official papers, and sums it up thus: "It is that the entire Reformation settlement embodied in the legal Establishment of the Church of England shall be cancelled, and English clergymen left free to adopt as much of it as they like, or to repudiate the whole of it, at their unfettered discretion. The legal subscriptions of the clergy are to be recognized as binding them to nothing at all."

The position of the Bishops is also closely examined, and it is clear that Dr. Henson is sensible of the difficulties which attend it. "If he (the Bishop) attempt to enforce the law, he may be ruined by the cost of deliberately protracted litigation: if, yielding to necessity, he hold his hand, he will be represented as in some sense authorizing the illegalities he is unable to restrain. It is difficult to imagine a more cynical course than that which *first* organizes the financial ruin of the conscientious Bishop, and *then*, when his disciplinary action has been paralysed, exploits the Bishop's inability to prosecute in order to pretend episcopal sanction for lawlessness. No feature of the Anglo-Catholic propaganda appears to me more repulsive than this claim to have received episcopal authority." He concludes that Anglo-Catholics in demanding that their dogmatic basis shall be acknowledged as a legitimate reading of Anglican formularies "are asking something which *none* of the bishops can concede without unfaithfulness to his public duty, and which *few, if any*, of them can yield without also doing violence to their personal convictions."

Reviewing the possible consequences of the policy of Anglo-Catholics securing the sanction of the Anglican authorities, he predicts Disestablishment, Disendowment (the loss of an annual income of perhaps as much as £4,000,000), and the break-up of the Church of England.

But the real question which the Anglo-Catholics have raised is : "Is the Church of England to continue?" and the Bishop of Durham, in answering it, shows us the Church of England as it is presented in its legal standards, in its general tradition, and in its great divines from Jewel and Hooker to Lightfoot and Westcott. The contrast he draws between the Church of England system and the "alien system" of the Anglo-Catholics is most striking, and he urges that it is "our duty to save the Church of England from the strange transformation at the hands of its own members, which, if it proceed much further, will leave it nothing Anglican but the name."

The Bishop's wise and weighty words will carry great influence, especially with the laity ; and, whether his hope of an effective union of the Evangelical and liberal elements be realized or not, he will have done good service by insisting upon the paramount obligation resting upon all Churchpeople of acting "in defence of the English Church" against all who would destroy its Reformed faith and worship.

A FORGOTTEN INCIDENT.

In an article on Prayer Book Revision in the current number of the *Church Quarterly Review*, the Dean of Canterbury recalls the almost forgotten Round Table Conference at Fulham in 1899, held to consider the differences in the Church respecting the Holy Communion. Those who thus were in conference were "a dozen of the most representative Churchmen of the day," but "in the end they found themselves obliged to report to the Bishop that they had not been able to come to an agreement on the critical questions ; and . . . the Bishop at once replied that he had not expected it." The Dean recalls also that when Mr. Dimock expressed the view that "the formularies of the Church of England had been drawn *ex industria*—even, he said, with excess of caution—to exclude views of the Real Presence, such as had been stated by the late Mr. Bennett, and as were, in some degree at least, represented at the Conference by Dr. Gore," Dr. Sanday and Dr. Gore protested and urged that the Conference should repudiate such a view. But the Conference agreed that it was no part of its function to pronounce such a judgment as a body. Dr. Wace thinks it is "an instructive incident that a discussion by an extremely learned and competent body of Churchmen should have nearly ended in disruption," and he points out that the expression of such an opinion by Mr. Dimock and his refusal to withdraw it "is strong evidence of the earnest determination with which, when the crisis arises, the opposition to the high 'Catholic' view will be asserted by the Evangelical clergy and laity." The Dean pleads for "a revival of the sense that the formularies and the history of the Church of England do embody a standard and an ideal which are perfectly distinct and well established."