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## REVIEWS OF BOOKS.

## CANON H. A. WILSON'S NEW BOOK.

THE MASTER AND HIS FRIENDS. By H. A. Wilson, M.A. *Longmans*. 5s. net.

Canon Wilson is master of a style and charm which cannot fail to fascinate young people. He has attempted a task that had many pitfalls and was calculated to task the ability and sympathy of the most accomplished writer. He has avoided the dangers and attained a success that is a source of pleasure to all who have valued his contributions to our Church life. It is by no means easy to tell the story of our Lord as a connected record to children, who ask many questions that cannot be answered. The author must have the child mind as well as the perception that will bring him straight to the centre of the secret of the Master. He must, in other words, love children and love their Saviour. And the chief characteristic of *The Master and His Friends* is the freedom with which Canon Wilson moves in an atmosphere inspired by love, devotion and reverence. We see the Saviour as He went in and out among men, we understand why children loved Him, and we find ourselves drawn closer to Him as we follow Him in His daily work. We quote the exposition given by Thomas of our Lord's reply to Peter's assertion, "Thou art the Christ, the Son of the living God." "The Master said that what Peter had said was true and that the Spirit of God had taught Him that wonderful thing. And wonderful it is beyond all thought. To think that our Master, Who has been our Friend all this time, is the Son of God! It explains many things I could never understand. It explains the Master's power and wisdom and tender love. But I am dazed to think that the Son of God is my Friend. I had often thought that perhaps it might be and the others had thought the same. But it was only dear Peter who dared to say what we all thought." This seems simple writing, but read it again and again and it will be found to be a guide to much that lies behind the Gospel story. We hope that Canon Wilson's book will be widely read and will find a place in all Sunday School Libraries.

## SCIENCE AND RELIGION.

SCIENCE, RELIGION AND REALITY. Edited by Joseph Needham. *S.P.C.K.* 12s. 6d. net.

In the space at our disposal it is impossible to review this extraordinarily stimulating and informing volume. Probably it will be considered with the striking work of Canon Streeter on the "Four Gospels," the most important theological work of the year. And we are inclined to believe that the more it is read and considered the deeper will be the impression made by it upon the minds of scientists and theologians. The book is unlike any other book

we have read. It is not an apologia for Christianity or a defence of the supremacy of science. It is a clear setting forth by men who are masters in their own domains of the present position of knowledge and of the conceptions that govern the minds and outlook of theologians and scientists. We do not believe that there are many men who are capable of pronouncing a verdict on the value of all the contributions. Even the versatile Dean of St. Paul's, who supplies a summary and criticism of the chapters, admits that more than once he is outside his sphere of knowledge and his capacity for thought. And where Dr. Inge fails very few will succeed. Let it not be imagined that the book is hard reading from cover to cover. We frankly admit we found some of the chapters extremely hard work to plough through. But what we found difficult others will find easy, and what was familiar ground to us must of necessity be fallow ground to others, for the aim of the book is to present fairly what has been achieved by the most modern minds in departments of thought so different as Anthropology and Relativity, History and Bio-Chemistry, Psychology and Religious Philosophy. And the general effect of the book is to make the reader feel, even if he does not understand, that science and religion both bring him into the presence of realities that are equally real, and cannot therefore be contradictory the one to the other.

We have had our ideas of the age of man and his development upon earth transformed by the increased knowledge we possess of his history and strivings after God. He has always looked outside himself to a Power not himself which controls human destiny. We may or may not accept all that is written on magic—in fact, we have conflicting views of its character presented to us, but we clearly see the difference between the magic that terrorizes and the religion that uplifts. We appreciate the place the medicine man plays in primitive religions, and are now able to understand how he has won his position. But back of everything there is a sense of communion with that which is unknown. We may not accept the account of the Numinous which is so ably presented, for we have doubts of the permanent hold of the so-called non-rational element of religion on men who believe that there is mind behind all things as well as a sustaining Spirit, and our sense of the Numinous is determined rather by the limitations of our minds than by the impossibility of rationalizing what is not understood. Could we see and know as God we should find that the non-rational is essentially rational. We learn that the old gibes against the miraculous are unwarranted and that miracle is just as credible as the other factors in Divine revelation. The universe is not closed and self-sustaining in accordance with the laws we have discovered and described. There is a great beyond in the Divine thought and activity which we have not explored, and one day we shall know as we are known.

Lord Balfour has written one of his charming essays as a Preface, and as we read it we are aware of the folly of thinking that we can

build belief in God on so-called gaps in knowledge or comprehension. "Unexampled invasions of the physical sphere by the spiritual are not indeed to be lightly believed. But they are certainly not to be rejected merely because historians cannot bring themselves to accept the 'miraculous.'" Dr. Brown on the New Psychology has much to say that is worth pondering. When we once grasp that "Truth, as truth, is certainly beyond time," we are on the way to intellectual peace as we find our rest in the Eternal who is timeless and spaceless, yet pervades all space and time—a Person whose personality touches and intermingles with ours. It is sufficient to add that the papers are written by Earl Balfour, Dr. Malinowski, Dr. Singer, Dr. Aliotta, Mr. Eddington—one of the greatest original philosophers of our day—Mr. Needham, Dr. Oman, Dr. William Brown, Professor C. C. J. Webb, and Dr. Inge, to prove that the book is not as other books—a work to be taken up, read, laid down and forgotten. It will be useful to the man who understands even half its contents as long as he is able to think and value the clear thinking of others.

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### THE BISHOP OF NORWICH'S CHARGES.

THE NATION AND THE CHURCH. Six Charges by Bertram Pollock, Bishop of Norwich, K.C.V.O., D.D. *John Murray.* 5s. net.

The Bishop of Norwich has joined with his brother Bishops of Gloucester, Manchester and Southwark in publishing his views on the present situation in the Church in a series of Visitation Charges. He approaches the subject from his own distinctive point of view—"as one who is detached from all party allegiance," and although his views are intended primarily for his own diocese they are of general interest. He deals with many of the most urgent problems of the day, and treats them in a judicial spirit. His main theme is the peace of a National Church in a Christian Nation. This leads him to the consideration of what constitutes a Christian Nation and then to the essential characteristics of a National Church. These are treated with special reference to our own country, and the Bishop appears as a strong supporter of the teaching and traditions of our Church as represented in the Reformation Settlement, although he regards the actual term as an unfortunate one. He dislikes the "tone of sharpness" which it suggests. Yet he is himself quite definite in his disapproval of those "who regard the Reformation as a misfortune in the life of the Church of England." He expresses himself equally strongly regarding those who declare their assent to the Prayer Book and yet "make little of their adherence to the form in the Prayer Book prescribed, because they attest it with a presupposed background of other Church teaching and use which does not happen to be alluded to in the declaration and, so far, as they think, invalidates it." He gives a clear explanation of the jurisdiction of the ordinary Courts of Law in regard to the interpretation of documents concerning the teaching of the Free Churches, and shows that the

section of the clergy who object to Courts which are not spiritual pay little attention even to such a "strictly spiritual Court" as that which pronounced the Lincoln judgment, when the decisions are not to their taste. His criticisms of the National Assembly and the effects of the Enabling Act on the Church are given in a judicial spirit. He fears the narrowing influence of some of its enactments. Nothing is to be gained from approaches to Rome in regard to reunion unless we are prepared to submit to the Pope. The hopes entertained for unity with the Free Churches have been frustrated—for a time—by the difficulties of the problem of Episcopacy. The Bishop sees that questions concerning marriage have in other ages and other lands led to collisions between Church and State. He recognizes the possibility of similar dangers in England, and suggests that civil marriage should be adopted as a universal requirement, leaving those who desire it to add the Church Service. In his Charge on the Doctrine of the Church of England, he gives some much-needed guidance as to the connection between life and doctrine, the true method of dealing with our social problems, the limits of comprehension, and reasserts the supremacy of the Bible as an essential characteristic of our Church. Many will welcome the wise guidance given by the Bishop on so many important aspects of life in Church and State.

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#### BISHOP BOYD CARPENTER'S BIOGRAPHY.

LIFE AND LETTERS OF WILLIAM BOYD CARPENTER. By H. D. A. Major, D.D., Principal of Ripon Hall, Oxford. London: *John Murray*. 16s. net.

Those men who came under the influence of Bishop Boyd Carpenter have been eagerly awaiting the appearance of Dr. Major's biography of the great preacher.

A reputation for pulpit eloquence has its own drawbacks, and as we read in the preface "of the great prelates of the Victorian Age, Blomfield, Tait, Temple, Benson, Lightfoot, Westcott, Magee, Creighton, none was quite as distinguished for pulpit eloquence and personal charm as William Boyd Carpenter." Dr. Major fears that we may suppose that his hero was not distinguished for anything else, and for that reason perhaps he stresses the Bishop more as man of affairs and man of letters than as pulpit orator. Some of us may feel that Dr. Major has barely proved his point. We do not think that we desire a biography of Dr. Boyd Carpenter because he excelled as leader of men or master of literature. Those who never heard him preach will wonder why we thought so highly of him, for the printed page cannot preserve the beautiful voice, the charm of manner, the smooth delivery of perfect sentences, the smile at times lighting up his expressive face. A very vivid account by a Nonconformist minister of a sermon preached by the Bishop in Christ Church, Harrogate, recalls to me the last time the Bishop addressed his Good Friday Men's Meeting in the Leeds Town Hall. Looking from behind the Bishop on the sea of faces

I realized how the orator had charmed his audience—the scenes shown on the screen evoked little interest, the large hall and the wide world outside were alike forgotten—men who were not regular churchgoers were mesmerized as the Story of the Passion was told anew to them by the greatest orator of his generation.

It is rather sad to read through the book and realize that the Bishop found himself unable as life went on to identify himself with the Evangelical party. Dr. Major says, "It was this inner spiritual experience, combined no doubt with the study of the psychology of religion and the historic evolution of religion, which transformed Boyd Carpenter theologically from a traditionalist Evangelical into a Modernist mystic." Some prefer to say that in Bishop Boyd Carpenter we see taking place what more slowly has been taking place among Evangelicals—the effect of the renaissance—and many who do not call themselves "Modernist mystics" approve of the Bishop's prediction, in 1898, that the time is coming when Anglicanism will be—

"Content with a simpler symbol, because it will have learnt Christ. It will not need any longer Trent, Westminster, or Lambeth, or the Vatican, to lead it. It will be satisfied with simpler thoughts and a purer faith. It will rejoice to realize that there is one Lord, one faith, one baptism, one God and Father of all."

The spirit of the Bishop may reconcile the spiritual experience of a great thinker like Dr. Major with that of men who can still pay tribute to their Evangelical forbears as guides who brought them to Christ.

Dr. Major's book devotes a few pages to the Bishop's early life and ministry—wisely stressing the lifelong pastoral care devoted to the confirmation candidates prepared by him during his years at St. James', Holloway, and at Christ Church, Lancaster Gate. By page 25 comes the elevation to the episcopate. Various episodes in episcopal work are recorded until page 65 is headed "Farewell to Ripon."

Chapter IV. is valuable as giving us some idea of the Bishop as a Biblical student and exegete. The next chapter seeks to show the injustice of the saying, "Whatever Boyd Carpenter may be, he is no Churchman," and it is particularly interesting as showing not only the Bishop's comprehensiveness, but also his fear that "the victory of extreme men is the ruin of institutions." We commend what Dr. Major records on this latter point, as some of us can see this danger looming very large in the Church of England to-day—especially among those that have got nearer the Alps even than Malines, which they probably consider still in the "Low Country."

Chapters follow entitled "As Preacher," "As Theologian," "As Pastor Pastorum," "As Man of Letters," "As Court Chaplain." One extract from the Bishop's lectures must be repeated here: "The New Testament gives to us the picture of the Christ without; the religious consciousness of Christendom bears witness to the Christ within; in the Gospels we have the Christ of history; in the souls of Christians we have the Christ of experience. We meet

thus a consequence of fact and experience. It is not a proof, if you will ; it does not banish all questions ; it does not solve all difficulties ; but it is the drawing together of two facts which are enough to evidence the presence of a great religious power in the world, which unite together the greatest fact in human history with an inward spiritual force, a unique fact with a continuous experience."

The closing chapter ("As Mystic") is beautifully written by an admirer, who lays it as a wreath on his grave along with tributes from four who knew and loved him well.

The book will be valued as an interesting biography of a Bishop who ministered to Queen Victoria and her generation.

W. L. P. F.

#### A MAYNOOTH PROFESSOR.

REMINISCENCES OF A MAYNOOTH PROFESSOR. By Walter McDonald. *Jonathan Cape*. 18s.

This is one of the most illuminating books on the position and policy of the Roman Catholic Church, and as we lay it down we wonder how many English Churchmen or Anglo-Catholics understand the marvellous organization and the subtle skill with which that Church is ruled. It has an uncanny way of discerning the minds and hearts of those who are in rebellion against its dogmas or discipline, it knows when and how to strike, and, what is more amazing, how to wait patiently until death removes from the ranks of its clergy men who are rebels at heart but will not take the step of leaving her. Whether it be a Bishop in Italy or a Professor in Maynooth the policy is the same. "He can be trusted to remain in the Communion and not do anything to cause a scandal. Therefore let him stay and death will mercifully free us from taking a stand in public against him. We can place his books on the Index, refuse publication to his writings and confine his influence to the narrowest possible limits." And so Rome works, and after death occasionally we are let into the secrets so carefully hidden from the outer world.

Walter McDonald was a man of great ability and considerable independence. He was no Modernist—in fact, he was opposed to what is known as Modernism in the Roman Church. He had the Protestant approach to the discussion of all theological and ecclesiastical problems. He was more interested in their truth than in their authoritative claims. He was, as far as we can see, in the main orthodox from the Roman Catholic standpoint, but he based his conclusions on grounds very different to those accepted by his fellow-professors. He hated shams and humbugs, and wished everything to be open and above board. He saw the growing rift between scientific fact and Roman Catholic teaching, and he wished to reconcile the Church and Science. He tells us frankly that Salmon's great work on "The Infallibility of the Church" has never been properly answered, and he hates what he considers the duplicity of the Roman Church in its dealing with Irish problems. Head of

the post-graduate class in Maynooth he might have been expected to exercise a great influence on the best minds of its students, but the tragedy of his life is that in spite of all his gifts he seems to have had but little following. As we read his pages and saw the intrigues that preceded the appointment of Professors, and the neglect of strong men who knew their work, we read a lesson to ourselves, for Churchmen are sometimes more ready to pay lip service to scholarship than to honour scholars by placing them in the positions where they may exercise their talents to the best advantage.

Dr. McDonald cannot have been always an easy colleague or subordinate, but he always faced facts and never ran away from them. The picture he gives us of the inefficiency and motives of policy that govern the hearing of appeals to Rome shows clearly that Rome has not changed, and justice in the Vatican is determined by expediency more than by equity and fair play. No one who has any real interest in Ireland or the Church of Rome can afford to neglect this volume of frank reminiscences that shed more light on the weaknesses of that Church than scores of controversial articles. We hope that no Anglican Churchman will ever be able to write truthfully of his Church as Dr. McDonald has written of the Roman Church.

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#### BUTLER OF TRINITY.

HENRY MONTAGU BUTLER: Master of Trinity College, Cambridge, 1886-1918. A Memoir by his son, J. R. M. Butler. London: Longmans. 12s. 6d. net.

This account of Dr. Butler's life as Master of Trinity College, Cambridge, follows and completes Mr. Edward Graham's story of his days at Harrow as Headmaster, and will be welcomed alike by those who knew him personally and those to whom he was only a well-known and greatly honoured name. Mr. Butler has succeeded in giving a very clear and distinct impression of his father's personality, his wide sympathy, his passion for beauty and for righteousness, his fine scholarship, breadth of view and genial humour. The tributes from friends which are brought together in the last chapter make it quite clear why he was so greatly loved and so widely respected. A man so sane in judgment, so solid in ability, so dominated by a sense of duty, and placed in so commanding a position, must have exerted an influence hardly dreamt of even by those who knew him best. Besides a wealth of quotations from Dr. Butler's letters, we are given a brief selection from some of his "Poems"; and the transition from "The Last Sardine" and "In Memoriam" of a pet, but not very reputable, dog named Jet, to some of the more serious verse is almost startling; but the scholar could unbend when writing for his grandchildren. The book, which is well illustrated by a number of delightful photographs, is interesting and stimulating, and should be read.

## A SEVENTEENTH-CENTURY BISHOP.

JEREMY TAYLOR. By W. J. Brown, B.D. English Theologians Series. *S.P.C.K.* 6s. net.

Canon Brown's note on one of the early editors of Jeremy Taylor is "Heber's Protestant bias is only too evident." Of the treatment of the English theologians in this series it can truly be said, "the bias is only too evident." Taylor lived during times of sharp controversy, and every allowance must be made for the influence of his environment. He came under the influence of Laud and owed much to his patron. They were both opposed to Puritanism, but they were equally opposed to Romanism, and to everything approaching it. They would certainly have little sympathy with the modern Anglo-Catholic attitude towards the Church of Rome. The older Tractarians appealed to the Anglican divines in support of their views. The Anglo-Catholics now are not satisfied with the views of these divines, and endeavour to represent them, if possible, as almost in complete agreement with themselves, or if this is impossible, as being defective in "Catholic" teaching.

In the present case we are told that Taylor rejected Purgatory, but he would have expressed himself differently if he had lived in the twentieth century. He spoke almost flippantly of extreme unction. Yet the gist of his remarks is the very reasonable statement, "No sensible man can think that any ceremony can make a spiritual change, without a spiritual act of him that is to be changed." This has also a practical bearing on Taylor's teaching on the Real Presence. He says, "Water is the symbol of purification of the soul from sin, and bread and wine of Christ's body and blood. Therefore the symbols and sacraments receive the names of what themselves do sign." He is condemning the doctrine of transubstantiation, and makes clear that "the symbols become changed into the body and blood of Christ after a Sacramental, that is, in a Spiritual, real manner; so that all that worthily communicate do by faith receive Christ really, effectually, to all the purposes of His passion." He explains further that by "spiritually" the Romans mean "present after the manner of a spirit," by "spiritually" we mean "present to our spirits only." "We by 'the real spiritual presence' of Christ do understand Christ to be present as the Spirit of God is present in the hearts of the faithful, by blessing and grace." Yet we have no doubt that the propagandists of the Anglo-Catholic school would represent Taylor as holding the Real presence in the sense in which they teach it. Taylor's condemnation of the Romanists would, however, apply to them: "their way makes His body to be present no way but that which is impossible and implies a contradiction." Canon Brown regards Taylor's view on the presence as "not entirely consistent," and adds, in the misleading terms now used, that he inclines to Virtualism rather than Receptionism.

This is one example of the attitude of the writer towards Taylor's

teaching. It represents in the main the method adopted in this series towards our older divines.

### A GREAT JEWISH SCHOLAR.

THE GLORY OF GOD ! By Israel Abrahams. *Oxford Press*, 3s. 6d. net.

"Comparatively few persons in any country are fully qualified to estimate Dr. Abrahams' scholarship, which had made his name known all over the world." These words occur in the *Times* appreciation of Israel Abrahams, Reader in Talmudic and Rabbinic Literature at Cambridge University until his lamented death on October 6.

It was in 1902 that Dr. Abrahams succeeded Dr. Solomon Schechter at Cambridge. Here he was revered and loved by all—Christians and Jews; theologians and historians; intellectuals and mystics, for he was not merely amazingly learned, but a religious and human layman. "He explained Judaism to the Christian and Christianity to the Jew." Not only had he his classes of Christian and Jewish ordinands who were reading for the Oriental Languages Tripos, but week by week at the college of his adoption—Christ's—in the rooms of the University Reader in Aramaic he expounded Talmud to a class of Christian theological lecturers. Should he at any time be absent from the proceedings of the Cambridge Theological Society, or from the Seniors' weekly discussion under the presidency of Professor Burkitt, we soon found we needed him to give us a Rabbinical parallel or to enunciate a point of Jewish theology. How he could bring his Jewish lore to bear upon the study of the New Testament is known by those who have on their shelves his "Pharisaism and the Gospels," Vols. I and II (reviewed in the *Churchman*, October, 1924); "Cambridge Biblical Essays" (Swete, 1909), containing Abrahams' Essay on "Rabbinical Aids to Exegesis," or "Permanent Values in Judaism" (see the *Churchman*, October, 1924)—to enumerate but a few of his almost endless original researches.

He was appointed to give the Schweich Lectures before the British Academy in 1922; he lectured in Jerusalem; and was many times called across the Atlantic to deliver courses.

How many of Abrahams' diverse gifts appear in his last book, published just before his death, *The Glory of God!* In a special sense the title itself can well be associated with the writer. His life was lived "to the glory of God." On p. 63 Abrahams quotes a Rabbinic commentary on Psalm xxiv. 1: "No man shall exercise eyes, hands or feet, except for the glory of his Maker." This is the Jewish counterpart of "Take my hands, and let them move at the impulse of Thy love." His old pupils will hear his voice as if still living, always so eloquent upon the Rabbinical doctrine of the "Sanctification of the Name" (Kiddush hasshem) (p. 66). "It is left to us to vindicate God's love for His world and His hope in us. We must be ever ready. There is no other time but here and now. . . . Man must not waste his opportunities. He must ever be

ready to receive the vision, in a sense to deserve it by surrendering himself when the vision is offered" (pp. 87, 88).

We Christian teachers and sermon writers might do worse than read the original researches and the spiritual homilies of surely the greatest British Jew theologian of the twentieth century—and not least this very readable treatise "The Glory of God!".

R. S. C.

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### JESUS IN THE GOSPELS.

THE FIVE PORTRAITS OF JESUS. By W. M. Clow, D.D. *Hodder & Stoughton*. 6s. net.

The name of Professor Clow always recalls his truly masterly book, *The Cross in Christian Experience*, a book which has laid countless readers under a great debt of gratitude for its wise, stimulating, and uplifting addresses on various aspects of the Atonement. It is because Professor Clow set himself such a high standard in that book that we always approach one of his new volumes with keen anticipation. It must be said at once, however, that the book before us is not likely to dislodge the above-mentioned work from the pre-eminent place it has so long occupied, and this for more reasons than one. In the first place, Dr. Clow is here dealing with a subject other than those matters connected with the Cross of Christ, which he analysed in such a searching way. He is here concerned to depict in broad outline the differing conceptions of our Lord as they appear in the synoptic Gospels, in St. John, in the Epistles and in the Book of Revelation. The subject, therefore, trenches on some of the problems connected with the authorship of the books of the New Testament and also with the general question of Biblical interpretation. For this reason, therefore, there will undoubtedly be differing views of the value of what Professor Clow offers us. Speaking generally, however, every reader will appreciate most deeply the five portraits of Jesus as the Christ, the Son of God the Father, the Risen Lord, the Divine Redeemer, the Everlasting Priest and King. Moreover, we would draw attention to Chapter VII which recalls something of the best and most typical of the work that Dr. Clow has ever written. In some respects, therefore, the book is what we looked for, but it is because it is not all that we looked for that we venture to offer a few criticisms.

In the first place we are a little repelled by the frequent use of expressions which convey the impression of mere sentimentality. It does not seem true to fact that when Christ cried out "If any man thirst, let him come unto Me and drink," it was a "pathetic cry" (p. 94) any more than we agree that when Christ said "I am the light of the world," He said it looking "upon them all with a patient wistfulness" (p. 96). Then again we find a little contradiction in the references to Isaiah liii. On p. 34, for example, it is stated that the "Old Testament Scriptures gave no hint of a crucified and risen Messiah," but on p. 237 we are told that the prophecy

of Isaiah "disclosed a despised and rejected, a suffering and a sacrificed, Messiah," whilst on p. 240 it is said that Isaiah liii "had its first reference to the Hebrew people." The prophet foresaw the Hebrew people in his vision, as the suffering servant of God, through whose service and sacrifice the Kingdom of God would come. Again, on pp. 236-7, we are told that in the prophecy of Isaiah He (i.e. Christ) found the true portrait of the Messiah. The references show that Professor Clow has not made his position clear on this point.

But there will be a much wider difference of opinion with regard to the slight discussion on our Lord's "progressive recognition of His own personality, and consequently of His relationship to God" (pp. 241-2). Is it correct to say that our Lord's Baptism and His Transfiguration were "progressive recognitions of His own personality, and consequently of His relationship to God"? and was it only in Gethsemane that Christ "became certain that His death on the Cross was the cup which His Father had given Him to drink"? (p. 242). We have only to look back to Dr. Clow's treatment of the portrait of Christ in St. John's Gospel to see a completely different point of view. He accepts the Baptist's eulogium of Christ (p. 87). Nathanael's greeting of Christ (p. 88), and also the interview with Nicodemus with the references to the new birth, the power of the Holy Spirit, and the reference to the Cross, though we are not sure whether Professor Clow means St. John iii. 16 to be St. John's own "absorbing message regarding the work of Christ," or whether he thinks them to be the words spoken by "Jesus sitting at night with Nicodemus." But surely this is enough to show that we have not to wait until late in our Lord's Ministry before He recognized the implications of His personality, or before He knew that Calvary awaited Him.

There are one or two minor criticisms we have to offer. There is a sentence or a few words wanted at the bottom of p. 230, for there is no sequence in the paragraphs, whilst there is an obvious slip in putting Philip for Thomas on the top of p. 110, and there is the misprint of 'lorn' for 'lone' on p. 138.

It will be evident that we have mingled feelings with regard to the latest book of Professor Clow. The volume contains a great deal which will be found eminently useful and suggestive, but parts of the book give the impression of having been written in haste and require more revision.

T. W. G.

#### ST. PAUL'S TEACHING.

THE SPIRIT OF JESUS IN ST. PAUL: A study in the soul of St. Paul based upon the Corinthian Letters. By W. W. Boyden, M.A. Introduction by Prof. W. Menson, D.D., and Foreword by Prof. J. E. McFadyen, D.D. *James Clarke & Co., Ltd.* 6s. net.

This small volume is one which merits the careful study of every thoughtful reader of the New Testament. The writer takes

the two Epistles to the Corinthians as his starting point, and endeavours to show, from the record of St. Paul's dealings with the Corinthian Christians what the essential truth of our Christian faith is, and also where the energizing power of Christianity lies. It is a thought-provoking book, and one which should do a great deal to recall men to the fundamental fact that Christianity is primarily the action of the Spirit of Christ working in and through the redeemed Christian. There are one or two paragraphs we should like to have seen differently phrased, and we certainly do not approve of the references to God's Spirit as "it." The book, however, is one to be bought and studied.

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#### THE BISHOP OF GLOUCESTER'S NEW BOOK.

JESUS CHRIST IN HISTORY AND FAITH. By the Rt. Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester. *John Murray.*  
6s. net.

The eight lectures delivered at Harvard University on the William Belden Noble Foundation by the Bishop of Gloucester are contained in this volume. They follow as a natural sequence on the Bishop's earlier volume *The Life and Teaching of Jesus Christ*. The main subjects are the later ministry of our Lord, His death upon the Cross, the Resurrection appearances, the Virgin Birth, and the theological questions regarding "the relation of the historical Christ to the Christ of faith." Such a volume has special usefulness at the present time. In recent years we have had the various theories put forward by the Liberal and Eschatological Schools, as well as the conflicting views of the Religio-historical School as to the interpretation of our Lord's person and teaching. At the same time the critical examination of the sources and text of the Gospels has raised questions in the minds of students as to the authenticity and value of portions of the record. In view of these conditions it is of the utmost importance that some one well qualified by scholarship should state as clearly as possible the views which may be firmly held as a result of, and indeed sometimes in spite of, these inquiries. It is satisfactory to find that Dr. Headlam, with full knowledge of the modern movements, rejects all the modern novelties, and accepts the orthodox view of the ancient creeds of the Church. He examines the historical authority for our Lord's Ministry and he finds the records authentic and trustworthy. They "will stand the test of a fair critical examination, and may be used with confidence if with discretion." He traces the course of the life of Jesus and of His teaching, dealing with many questions—critical, psychological and ethical—as they arise. He then deals with the Personality of Jesus, showing that we reach "a point where we must either distrust our testimony or admit the supernatural," and he gives his reasons for adopting the second of these positions. The facts relating to the death of Jesus, his Resurrection, and the Virgin Birth are then examined at some length, and a useful summary of the results of the best scholarship is given.

The fundamental question to which all the previous study leads is "What think ye of Christ? Whose son is He?" and here the value of Christ in human life is emphasized. The final chapter is on the Christian Church, and although there is not the same definiteness of views as in the previous lectures, he is quite clear that the definite purpose of Jesus was to found His Church. This outline does not represent the Bishop's close touch throughout with the varied phases of modern thought. The lectures should have a reassuring effect upon any who are disposed to be sceptical as to the value of the Gospel records or the Personality and power of Jesus. His work of revelation and of atonement are clearly presented in a coherent scheme of which all the parts are congruous. Dr. Headlam does good service to the cause of orthodoxy in these lectures.

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### THE DOCTRINE OF GRACE.

THE DOCTRINE OF GRACE. Up to the End of the Pelagian Controversy, Historically and Dogmatically Considered. By Ernest Jauncey, M.A., B.D., Vicar of Brotherton, Yorks. *S.P.C.K.* 14s. net. Pp. vii. + 299.

The chief aim of this work, which is the first of two volumes to be issued, is to provide a text-book for the rather advanced theological student. When reading for the Durham B.D., Mr. Jauncey found no suitable first-class work on the subject of Grace, a doctrine set for special study in Theology at Durham, and also at Oxford, and so he decided to try to fill the gap. At the same time he has endeavoured, by translations and explanations, to make the work suitable for a wider circle of readers, so that those who have an interest in theological discussion can easily apply themselves to a historical and dogmatic consideration of so important a subject as the doctrine of Grace. The general reader can rest assured that he will find this volume most interesting.

This first volume reviews the subject up to and including the Pelagian Controversy. After a discussion of the word "Grace," Mr. Jauncey in successive chapters traces the ideas current in Pagan thought, in Jewish literature, in New Testament times, in the Early Christian Church, and finally during the Pelagian Controversy. He hopes, in a second volume, to extend the investigation to Semi-Pelagianism, the Scholastic system, the Reformation Theology, and onwards to discussions in modern times.

The best work in this volume is undoubtedly contained in its last two chapters, which deal with the Early Church and with the Pelagian Controversy. The ground is very well covered. Particular space—over a hundred pages—is naturally given to the Pelagian Controversy, partly because of its interest and importance, and partly because of the fact that, in the University Courses, the Anti-Pelagian Treatises of St. Augustine are set as the special subject. The account given is full, thorough, exhaustive, and at the same time quite interesting.

Less satisfactory treatment is given in the other part of Mr. Jauncey's volume. The period between the Testaments, on which so much has been written in recent years, scarcely receives adequate handling. Nor is the handling of New Testament doctrine really convincing; some matters seem insufficiently investigated. Mr. Jauncey, in our opinion, does not accurately explain St. Paul's doctrine of justification; and the angelic salutation of the Blessed Virgin Mary is loosely handled. At various points there is too much following of the lines of Roman Catholic exposition, and in some passages too much assumption concerning the place of sacraments in the conveyance of divine grace.

Though this volume will scarcely meet the full extent of his need, it will certainly prove useful to the advanced theological student, and in particular Mr. Jauncey deserves our thanks for his historical review of the Pelagian Controversy.

#### PUNISHMENT.

PUNISHMENT, HUMAN AND DIVINE. By W. C. De Pauley. *S.P.C.K.*  
7s. 6d. net.

The theory of punishment is one which must sooner or later force itself upon the attention of every reader of the Bible. We may have no abstract ideas on the subject, and we may be little moved by the speculations of ancient and modern philosophers on this topic, but, sooner or later, we are compelled to face the matter by the central fact of our faith, viz. the Atonement. It is this which makes the theory of punishment so important to Christian people, and it is this fact which will command a ready circle of readers for the thoughtful book before us. Mr. Pauley has gone to the writings of such men as Plato and Plotinus, and to others such as Augustine, John Scotus, Thomas Aquinas, and Hobbes, and has extracted from their works some of their salient teaching about punishment. As one reads the various chapters it becomes apparent how much the writers were the creatures of their own age, and how the most eminent of men were limited by the conceptions of their own time, and the statement is as true of Plato as of Augustine or of Anselm. The value of the book to the Christian reader, however, lies in showing the relation of human theories of punishment to all that is involved in the Atonement, and the two chapters on "Grace and Punishment" and "The Atonement and Punishment" sum up some very helpful truths on this great topic.

#### AN INTERESTING NOVEL.

THE RING OF STRAW. By Lady Norah Bentinck. *Hurst & Blackett.* 7s. 6d. net.

We have been surprised by not seeing more notice taken of the very remarkable story, *The Ring of Straw*, written by a Roman Catholic, who gives documentary proof of the official way in which the Roman Church is accustomed to treat those who contract "mixed marriages." The book is, we believe, founded on fact, and we are

able to vouch for the accuracy of the documents quoted, for we have seen them. It is sad to think that in the twentieth century any organization calling itself Christian can so relentlessly and pertinaciously persecute those who do not obey its commands which are unsupported by Scripture or the law of the Primitive Church. The hero suffers terribly, and we at times grow angry with his docility and neglect of obvious duty. But his warped mind finds it easy to do what would be impossible for many of stronger fibre. The book is an *exposé* of the disciplinary action of Rome, and as such deserves reading. Apart from this the story is attractive, and we feel at times its author has her eye on matters that have entered into her soul.

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### ROME'S PLAN OF CAMPAIGN.

THE GIANT MASQUERADE. By Frank C. Raynor. *Morgan & Scott, Ltd.* 6s. net.

In a hurrying age when every moment of time seems taken up with the things of the present, we are often apt to forget the past and to accept things and institutions as they appear to-day without considering their history. There is a real peril in this, for we may quite likely find that we are giving our support and approval to some that in the past have by no means worked for the benefit of mankind. Such an institution is the Roman hierarchy, and for the information of this generation a vivid sketch of the Roman plan of campaign through the ages has been given us in *The Giant Masquerade*.

In a comparatively small compass we have set before us the long but tragic story of how, when after a struggle of three hundred years the Church had succeeded in leavening the world, the world had its revenge by in turn leavening the Church, and causing the self-styled Vicar of Christ so far to forget that His Kingdom was not of this world as to make "Temporal Power" the supreme goal. Very ably are the strivings of the Papacy after this world-dominion traced, especially where it comes into conflict with the "Holy Roman Emperors," from over the Alps, and though the Papacy temporarily proved the victor, yet "not only had the Church lost its original brightness but, in its warped and darkened imagination, it had so distorted the Holy One of God that it almost lost its Christ." Very few books close with such a beautiful Epilogue as that in which the reader is led to realize that the only hope of the world to-day is to be found in Christ and in the adoption of His teaching as revealed in the Sermon on the Mount.

The volume makes most fascinating reading, and from start to finish there is not a dull page. Evangelicals will appreciate the way in which the struggles of true spiritual religion are emphasized, for a religion which can be visualized is always much easier to propagate than one that definitely appeals to the spiritual in man. "How much easier to see a throne than to perceive a spiritual presence!"

The book is one that may well be recommended to those who, being members of the Church of England, yet hanker after Rome either because of the comfort it professes to give to souls in doubt, or because it claims to possess a greater weight of authority than our own church.

R. M. M.

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#### SHORTER NOTICES.

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## CHURCH BOOK ROOM NOTES.

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WINE OFFICE COURT, FLEET STREET, E.C.4.

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**Bible Readings.**—For some years a very valuable book of Bible Readings with Hymns for every day in the year, entitled *Daily Help for Daily Duty*, has been out of print; but, through the generosity of a member of the Committee of the National Church League, it has been found possible to publish a new edition with eight fine reproductions of well-known pictures, which add to its attractiveness as a Gift Book. The volume contains carefully selected Scripture Readings, suitable alike for private meditation and for family worship. The compiler's endeavour has been to include a short Scripture Reading of about twelve, and where possible, consecutive verses, which should be a source of help, guidance and encouragement for the battle of daily life, and of comfort and consolation at times of trial and affliction. In addition to the Readings a Hymn appropriate to the passage is given. The present edition is issued in three styles: Leather Gilt Presentation Copy at 7s. 6d. net., Leather Gilt at 5s. net., and Cloth at 3s. 6d. net. Another valuable book, somewhat similar in character, has been published by Cornelia, Lady Wimborne, under the title of *The Daily Walk*, a Book of Devotions for every day in the year. This is published at 7s. 6d., 8s. 6d., 10s. 6d. and 12s. 6d. This volume contains a passage of Scripture, Prayers, and a Hymn for every day, and, having in mind that modern life often leaves but little time for devotional practices of any kind and that the portion allotted for each day must be short if it is to be useful, the daily portions selected are short and adapted to the exigencies of a busy life. The extracts from the Bible have been chosen with the object of making people more familiar with the glories of the Book both from its spiritual and literary merit. Postage on either book is 6d.

**Prayer Book Revision.**—Canon Dawson-Walker's paper, which was read at the Conference of the Yorkshire Evangelical Union at Sheffield last June, *The Position of Evangelical Churchmen*, has been issued in pamphlet form at 2d., or 12s. per 100. This paper particularly deals with the question of Prayer Book Revision, and is published as an addition to our *Prayer Book Teaching Pamphlets*, as it was felt that a clear, concise, yet comprehensive statement of the kind would be invaluable for general use. The author gives a short sketch of the history of the present Revision and the examples of Ireland and Canada, and then goes on to deal with the decisions of the Houses of Clergy and Laity. We are also glad to announce the publication of a pamphlet by Bishop Knox, which he has entitled *Wake up, England! The Reformation is at Stake*, at 1d. or 7s. per 100 for distribution. Many requests have reached us for a short statement on Prayer Book Revision suitable for general circulation in large industrial or country parishes, which would be easily read and understood by those who have not been able, from their environment or for other reasons, to study the question at any length. The particular points in the present proposals for Revision which would make the Church of England a half-Romanized Church, are strikingly brought out, and a useful comparison is made between the Church of England Catechism and the Douay Catechism. Special terms will be quoted for large quantities. A special inset edition for Parish Magazines has also been prepared and is issued at 2s. 6d. per 100, post free.