

REVIEWS OF BOOKS.

THE PRAYER BOOK.

THE PRAYER BOOK CRISIS. By the Right Hon. Sir William Joynson-Hicks. *G. P. Putnam's Sons.* 2s. 6d.

No one who knows the burdensome character of the duties of Sir William Joynson-Hicks can fail to wonder that he has found time to prepare a book dealing with an historical subject and its present-day incidence. We do not think that any other country can give the object lesson of such keen attachment to devotional religion as is afforded by the pages of this book written by a Cabinet Minister. It is a proclamation to the world that Christianity still has a deep hold upon men in the highest position in English life. And if it were only for this striking fact, the book should be read with sustained interest.

But it is something more than an indication of the governing principles in the life of a public man. It is, in our opinion, the very best short history of the Prayer Book that has passed through our hands. It is well proportioned, well balanced and well written. Its meaning is never ambiguous, and its history is true, in the best sense, for history written by a partisan is apt to mislead. Instead of so doing, all the facts are put in perspective and the general impression is that which was current in the minds of all prominent Churchmen from 1552 to the rise of the perverted ingenuity that gave birth to Tract XC and has ever since been such a distressing feature in English Church life. It has to be said with pain that there has arisen a school of Churchmen who are masters in the art of making documents say the exact opposite of what they were intended to mean, and on isolated passages divorced from their context and natural significance building up a theory that will not stand examination. The striking quotation from the late Dr. Swete is a summary of what all the expositors of the Prayer Book prior to the Tractarian Movement would have said concerning the Book: "The Communion Service of 1549 was, as a whole, a revised Sarum; it belonged to the Roman family of liturgies. This can scarcely be said of the present English liturgy; while it makes large use of Sarum and other ancient materials, in its structure it follows an order peculiar to itself. In other words, it heads a new liturgical family, and one which has already taken root, in slightly divergent forms, wherever the English tongue is spoken. There is no reason why English churchmen should regret the fact, or pine for a restoration of the Roman Mass."

This cannot be said of the Composite Book. There is a distinct return in the structure of the Communion Office to the Roman Rite. It is true that we have some features that are more Eastern than Roman, but the doctrine that is explicit in the 1928 use is undoubtedly that which was read into the 1549 use in antagonism to the wishes of Cranmer. And this false teaching lies at the root

of the whole medieval doctrine that was jettisoned at the Reformation. The second part of the book shows how such a change became possible in 1928. With fullness of knowledge the beginnings and growth of the Reactionary movement are traced, and step by step the weaknesses of the Bishops are made so plain that no impartial reader can fail to see that at the root of the present lawlessness lies the prime source of the evil—the unwillingness of the Bishops to grasp firmly the nettle, and in consequence they have been so badly stung that they became inoculated against feeling the poison. It is a sad story of the growth of error and the belief that minimizing words would stay the plague. We have reached a stage in which Tract XC has become the text-book of the lawless, and the most startling of its propositions have been adopted by Episcopal Revisers.

The Chapters dealing with the Ritualistic Aggression and the Royal Commission show clearly the growth of the movement to 1906 when the Commission reported that "the nation has a right to expect that in the national Church the services shall be conducted according to law." What was to be done to secure this and restore law to the Church? The Commission gave the answer, "Suppress the graver irregularities; make room for irregularities that are the natural growth of the efforts of a Church to accommodate itself to modern needs in so far as the changes are non-significant of doctrine." We are then led through one of the saddest stories in the history of our Church. One by one when the claims of Anglo-Catholicism became stronger and more insistent, the Bishops yielded to them until they produced a Book that surrenders to the lawless the chief points they claimed, and opened the way for a still further prosecution of their demands. The Deposited Book is analysed and its real teaching laid bare. And this is put forward as an adaptation to modern needs by reverting to medieval days! The movement to which it surrenders is clerical, and it is proposed to sacrifice the laity for the relief of the clergy. We regret we cannot say more on a book that is full of teaching and will, unless we are greatly mistaken, have an ever-increasing influence in the Church and Nation that are awakening to the value of their Protestant heritage, which is in danger of being taken from them by the policy of those who desire peace among the clergy at the expense of truth and the highest interests of the laity. We are grateful to Sir William Joynson-Hicks for so stimulating a study of past and contemporary history.

THE SON OF MAN.

THE SON OF MAN. By Emil Ludwig. *Ernest Benn.* 15s.

Tabloid biographies are fashionable. Emil Ludwig is the Strachey of Germany, and his works on William II and Bismarck make excellent reading. The same may be said of his Napoleon, whom he does not so well understand. But he had undertaken a task beyond him when he sat down to write a Life of Jesus with

the title "The Son of Man." It appears that he is a Jew, and no one can deny that he has an admiration of sentiment for the greatest son of his race. He draws a picture divorced from theology of a man who is without all the qualities of greatness that made Him a power in His lifetime, and throughout the centuries that have followed the strongest influence in the history of the world. We have sought a psychological explanation of the contrast between the strength of his other works: the weakness of this, and think we find it in a reaction from the megalomania which afflicted modern makers of history and the quiet, steady, purposeful perseverance in His mission of the Carpenter of Bethlehem. And we admit we may be wrong, for we have no information of the date of the writing of this book, which may have been prior to that of his other books, for the author has protested against the almost contemporaneous publication of his works in England. At any rate there is a strain of almost condescending sentimentalism in pages that are not without ability and never rise to the height of the great task that he has set himself.

The book starts with a theory, "The author does not meddle with theology; that arose later, and he does not pretend to understand it. He tells the story as if the tremendous consequences of what he describes were unknown to him—as they were unknown to Jesus and unwilling. The book therefore ignores the interpolations in the Gospels, whether made retrospectively to show the confirmation of ancient prophecies, or prospectively to provide support for the still youthful Church. Much has been omitted because modern research has rejected it as spurious." The absence of a theology in a Life that describes One whose whole thought was rooted in God is as much a theology as the most dogmatic of assertions. As we read the book we saw at once that Herr Ludwig has made arbitrarily and without regard to any of the prevailing theories selections from the records as they fall in with his ideals. He ignores the Fourth Gospel, yet when he chooses, he quotes from it. Mark and Matthew are his authorities, and he rejects their narrative when it suits his purpose. He has his own ideas of what history should be and he acts upon them when he professes to write history. Take for example one sentence: "Joseph dies, and at nineteen the eldest son has to share with his mother the responsibility for the care of the younger children." In St. Luke we have a glimpse of our Lord at twelve, but where does Herr Ludwig find the age "nineteen"? Here is a picture of the first miracle at Capernaum—drawn from the Gospel he rejects: "With masterful gesture, such as no one has seen him use up to now, he tells the slave to bring the six pitchers which are kept for the storage of water, and to fill them afresh. When this has been done, he orders them to draw out some, and bear it to the cook (who knew nothing of the matter). All look at Jesus, then at the cook; for he, amazed, stands in the doorway calling for the bridegroom: 'Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine

till now.' Once more they stare at Jesus, who has been strong enough, through the wall, to make the cook out there believe what, from within, Jesus has willed him to believe. He must be a wizard!" A German Jew may believe this hypnotic theory—not any straightforward reader of the narrative.

When we read the concluding pages we understood why St. Matthew had been selected as a chief authority to the neglect of St. Luke. We had imagined it was on account of his writing the Gospel for the Hebrews, but we were wrong. We find the explanation in the closing pages: "A fifth theory is that of those who say that no one has ever died after only three hours on the cross; that the Nazarene's disciples have revived Jesus from apparent death, and have got him away into safe hiding. The priests go to Pilate, berate him for being so pliable, and foretell a peck of troubles, now that the prophet's followers have been allowed to steal the body, in order to tell the people that their Master has risen from the dead. But the women, who love him, believe that in waking dreams they have seen the risen Jesus in the flesh." The Fourth Gospel introduced again, and what he chooses he takes from the First! Surely history is not so written. We have noted a number of historical errors in the book which we do not print. And this work is published as a masterpiece of biography and printed day by day in a journal with a wide circulation! It certainly is news to those who know the Gospels, but it is neither news that is true nor news that is even good journalism—for good journalism does not give its readers what can be proved wrong by resort to the sources of the biography, which are in the hands of all educated people who have any regard for the history of the greatest revolution wrought in history.

MODERN PROBLEMS.

HAVE WE LOST OUR WAY? By Quo-usque. *Hodder & Stoughton.*
3s. 6d.

The writer of this book is a well-known Nonconformist publicist who has been distressed by certain aspects of contemporary life. Some of his chapters will strike the reader as written in reaction from war conditions and cannot fail to appear extreme, but the book constitutes a warning that Churchmen as well as Nonconformists should take to heart. He tells us that to-day Protestantism takes up no decided attitude to anything—meaning thereby any moral problem. This is too severe a condemnation, for those who hold very strong opinions, at times indistinguishable from eccentricity, consider all who do not share their feelings without moral sense. But he is perfectly right when he denounces the Modern Novel in its present attachment to the conclusions of the Vienna school of psychologists. We are in reality never sure of the character of any new work of fiction until we have read it to the end, for writers believe the public expects sex excitement as a reward for patronizing an author. He tells us that there is "plenty of healthy fiction, but the misfortune is that many clean novels

have nothing to recommend them but their cleanliness—they are often stupid, illiterate and far removed from the realities of life." The public reads more fiction than anything else, and the death of Stanley J. Weyman reminds us how few are the writers who are clean and at the same time attractive in every respect.

He devotes a chapter to the New Youth in which he says: "Personally I don't care twopence about the Pope, but I always defend him when I hear angry Protestants run him down." And this from a man who tells us the fault of Protestantism is to be neutral on great questions! It is only the way of our author, who finds it hard to be neutral about anything. He sympathizes with the desertion of the Churches by the young people of to-day, and he naturally blames the preachers. It may safely be said that at no time was so much being self-denyingly done for young people in connexion with the Churches, but it is open to question whether much of the work is calculated to foster the habit of Church attendance or to do much more than improve their self-respect and teach them to play the game. But the Church of Christ has a higher mission than this, as Mr. F. A. Atkins indicates—the name of the author is an open secret—when he says the youth of to-day is afraid of shouldering responsibility and entering upon engagements which demand sacrifice. Attachment to a Church means this, and this is the source of much that is deplorable. But we are not among those who hold that our young people are incurably wedded to self-indulgence. They have the excellencies their fathers and mothers possessed, but they need drawing out. We have not yet discovered the way to appeal to them. Certainly by giving something for nothing is not the way, and that is the plan too often adopted and commended. Even in the twentieth century the Choice of Hercules has to be made, which in Christian language means the Cross must be taken up and the Master must be followed. We have only alluded to a few points in a book that will win approval even though at times it may excite strong opposition.

ADULT RELIGIOUS EDUCATION.

THE TEACHING CHURCH. By the Bishop of Manchester, and others.
S.P.C.K. 3s.

We are told on all sides that the clergy have not been educated sufficiently to face the intellectual problems of the age, and that the pew has outrun the pulpit as far as secular knowledge is concerned. At the same time it is said that the average layman is so ignorant of the real character of the religion he professes that he is a worshipper who does not think, and is obsessed by a theology fifty years old. Bad indeed must be the condition of religion if this be true. We do not believe one or the other proposition, but this does not mean that it is well for the laity to rest content with the religious knowledge they possess. And we may add that we believe that it would be for the spiritual well-being of congregations if there were more teaching and less exhortation "to be good" in

pulpits that too often depend for their Sunday messages on a few stock ideas that are popular with keen advocates of social service and a better-world-to-live-in.

The Adult Education Movement and the Workers' Educational Association are efforts made to spread knowledge among the people. They are both successful although they only reach a certain number of men and women who are keen to increase their knowledge. In the Church we employ in voluntary work our young men and women, who, if they had been engaged in secular self-advancement during their leisure hours, would naturally gravitate to the educational centres. This at once cuts from regular attendance at Adult Classes a considerable number of our best people, and, unfortunately too, they are just the section that would profit most from such training. Difficulties are made to be overcome, and if there be a general desire to improve the mind, it will be found possible to combine receiving knowledge and imparting instruction. The Church Tutorial Classes have undoubtedly done good work, but more is needed, and this admirable little volume makes plain the task that lies before the Church and gives specially good information on method. Not every parish can supply a teacher and students, but this does not imply that every parish has not some one or other who may be led to train his or her mind in contact with other minds under competent instructors. The enormous preponderance in Universities and Secondary Schools of Science students brings us face to face with a one-sided training that turns the mind from those values which are permanent and have most influence on character. As Dr. Temple says, such persons may be brilliant in their own departments, "but in relation to problems of good and evil, right and wrong, they are in the mental condition of children. Their instincts are sound enough, but they have not exercised their minds in relation to judgments of value as distinct from observations of fact and resultant inferences." And the prevalent scientific outlook of the trained is fast becoming that of the majority of the untrained who begin to think. It is absolutely necessary to lead these men and women to the sense of the higher values.

We have seldom read a better diagnosis of the general thought of average people on religion than that given in Mr. Cockin's masterly description of the adult to-day in his attitude to the Christian religion. We accept it broadly, as it fits in with our experience, and we believe that it will open the minds of many to the real conditions that are only vaguely perceived by Clergy and Bible Class leaders. If the facts be as stated, guidance is imperative, and the best way of giving this guidance must be sought. The spread of well-conceived efforts to educate adults in Religious Knowledge is something greatly to be desired, and because this book is a *vade mecum* giving useful hints and admirable syllabuses and abounds in shrewd common sense we hope that it will be widely read. It is a call to meet a need that must be met if Christianity is to retain its place among those who are not afraid to think and not ashamed to kneel.

A WORKER FOR PEACE.

J. ALLEN BAKER. A Memoir by Elizabeth Balmer Baker and P. J. Noel Baker. *The Swathmore Press, Ltd.* 7s. 6d. net.

Mr. Allen Baker's name was well known at one time in connection with the work of the London County Council, and with movements in the House of Commons and elsewhere for better international relationships. An interesting and sympathetic account of his career and his aims is given in this volume. In his business life he was a successful manufacturer who came from Canada to England, and introduced machinery for the industry of confectionery and baking. In visiting bakehouses "he was horrified at the conditions which he found. Night-baking with intolerably long hours, the workers sleeping in their kneading-troughs, the kneading done with bare feet, no proper ventilation or sanitary arrangements, cockroaches, mice, and sometimes even rats in untold numbers—these were things that seemed to him as wrong and dangerous to the public as they plainly were to the workers themselves." The work of the firm met a need, and Mr. Baker was soon able to devote himself to that social and religious work which was the main interest of his life. He married Miss Elizabeth Balmer Moscrip, the sharer of his interests and the part author of this memoir. They were members of the Society of Friends, and on settling in London took an active part in the Adult School Movement. It was his interest in social problems that made him pass from private to public work. In 1895 he was elected to the L.C.C. and was an active member of the Progressive Party till 1907. His work was largely connected with the tramway systems, which were to render to the working classes those social services for the sake of which he had helped to build them up. In 1907 he was elected to Parliament and immediately began his work for international peace and goodwill with which his name is most intimately associated. As a Friend he held with passionate conviction the doctrines of the Friends about the use of force. War, he held, never achieves the purposes of those who start it. It never leads to justice, and he devoted himself to the encouragement of international arbitration. He believed that the influence of the Churches could be organized for purposes of peace. One of the most interesting episodes of his life was his audience with the Kaiser in Berlin in 1909. In his account of the conversation he records that tears were on both their cheeks as he told the Kaiser that he was the man to lead the people to see that the teaching of Christ made the use of force in war impossible. As they parted the Kaiser said, "I shall never forget the lessons you have given me to-day." His work for "The World Alliance for International Friendship through the Churches" continued right up till the outbreak of the Great War in 1914. A Conference was actually being held at Constance when the War began. It was a deep blow to all its members that hostilities were begun. On reaching home "the sense of failure and disaster overwhelmed him, and for an hour he wept as bitter

tears as a brave man ever shed. 'They've beaten us; we were too late.' Those opening days of war had changed his life. Those who knew him best said that he never had quite his old buoyancy again." He took an active part in the formation of the Friends' Ambulance Corps, and after four years of strenuous work he died suddenly on July 3, 1918. Thus ended a life devoted to high purposes with unselfish and self-sacrificing devotion. Such high principles in public life deserve recognition. Whatever the apparent failures, work such as this for righteousness can never really be in vain. It is an inspiring example for others.

FIVE DEANS.

FIVE DEANS. By Sydney Dark. *Jonathan Cape.* 7s. 6d.

Mr. Sydney Dark is nothing if not readable. His Essays in this book are written with an ease and verve that compel readers to go through them from beginning to end. It may be unfair to suggest that after or before, when the subject was in his mind, penning *Twelve Bad Men* he determined to select five Deans of the Church of England and with one of the five representing his own ideals, to show that the remaining four for one reason or another might be classed with the Bad Men—some of whom found their badness not in their lives but in their opinions. We are not one whit behind Mr. Dark in his praise of Colet and confess that we have sometimes thought that had he lived forty years later he would have been found in the ranks of the Reformers, for his love of Scripture, his genuine humanitarianism and broad outlook, would have found him a place midway between Erasmus and Cranmer, with a leaning to the sound learning for which Cranmer stood in the reconstruction of our Prayer Book. Mr. Dark will disagree, but then he cannot help so doing.

As regards Donne and Swift, we cannot look upon them as in any way typical Churchmen. Donne was anything but what he ought to have been before his ordination, and it is hard to see in him more than a clever professional man. Mr. Dark likes him no more than we do, and cannot refrain from the comment that by "his orders the aldermen were given seats in the choir of the Cathedral, and no doubt this step had a second importance in proving the Dean's essential Protestantism." Of course, this is only natural for the author, who cites Donne as an example of others who in the post-Reformation Church proved that the Reformation had failed." "The prelates of the reformed Church were eager in their subservience to a foolish and vicious king to an extent that would have outraged the great medieval ecclesiastics." **This may be so**, but were they on the whole more slavish in their subordination than medieval ecclesiastics were to wicked Popes? We do not think so. Swift has always been an enigma. Of his brilliancy there can be no doubt. He was the prince of satirists and a man whose *saeva indignatio* found expression in words that have never been surpassed for their biting sarcasm. He wrote

great books and wrote coarsely. He hated humanity, as is seen in his best-known book, but he had more than gleams of self-sacrificing generosity in his complex nature. For us Swift was a madman who knew that he was the victim of an incurable disease, and this is the clue to the many extraordinary incidents in his life. Most of his contemporaries considered him a man of genius and owed him many a debt. As we have gazed upon his name in the Admission Book of Trinity College, Dublin, we have often thought that the strangeness of the man was not so much due to faults of will, as to the latent lunacy that made him such a mass of contradictions. After all, we cannot judge lunatics by ordinary standards.

The two concluding studies on Stanley and Inge are most attractive in their presentation of men whose ideals Mr. Dark hates. They are a complete contrast to the characters of Donne and Swift, and Mr. Dark finds in both of them traits which are influencing the Church of England to-day. Stanley, broad-minded and tolerant, ready to make the Church of England as comprehensive as it possibly can be, but at the same time super-Erastian, excites our author's anger. But he is fair enough to condemn the unfairness of the petition which endeavoured to have him excluded from the list of Oxford University preachers. In spite of all he did for Westminster Abbey he comes in for censure. We meet the well-known story of Pius IX in 1866 saying to the Dean, "When you meet Pusey give him this message from me—that I compare him to a bell which always sounds to invite the faithful to Church and itself remains outside." We wonder what the present Pope thinks when he reads the lists of Anglo-Catholic converts to his Church!

In his sketch of Dean Inge Mr. Dark strives to be fair and there is no vitriol in his article. He admires his great ability, but pictures him more at home in a City banquet than in an ecclesiastical Assembly. He amuses himself at the expense of the Dean's journalistic proclivities. "The pious dean, the learned dean, might have remained unregarded outside ecclesiastical circles, but a gloomy dean was certain of a nation-wide fame." He forgets in his criticism of some *obiter dicta* of the Dean that he has succeeded better than most publicists in interpreting the thought of the average educated Englishman. On his theological opinions he writes, "He certainly does not deny the facts of the Virgin Birth and the Empty Tomb, but he regards them as of a quite secondary importance." We think that this is the reason why so much of the Dean's references to miracles is misunderstood. We remember hearing the Dean say publicly that if he did not believe in the Divinity of our Lord he would tear at once his clerical collar from his neck. He is accustomed to read history in the light of philosophy and does not sufficiently allow philosophy to be the interpreter of history instead of being its reconstructor. In an age when reason is put in a back seat by the popular preachers of superstition, the Dean is a useful corrector of this *Zeitgeist* in ecclesiastical circles, and we do not at all accept Mr. Dark's dissection of the profoundly true

apophthegm, "The true is what I choose to believe, and if I choose persistently enough I can make it so." How often have we vainly tried to overcome prepossessions accepted as dogmatic truths by those who hold they must believe true, what they have chosen to accept as final truth! No man has given more matter for partial criticism than the Dean, and we are glad that Mr. Dark turns from somewhat rasping criticism to an appreciation of a side of the Dean's character which is known to all his friends. There is a gentle Dean full of sympathy and humanity, and it is this that has made him so beloved by his friends and trusted by his inner circle of acquaintances. We confess to frequent disagreements with the Dean's opinions, but when we are most angry our wrath dies away as we recall his *Speculum Animae* and his *Personal Religion*. We promise all who read this volume on Deans some interesting hours as well as some moments of intense irritation due to the calm sense of superior Anglo-Catholicism that runs through every chapter. We wish that Mr. Dark understood what the Church of England has stood for since 1558 until the rise of the sect within the Church that commands his admiration.

BIBLE STUDIES.

OLD TESTAMENT SCENES AND CHARACTERS. By John Edgar McFadyen, D.D. *James Clarke & Co., Ltd.* 6s. net.

Professor McFadyen continues in this volume the work which he has been carrying on in his previous books, *The Approach to the Old Testament* and *The Use of the Old Testament*, of showing "the value of Old Testament narrative for the people of to-day." It is primarily intended for teachers and preachers, and shows them how to use the old narratives in the light of modern criticism. He insists on the importance of a knowledge of the historical setting of each scene, but at the same time points out that these are not the things that matter most. "The supreme thing is the religion, the life, the spiritual force, that is there—the things that make for character, that contribute to moral efficiency, that promote the welfare of men and the Kingdom of God." He first deals with the fascinating story of Joseph, and brings out its wonderful lessons of God's providential dealings in the lives of men. Equally interesting is his treatment of Moses, and, though not so fully, of incidents in the lives of Saul, David, Solomon, Nehemiah, Ezra, Isaiah and several of the minor prophets. The lessons drawn in each case are very practical and have a direct bearing on the problems of to-day. Reference is made in various sections to the treatment of passages in his previous volume, *The Use of the Old Testament*, but these do not altogether account for the omission of some incidents on which Dr. McFadyen's views would be interesting. How, for example, should a teacher deal with the Egyptian plagues, the dividing of the Red Sea, the statement that God hardened Pharaoh's heart? What he has given us is so practical and helpful, we cannot help wishing that he had given us more.

THE PRINCIPLE OF INTERPRETATION OF THE EPISTLE TO THE HEBREWS. By Arthur Cleveland Downer, M.A., D.D. London: Chas. Murray, 11 Ludgate Square, London, E.C. 3s. 6d. net.

Dr. Downer has already proved himself, by his treatise on the Person and Work of the Holy Spirit, to be a competent and painstaking scholar, and this latest work from his pen is further proof of his erudition and original method. While recognizing "the influence of St. Paul upon the Epistle" he rules out the Pauline authorship as "improbable" because of "the diction, the style, the manner of thinking, the unlikeness of a great part . . . to his thought." He inclines to the authorship of Apollos since "no other name suggested appears more probable than his," and he proceeds to show that he possessed the very qualifications required for the production of such a composition, and that most probably he was largely influenced by Priscilla. Those who have suspended their judgment will certainly agree with Dr. Downer when he says: "Whoever it was that composed this great Epistle, he was surely inspired by the Spirit of God; and no question of its canonicity need arise in the discussion of the authorship."

Interest, however, mainly circles round the principle of interpretation adopted by Dr. Downer: "It is that interpreting the Epistle we must adopt the strictly Hebrew point of view, not confounding the purely Hebrew readers, to whom it was addressed, with the mixed Church of Jews and Gentiles, the 'Christian' or 'Catholic' Church, as we are accustomed to call it." The rest of the book is given up to the application of this principle to the interpretation of the letter. On every page—indeed in every line—there is evidence of the care and accuracy that are characteristic of all Dr. Downer's work, and new light is thrown on the meaning of many passages. When we turn, for example, to the passage from Chapter XIII, 10-13, "We have an altar," etc., we get an excellent example of how the principle works in the interpretation of verses of which many laboured explanations have been proposed. Our author discusses some of these and disposes of them as "strained endeavours to make that cohere which is essentially incoherent, and to reduce to orderly sequence that which is illogical." He then shows that "when we come back to the Hebrew point of view, the difficulty disappears." Here is the "application." "The 'we' implied in *ἔχομεν* ('we have') is not 'we Christians,' but 'we Hebrews.' *ἔχομεν* does not mean 'we have now,' that is, at the moment of inditing the Epistle, but as we find it in the pages of the Old Testament." Here and elsewhere Dr. Downer's method cuts the ground wholly away under the foot of Sacerdotalism. The exigencies of space forbid our going further, but we warmly commend this illuminating exposition of one of the most important New Testament writings.

S. R. C.

CHURCH SERVICE SOCIETY.

CHURCH SERVICE SOCIETY—THE ANNUAL, MAY, 1928-29. *Blackwood.* 2s. 6d.

It has been the custom during the discussion of the Prayer Book to allude to practices of the Scotch Church, and writers have not always been careful to distinguish between the Church of Scotland which is Presbyterian and the Scottish Episcopal Church which is in the Anglican communion. The latter Church is primarily responsible for the form which the Composite Book takes, as the side-lines and manner of arranging alternatives have been taken from it. We have found practices attributed to the Presbyterian Church that have no place in it, but are found in the Episcopal Church, and we have statements made of what is not found in the Presbyterian Church applied to the Scotch Episcopalians. It is well then that we should have a work by the little band of Presbyterian Liturgiologists, or as they have been called Presbyterian High Churchmen, describing their aims and objects.

In order to understand the situation in the Presbyterian Church as it contrasts with that in the Church of England, it must be remembered that all Presbyterians reject the sacerdotal character of the Christian ministry. In Anglican quarters this is the key of all their teaching, and if it were absent much that is now a matter of controversy would have the sting taken from it. The attitude of the writers of this volume is made plain. "The Christian Minister is not a priest in the sacerdotal sense of the word. He is the leader of the worship, the organ of the universal priesthood; and all alike approach God and make their offering to Him through the One Divine and Heavenly Priest." "The primary attitude of heart and spirit to which we are called is that of humbling ourselves before the mercy seat as sinners in need of pardon, and of offering the sacrifice of a broken and a contrite heart." "Confessing our sins to God, we plead His forgiving love as revealed in Christ Jesus. We come through Him Who has offered the one eternal Sacrifice, and through Him we receive the assurance of pardon and peace. So we are led by our great High Priest up the three great steps—in Dante's striking image, the stained and spotted step of human sin, the blood-red step of His own precious blood, the pure white step of His Spirit's cleansing power—up to the Holy of Holies of our God. This is the true Absolution, not in the words of man, but according to the promises of God, confirmed and sealed through Jesus Christ our Lord." Would that this were the teaching of Anglo-Catholicism!

Prayers for the dead are supposed to be offered. What is done is to thank God "with solemn hearts for all they have been and are, beseeching Him to keep us knit with them in fellowship of spirit, and to bring us with them to His eternal rest and joy."

We have been told that Reservation is practised in the form of Extended Communion. When we read the facts we find that no such thing is done! What takes place is Clinical Administration

preceded by the Communion Service. This is quite a different Rite and Ceremony to what is known in England as Extended Communion. But in an anonymous volume a "Service" is provided for administering the Elements consecrated at a Forenoon Service at the Afternoon Service without a new Consecration to those who are sick or otherwise prevented from attending the forenoon Celebration. "It is now your privilege to be received into the same Communion, that, partaking of these holy things, ye may be nourished unto everlasting life."

It is true that in some of the Service Books the Invocation of the Holy Spirit is used in the Prayer of Consecration, and that following His call to bless the gifts "after a brief pause, knowing that here and now, if anywhere or at any time, our prayers will be heard at the throne of grace, we make further remembrance of those dear and near to us." There can be no objection to the practice, "but we have no authority for asserting that prayer offered at any one time or occasion is more likely to be heard by our loving God."

We were surprised to find the expression "the Table Gesture." In our ignorance we supposed that it meant Genuflexion after the Consecration or bowing to the Holy Table. It really means the posture of the Communicants in receiving—walking, standing, sitting or kneeling—"an exact repetition of the gesture used at the original institution is impossible." There are tendencies at work in the Scotch Church that seem to us strange, but they are explicable owing to the attraction of the growth of Anglo-Catholicism and the desire to revive features in the ancient liturgies. But when the Priest is not in the service and the doctrine of Transubstantiation or anything akin to it is not taught—the meaning of what takes place is entirely different. Everything must be judged in the light of history and environment. When this is done Anglo-Catholic or Composite Book apologists will find little to cheer them in this Report. With the Priest out of the picture analogies fail. And that is the distinguishing feature of Scotch Presbyterianism, that with all its heart disowns sacerdotalism.

"AFFIRMATIONS."

We are living amid great themes discussed in small books, but one of the most striking issues of our day is the series entitled "Affirmations," published at a shilling by Ernest Benn and edited by the Bishop of Liverpool. As is well known, the Liverpool Church Congress had as its subject "The Eternal Spirit," and the papers read aimed at showing the manifold operations of the Spirit of God in every department of life and in the Universe at large. "Affirmations" are written by men who "set out to examine the incentives that draw them, the ideals that inspire and direct them, and the powers that enable them, in whatever labours they impose upon themselves, or find imposed on them. They would, if possible, discover or verify the source of these powers, incentives and

ideals." Accordingly we have as Chairman of a small Committee the Bishop of Liverpool, and as General Editor of the series, Dr. Percy Dearmer, who are responsible for books that are in some cases avowedly Christian, in others not avowedly Christian but at least having some of the Christian spirit, all honestly saying what they think regardless of agreement or disagreement with their fellow-contributors. We are not going too far when we say that at no other period of Christian history could such a collection under such auspices have appeared. It is an index of the thought of the time. And the question arises, are they calculated to win men to Christ and find them with Him within His Church? We are not prepared to answer this, having read the six volumes before us.

The contents may be judged from their titles and authors:—*Energy, Human and Divine*, by the Bishop of Liverpool. *The Ascent of Man*, by A. A. Milne. *Life as Material*, by R. Ellis Roberts. *The Sin Obsession*, by Percy Dearmer. *Mind and Reality*, by Viscount Haldane. *God is Love*, by the nonagenarian, whose mind is still active, Canon J. M. Wilson. No one can possibly agree with all that is written, yet all have something to say that is worth attention. We specially recommend *Mind and Reality*, which is a philosophical discussion insisting on the spiritual nature of the Universe. These books are hardly everybody's food, and it would occupy too much of our space to express assent to or dissent from their contents, but they present problems that must be faced and met by all who are in the position of leaders of thought in Modern England.

THE ONE GREAT REALITY. By Louisa Clayton. London: Marshall Brothers, Ltd., Paternoster Row, E.C. 2s. 6d. net.

These studies all deal, directly or indirectly, with the greatest of all the fundamentals of our religion, namely the being and character of God, His reality, His Fatherhood, His Son, His Spirit, His Word, His Church, His Kingdom, etc. These points naturally introduce a great many important considerations with which the authoress deals very fully and very helpfully. What is sometimes called "speculative theology" finds no place here—all the way through the appeal is to the Word and to the Testimony.

ETERNAL REALITIES OF THE PRESENT LIFE. By Louisa Clayton. London: Marshall Brothers, Paternoster Row, E.C. 3s. 6d. net.

A companion volume to the foregoing, warmly commended by Mr. Russell Howden in a brief but appreciative Foreword. The plan of the author is "to show how God is carrying out His Eternal purposes in our present life . . . the fullness of present blessing," and this she has done with the same fidelity to Scripture that is characteristic of her previous work.

CHURCH BOOK ROOM NOTES.

DEAN WACE HOUSE, WINE OFFICE COURT,
FLEET STREET, E.C.4.

The Prayer Book.—Two important articles which appeared in the April number of *THE CHURCHMAN* have been reprinted in pamphlet form at 3d. each. The first, *The Protestant Reformed Church of England: An Historical Retrospect*, by Professor W. Alison Phillips, M.A., Lecky Professor of Modern History in the University of Dublin, is particularly useful in view of the recent discussion on the meaning of the word "Protestant," and shows from the historical point of view the correct interpretation of the term and its application to the Church of England. The second pamphlet, *The Malines Conversations*, by the Rev. T. J. Pulvertaft, M.A., is of particular value, as in it will be found a useful history of the genesis of the Conversations and their significance for our Church.

Two publications of special importance have just been issued by the Church Book Room. The first, entitled *Does the Doctrine of Transubstantiation involve a Material Change?* by the Rev. T. C. Hammond, M.A., T.C.D., is written to remove the idea that the English Reformers in the XXXIX Articles condemned popular misconceptions of the teaching of the Church of Rome, but not the philosophically grounded and attested teaching of that Church. Mr. Hammond gives a carefully reasoned account of the real meaning of the Scholastic doctrine of Transubstantiation.

The second pamphlet is entitled *The Holy Communion in the New Testament*, and is written by the Rev. F. R. Montgomery Hitchcock, D.D., formerly Donnellan Lecturer in Dublin University. The object of this pamphlet is, to quote from the preface, "as certain persons have published statements declaring, without proof, that the Consecration Prayer in the Revised Prayer Book is more scriptural than that in our present beloved book, it seems necessary and expedient for the clearing up of this matter to set forth carefully the various passages in which the New Testament refers, or appears to refer, to the Holy Communion." Dr. Hitchcock gives us a very reasoned and interesting document which we hope will have this effect. Again to quote from Dr. Hitchcock's preface, "A great Irish Bishop used to say when challenged with quotations from the Fathers, 'Let us go back to the Grand-fathers—the Gospels and Epistles of the New Testament.' This we hope to do carefully and prayerfully, with fidelity to the Scriptures, which can stand by themselves, without the prop of traditions often uncertain, seldom accurate, and generally biased, and therefore needing most careful sifting." Both pamphlets are issued at 6d. net.

Two pamphlets have also been issued under the titles of *The Worship of the Sacrament*, by Bishop E. A. Knox, D.D. (*1d.*), and *Criticisms on the Consecration Prayer in the New Prayer Book*, by Canon Brooke Gwynne (*6d.*). This pamphlet specially deals with the point of difference as to whether or not the alternative Consecration Prayer is in clear and full accordance with the teaching of the New Testament and with the soundest learning of the present day. It explains how much depends on a right use of such New Testament terms as "memorial" and "bless," and has some illuminating observations on the "Epiclesis," or Prayer for the influence of the Life-giving Spirit on the Elements, as well as on the worshippers, for which there is no authority from Scripture or from the usage of the earliest centuries.

Private Prayer.—At the request of several members of the National Church League, a new edition of the Rev. Henry Wright's booklet, *Secret*

Prayer: A Great Reality, has been issued by the Book Room at the price of 2d., making the sixteenth edition. The author arranges his suggestions for making secret prayer a great reality under three headings: (1) Preparation for Secret Prayer; (2) The Act of Secret Prayer; (3) Our conduct after Secret Prayer. We feel sure that this exceedingly helpful and suggestive booklet will be found of real service.

Church Booklets.—The following have been added to the Church Booklet series (1d. each, or 7s. per 100): *Fasting Communion*, by the Rev. J. Russell Howden, B.D.; *Should the Vestments of the Roman Mass be used in the National Church?* by W. Guy Johnson; *Protestant and Catholic: Can we be both?* by the Rev. Prebendary E. A. Eardley-Wilmot, M.A.

The Bible.—Messrs. Thynne & Jarvis are re-issuing a number of Bishop H. G. G. Moule's books at the price of 3s. 6d. each. The volumes already issued are *Ephesian Studies*, *Colossian Studies*, *Philippian Studies* and *Veni Creator*, "Thoughts on the Person and Work of the Holy Spirit of Promise."

In addition to the above books a series of Dr. J. R. Miller's *Devotional Hours with the Bible* are also issued at 3s. 6d. net. The first volume issued is *Spiritual Studies in the Acts, Epistles and Revelation*. This will be followed by *The Book of Psalms*, *The Gospel by John*, and *The Synoptic Gospels*.

Gift Books.—Messrs. Methuen have issued at 3s. 6d. a series of historical novels by Miss Marjorie Bowen. The first three, *I Will Maintain*, *Defender of the Faith* and *God and the King* have been issued for some little time, and recently *William, By the Grace of God* has been added. Miss Marjorie Bowen's books on the struggle for freedom in the Netherlands are of absorbing interest and cover an eventful period of history in the form of a story which is both instructive and interesting.

Theosophy.—Theosophy seems to attract a large body of young people and in answer to many enquiries we are able to recommend an excellent little book by Miss M. Carta Sturge entitled *Theosophy and Christianity: A Word to Western Theosophists* (2s. 6d. net). The author treats the Theosophist teaching respectfully, allowing it to speak for itself as far as possible; then shows what elements in it are compatible with Christianity, and what are not. She specially writes for Western minds, to whom Theosophy is presented in a very different manner from that in which it is given to the Indian, and she succeeds in making clear what are the real and essential differences between Theosophy and Christianity. The book is divided into two parts—(1) The scheme of the universe according to Theosophy, and (2) Theosophy in its religious aspect and its contrast with Christianity.

A smaller pamphlet by the Rev. W. St. Clair Tisdall, D.D., entitled *Modern Theosophy Tested* (price 3d.) can also be thoroughly recommended. Dr. Tisdall's pamphlet is clear and concise and deals with the principal points of Theosophical teaching. In an appendix he gives a reprint of two articles from *The Times* on *Theosophy in India* and *The Theosophical Society in India; Order against Mrs. Besant in the Madras High Court*.

Early Church History.—So many inquiries are being made as to the way Christianity came to England, and particularly of the influence of St. Augustine, that mention may be made of a small pamphlet entitled *A Short Sketch of English Church History* by the Rev. T. J. Pulvertaft (price 2d.) which contains some interesting and instructive paragraphs on the period before Augustine's landing. A larger and more exhaustive book can be obtained at 3s. 6d. (postage 3d.), and is entitled *The Christian Church in these Islands before the Coming of Augustine*, by Bishop G. F. Browne, late of Bristol.