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REVIEWS OF BOOKS.

DR. COULTON ON "ART AND THE REFORMATION."

ART AND THE REFORMATION. By G. G. Coulton. *Blackwell*. 25s.

It is generally believed that the destruction of the Monasteries and the ideals of the Reformation proved the death-blow of Gothic development and were responsible for the decay of religious Art. Like many other legends of Medievalism it is the fruit of dreaming "what ought to have been" and finds support in a work that has the charm of literature without a true historical basis. Montalembert's *Monks of the West* has popularized this notion, and although Lord Acton's criticism of the book has robbed it of its value among students, it still has weight among the apologists of Medievalism. We do not think that it can survive the searching commentary of Dr. Coulton, who shows that the author misrepresents and misunderstands the evidence on which he bases his conclusions. But Dr. Coulton does much more than destroy a legend. With that fullness of knowledge we associate with him, and a ripeness of judgment that seldom errs, he takes us step by step through what we may call the art workshops of our great Cathedrals and Churches—proving that they were built very much as they are built to-day by professional architects and workmen who know their work, organized into guilds of one kind or another. An occasional Monk had the genius for design and some of them worked on the buildings. Is it not so to-day when we read of the clergy designing their Churches and some of them working with their own hands in the erection of parochial buildings? The human activities remain much the same throughout the ages and men specially gifted will find an outlet for their gifts when opportunity arises.

Dr. Coulton reviews the evidence on which the fable is based and shows us that the facts prove the opposite to the conclusion drawn. He tells us that the Rules of the Orders blocked the way to the Monk becoming an all-round artist. He might wander from his monastery and do work of this description, but all medieval moralists state that this is ruinous to the soul. Even the famous letter of St. Bernard condemning the extravagances of early twelfth-century monastic art gives no evidence whatever of the monks themselves being artists. As a final argument that the Reformation had nothing whatever to do with the decay of Gothic architecture and general monastic art, he asks how it is that the monks, after the Reformation in those lands, Italy, Austria and Spain, did nothing as artists, and whatever work has been done has been done by laymen? As a matter of fact, popular belief has been founded on fancy, and after the exposure in this masterly work we do not believe that it will have a long life. The chapters dealing with the lay artists and the order of Freemasons make fascinating reading

—the pleasure of which is increased by the beautiful illustrations. We see them undergoing their training, moving from place to place in companies and taking a real pride in their work. Here and there the artistic gifts of the masons show themselves in sketches that have survived, and some of these drawings are spirited and beautiful. The trade of the masons, like all other occupations, had class distinctions, although their differentiation was never exactly defined. But the skilled student can discover much, and can see how a particular band of specialist workmen wandered from place to place in a district and left their mark upon the Churches.

When we leave the general question of who did the work and get down to details of the work, we are impressed by the lack of uniformity of symbolism. There is in reality no science of symbolism, for it is made clear to us that chance analogies, the peculiar point of view of the artist and the imagination of the writer who interprets the symbols determine their meaning. These chapters have made plain to many the puzzles that confronted them in medieval buildings and the varieties of meaning given to what to the untutored eye seem to be identical symbols. One of the most interesting sections deals with the clothes or want of clothes worn by those represented as rising from the dead in the Dooms. As is well known in medieval times, people slept naked, and in one Doom they are seen hastily clothing themselves. As for the Church being the poor man's Bible, it generally had in medieval times chronicled on its walls episodes in the lives of saints, and only occasionally do we obtain any biblical information. Purgatory is a great favourite for those who designed decorations on walls and in windows, and some of the illustrations in this book are very far removed from what we know to be biblical teaching.

What killed Gothic Art—the Renaissance or the Reformation? Gothic Art had reached, even before the Renaissance, a stage that made itself powerless to persist in the face of the Renaissance. It is absurd in Dr. Coulton's opinion to insist that our Gothic cathedrals are the natural and inevitable expression in stone of the Christian faith in its Roman Catholic form, and that no other form of Christianity could have created it. The art arose at a period when Roman Catholicism was the religion of the people who built these edifices, and they utilized it for their religious ends. We know the economic reasons that led to their erection, we know the changes that led to the cessation of this work, and we know little of the work that it displaced. There can be no sectarian ring-fence round Gothic art, with a sectarian turnstile for admission. In Westminster Abbey or one of our cathedrals, or sometimes at Mass in France, there is a glow of feeling and a rush of thoughts which warm and illuminate like sunshine. We are wrong if we do not welcome these things; but we are wrong also if we identify them too closely with the Christian religion. They may help us to worship God in spirit and in truth; but, on the other hand, they may stand between us and God. They were not there in the earliest days; the best of the primitive Christians did without them. We have simply

sampled one of the most attractive and informing books on Art and Religion that has been published in our days. We hope that it will be very widely read.

THE TRINITY AND THE INCARNATION.

ESSAYS ON THE TRINITY AND THE INCARNATION. Edited by the Rev. A. E. J. Rawlinson, D.D. *Longmans*. 21s.

This is undoubtedly an able book that will be much discussed by theological students. For the most part it is theological and philosophical, but one of its most important sections is the treatment of "Early Gentile Christianity and its Hellenistic Background," which is written by Mr. A. D. Nock. We have no hesitation in saying that it is the best and most concise treatment of a subject that has been interpreted in different ways by men apparently equally familiar with the facts. Here we have all relevant facts treated with discrimination, and the true place given to the factors that influenced from without the development of primitive Christianity. Take for example Mithraism—which has been brought in as *deus ex machina* to solve difficulties presented by the simple Gospel story. He puts the cult in its proper place and proves that it has had very little influence on the growth of the Christian institutions. He shows that, by invoking Mithraism to explain away what is known, we are arguing from the unknown to the known. Obscurity overshadows our slight knowledge of the cult. Rites and their meanings cannot be analysed like a mineral—"all our indications of origins have only in a certain degree a claim to general validity." This caution must always be borne in mind.

The Essays are sound in their Christology and are opposed to Adoptionism in every shape and form. They accept *ex animo* the Divinity of our Lord and believe that the doctrine of the Trinity is true. We were much impressed by the apparently early Binitarianism of the thinkers in the Primitive Church, but see with the writers how, when once the Trinity was accepted, it made plain obscurities. Dr. Kirk maintains that the New Testament writers had not fully made up their minds "whether they would interpret Christianity in a binitarian or trinitarian sense." It would seem to us, that, just as St. Thomas never fully faced the fact of the Incarnation, until he came face to face with the Risen Lord, so the New Testament writers in their Christocentric thought were so intent on establishing our Saviour to be Lord of all good life and the Incarnate Son of God, that they did not concern themselves with the relation of the Three Persons in the Godhead. We make a grave mistake if we expect to find in the New Testament the developed content of a modern Theological Exposition of the Godhead. It is latent in the thought of the writers, who are not troubled about its expression.

The more we reflect on Christian Origins the more convinced we are that Hebrew Theism and the Sacred Books of the Jews played a much more important part in the formation of the mind of the

Church than the syncretism which arose from contact with the Gentile World or even from the importation into the early Church of Pagan ideas, which were ruthlessly opposed by the primitive Church. The discussion of the later Development of the Doctrine of the Trinity is an historical *résumé* presented with clearness and accuracy.

The Rev. F. H. Brabant writes two chapters, one of which can be understood by most students for it contains an extraordinarily lucid exposition of the relation between Augustine and Plotinus. It will make many understand somewhat of the teaching of the Neo-Platonist, who is more often invoked than studied. The second, on "God and Time," takes the reader into the most abstruse problems of modern philosophy in its treatment of real time. Mr. Brabant does all that can be done to make the conception of "real time" intelligible; but, after reading more than once what he has written with such pains, we seem to understand it, but somehow we cannot make it clear to our friends. This is not the fault of the Essayist but of the difficult nature of the distinction between the conception of Real Time and Clock Time. It may be heresy, but it is true that many thinkers fail to see the difference and cannot place time and space in different categories. They remain Kantians in spite of themselves. They may excite the pity of the more modern, but their poor intellects cannot rise to the subtleties of the expositions of Bergson and his school.

Professor Hodgson is good but somewhat jerky in his treatment of the Incarnation, and at times postulates what we wish to see treated at greater length. We have only incidentally alluded to the Essay of Canon Narborough on the Christ—a very able and heart-moving piece of work. For our part we consider this in many respects the most valuable of "the group mind" works that have recently appeared, and shall consult it again and again to clear our own mind and to receive guidance for our thought.

THE HOLY SPIRIT.

THE HOLY SPIRIT. By A. J. Macdonald. *Society for Promoting Christian Knowledge.* 3s. 6d.

Mr. Macdonald has done a useful piece of work in writing this popular handbook on "the Holy Spirit"—a subject that necessarily demands the attention of Christians. In his Foreword the Bishop of Liverpool heartily commends the book, and, having read it, we endorse the well-deserved praise given to it by Dr. David, for it is at once balanced and thoughtful—free from the over-emphasis that leads to Tritheism and from the vagueness that makes the Holy Spirit an intangible something that ought to be revered but cannot be described. There is a real danger of invoking the Holy Spirit without in any way giving a connotation to His work in our hearts and the Church and the world. We can never forget that in Scripture the co-equality of the Spirit with the Father and the Son is taught. "The individual Christian life

is incomplete, indeed it has not begun, until it has been brought under the direct influence of this same divine Person, who brings to bear upon it His own self-consciousness, self-directed power, accompanied sometimes 'with signs following,' and always with the capacity for the development by the individual of spiritual qualities hitherto lying dormant."

The Book is divided into two main Parts. The first deals with "The Doctrine of the Spirit in the New Testament." This treats of the teaching of our Lord and the New Testament writers as well as the activity of the Spirit in the Apostolic Church. It concludes with the bearing of the teaching on the personal life. We agree with nearly all Mr. Macdonald writes, but we fail to find authority for the statement "the apostolic Church regarded the episcopal function as being specially authorized by the Holy Spirit." It is true that he seems to recede from that position in the sentences that follow, confining the statement to the general assertion that the ministry is regarded as specially endowed by the Holy Spirit for the performance of its duty.

The Second Part deals with the later development of the doctrine, and here we have an account that is at once accurate and non-technically written so that the average Christian reader can follow it with understanding. The story of the great conflict on the Procession of the Spirit is lucidly told and its effects on the unity of the Church are set forth. The closing chapter deals with the Spirit in the Church and the World to-day. Reference to the Epiklesis could hardly have been avoided in a book published by the S.P.C.K. and we are glad to find it guarded and qualified. He urges his readers to distinguish between the spiritual presence of our Lord offered to us from across the veil and the spiritual grace offered to us by the Spirit of God who indwells the Church and the believer—"a spiritual presence offered to us in the realm of the seen, on this side of the veil. It is a manifestation of the Immanent God." It will be seen that Mr. Macdonald is a cautious writer who in this book weighs his words and does his utmost to make his readers realize the blessing God gives us through His Spirit.

PSYCHOLOGY AND PASTORAL THEOLOGY.

SPIRITUAL DIRECTION. By Canon T. W. Pym. *Student Christian Movement*. 5s.

On no subject is so much nonsense written as on Psychology. The more dubious the conclusions of the New Psychology, the more readily are they pressed into the service of the advocate for or against religious views and convictions. We have read most of the recent works on the subject, and when we have stripped them of their jargon and got down to bed-rock we do not find ourselves much the wiser. Mental Pathology is the basis of most of their conclusions and the science of healing, or in the case of psychology, the description of morbid states, is taken as the basis for the treatment of the normal. We receive from time to time letters from

the unbalanced—the victims of obsession—and if we used them to interpret the meaning of the ordinary correspondence that passes through our hands we should soon find ourselves in difficulties. Not so with our New psychologists. They revel in the abnormal and turn round to say “you’re just like that,” and at once treat all men as if they were diseased.

Canon Pym is different. He knows what the mind of the healthy man is and the way in which character is built. In this book he discusses the use and abuse of spiritual direction and the Confessional. And he has made up his mind on the subject. Spiritual direction in which a man subjects himself to the conscious direction of another on those matters which should be his own choice weakens his will and does him harm. The Confessional with its priestly absolution does not lead to the strengthening of what is best within us, but rather weakens it. The claim of the average Priest to be a Father Confessor is bad all round, and the penances imposed go no distance in giving a man that hatred of sin and that reliance on God for support in His temptations that he should have. All this and much more is set forth with great clearness and apt illustration by our author who deserves to be listened to as coming from a man of ripe experience who knows his subject.

Birth Control has unfortunately come from the doctor’s consulting room to the sitting-room and is freely discussed by those least fitted to advise. The subject has to be faced by the Clergy, and here again our author writes with wisdom and balance. When he comes to deal with the Devotional life we do not know whether to admire more his spiritual earnestness or his balanced wisdom in treating the pitfalls into which so many fall. All he says merits close attention, and in our opinion this is the best of the three books Canon Pym has written on the relation between Psychology and the moral and spiritual life of the average man or woman.

THE FAITH THAT REBELS.

THE FAITH THAT REBELS. By D. S. Cairns, D.D. *Student Christian Movement.* 8s. 6d.

It is plain that we are reaching a new stage in the discussion of the Biblical Miracles. The work of Dr. Tennant showed that there is no inherent improbability in the occurrence of the miraculous under the circumstances revealed in the Bible. No longer does Science profess to be omniscient and the Laws of Nature are seen to be laws that operate not in a closed Universe as was proclaimed, but in a Universe in which its Creator still may bear a part. If the Universal Frame has behind it and within it a Universal Mind, then the discussion of the truth or untruth of the Miraculous Element in the Bible must be decided on grounds other than those demanded by the conception of a closed Universe in which God has no part. The idea of Evolution has made a great change in the Paleyan argument, but there is higher teleology which has to be borne in mind, and this is in no way opposed to the dominant

view in scientific and philosophical circles of evolution being useful as a working hypothesis that explains satisfactorily many of the phenomena that are unfolded to us by the progress of modern thought and research.

Dr. Cairns rebels against the closed Universe idea and finds in modern therapeutics and faith healing a presumption in favour of the miraculous cures in the life of our Lord. These recent acceptations of the power of mind over matter are only analogous to, not in any way identical with, the New Testament miracles, which *prima facie* result from the perfect correspondence of the Mind of Christ with that of God and the possession of a Power that others do not possess. It is impossible to arrive at any other conclusion from the Gospel record, and it may reverently be said that only through the miraculous could our Lord have commended His Messianic and Divine Mission to His contemporaries. The New Testament miracles are perfectly natural when taken in connection with their environment, and when we consider Who our Lord is what would appear extraordinary finds its true place as what might have been expected in the account of His life. "These signs are integral parts of the revelation. They are revelations of the ideal purpose of God for mankind, and therefore of His character. They must therefore necessarily influence our idea of God. Inasmuch, also, as they imply the coming into the order of nature of powers that cannot be explained in terms of mere nature, they must inevitably affect our whole conception of the world. And, finally, as they are works wrought through the Perfect Man, and are meant by Him to be imitated by imperfect men they must affect our conceptions of the possibilities of man, and the possibilities and range of prayer."

Dr. Cairns makes much of the saying of Lord Kelvin that, from the point of view of science, every free human action was a miracle. It cannot be explained in scientific terms. And if this be the case and God exists in, through and above the universe, and man is the highest in the scale of created beings, we cannot be surprised that, when His Son became incarnate, Miracles occurred. The more we study the history of humanity and inquire into whatever progress has been made, the more deeply we are convinced that mind and conscience have had a part to play which cannot be explained in terms of mere naturalism. Dr. Cairns makes this plain, and the passages he quotes from advanced thinkers on this point well deserve renewed consideration. "The world of Nature is in comparison with God nothing, and He alone is the Almighty Lord." This is the conclusion we reach in reverent examination of what God has wrought in Nature and in Revelation. The work of Dr. Cairns in revolt against materialism and its corollaries is an inspiration to Faith. No one can explain everything, but our author has gone a long way to demonstrating the essential reasonableness of Christian faith—Trust in One Who knows, loves and gives His best to aid man to be like the Son of His love.

THE EVANGELICAL SCHOOL IN THE CHURCH.

THE EVANGELICAL MOVEMENT IN THE ENGLISH CHURCH. By Leonard Elliott Binns, D.D. *Methuen & Co., Ltd.* 5s. net.

Dr. Jacks suggests in the general preface of the series, "The Faiths, Varieties of Christian Expression," of which this book forms part, that each author represents the views of the particular section to which he belongs. Dr. Binns, in the opening of his own preface, wishes to make clear to his readers that he has never desired to function as "a strong party man" and he therefore doubts his qualifications for writing the present volume. It is probably not altogether to be unexpected that, while every other portion of the Christian Church is represented by a whole-hearted and convinced adherent of it, the writer who deals with the Evangelical School of the Church of England should be careful to explain in what sense he will allow himself to be described as an Evangelical, and should thus assure himself of the right to criticize freely and fully all sections of Evangelical Churchpeople, but more especially the older Evangelicals whose views never fail to receive a large measure of adverse handling from those who claim to represent the Evangelical succession.

Dr. Binns, as an experienced writer, has naturally produced an interesting book; but it lacks the full-blooded enthusiasm which we should just for once like to see in an Evangelical writer. The weakness of Evangelicalism in the Church of England to-day is that every successive generation of Evangelicals is so conscious of the failures and shortcomings of its predecessors that it has no capacity for hero worship except for outsiders, and no enthusiasm for its past achievements. Anglo-Catholics hold in high esteem Pusey, Liddon, and a host of others. Broad Churchmen treasure the memory of Maurice, Kingsley, Stanley and many more; but the Evangelical School is almost apologetic when speaking of men like Simeon, or Close, or McNeile, in older generations, and practically blushes when it has to own men like that intellectual giant, Dean Wace, or Dr. Griffith Thomas of later date, while its nineteenth-century scholars like Goode, Vogan, Dimock and Litton are known only to a few. They may be reminded of Macaulay's well-known saying when praising the people of Londonderry for their commemoration of the heroes of the famous siege, "A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants."

The reason is not far to seek. Modern thought has advanced so much that some of the views of the older Evangelicals are "old fashioned" and "out of date." So are, in many cases, the views of the older representatives of the High and Broad Church parties. Yet that does not prevent their followers to-day holding the memory of their predecessors in reverence, and doing credit to themselves by remembering the work which they accomplished. Evangelicals bring discredit on themselves and on the Evangelical name by the

readiness with which they are eager to disown or speak slightly of their predecessors, or to ignore their work—when they are aware of it, which is not always the case. At least the practical reforms effected by the Clapham Sect and by Lord Shaftesbury should rouse whole-hearted enthusiasm in Evangelical ranks.

It is also the custom now to belittle the older Evangelicals for their lack of culture and artistic taste, for their disregard of learning and intellectual pursuits. No doubt these were serious defects, but the law of compensation brought its advantages. If the cry of the Evangelicals was "Come out from among them and be ye separate," and if they shared in the Puritan sternness, their intensity was needed to arrest attention, and to turn people to thoughts of heaven. Their ambition was to save souls and everything was laid aside to secure the eternal salvation of the greatest possible number of people. It was a onesided life, no doubt, but it was inspired by the highest ideals and noblest purposes. It led to the self-sacrifice which made the Church Missionary Society the most powerful evangelizing agency in the Church of England, and developed those powerful agencies for good, the Bible Society and the Religious Tract Society, as well as other organizations which have uplifted humanity. Dr. Binns does indeed recognize the power of the Evangelicals at the beginning of the last century. He says, "Certainly the general awakening of the whole Church of England was due very largely to the Evangelicals, who in zeal and diligence far surpassed the members of all other schools. 'The deepest and most fervid religion in England,' wrote Liddon, 'during the first three decades of this century was that of the Evangelicals.'"

For the first time in a history of the Church an account is given of the origin and growth of the Anglican Evangelical Group Movement. This is the awkward name of an organization of younger men who met informally for eighteen years as the Group Brotherhood, and in 1923 "came into the open" as a definitely Liberal Evangelical Society. It has attracted to itself a large number of younger clergy, and there is strong hope that it may prove of great value to the Church of England, if in the course of its reaction against what its leaders consider the narrowness and ignorance of older Evangelicals, it does not pass under the influence of an extreme Liberalism, which can have no connection with any distinctive Evangelical doctrines. Every Movement must move, but the important question is the direction of the movement. Anglo-Catholicism moves towards Romanism and Ultramontanism; Liberalism moves towards Rationalism, and the extremes of Modernism. Evangelicalism moves, but whither? The faults of Evangelicalism are here, as elsewhere, faithfully depicted. "Faithful are the wounds of a friend," and Evangelicalism has many such faithful friends. They go out of their way to quote the criticisms of the members of other Schools of Thought against the old leaders.

Dr. Binns has given us a critical analysis of Evangelicalism as it has been, as it is, and as it may be. It is interesting and characteristically faithful to the Evangelical tradition of depreciating

Evangelicals, and not even the work of the Liberal Evangelicals escapes. Their volume of Essays, *Liberal Evangelicalisms*, is compared with the *Essays Critical and Catholic* of the Anglo-Catholic party, and it is found thin and superficial. It does not bear comparison with the other for depths of thought or weight of scholarship. It may all be true; but it makes at least one member of the Evangelical School long for a *History of Evangelicalism* which will narrate the work of the Evangelical clergy and laity with an enthusiasm that will stir the blood and rouse us to further and greater efforts for the Evangel which we proclaim. Who will write of the good work of men whom we read and many of whom we have known, and many of whom we have loved? Men such as, to take a few names at random: Bishops Bickersteth, Ryle, Straton, Moule, Chavasse, Watts-Ditchfield, Denton Thompson; Deans Lefroy, Barlow and Wace; Archdeacon Madden, Canons and Prebendaries Hay Aitken, Hoare, Stowell, McCormick, Webb-Peploe, Fleming; and preachers, teachers and workers like Pennefather, Gordon Calthorp, Bullinger, and a host of others, whose praise ought to be in all the churches.

THE CHRISTIAN EXPERIENCE OF THE HOLY SPIRIT.

THE CHRISTIAN EXPERIENCE OF THE HOLY SPIRIT. By H. Wheeler Robinson. *Nisbet*. 10s. 6d.

The debt we owe to the historic discussions of the Divinity of our Lord is appreciated when we consider the Person and Work of the Holy Spirit. "The so-called 'Macedonian controversy' . . . is to be regarded rather as an appendix to the Arian controversy than as an independent issue. Thus the *homoousia* of the Spirit is asserted as a necessary consequence of the *homoousia* of the Son, and not as a result of any adequate independent inquiry based on the work of the Holy Spirit." During the present century the place of the Holy Spirit in Christian Theology is receiving great attention, and Dr. Wheeler Robinson makes an important contribution to the subject in the "Library of Constructive Theology." He writes with clearness, but the many aspects of the Revelation of God in Scripture, Church and Experience, as well as in Nature and Life, compel him at times to tackle great themes that cannot be treated simply. Therefore we have found the book stimulating to thought and occasionally demanding reading and re-reading of its paragraphs. For the most part the book is philosophical, and the historical and scriptural references must be considered merely illustrative of the positions adopted. It is necessary to bear this in mind if the value of the book is to be appreciated and criticisms that might otherwise be legitimate are to be laid aside.

Dr. Robinson first considers the Holy Spirit in the Bible, and here we find his treatment disappointingly brief, but it would be unfair to blame him for this, as the plan of the book excluded full discussion. Writing of St. Paul he says, "No mere historical figure of the past could ever have entered into the Apostle's thought and

experience as did the living Christ. If the Lord gave personality to the Spirit, the Spirit gave ubiquity to the Lord. . . . The glory of the Bible doctrine of the Holy Spirit is that it compels us to seek its meaning in the larger book of human history and human thought to which all the nations of the earth contribute." The main book is divided into three parts : " The Approach through Experience," " The Work of the Holy Spirit," and " The Holy Spirit and the Godhead." It will be seen that practically all the problems of modern thought arise in one form or another under these comprehensive headings, and that anything like a review in the short space at our disposal is impossible.

We therefore confine ourselves to what is said on the Holy Spirit and the Church, and the Holy Spirit and the Scriptures. On the first of these themes we find little to criticize. " However earnestly we may desire, however diligently we ought to seek, the unity of the Church in both faith and order, we must not forget that the unity so emphasized in the New Testament is that of a common purpose, rather than of a common organization. . . . In terms of the Christian Faith we may say that the unity of the Church is measured by the degree to which it is animated by the spirit of the Cross. This is the will of God which Jesus made His own will. This is alike the law of divine and human conduct." His remarks on the supernatural character of the Church are well balanced and he has a warning sentence on the spirit in which ecclesiastical controversies are conducted. This is a test of our real membership of the Church.

We cannot say that his treatment of the inspiration of the Scriptures is as satisfactory as the impression made on our mind by the rest of the book. We realize the great difficulties under which he writes and are in agreement with his conclusions on the progressive revelation of God. " It is difficult to see how there could be a revelation mediated through human experience which did not employ the contemporary methods of human composition for its record." He classifies, after Otto Ritschl, theories of inspiration : that which emphasizes the message without emphasis on the written record ; that recognizing the Scriptures as God's Word expressed with varying degrees of clearness ; verbal inspiration as held by Calvin and as held by some Lutherans in a stricter sense. The distinction between the first and last two is the allowance for the existence of the human element in the former. He turns from considering these views to the co-ordinate appeal to the witness of the Holy Spirit to the authority of Scripture. He quotes sympathetically the late Dr. Denney, who wrote : " The witness of the Spirit by and with the word in the soul does not guarantee the historicity of miraculous details, but it does guarantee the presence of a supernatural element in the history recorded. It bars out a criticism which denies the supernatural on principle, and refuses to recognize a unique work of God as in process along this line." We are well aware of the difficulties involved in this paragraph, and Dr. Robinson concludes that in the Scriptures " the human

element runs all through, but the divine is manifest in the human, even as it was in the Incarnation itself." But was not the human element in the Incarnation perfect?—is it so on the reasoning in this chapter in Scripture? There is much we should like to quote and notice in this volume which will be read by students everywhere, as it is one of the best modern attempts to deal philosophically with the doctrine of the Holy Spirit and is written throughout with a reverent piety that compels approval, even when we disagree with the author.

DEAN RASHDALL'S ESSAYS.

IDEAS AND IDEALS. By Hastings Rashdall. *Blackwell.* 6s.

These Essays and Addresses represent the mind of the late Dean Rashdall, whose reputation has increased since his death. He held definitely by the central Truths of Theology, but went his own way in their interpretation. He was an idealist with a strong dislike of mysticism, pragmatism and pantheism. Unless we bear this in mind we shall not interpret him as he wished to be understood. At times we think that he misunderstands mysticism, through his belief that what is opposed to rational observation and cannot be classified in experience must be ruled out of thought. Generally speaking this is so, and much mysticism is simply the reiteration as direct revelation of what has been learned from other sources. It is a kind of auto-suggestion based on belief that holds the mind at other times. On the other hand, the mysticism which all Christians recognize is the result of personal communion with God in prayer. We cannot pray without having mystic communion with God. Dr. Rashdall also hated the pragmatism of the schools that asserted there is no moral essential difference between right and wrong and that rightness and wrongness depend on the consequences of actions. There is no essential difference for them between "a burnt child dreads the fire" and "it is wrong to lie." He asserted the supremacy of conscience—of the moral sense. Then, as regards pantheism, his keen intellect understood that the trend towards an excessive immanentism inevitably developed a pantheistic conception of the Universe. All these aspects of his teaching are seen in *Ideas and Ideals*, which fairly represents his mind. We do not think that his statement of the doctrine of the Atonement covers the entire ground, and are not quite sure that Dean Inge and he are so opposed on the "Idea of Progress" as the reader of the Essay may conclude. Dr. Rashdall manages to score many points against the Dean. His description of the Scholastic philosophy is a much-needed appreciation of the greatness of some of the men who gave an intellectual foundation to the Christian outlook—mistaken though that outlook was in some respects; and the papers on Modernism, Tyrrell, and Newman are admirable. Many who will not be interested in his discussion of the Rights of the State, Church and Individual, will read with pleasure and profit his paper on the Validity of Religious Experience. How many,

we wonder, will equally appreciate the discussion of Bradley's *Metaphysic*? Taken on the whole, there is more strong meat intelligibly put before readers in this book than in many large volumes.

PATRISTIC GOSPEL EXEGESIS.

ANTE-NICENE EXEGESIS OF THE GOSPELS. Vol. IV. By Harold Smith, D.D. *S.P.C.K.* 7s. 6d.

We can only apply one adjective to the Fourth Volume of this remarkable work. It is stupendous both in the range of its quotations and the thoroughness with which it has been carried through. And there is at least one more volume to follow! Canon Streeter said at the Farnham Conference that, with a good index, it is possible to make the Fathers prove anything. As we read the earliest expositions of difficult passages in the Gospels, we met with exactly the same diversity of opinion as is expressed to-day. But the comments are of surprising point and are in many instances modern. The greatness of Origen is evident to the reader; and the characteristics of the Fathers are brought out in the passages quoted. We read with interest the mystical interpretation of the parable of the Good Samaritan, and noted with equal interest the varying views held on the subject of Divorce and Re-marriage. It seems to us that a preacher in search of hints for sermons will do much better in reading for himself the full patristic passages in Dr. Smith's volumes than in studying them mutilated and secondhand in the notes of commentators. The more we study the volumes the greater our admiration for their author and the deeper the sense of our indebtedness become. He is a scholar of whom the whole Church of England may well be proud.

"AND SHE AROSE." The Story of the Work of the Church of England Zenana Missionary Society in the Year 1927-8. By A. M. Robinson. London: *C.E.Z.M.S.*, 27, Chancery Lane, W.C.2. Price 1s.

"*And She Arose*" is the arresting title of the short story of the year's work of the Church of England Zenana Missionary Society, and it is easy to understand the choice of such a name when one thinks of the enormous progress made in recent years by the Women of the East. Though so much remains to be done, yet the story of what has been accomplished in this brief survey of the work of one Society alone justifies the comparison suggested of the maiden raised from the sleep of death by our Lord, and the awakening of the souls of Women, held in bondage for centuries by heathen customs and religions, now rising from the sleep of ignorance and degradation to heights undreamed of but a few short years ago. It is the day of opportunity, and the Report constitutes an urgent call for more service and greater sacrifice on behalf of our Sisters in the East.

From the Church of England Zenana Missionary Society (27, Chancery Lane, W.C.2) we have received the following story books: *The Hundred-Surname People*, by M. E. Boaz, price 2s. The queer-sounding title is best explained by the phrase "The common people heard Him gladly," and the book gives some very interesting stories of Christian work amongst ordinary Chinese people, with some incidents from the terrible civil war. Our thoughts have been much with the Chinese people of late, and these true tales of everyday experience are of absorbing interest. *Some Women of Sindh*, by Dr. R. H. Western (2s.), is very charmingly written, and contains a series of graphic pictures of Indian women and children who came as patients to the Mission Hospitals at Sukkur and Larkana. The stories, which depict some quite lovable characters, show also the many and varied difficulties of race and caste, of ignorance, superstition and custom, with which a missionary doctor in India has to contend. *Prickly Pears*, by A. M. Robinson (1s. 6d.), is a delightful gift book for a child. It is the story of the transformation of two "prickly" little characters, through the influence of a dream, into something much more lovable than the spiky, thorny plant to which they had been likened. *Dust of Gold*, by M. E. Hume Griffith (1s.), is an account of the work of the C.E.Z.M.S. among the Blind and Deaf of India, China and Ceylon. It is appalling to think that there are, according to the last census, over 128,000 deaf-mutes in India, and only four or five educational institutions to deal with them. The C.E.Z.M.S. were pioneers in this work, and this short report of the origin and growth of this remarkable work, with its plain tales of the awful sufferings of these afflicted people in heathen lands, will surely touch the hearts of those most indifferent to the claims of ordinary mission work.

The Macmillan Company, New York, publish "A Study in the Social Resources and Limitations of Religion in Modern Life" by Reinhold Niebuhr (8s. 6d. net) under the title *Does Civilization need Religion?* The present and the past of Christianity, especially in relation to its influence on social problems, are examined with considerable care, and the failures to ameliorate oppressive conditions traced to their causes. Catholicism took over the imperialism of the Caesars. After the Reformation, Protestantism was content with individualistic ethics "which is so dear to the heart of the commercial classes, and so unequal to the moral problems of a complex civilization in which the needs of interdependence outweigh the values of personal religion." Is the same ethical impotence to be shown in the face of future social complexity? The answer to this question occupies several interesting chapters, and the radical changes are indicated for the transcending and transforming of the world. Many of our Western ideas must be abandoned if Christianity is to be a world force. There is freshness and suggestiveness in many of the ideas in this volume. The writer is sincere in his desire to make Religion the power it ought to be in the control of every relationship of human life.

CHURCH BOOK ROOM NOTES.

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

The Church Congress.—As in previous years, the League has arranged for a large stall at the Church Congress Exhibition, to be held this year in the Winter Gardens, Cheltenham, during Church Congress Week, when publications of the League and books recommended by the Committee will be on sale. Clergy and other members are specially invited to visit the stall (in Block R) to inspect and purchase the literature on view. The Exhibition will be open from Saturday, September 29, at 3 p.m., until Friday, October 5. A number of the publications of the League will also be on sale on Monday, October 1, at 5 p.m., in the Supper Room of the Town Hall, Cheltenham, at the Reception by the President, the Rt. Hon. Sir William Joynson-Hicks, Bart., M.P.

Sunday School Lessons.—A new series of Sunday School Lessons for Children from 4 to 7 years of age has been published by the Church Book Room entitled *Stories for the Little People in Sunday School and Home*. The Lessons are by Deaconess B. Oakley and Deaconess Ethel A. Luke, the Principal and Tutor of the Church Sisters' Training Centre, and have been written in response to many requests from Superintendents, Teachers and others. In addition to the Teacher's story there are suggestions for the Superintendent's talk, hymns, prayers, pictures, expression work, and for a typical lesson. An album containing fifty-two original designs, giving illustrations of some outstanding point in each lesson, has been published in connection with the above Lessons, and is issued at 4d. each. The suggestion is that the children should either copy the design on pieces of paper, or colour the designs in the album with crayons or water-colours. A Star Register is provided in each album for marking attendance, and simple prayers for children are also included. This album should be a great help to both teacher and children in connection with expression work, which plays such an important part in Sunday School teaching.

The series, which was published in quarterly parts last year entitled *Sunday School Lessons on the Collects, illustrated from the Epistles and Gospels*, by the Rev. Dr. Flecker and the Rev. L. E. Roberts, for Seniors and Intermediates, is now obtainable at 1s. 6d. the set.

The Rev. G. R. Balleine's Lesson Books, obtainable from the Church Book Room, are now as follows: *Lessons from the Hymn Book*; *The Life of Our Lord Jesus Christ*; *Boys and Girls of the Bible*; *The Acts of the Apostles*; and *Jesus Christ and Ourselves*, the last being the new Lesson Book for this year. These are obtainable at 2s. net. Stamps for the last-mentioned book, consisting of an entire new set of pictures specially painted for the series, will be published in books as usual, each book containing sufficient stamps for ten scholars for the year at 4s. per book. *The Children of the Church* is obtainable at 1s. 6d. net.

In addition to the above the Church Book Room has also published a manual for adolescents entitled *The Complete Christian*, by the Rev. Cuthbert Cooper, at 2s. net. This book contains full Lesson Notes for a year's Bible Class of adolescents; and the course touches the salient points of the Christian religion as taught by the formularies of the Church. The Bible,

the Life of Christ, the Creeds and the Christian Life form the main skeleton. The lessons are rather more than outlines, and are calculated, even in the hands of an unskilful Bible Class Leader, to stimulate thought on points where Christianity touches the modern life of young people. The book is original, suggestive, and wide in outlook; and the Lessons on the Christian Life are a unique feature.

Family Prayers.—The Rev. A. F. Thornhill's *Family Prayers*, published originally in the English Church Manuals Series, was recently issued at 2*d.* net. To meet a demand the manual is also published in limp cloth covers at 6*d.*, and in stiff boards at 1*s.* net. This little manual aims at providing a simple form of prayer for busy households. The services are brief and broken up into separate acts or parts of worship, such as confession, praise, thanksgiving, prayer, or intercession. The pamphlet has had a very large circulation in the past and we are assured that in its new form it will meet a great need.

A third edition has also been published of another little book of Family Prayers entitled *About the Feet of God*, by Canon Price Devereux, price 2*d.* This little book contains prayers for a week. All the collects are short and simple, and many of them are from the Book of Common Prayer. The booklet has been specially prepared as an outline of daily devotions for use in the home or in the school.

Private Prayer.—Mention was made last quarter of a new edition of the Rev. Henry Wright's booklet, *Secret Prayer A Great Reality* (2*d.*). 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.

A new edition of *A Girl's Week of Prayer*, by the late Miss E. M. Knox, Principal of Havergal College, Toronto, has just been published at 2*d.*

A cheaper edition at 5*s.* net of *The Daily Walk*, a Book of Devotions for every day in the year, by the late Cornelia, Lady Wimborne, has recently been issued. The 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. The book is also published at 7*s.* 6*d.*, 10*s.* 6*d.* and 12*s.* 6*d.*, and the postage on any of the copies is 6*d.*

Catalogues.—A new List of Publications issued by the Church Book Room has just been published, and also a Short List of Books suitable for Sunday School Prizes, which has been compiled as a guide to those who are unable to call at the Book Room and select books from the shelves. The books recommended in this list have been carefully read with a view to recommending books of merit; and, as it is often impossible for clergy and others to spare the necessary time for a careful selection from the ordinary publishers' lists or booksellers' stocks, it is hoped that a need which is often felt has now been met. Copies of these lists will be sent on application.