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REVIEWS OF BOOKS.

REMINISCENCES OF AN OCTOGENARIAN, 1847-1934. By The Right Rev. Edmund Arbuthnott Knox, D.D. Oxon., Hon. D.D. Aberdeen, formerly Bishop of Manchester. *Hutchinson & Co., Ltd.* 18s. net.

At the age of eighty-seven Bishop Knox has written an account of his life which displays among other characteristics a remarkable power of memory and mental vigour. His writing is distinguished by an alertness that many a younger man might envy. In style and form it takes its place along with the other remarkable autobiographies of the day and not the least of its value will be found in the insight which it gives into many aspects of the academic and ecclesiastical life of the period which it covers. The Bishop was the son of a Chaplain of the Indian Establishment, and was born in Bangalore in the Madras Presidency. He united in himself two remarkable strains of ancestry and their combination represents the elements of strength and sincerity. His father was of Ulster descent and his mother was of Quaker origin. On his return to England his father was appointed an Association Secretary of C.M.S., and the family lived at Waddon, near Croydon. A graphic description is given of the home life with its many privations. At the age of ten Edmund Knox was admitted to St. Paul's School, and the Bishop's powers of vivid narrative give a lively impression of the school as it was in those days. Without costing his father anything for his education he went to Oxford in 1865, having won a scholarship at Corpus Christi College. Again, a vivid description is given of the University life of that period. Having obtained double firsts, at the age of twenty-one he found himself a Fellow of Merton College. His energy did not find sufficient scope in the life of a mere Don, and he was soon engaged in parochial work as Curate of the parish of Holy Trinity, and afterwards as Vicar of St. John the Baptist, of which Merton Chapel was used as a parish church. The religious atmosphere of the University at that time is indicated by the fact that Ritualism—except in one obscure parish—did not go beyond coloured stoles and the adoption of the Eastward Position in Holy Communion. Bishop Mackarness, although a distinct High Churchman, was free from the traditional contempt for Evangelicals. Pusey, however, never gave up his desire for reunion with Rome, and his desire for the restoration of the Mass indicated the trouble which was bound to divide the Church of England. In 1885 came an important new step in the Bishop's life. He left Oxford to become Rector of the country parish of Kibworth in Leicestershire, and the life of a country parson is described with the Bishop's usual vividness. He was not destined to remain there long, for he was called to undertake the charge of the huge parish of Aston in 1891. The conditions of this immense district of 42,000 people demanded courage and gifts of

organisation. Soon a staff of seven Curates was employed, centres for worship were arranged, and a vigorous Church life ensued. Three years later came his appointment to the rectory of St. Philip's and his consecration as Suffragan Bishop of Coventry on Holy Innocents' Day, 1894. His Diocesans were, first, Bishop Perowne and secondly, Bishop Gore. The latter bore warm testimony to his work when Dr. Knox was appointed Bishop of Manchester in 1903. His work at Birmingham, in addition to improving parochial conditions, was largely concerned with the development of the Church Schools. His victory in the Birmingham School Board was one of the outstanding achievements of his time in Birmingham. Special interest attaches to his Episcopate in Manchester. He was faced with many difficulties, as the huge diocese of those days contained over 600 parishes with 964 clergy. He did his utmost to obtain some personal touch with the parochial Clergy, and made a special point of visiting as many of the parishes as possible. The Blackpool Mission on the sands was one of his direct evangelistic efforts, and it has been carried on continuously for the last twenty-nine years. The education question was a burning subject of division in those days, and the demonstration of Lancashire men in the Albert Hall, London, against Birrell's Education Bill of 1906 was a triumph of the Bishop's powers of organisation. Generous tribute is paid to the many helpers to whom he was indebted during the various periods of his career.

A chapter of special interest to many is devoted to Prayer Book Revision between 1904 and 1928. The controversy centred first in the use of Vestments, but soon passed on to the question of Reservation. In his book, *Sacrifice or Sacrament*, the Bishop has laid down the true significance of our Communion Service, and by his writing and work he has helped to keep our Prayer Book free from the reactionary tendencies of the 1927-8 revisions. He was convinced that the claims of the Bishops that the new Prayer Book would restore order in the Church were without foundation, and felt that "Order is too dear if it is to be bought by surrender of Truth." Many Churchmen will be glad to pay their tribute to the work which the Bishop has accomplished, and will re-echo the words of Mr. Rosslyn Mitchell after the defeat of the revised Prayer Book in Parliament: "To you more than any man is due the decision of the House of Commons. The generalship of the Octogenarian has resulted in a great victory—and that is the test of generalship." The Bishop has throughout his life in every sphere displayed the gifts of leadership, and has won for himself a special place in the regard of those whose earnest desire is to maintain the reformed character of the Church of England.

THE EVANGELICAL CHURCH CATHOLIC. By P. Carnegie Simpson, D.D., Professor of Church History in Westminster College, Cambridge. *Hodder & Stoughton, Ltd.* 6s. net.

Dr. Carnegie Simpson is well known to English Churchpeople, not only as the author of several useful books, including *The Fact*

of Christ, but as one of the chief representatives of the Non-Episcopal Churches in the Conferences that have been held with Anglican representatives on the subject of Reunion. He is one of the most learned and clear-sighted of the Presbyterian scholars of to-day, and has remarkable gifts of clear exposition of any theme with which he deals. In these Chalmers' Lectures in which he was asked to deal with the subject of the Church, his aim is "to take some capital elements in the character, structure, and function of Christ's Church as we find these exhibited and as we would see them developed in our Reformed Evangelical branches of it." Evangelical Churchmen will specially appreciate the value of this useful book, and will find themselves in full accord with many of the chief principles enunciated. The opening chapter on "The Church—A Continuous Life," presents five phases—The Martyr period, the Doctrinal, the Imperial, the Monastic, and the Reformed. He finds that the relationship between the Church's life and its outward elements has been obscured by ecclesiasticism. The structural form has been made primary and essential, and this phase—which he calls Ecclesiastical materialism—has introduced a wrong principle of definition. The Reformed and Evangelical view had to reaffirm the essentially spiritual character of the Church, and to readjust the relation of the inward life to the outward structure. There is a vital distinction between what the Church is and what the Church has. It is not ecclesiastical structure which guarantees continuity, but the life of those in whom Christ lives, a personal spiritual relationship which cannot be limited by anything external. This Evangelical idea is, first, at once true and also practical, and is secondly, the only religious view. Starting from this sound basis he goes on to consider the nature of the religion of the Evangel. It is concerned with two fundamental questions, the Character of God, including His relationship to man, and the meaning of life, including its deliverance from what threatens to destroy and defeat it. The Christian Gospel is Christ Himself. Traditional religion has tended to obscure the fact of Christ's personal relationship by moral legalism and ecclesiastical formalism, and these involve a lowered conception of God. These conceptions are contrary to the obedience of free men in Christ, and involve a response to the Gospel such as we do not see in the New Testament. The three characteristics of Evangelical religion are an indebtedness, a trust, and a loyalty. The Ecclesiastical way of religion may be in certain respects more defined than the Evangelical, but it is not in harmony with the true nature of Christianity. In the lecture on "The Gospel in Word and Sacrament," the Evangelical conception is further explained. The history and use of the term "word" is shown, and the place of the Bible and of preaching is set out. The section dealing with the Sacraments is of special interest. The popular expression "The Sacramental Principle in nature," which Bishop Gore emphasised, obscures rather than helps the true significance of a Sacrament. The essential thing in the Sacraments is not what we say and do in them, but what God in Christ says and

does in them. The neglect of this truth is the source of nearly all sacramental error. In Holy Communion the truth lies in what God gives to us, and not what we offer to God. This is the vital difference between the Roman Sacrament of the Mass and the Evangelical Sacrament of the Eucharist. The Real Presence is in the Ordinance, and not in the elements. It is Spiritual, and this does not mean figurative or allegorical. The former view is Elementarism, and not Sacramentalism. The latter is the larger and higher doctrine of Christ's Presence. We recommend to our readers this important treatment of the Sacraments. The next lecture on "The Development of Doctrine" touches on the question of Authority. The Holy Spirit speaking in the Scriptures to the soul and to the Church is the true authority. There are several pregnant statements on the failure of Protestant Scholasticism, the neglect of the Scientific Spirit which is willing to receive truth from any quarter, and the theology which by its logic beyond its facts results in illegitimate inferences. The next subject considered is "Order and Unity," and here again his treatment deserves special attention. Two essential facts are noted. Christ did not prescribe any constitution for His Church, and secondly "the Holy Spirit has made no vital or even appreciable difference in history between His recognition and using of a Church of one type of ecclesiastical order and His recognition and using of a Church of another." Several pertinent observations are made on the question of Succession which, as one Anglo-Catholic writer admits, is "No more than an historical possibility." In a footnote regarding Westcott and Hort he says: "How easy agreement with the Anglican Church might be if we had to deal only with its great scholars." He emphasises the existing unity that there is in Christ Jesus and the first step to union he holds is the recognition of this truth. He laments that unreality is the besetting sin of a great deal of talk about Church Union. Inter-Communion must be the mark of any real unity. The last chapter is on the Evangel and Civilisation, and contains a number of valuable observations on the Special Message of the Christian gospel in critical ages of historical transition, and deals particularly with our own day. Yet his final word is that the Gospel to be effective must change the lives of men. Such an account of Evangelical Christianity is calculated to inspire and hearten those who are disposed to imagine that the ideals of Romanism and Anglo-Catholicism can alone be regarded as the truest interpretation of the mind of Christ.

THE ADVENTURES OF A BISHOP. By Charles Frederick D'Arcy, D.D., F.B.A., M.R.I.A., Archbishop of Armagh. *Hodder & Stoughton*. 10s. 6d. net.

Dr. D'Arcy, Archbishop of Armagh and Primate of All Ireland, is well known as a writer on philosophical subjects whose works have won the highest appreciation in academic circles. He has written an account of his life under the unusual title of *The Adven-*

tures of a Bishop, and he describes the subject of his book as "A Phase of Irish Life: A Personal and Historical Narrative." He was born in the year 1859 and in the period since then Ireland has passed through many stirring scenes, and great changes have taken place both in ecclesiastical and civil life. Dr. D'Arcy has been in close touch with many of these movements, and this record of his life has not only the personal interest of a charmingly written biography but also the additional value of a record of events in which those who participated will soon have passed away. The personal side of the narrative reveals a personality of many admirable qualities. Modest in his opinion of himself, he shows the strength of mind and the perseverance that won him the respect and confidence of his contemporaries and has led him to the high position which he now holds. He tells of the years spent in a remote country parish, where in addition to his parochial work he carried on those studies which have gained him a European reputation as a scholar. Such qualities could not be long hid and he passed soon to the Deanery of Belfast from which, after a brief period, he was called to the higher office of the bishopric of Clogher. As a Bishop he has had the unique experience of holding three successive bishoprics and two archbishoprics, and as several sees are united in Ireland under one Bishop, he has been enthroned no less than twelve times. He gives an interesting account of the life of an Irish Bishop. He is able to know his clergy, and from his close contact with them he is able to show them that friendship which is so helpful and which few English Bishops are able to enjoy, even if they desire it, with the clergy of their dioceses. He lived through the period of the disestablishment of the Irish Church and pays his tribute to the genius of those who guided the Church through those difficult years, and to the loyalty of the clergy which enabled provision to be made for the future financial stability of the dioceses.

His experiences of the years after the War, when Ireland went through a revolution, which ended in the setting up of the Free State, lead him to discuss the conditions in Ulster, and he bears his testimony to the qualities of the people of that province and to their attachment to their Church and to its Reformation principles. In the larger affairs of the Anglican Communion he has also taken his part, and his contributions have been of a most useful character. He has attended the Lambeth Conferences since 1908 and has been responsible for some of the important documents that have been issued by its Committees. He has always been a leader in the matter of reunion and has taken the side of those who see no adequate reason why our Church should refuse to enter into closer relation with the non-Episcopal Communions. He took part in the great missionary conferences which have done so much to secure the growing co-operation of the various reformed Churches in the mission field. At the World Conference on Faith and Order in Lausanne in 1927 he endeavoured to secure some progress towards a real unification of the Christian forces, and he attributes to Bishop Gore the failure to reach such an agreement as was in harmony

with the "Appeal to All Christian People" of the Lambeth Conference of 1920. This active and varied life with so many interests reveals the possibilities that lie in a small branch of the Anglican Communion such as the Church of Ireland is. It has made a valuable contribution to the interpretation of our Church's position which in that land they are not ashamed to own as Protestant. Dr. D'Arcy has shown himself to be a worthy son of a worthy Church.

CHRISTIAN THEOLOGY, THE DOCTRINE OF GOD. By the Rt. Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester. *Clarendon Press. 12s. 6d. net.*

Dr. Headlam has had an extensive experience of academic work in several posts in which his duty was to teach theology to candidates for the ministry of the Church of England. He was Professor of Dogmatic Theology in King's College, London, and later Regius Professor of Divinity in the University of Oxford. In the course of his many years' experience, he accumulated a vast quantity of valuable material. This book is the outcome of his lectures, and it will be warmly welcomed, not only by those, who as students, had the privilege of hearing them when delivered, but also by a large circle of readers who will appreciate the Bishop's wide range of reading, his skilful use of the material thus obtained, his clear and accurate methods of thought, and his attractive powers of presentation. Few books dealing with matters of a largely technical character will be found so readily interesting to the ordinary intelligent reader. As he points out, a lecturer on theology nowadays requires a considerable acquaintance with science and philosophy, and the Bishop has made good use of his opportunities of acquiring a knowledge of both. The present work is complete in itself, and deals with the sources of theological knowledge, and the Christian doctrine of God which represents the fundamental Christian belief. It is the Bishop's intention to add a second volume in which he will discuss the subjects of Creation, Redemption, Grace, and the doctrine of the Christian Church and Sacraments. This volume will be awaited with interest, and will receive as warm a welcome as the present one.

In a brief Introduction he explains that theology is the science which teaches us about God, and Christian theology is the science of God as revealed in Christ. Theology is either historical or dogmatic and is the intellectual basis of religion. It is the interpretation of life on the basis of a belief in God. It will be thus seen that the subject is very extensive in character. Part I is concerned with the source of religious knowledge. The four sources are: Natural Religion, The Bible, The Church, and Authority. Under Natural Religion is included every branch of knowledge that can contribute to man's religious experience. Its higher stage is reached when we come to Revelation, and this includes the consideration of the character of the Bible, its relation to Tradition, and its Inspiration. Scripture is the basis of the Church's Authority, and

the Church as a source of religious knowledge embraces unwritten tradition as supplementing Scripture, and the continuous voice of the Church as inspired by God's Spirit interpreting, formulating, expounding the original Christian revelation. But it is clear that tradition can do nothing more than corroborate what Scripture has handed down. The Creeds represent all that is necessary for Salvation, and many of the troubles of Christianity have arisen because of the tendency there has been directly or indirectly to add Articles to the Christian Faith. The Nicene Creed is the authoritative Creed of Christianity and in the Bishop's opinion should be the basis of Faith for a re-united Christendom. Some account is given of the various formularies that have been drawn up at different periods. The Bishop finds that "Christian authority lies ultimately not in the episcopate or the sacerdotal body but in the whole body of Christ's Church." "The Tractarians' stress on the doctrine of the Apostolical Succession was excessive and it was taught in a mechanical way which alienates more than it attracts." As to Catholic Tradition, "by a curious aberration of mind the word Catholic is generally employed for what is clearly and definitely not Catholic," and we should object to its use, for one fragment of the Church of England—itsself a very small section of the Christian Church. Catholic means universal. The chapter on Authority is specially useful as it covers the various theories of the Church and the claims to infallibility. In Part II the Doctrine of God is directly approached and thirteen chapters are devoted to its various aspects. The Bishop brings to the consideration of the subject his extensive knowledge of theories of philosophers and scientists both modern and ancient, and makes clear the various lines of proof that have been put forward at different times. A chapter is devoted to anti-theistic theories such as Deism, Pantheism, Dualism, and Materialism. An interesting chapter presents the belief in God in relation to modern thought, and shows the teaching of modern science and philosophy. The Person of Christ next receives consideration with the Jewish Expectation as seen in the Old Testament. The New Testament Record of the historical Jesus is considered and the miraculous element in the Life of Jesus is set out with appropriate consideration of the evidence. Under the "Doctrine of Christ in Apostolic Times" is considered the Christology of St. Paul and the meaning of "The Word." The development of Doctrine is followed through the course of the centuries, and the decisions of the Councils are considered. A chapter is devoted to the significance and value of belief in Christ as a basis and inspiration of life. The Bishop is severe on the Modernists, many of whom he says "are little more than bad theologians or bad historians." "The majority of Modernists seem to me to be men of confused methods of thought, who have never really thought out the meaning of the language that they use. They fail singularly in any attempt that they may make to provide a substitute for the traditional creed, but they probably intend to teach and believe the fundamental truths of Christianity." There is a chapter on

the Holy Spirit and another on the Doctrine of the Trinity, and a brief concluding chapter on Faith and Life, in which he emphasises the need of presenting the great fundamental truths and the necessity of belief in the Person of Christ for the reality of Redemption for "the fundamental Fact is the Sacrifice of Jesus Christ on the Cross."

Dr. Headlam has provided a theological treatise that will take its place among our standard works, and will provide students in general and more particularly students of theology with the material which they require in order to arrive at a complete understanding of the Christian system of thought in regard to the doctrine of God.

FOOT-NOTES TO ST. PAUL. By C. A. Anderson Scott, D.D. Cantab., Hon. D.D. Aber. *Cambridge University Press.* 7s. 6d. net.

Dr. Anderson Scott has made the study of St. Paul peculiarly his own. His reason for his devotion to him is his belief "that no man ever understood Jesus, His teaching, His Personality, and His value for mankind, so well as Paul," and so it seems to him of the first importance that men should understand Paul. In previous works he has dealt with the chief features of St. Paul's teaching. In these *Foot-notes to St. Paul* he attempts a simpler task, that of providing a book that can be used alongside the Authorised Version, and can provide a few words of explanation that will illuminate an unfamiliar idea or make clear an unusual thought. The success of his endeavour can be easily tested, and it will be found that he has provided a fascinating and helpful companion to the reading of the Epistles. As to St. Paul, he says "it is no part of our case that he never made a mistake or that he never did wrong, or never wrote unadvisedly with his pen, but we can maintain with easy minds that he knew and understood Jesus as no other man ever did, that he interpreted the Christian experience of Christ, and applied the ethical teaching of Jesus to life, in a way which the more we study it the more ready we are to call 'inspired.' He speaks with an authority not his own concerning the Ways and Will of God."

Dr. Scott commences with the Epistle to Philemon as offering the best way of approach to the study of St. Paul's interpretation of Christianity and its application to life. The Epistle has been described as the most beautiful letter that ever was written, and many think of it as, outside the Gospels, the most precious page in the New Testament. It shows us Christianity at work. He then deals with the Epistle to the Romans at length. St. Paul writes not as a dogmatic theologian but a Pastor moved by the anxiety of love. His key-note in the Epistle is "Therein is the Righteousness of God revealed from faith to faith." The traditional interpretation of righteousness as an abstract quality or attribute of the Divine Nature is set aside and the idea of righteousness as a saving power is substituted. In the course of his treatment of each Epistle special notes are introduced explanatory of

some leading thought, thus a note on "Salvation" indicates that the subject must be studied in connection with "Life," "Salvation refers to that from which men are saved, Life describes that to which they are saved." Eternal Life has the quality of reality. It is life with God, life in God, the Life of God. It is beyond the reach of Death. Each chapter is accompanied by comments that help in a wonderful way by suggesting new and illuminating thoughts. Thus the Elder Brother in the parable of the Prodigal Son usually receives scant attention, but it may be a fresh idea that although he had not at any time transgressed his father's commandment, he was really farther away from his father even than the Prodigal in the Far Country. Illuminating Notes are given on the term "Sin" as used by St. Paul, the place and function of the Law, Faith-Union with Christ, Paul's doctrine of Predestination; and the Christian and the State. This may serve as a general indication of Dr. Anderson's treatment of the various Epistles. Those who are familiar with their contents will readily recall the chief passages which have given rise to diverse interpretations, and they may rest assured of finding something in these Notes that will interest and instruct. For example, in regard to Grace, he says there are not different kinds of Grace: it is always the same. Grace is God giving Himself in Christ. Truth again, is a living energising force, and in regard to The Lord's Supper, the word "is" in "This is My Body" can only mean "signifies" or "represents." This ought never to have been disputed. The closing pages are devoted to a consideration of St. Paul's message to his fellow-men. The heart of that message goes back to the revelation involved in the Fact of Christ, the revelation of God as Father. For him, this was the governing fact of experience, and St. Paul's emphasis upon the Cross leads him to regard it as the climax of Christ's obedience which is ours as soon as the faith which expresses itself in love makes us one with Christ in God's esteem. This little book provides a really useful companion to the reading of St. Paul's Epistles.

THE ROMAN CHURCH AND THE MODERN MAN. By the Rev. H. D. A. Major, D.D., Principal of Ripon Hall, Oxford. *Eyre and Spottiswoode.* 5s. net.

One of the results of Anglo-Catholic influence in the Church to-day is that few of our first-class scholars will face the fact of Romanism and deal faithfully with the errors that it represents. There is a sentimental regard for the antiquity and artistry of Rome and its worship which has led to a false attitude towards its essential character. Dean Inge has dealt with Romish error in several of his books and has incurred the opprobrium of those who look to Rome for their inspiration. Dr. Major has braved the danger and has risked being branded with the same epithets and being regarded as a bigoted partisan. There are, however, many in the Church of England who have not bowed the knee to Baal, and who will be grateful to him for his clear and convincing treatment of the

fallacies and misrepresentations that underlie the whole Roman position. His work is described as "An Examination of the Claims of Rome at the Bar of History, Conscience and Spiritual Experience." With exemplary fairness and full knowledge he goes through the various distinctive points of the Roman teaching and shows that the claims made for them are based on presuppositions that cannot stand the tests of history, conscience or spiritual experience. Rome has all the characteristics of a lower type of religion. "The lower religion makes its appeal to primitive religious emotions by means of magic and miracles, terror and mystery, ritual and asceticism. The highest religion makes its appeal to man only through his rational, moral and spiritual consciousness." The highest religion depends upon the inward experience of a relationship to God, the lower is content with the outward expression of religion in ritual acts and observances. Where the inner experience is lacking the outward observances soon degenerate into magic and superstition.

The inconsistencies of the claim of Papal Infallibility are easily exposed. Definite statements were made before 1870 that the Pope made no claim to infallibility, and since the dogma of papal infallibility was promulgated there has not been a single undoubted instance of any Pope speaking infallibly. Rome's international position might have been expected to give to that Church in the time of the Great War a special place as an arbiter, but in this it signally failed and now with the temporal power re-established Rome has lost its position of independence and has taken its position as a state with the other states of Europe. It is significant that it has been possible to say of the Roman missionaries in China "they are only there to work not for China, but for their own Church." Rome's interference with the laws of a country such as seen in the *Ne Temere* decree is another example of the disregard for the rights of a state. It is difficult in the face of the history of Rome and its teaching to account for the attraction which it appears to exercise over many minds, even those with considerable culture. It may be that such an examination of the whole position as Dr. Major makes may have a deterring effect on some who may be tempted to succumb to the blandishments of Papal claims.

OUR PRAYER BOOK PSALTER. Containing Coverdale's version from his 1535 Bible and the Prayer Book version by Coverdale from the Great Bible 1539-41. By Ernest Clapton. S.P.C.K., 1934. 10s. 6d. net. Pp. xxxi, 375.

This book is a careful piece of work, and is indispensable to the student of the Psalter. Mr. Clapton prints side by side Coverdale's version of the Psalms, with notes on the sources of his renderings, and the version of the Book of Common Prayer. The latter is so familiar to English Churchmen that the majority are hardly acquainted with the renderings of the Authorised Version of 1611 and those of the Revised Version of 1884. Coverdale's

version of 1535 was the first complete English version of the Bible to contain the Psalms, which depended mainly on Swiss and German translators. This was later, 1539-41, revised with the aid of Sebastian Münster's Latin version made directly from the Hebrew, and this revision constitutes our present Prayer Book Psalter.

In his preface Mr. Clapton gives a short, but sufficient, account of the various versions which played their part in Coverdale's work, the Vulgate, Jerome juxta Hebraeos, Pagninus (who was well acquainted with the Targums and the older Rabbinic commentators, and to whom our A.V. is under obligation), Luther, Münster (another excellent Hebraist) and Coverdale's earlier efforts. The final version of the Psalter by the last named is approved generally by scholars for its "tender beauty"; and though in the Prayer Book revision of 1662 there were changes in those portions of Scripture appointed for Epistles and Gospels no change was made in the Psalter, which was more melodious than the other renderings and had established itself in the hearts of the English people since it appeared in the Great Bible of 1540 (see Hastings' *Dict. of Bible*, vol. V, p. 245).

Coverdale turned some of the Psalms into verse and published them in his little book *Goostly Psalms and Spiritual Songs*. Mr. Clapton reprints these Psalms, ten in number, here and points out their value in connection with Coverdale's translations of the Bible.

Professor Richards, of Durham, who writes a foreword to the book, commends it "to the attention of all church people"; but the commendation might well be extended to others.

A. W. G.

THE TABLE AND THE KINGDOM. By Allworth Eardley, B.D.
Pp. 102. *Papworth Press*. 2s. 6d. net.

We rather gather that Mr. Eardley is a minister of the United Church of Canada, a union accomplished some years ago and comprising Presbyterians, Congregationalists and Methodists. Whatever his official standing, Mr. Eardley has written a book of very high value upon the relation between Holy Communion and the facts of Christian experience. Its price and the number of its pages are no indication of its sterling worth.

Mr. Eardley starts from the fact that of all our acts of worship there are none that most Christians take more seriously than the Communion service. The real significance of that service is its inseparable relation to the facts of Christian living. He sets out to bring that experience into the daily lives of those who take part in the service.

The eight chapters that follow are devoted to an endeavour to relate the service to our obligations as Christians. He points out that the first central idea in the service is the essential relation of Christians with Christ, and that all Christianity depends upon a real experience of union with Christ. Christianity is more than a Table just as life is more than food. If the Table presents life in terms of food, the Kingdom presents life in terms of work. No

healthy life of any kind is possible on a basis of receiving only. The Lord's Table should be the epicentre of such a shaking of the whole Church, and such a moving of the world that would mean an entirely new world order.

Holy Communion is a memory of the sacrificial ministry of Jesus, of which the Cross was the culminating feature. It is the revelation of God in the love of Jesus, itself the basis of all vital religion. It affirms the victory of Jesus as the starting-point of all Christian ethics, and that the outlook of Jesus is a key to all human relations. The service achieves its real purpose when it becomes a pledge to personal consecration, the putting out to interest of every talent great or small, and the recognition that life itself is held as a stewardship to be used for the greatest purposes of God.

There follows a chapter on the sacrament of life where the idea of stewardship is developed, and where are raised new standards of judgment with regard to life's habits. "If by this or that or anything you can the better serve God, develop any valuable side of your own life and help your fellows, do it: if not, leave it alone."

The last four chapters take the reader into the still wider spheres of Christian Churchmanship, Fellowship within the Church, Wider social obligations, and the Supreme missionary inspiration.

Among recent publications modestly priced we would select this volume by Mr. Eardley as of outstanding merit.

F. B.

FATHERHOOD AND BROTHERHOOD. By Phyllis Debenham. *Elliot Stock*. 3s. 6d.

This book consists of simple practical readings for each week of the Church's year, based on a few words from either the Epistle or Gospel for the week. This is not a new idea, but it is worked out in quite a new way. Take the titles for the Advent season through which we have just passed. For the first Sunday the authoress writes of Humility from: "Thy King cometh unto thee, meek." Then of Hope for the second Sunday from: "That ye may abound in hope." Then of Loyalty from our Lord's words about John: "What went ye out into the wilderness to see, a reed shaken with the wind?" And the fourth Sunday invites us to think of Happiness, the text being "Rejoice in the Lord always, and again I say, rejoice." The subject of Happiness is appropriately continued on Christmas Day. We are astonished at the wealth of illustrations. In a future edition the authoress would do well to quote chapter and verse for her citations from Scripture and an index of references would be a help to those who will certainly desire to use it in village preaching, mothers' meetings and wherever helpful devotional meetings are held. It is admirable for quiet, personal reading and would be a most suitable present for an earnest believer who is one of the Lord's "Shut-ins." There

is an atmosphere of good cheer and comfort about it. It is a mine of sound Scriptural exposition with very apposite illustrations. We are very pleased with it.

A. W. P.

FOR US HE CAME. S. T. Fraser. S.P.C.K. 1s. (Paper.)

We already possess, and greatly value, two small books by the authoress, published by the Church of Scotland Committee of Publications at 1s. paper and 1s. 6d. cloth. The first of these, *The Dew of Stillness*, was published in 1927 and has been reprinted five times. It is a most helpful book on Quiet Times. The second published in 1931 is a book for daily devotional use called *Unto the Hills*. Both these should be better known and valued in England. The book before us might have been issued in cloth as well as paper. It is a study of the Incarnation with special reference to the will of God: a little *Life of Christ* written by a woman who seems to be gifted with very great insight and intuition; for example, she suggests that the innkeeper gave Joseph and Mary a refuge: "perhaps impressed by Mary's sweet, tired face, or, as Jews were, careful of motherhood, in their hope that the Messiah of Israel would one day be born of a Jewish mother." She notes also that "all three sets of people who were allowed to know of the new-born Messiah, were people used to looking at stars." When she comments on Satan's temptation of our Lord to cast Himself down from the pinnacle of the Temple she says in parenthesis: ("One wonders was this Satan's attempt to retaliate on God for having him hurled from Heaven for his rebellion, hoping Jesus would try it and be killed.") Or take this characteristic comment: "Was the Upper Room not a picture of Christ's Church? As we enter He washes us Himself from our sins. Then He feeds us, giving us a share of His very life at Holy Communion. He teaches us, He intercedes with the Father for us; above all, His Presence is the centre and meaning of it all. Our part is that of the disciples, just to love our Lord, and receive His gift of Himself with humble and utterly surrendered heart and life."

This simple, devotional study of our Master who came for us saying, "Lo, I come to do Thy Will, O God," is one of those rare books which really reach the heart. Like her other books it is fragrant with personal devotion to our Blessed Lord. It is a book for believers.

A. W. P.

THE CHRISTIAN FACT AND MODERN DOUBT. By George A. Buttrick. Scribners. 8s. 6d.

Walter Lippmann, from whom the author quotes frequently, wrote *A Preface to Morals*. This book is *A preface to a restatement of Christian Faith*. It is written from the standpoint of a believer who does not disguise his sympathy with much that is modern. He believes that for the first time in history faith is uncertain and

exceptional while scepticism is customary and dogmatic. As minister of the Madison Avenue Presbyterian Church in the city of New York, Mr. Buttrick has had opportunities of studying the religious outlook in America and his book is extremely valuable to English readers for that reason alone. He is not such a good interpreter of the religious thought of this country. His indictment of war as a breeder of scepticism is overwhelming. "If we live falsely, there is scant likelihood that the mind will be unclouded or belief be radiant." "How can a generation given to war and greed understand Jesus?" "Blood on our hands turns black—within the mind." On the idea that the Great War was "a war to end war" he comments: "Soon some bright statesman will suggest a fire to end fires." Here are chapters on the Finality of Jesus; the Authority of the Bible; the Validity of Prayer. Some of it is very modern, but most of it is thought-provoking and helpful to faith. He has the gift of putting his position into a phrase. Take this: "The Bible writers accepted the science of the day which ever changes and uttered the word of a Presence which in all change is ever the same." It is a valiant endeavour to meet the hosts of modern doubt upon their own ground and it will bring renewed hope to many loyal but perplexed minds.

A. W. P.

GOD WHO CREATED ME. *S.P.C.K.* Paper 1s. 6d.; cloth, 2s. 6d.

This is a book written by twelve campers for campers and for all who would know fullness of life. It is a book for camp worship as well as for the individual quiet time. Every year some eleven hundred schoolgirls gather in the Federation of University Women's "Camps." The General Editor is Miss Lilian C. Cox. There are twelve topics for twelve weeks. The Editor takes the first week when the topic is God the Creator. Her section begins with Monday, "Out of Doors," and then the rest are headed, "In the beginning, God"; "God, Maker of Men, Maker of Me"; "The Joy of Creating," "The Otherness of God"; "We have seen His Glory," and on the first Sunday the subject of Worship. Prayers, readings and meditations are provided. Many of the small illustrations are a joy. Campers should acquire a copy. It will deepen devotion.

A. W. P.

THE VISITOR. By Hugh A. Studdert Kennedy. *Putnam & Co., Ltd.* 2s. 6d. net.

This well-printed and well-produced little volume is an allegory which conveys its meaning in seven chapters each of which lifts the veil from semblance and reveals reality. It will cheer and encourage those who believe in God, but are baffled by misfortune or difficulty. Its author is brother of the late Rev. G. A. Studdert Kennedy—Woodbine Willie.

H. D.

WESTMINSTER ABBEY. By A. L. N. Russell, F.R.I.B.A. Illustrated, pp. x + 220. *Chatto & Windus*. 6s. net.

Quite a number of books have appeared in recent years dealing with the architecture, history and monuments of Westminster Abbey. But at the price and for its size we know of no book so comprehensive, informative and interesting as this little book by Mr. Russell. It is extraordinary how much information has been compressed into the volume without ever conveying the impression of dullness or pedantry. The sub-title indicates the scope of the book which purports to give "the story of the Church and the Monastery with some account of the Life of the Monks, a guide to the Buildings and Monuments, and an Explanation of their Architectural Styles." Such a description gives plenty of scope to the writer, and he takes full advantage of his opportunities. The architectural part of the book is, somewhat naturally, extremely good. The account of the special features of Gothic architecture is illuminating, especially to those who know little or nothing about the subject. Not many people, for example, are aware of the great distinction which London so well illustrates, between the two great types—the Gothic and the Classical. As Mr. Russell so well puts it: "A building of the Classical type stands massive and inert; a Gothic building is an equilibrium of straining forces."

The book opens with a very satisfying account of the history and growth of the Church and Monastery down to the time of the Dissolution. This account is enlivened by several amusing anecdotes such as the description of the Feast held after the Consecration of the new building in 1269 which, we are told, "stunned the senses of the guests." The careers of the leading abbots are sketched and an account given in brief of the functions of the more important officials of the Monastery. Following these chapters come several of an architectural character to which we have already referred, but it should be noted that this part of the book is rendered additionally valuable by several pages of diagrams to illustrate the text.

The remaining chapters deal with the monuments of the Church and other buildings which adjoin the Abbey. These accounts are sufficient to inform the curious without unduly wearying the average reader. The author with great skill touches on all the really interesting and important points without plunging into masses of unnecessary detail. The result is a book which should make a very wide appeal and deserves success.

C. J. O.

GOLDEN TREASURE. By the late Mrs. E. A. Houghton. *Gospel Magazine*. 2s. 6d.

These talks with young people were written by a devoted mother of eight children. Her husband, who is Vicar of Whittington, Norfolk, testifies to her as a loving, praying mother. Her teaching has produced fruit in her own children. Five of them became missionaries to China or Burma and two are ordained. The other was killed in the War. These are simple, direct, Gospel messages, absolutely Scriptural and Evangelical.

A. W. P.

THE MONASTIC REMAINS OF NORFOLK AND SUFFOLK. By Claude J. W. Messent, A.R.I.B.A. *Norwich: W. Hunt.* 1934. Pp. 151, 4to, 7s. 6d. net: with 50 pen and ink illustrations by the Author.

This attractive little volume is the work of a Norwich Architect of scholarly instincts and artistic taste. The part which deals with Norfolk is not unnaturally fuller than that devoted to Suffolk: and of the fifty pen and ink sketches no less than thirty-six belong to the former county. The drawings are uneven, but many of them are charming: the finest is the frontispiece, a dainty view over the N.W. corner of the Cathedral cloister producing a very strange effect as the clear-story is lost by foreshortening. We have tested the letterpress in various particulars where we have special knowledge, and found it accurate, although sometimes scanty: so we are emboldened to trust the Author in the paths less known to us. The Norwich sections fire us with the desire to spend a longer time in the by-ways of that old city next time we visit it. There is an amazing wealth of detail in crisp concise histories and descriptions, side by side with an unexpectedly small amount of technical architectural information. A truly useful little book. It would be an entertaining guide to a motoring holiday in East Anglia.

A. M.

THE TRAGEDY OF THE ASSYRIANS. By Lt.-Col. R. S. Stafford, D.S.O., M.C. *George Allen & Unwin, Ltd.* 8s. 6d.

The author of this illuminating book writes from wide experience and first-hand practical knowledge. He went to Egypt in the Egyptian Civil Service in 1913, served during the War and in 1919 returned to Egypt. From 1927 to the end of 1933 he was administrative Inspector in the Ministry of Interior at Iraq and was in closest touch with the Assyrian situation as it developed at Mosul in the summer of 1933. The author's object is to give an impartial and true account of the massacres of Assyrians, as the accounts given either as to details or the causes which brought them about were often inaccurate and garbled.

Colonel Stafford starts with a brief history of the origins and religion of the Assyrians and after describing their share in the last War he goes on to deal with the attempt made since 1918 to settle them in Iraq. The book concludes with a description of the present unhappy position of the Assyrians and shows the urgent necessity of ameliorating the conditions of this remnant of a once great Christian Church.

The book is written in a very clear style and should prove of great value to those interested in the subject. Two excellent maps are given, and there is a useful index and bibliography.

G. C. P. B.
