

of Wesley's doctrine of Perfection. It is *in the great congregation* that men are moved to cry "Hallelujah, what a Saviour." In such a salvation, encumbered as it is with a human body, there will be sufficient lacking to account for the longing of the Saints for the Heavenly City. But there will be sufficient given to make good the evangelical promises of a foretaste of glory. Most Church life is such a parody of this that it drives us to eschatological interpretations of the Sacraments.

In the last resort Redeeming Love is what gives its authority to the *testimonium internum* and Redeeming Love has no other authority than that it is irresistible to the love it has awakened. We began our discussions at this conference with the conception of an authority whose constraint was operative because it was freely accepted. The authority of the *testimonium internum*, where it is known, is the authority of invincible Love. "Paul the bond-servant of Jesus Christ," it cries. Whatever part the head may play in it, it is essentially a heart experience. You cannot parley with Love once it has conquered your heart, and while sin may turn the light of such love down and down and down, it can never put it out.

## Book Reviews

THIS SERVICE : NOTES ON THE ORDER OF HOLY COMMUNION ACCORDING TO THE USE OF THE CHURCH OF ENGLAND ; WITH INTRODUCTION ; AND APPENDICES.

By Albert Mitchell, Member of the Church Assembly. London. Church Book Room. 10/- net.

By the publication of this book by Mr. Albert Mitchell, the National Church League has made accessible both to the student and the general reader a wealth of information regarding the history and interpretation of the Communion Service of the Book of Common Prayer. As the author reminds us, the English Prayer Book was one of the twin pillars of the Reformation ; the other being the English Bible. Together they have probably been the most potent influence in the formation and development of the English character during the last four hundred years. Both have sustained many assaults and weathered many storms, and in spite of a few unimportant archaisms they are both as fully relevant to the spiritual needs of to-day as they were to the times in which they were first issued or last authoritatively revised. Mr. Mitchell gives a brief account, sufficient for the purpose of this book, of the origin and growth of the English Bible, paying incidentally a well deserved tribute to the value and lasting influence of William Tyndale's work as a translator and emphasising the supreme authority of the Bible as the divinely inspired revelation of God's will with regard to man.

Of the history of the English Prayer Book, the next important literary monument of the Reformation in this country, a somewhat fuller account is given. The Prayer Book came later because no real doctrinal changes such as the Reformers had long had in mind could be effected while Henry VIII lived. He wished to retain the Papal religion, though without the Pope ; and he failed to realise that so vast a change as the abolition of the centuries-old Papal Supremacy would inevitably bring other changes in its train. A slight concession to popular feeling on the question of vernacular prayers was made towards the end of his reign by the issue in 1544 of a Litany in English ; but on Henry's death in 1547 a great deal more became at once possible. The prompt and far reaching changes which were marked by the issue of the First Prayer Book of Edward VI, which was issued almost at the beginning of the new reign, is a proof of the strength of the reforming movement which Henry had been able to keep in check while he lived. Of the subsequent revisions down to that of 1662 Mr. Mitchell gives a clear though condensed account. His account is indeed so

clear and interesting that some readers may not realise the vast amount of learning summarised in this lucid condensation.

We quote the following words from the conclusion of these introductory pages, as they not only state clearly the purpose of the book but also are an eloquent tribute to the surpassing merits of our Communion Service on which its object is to give some light.

"The following pages are put forth in hope and prayer that they may assist 'sober, peaceable and truly conscientious sons' and daughters 'of the Church of England' the better to know, understand and realise that in the Order of Holy Communion as set forth in the Prayer Book of 1661-2 they have, as an abiding possession, an expression of liturgical worship and devotion of great beauty for which they have no need to apologise. It is indeed not only a finished and proportioned work of literary art, but also the most worthy provision for the due and reverent ministration of the most comfortable sacrament of the Body and Blood of Christ our Saviour that has yet been presented to the English speaking members of the Holy Church throughout all the world . . ." (p. 8).

Following this Introduction, there comes "The Order for the Administration of the Lord's Supper, or Holy Communion," as it is set out in the Prayer Book. This has, however, been carefully compared with the book annexed to the last Act of Uniformity, 1662, which is, of course, the standard and authoritative test; but though no attempt has been made to reproduce exactly the spelling and typography (such as the use of capitals, etc.) of the text, pains have been taken to secure that the punctuation follows in essentials that of the Annexed Book. This is necessary as in certain cases important issues depend on and are determined by the punctuation.

The text of the service is followed by about seventy pages of notes which give a consecutive historical and explanatory commentary on it. These notes form the main portion of the book, but the range and variety of the subjects to which they relate make it difficult to quote from them. The difficulty is simply that of selection. They are all interesting and the majority are important and will well repay the reader. There is a useful reference to the Homilies on page 53, with special mention of the Homily of Salvation, called by Article eleven of the Thirty-nine Articles, the Homily of Justification and regarded by the Article as a fuller treatment of the subject. An interesting but little known anecdote in connection with the Homilies is given by Mr. Mitchell: "When in 1805 Henry Martyn went to Calcutta on the Indian establishment, his faithful preaching of the Gospel aroused antagonism. Those of the other chaplains who approved of his Evangelical fervour but hesitated to follow his example, adopted the course of reading the Homilies, to which no exception could be taken, and it was in this way made manifest that his doctrinal position had the authoritative support of the Homilies: and faction was stilled." The vital distinction between England and Rome is incidentally shown on pp. 48-49 when we read that the Book of the Gospels which had the place of honour in the Palm Sunday procession at Canterbury in the Anglo-Saxon Church was displaced by Lanfranc in favour of the Host when he introduced the practice of Reservation. But we must leave it to the reader to discover and profit by the wealth of solid instruction and sound doctrine which these notes contain. He will be well rewarded.

The remainder of the book consists of five Appendices which add greatly to its value, for they allow of a fuller treatment of special points than could be given conveniently under the simple heading of "Notes". The first three deal, respectively, with the position of the Minister at the Lord's Table; the vesture of the Minister; and Reservation; then follows a translation of the Roman Canon of the Mass; and, lastly, the book concludes with a brief paper on "The Sacrifice of Christ—the fact of the Cross," that which it is the purpose of the Lord's Supper to bring as a continual remembrance before our minds.

The Appendix on the position of the Minister is a very learned and thorough piece of work and from a wealth of historical and archæological knowledge shows beyond dispute that the back to the people position has no support in primitive times, that it is of relatively late introduction; and that it did not become the authorised practice much before the thirteenth century when rubrics prescribing it began to appear in the service books. Mr. Mitchell gives as a frontispiece to the book a capital photograph (taken by himself) of the fine "Seven Sacraments" Font at East Dereham, Norfolk. It is octagonal in shape and on each of the sides is carved a representation of one of the seven sacraments of the Roman

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Canon Richardson's name. The eighth side is thought to relate to the dedication of the church. The representation of the Lord's Supper on this particular Font (or there are others of the kind in East Anglia) shows a Bishop celebrating behind the altar and facing the people. The date would be about the beginning of the fifteenth century or a little earlier. The Appendix on the vesture of the Minister discusses the origin and development of liturgical dress with special reference to the Chasuble, or "Vestment" proper; and proceeds to consider the legal aspect of the matter in the light of the various judgments which have been given upon it. Though the history and law are intricate and sometimes perplexing, Mr. Mitchell writes interestingly and lucidly, which could only be done by one who was a thorough master not only of the principles which must govern any useful consideration of the subject, but also of all its details. His discussion of the action taken under Elizabeth is very clear, but we think that, notwithstanding his description of the unauthorised rubric of 1559 as illegal, he attaches more importance to it than it deserved. It was never acted upon; it conflicted both with the injunctions of the same date and with Sandys' letter to Parker written at the time; and it seems to have been universally ignored. Contemporary opinion and contemporary official action are our best guides to the interpretation of the Act, and they point clearly enough in one direction.

The Appendix on Reservation is a timely reminder of present day tendencies and of the need to resist them; and the translation of the Roman Canon of the Mass will be useful to those who wish to compare our Service with that which it superseded. There is no need to apologise for either the general course or the details of the change. The final paper on "The Sacrifice of Christ" is a fitting conclusion to this able and valuable book. It brings us back to first principles and enables us to see that there is a vital underlying importance attaching to the matters of dress, ceremonial, etc., which we have been considering, that might, merely regarded in themselves, appear simply trivial. It is their symbolic meaning that justifies the closest examination of their claims.

It will be seen that the book deals largely with controversial matters. It is none the worse for that. We are not of opinion that controversy is to be deprecated. It is one way by which we can arrive at the truth; and Mr. Mitchell has given us in this book a model of the manner in which controversy should be conducted. He is adequately informed, scrupulously careful and moderate in statement, and always treats his opponents with respect and courtesy. No one, we think, can read his book without gaining in knowledge and in devotion to the Lord whose great love for us is commemorated in this Service. W:G.J.

### PREFACE TO BIBLE STUDY

By Alan Richardson, S.C.M. 5/-

This book is not at all like the old books on Bible Study written by such men as Griffith Thomas and Harrington Lees. It is written by a man who obtained a First Class in Philosophy at Liverpool and a First Class in Theology at Oxford. He has been Study Secretary of the S.C.M. since 1938. He is the Author of *Credo's in the Making*, *The Redemption of Modernism*, and *The Gospel in the Making*. He sets out in this book to write about the Bible rather than about biblical criticism. He tells us plainly that "all that follows is written out of the deep conviction that the Bible is the covenanted means of God's self-communication with men, and that because God has appointed it for this purpose it possesses a value which no other book could ever have." He is convinced that "man hears God speaking to him as he kneels with the Bible in his hand." Nevertheless, he holds that "there can be no going back on the positions gained by the discoveries of biblical research. There may be modifications here and there, but the broad general conclusions are beyond cavil." However, in the best part of his book on *How to run Study Groups on the Bible* he says: "There is no need to over-burden the group with a series of facts about say, Q, or the final document hypothesis, or J.P.E. and D." The leader must be "On his guard against thinking that there is any saving value in such knowledge for lay members of groups, who want to know what the Bible says to them in the actual situation in which their life is set." We have to read a number of sermons by deacons who have newly come from College. We wish their teachers were as wise as Canon Richardson in counselling a wise reserve in the pursuit of matters which we feel, are still under discussion and are by no means "beyond cavil." This book is available for 2/- to those who join the S.C.M. Religious Book Club.