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Reviews of Books.

PROF. GWATKIN'S CHURCH HISTORY.

CHURCH AND STATE IN ENGLAND TO THE DEATH OF QUEEN ANNE. By the late Prof. H. M. Gwatkin. *Longmans, Green and Co.* Price 15s. net.

Prof. Gwatkin's reputation as a historian is of the highest, and it is well maintained in this volume, published after his death. The world of scholarship has hardly realized as yet the great loss it has suffered by the lamented death of the great Cambridge historian.

This volume of thirty chapters was the work of many years. The writing was done at intervals, and each section seems to have been completed and laid aside before the next was begun. The book, as it is printed, represents almost exactly Dr. Gwatkin's manuscript. A few dates that he left blank have been filled in, and a few obvious lapses of the pen have been corrected. But otherwise, everything stands just as he left it. So far as it had gone, the volume was practically ready for publication; and no attempts have been made to supply omissions or to modify in any way the assertions and judgments of so distinguished a scholar.

The work cannot be regarded as a text-book for beginners. It assumes a certain knowledge of history. It omits matters which it would be necessary for beginners to know; and it offers much that they would not require.

It is rather a scholar's survey of the history. We have in it a review of men, movements, and events by one of whose competence there cannot possibly be the slightest doubt. For Gwatkin was a man of immense erudition and a master of sound, sane, shrewd and discerning historical judgment. And this volume is Gwatkin at his best.

The title given to the book—"Church and State"—seems hardly a satisfactory one. But it is useful, at any rate, in drawing attention to Dr. Gwatkin's insistence upon the reciprocal influence of Church and State. All who knew him as a lecturer will remember how constantly he insisted on bringing Church affairs into connexion with the general history of the time.

The interest with which he is able to invest the history is remarkable. His lectures used to be lively; and this volume is not less so. The style is terse and epigrammatic. Gwatkin was nearly always of compelling interest, rarely dry, full of humour. His book forms delightful and fascinating reading.

His verdicts upon movements are given with full knowledge and in trenchant words that speak for themselves. Of the Hildebrandines, he writes:—

"Two views of Church and the World have been contending ever since the Apostolic age. According to the one, the Church seeks peace with the powers that be, and recognizes the State as ordained of God, and a fellow-helper in the work of righteousness. On the other, the Church is at war with the powers that be and sees nothing in the State but a diabolical device for the promotion of wickedness. . . . Hard and narrow, as the Hildebrandines were, they had a noble ideal before them. Little could they foresee that the victory of the Church would prove even more corrupting than the rampant anarchy of the tenth century."

Of the Renaissance:—

"Greece had risen indeed from the dead, but not with the New Testament in her hand, for the spirit of the Renaissance in its early stages was frankly pagan. . . . The spirit of the Renaissance in its later stages is best seen in the polished satire of More's *Utopia* in 1515 and in the bitter satire of Erasmus in his *Praise of Folly* in 1511. But they quailed before the dangers of an

effective reformation. After all, they were men of Meroz. Colet died before the Reformation reached England, Erasmus refused to take a side, and the tolerant More of the *Utopia* became a bitter persecutor. He had seen the light, and turned his back upon it."

Of the Commonwealth :—

"The Commonwealth was a noble failure. The vision of the Puritans was of a new and better England, with despotism and popery rooted out, the wrongs of the poor redressed, and above all righteousness and true religion maintained in the land. But they failed because they trusted an arm of flesh ; England was too good to be ruled by the sword, not good enough to appreciate the lofty aims of the Commonwealth."

Superb character sketching appears throughout the volume. Of Thomas Cromwell he writes :—

"Utterly unscrupulous, utterly merciless, he was frankly a disciple of Machiavelli, with the Turk for his model of an English king."

Of Henry VIII :—

"Surely great he was—great in character and power, great in selfishness and crime, a great and terrible king, if ever there was one. . . . His statesmanship was far from wholly selfish, and it was clear-sighted enough to guide his country safely through the greatest of the revolutions it had seen since the Norman Conquest."

Of Cranmer :—

"Cranmer was by nature a student, with great learning and exquisite taste—as witness his work in the stately cadences of the Common Prayer. His character was blameless, his temper gentle and forgiving. . . . Refined and sensitive he was ; but it is a brutal error to call him cowardly, for no man of his time gave so many proofs of his courage."

Of Elizabeth :—

"Sense of truth she had none : where diplomatic lies were wanted, she lied shamelessly. Nor did she ever show signs of personal religion. She belonged to the Renaissance rather than to the Reformation. . . . The little tricks in her private chapel were passing farces, æsthetic or political, and show no real hankering after the old ritual."

Similar brilliant character sketches are given of Charles I, Laud, Cromwell, and a host of others ; but space will not allow us to give more.

Gwatkin does not hide his views of the Protestant character of the English Church. He states that "Protestantism" is "not a negative word" . . . and is "not necessarily a witness against something else." He explains the 1549 "deprecatory use" of the title Mass. He defends the destruction of "monuments of superstition." On the Ornaments Rubric (to a discussion of which he devotes no less than five pages) he writes :—

"Certain it is that the vestments disappeared at once after 1559, and were not revived till nearly three hundred years later. There is not a single clear and authentic instance of their use. 'The surplice' was enforced, and the surplice only."

Of the bearing of the Preface to the Ordinal on Non-Episcopal ministries, he writes :—

"It contains nothing inconsistent with the belief that non-episcopal ministrations are perfectly valid in their own Churches. This was indeed notoriously the belief of the Reformers who drew it up, and of some of the Carolines (e.g., Cosin) who revised it."

It is rather a pity that the book has not come to us free from minor blemishes. It is unfortunately clear that, in his later years, Gwatkin did not, in some respects (e.g., concerning the origin of the parish), keep full pace with modern research. There are some slight slips which might well

have been corrected. Why is St. Patrick's grandfather called "Politus"? Again, did not the Bishops' Book of 1537 cover *seven* sacraments and not three as Gwatkin suggests? The extreme brevity of the work, also, tends to lay the writer open to misconception. Thus, Gwatkin states that, when Charles made his dash into England in 1651, "nobody joined him." This may be comparatively true; for there were but few Englishmen who were ready to share the fortunes of the invader. Yet it needs to be remembered that the Earl of Derby left the Isle of Man and raised some soldiers in Lancashire.

However, these are but spots on the sun. The book is a great book. No Churchman should be without it. It is deeply to be regretted that it ends with Queen Anne. How we would have liked to have the judgment of Gwatkin's masterly mind upon the Evangelical Revival and the Oxford Movement!

As a historian Gwatkin reminds us most of Macaulay. His style is not dissimilar, with its sharp, short sentences, though there is not quite the perfect workmanship of Macaulay. In the history there appear the same confident, almost infallible tone, the same unhesitating judgment upon men and movements, and—though in a much less degree—the same tendency to blacken the black and to whiten the white.

W. D. S.

THE CHURCH AND THE MINISTRY.

ESSAYS ON THE EARLY HISTORY OF THE CHURCH AND THE MINISTRY.

Edited by Dr. H. D. Swete. London: *Macmillan and Co.* Price 12s. net.

In *Watchman! What of the Night?* the Rev. R. H. Malden writes:—"The ministry is not to the Church what the Nile is to Egypt: the one source of life and fertility in what would otherwise be arid waste, receiving nothing from the country through which it passes. This is the objection to the Tractarian theory of "Apostolic Succession." That theory was evolved to defend the system of the Church in days when it was very imperfectly understood by many who ought to have been its champions. But apart from the fact that we know of historical objections to it which the Tractarians did not, we cannot accept it, because it proves too much. It makes the Ministry a self-contained unit in which the laity can have no part at all. It destroys the priesthood of the laity altogether." We may add that the main objection in the eyes of scientific observers who simply put in accurate shape the observations of all who have eyes to see is that the development of Christianity in the nineteenth and twentieth centuries proves conclusively that grace is not tied or limited by the possession of a "regular" ministry, and that the non-episcopal Churches can point to progress and advance greater in proportion and volume to their condition one hundred years ago than that to the credit of the Anglican Communion. This fact has staggered the position of those who are bound to rigorist views of a certain type of ministry, and the pragmatic test "it works" can be applied to forms of Church organization in a way it cannot be used on matters of fundamental ethics and doctrine. There seems to the plain man the greatest difference between truth and organization. The latter is only valuable in so far as it subserves the spread of truth and it requires overwhelming proof to establish the exclusive claim that one form of organization alone expresses the mind of God.

When men of the outstanding importance of Drs. Mason, Armitage Robison, Frere, Turner and Brightman and the Archbishop of Dublin under the Editorship of the late Dr. Swete devote themselves to the study of an historical problem even if it has a doctrinal character that may be coloured

by prepossessions, the results of their inquiry demands respectful consideration. All write with competent scholarship, but even the best of scholars make mistakes. They admit that the New Testament gives no decisive answer to the problems propounded, and although Dr. Bernard supported by Dr. Brightman maintains that in Clement of Rome we see a differentiation between the functions of Bishop and Presbyter, we do not think that this will be the conclusion of any unbiassed mind that works over the Epistle. We have done this and have failed to reach their conclusion. The facts practically remain as they left the hands of Dr. Lightfoot, but the writers of this volume who discuss the period dealt with by the late Bishop of Durham do not agree with his inferences from the facts. It is true that the discovery of the *Didache* cuts at the root of a great many of the contentions put forward concerning the primitive authority of a specially ordained and episcopally ordained ministry. Dr. Lightfoot did not know of this volume or rather "tract," and the Dean of Wells devotes himself to discrediting its evidence and strives to show that it is the outstanding proof of the existence of a backwater in the Church. No man is more careful than the Dean in his inquiries, but we do not think that he has shown himself at his best by his attack on the charismatic ministry as made in Germany. Many wrong theories and more wrong actions have come to us from our enemy, but we think that it did not need Dr. Harnack to conclude from the *Didache* that in the time of its publication there existed a ministry that owed its influence to the free action of the Spirit of God in the hearts of the men who practised it. The very fact that it was necessary to discern between true and false prophets is the best proof of its spread, and the common-sense tests applied by the writer shows that he had a keen sense of the importance of distinguishing between the genuine "prophet" and the man who traded on a gift he did not possess.

After carefully reading all that this book contains we cannot avoid concluding that its writers read into primitive episcopacy much of a later growth. We are convinced that by the operation of the Spirit of God a form of Church Government was evolved in the Church that was the best suited for the maintenance of its unity and the propagation of the Gospel. Episcopacy of a monarchical type grew naturally. It alone in its regularly traced succession of governors could be appealed to as the test of succession in the common faith when heresy and schism threatened to disrupt the Church. In the Providence of God, it has done a splendid service to the Church—the Body of Christ, but it is one thing to acknowledge this service and to rejoice in our possession of the Episcopate, and a very different thing to maintain that only those Churches that possess the three orders are legitimate Churches of Christ. We see that the stress of controversy laid increasingly more and more responsibility on the Bishops. That led them to exaggerate their own importance. It also was the source of the theory of Apostolic Succession, and we notice more than once a tendency to discount the testimony of Jerome because of his "presbyterian tendencies." The discussion on heretical and schismatic baptism sheds much light on the entire development of organization, and if it were not for the differences that existed between the importance of the whole and the individual, we do not think that the judgment of the "Church" would have settled down after Cyprian to the theory that is now so prevalent. Much happened between the Ascension of our Lord and the Cyprianic theory to account for the latter view, and Dr. Bernard is a sound witness when he tells us that "the writings of Cyprian are practical and devotional rather than theological. And the African Church was very stiff and unyielding in Cyprian's day and that of his predecessors." Surely this is sufficient to show that those who adopt the Cyprianic view are in grave

danger of sinning against the law of charity and of placing on men burdens God has not placed.

We hope that the volume will be carefully studied, and we believe that those who read it most carefully will not be among the most enthusiastic advocates of its conclusions.

THE LIFE AND LETTERS OF STOPFORD BROOKE. By Lawrence Pearsall Jacks, M.A., Hon. LL.D., D.D., Principal of Manchester College, Oxford. London: *John Murray*. 2 volumes. Price 15s. net.

It does not always, or perhaps often happen that the reviewer of such a work as this has many personal recollections stirred in his breast. But it so happens that this delightful memoir has fallen into the hands of one whose grandmother was for many years a member of Dr. Richard Brooke's congregation at the Mariners' Church, Kingstown, and who therefore knew Stopford Brooke when he was yet a boy. This "Life and Letters," however, did more than this—it revived pleasant memories of the genial, courteous and versatile Irishman, who in his old age delighted to talk of the home of his childhood and of these and others who long since fell asleep as he himself has done since then.

The generation is fast passing away that remembers the days when Stopford Brooke was one of London's leading preachers. For many years he crowded Bloomsbury Chapel to the doors, drawing together a large congregation of cultured and influential persons. Some of them hardly came in touch with the preacher under whom they "sat," but to many of them he became an intimate personal friend.

The religious world has almost forgotten now the sensation that was produced when Brooke announced that he had decided to sever his connection with the Church of England, even though the severance was not wholly unexpected by those who knew him best. But even then "there was no violent breach with the past," and as Bloomsbury Chapel was a proprietary place of worship (and at that time there were many such in the metropolis and elsewhere), his ministry there was continued without interruption. We are told that only a few persons withdrew from the congregation and that their places were quickly filled by others. Mr. Brooke continued to use a liturgical form of service—in fact, the prayer-book service—shorn of all references to the miraculous birth, and we are reminded that he compiled a hymn book containing many of the old favourites and enriched by compositions of his own. Though he occasionally preached in Unitarian Chapels, Mr. Brooke never seems to have connected himself with dissent, and indeed it is clear that he was not by instinct or taste a Nonconformist—dissent possessed no attraction for him, and no attack upon the Church of England did he ever make. However we may deplore his denial of what we believe to be a verity, we cannot but admire his courage and the sacrifice he made for conscientious reasons. How much that sacrifice cost him we shall never know, but there can be little doubt that sooner or later he would have secured high preferment in the Church. He himself had no such expectation. In one of his letters he says: "I do not expect to be promoted. They look upon me as a dangerous person who speaks his mind, and to do that is the greatest crime of which a man can be guilty in this age . . . yet I cannot act otherwise. I should fall into self-contempt, and then it would be all over with me." Nevertheless, he enjoyed a large measure of popularity, and in a letter to his brother he gives us a graphic and humorous account of his preaching before the Queen (Victoria), and of his subsequent dinner with the Royal party.

It is not surprising to learn that he felt the isolation into which his seces-

sion brought him. He would have been less than human had it not been so, but it is pathetic to read of his listening to the service in Westminster Abbey "outside" and feeling that there was another and real sense in which he was "outside," and he confesses to a feeling of regret that he will not be asked to preach there again.

It is not too much to say that Stopford Brooke stands out as one of the foremost men of letters of his day. His introduction to English Literature had a phenomenally large circulation and is still the leading textbook. In these volumes are evidences of his friendship with all the leading literary men of the day. Here, too, are his impressions upon all sorts of subjects. As for instance on the Gramophone, which he described as "a vile concoction of the scientific people!" He asks, "Why cannot they let us alone? Why will they produce the human voice, and if they do it, why should they choose music hall songs for reproduction?" (II. 503). Here are abundant evidences of his acute powers of observation and love of nature. As one turns over these pages one wonders whether there is not some truth in the recently expressed opinion that letter-writing is almost a defunct art. But then there are few who possess such a graphic, picturesque style and whose pen moves with such ease as Mr. Brooke's! He lived into a ripe old age and on January 1, 1916, was able to say: "I hope I shall outlive the year. I still enjoy life, and one does not leave present joy with a light heart." His hope was not realized, for he passed away on March 18 of that year. That reminds us that he lived to see the war well under way, and there are references to it in some of his last letters. In one of these, written to his sister, he says: "We are old, but there is youth in us when we think of, and love, the child who was born to live and die for us. And may He be with you and Diamond all the day and for ever." We may fitly close with this quotation, as serving to show how he never lost his love for our Lord even though he found himself unable to accept all the statements of the orthodox creed.

Dr. Jacks (Mr. Brooke's son-in-law) has performed his task, as might be expected, with considerable judgment, skill and literary ability, and has given us a memoir eminently readable and enriched with numerous portraits of Mr. Brooke and members of the family. It will long survive to keep in remembrance a brilliant, forceful and pleasing personality. S. R. CAMBIE.

THE LIMITS OF LIBERTY.

THE FAITH OF A MODERN CHURCHMAN. By Canon M. G. Glazebrook. London: *John Murray*. Price 2s. 6d. net.

THE DECLARATION OF ASSENT. By the Bishop of Gloucester. London: *S.P.C.K.* Price 2s. net.

Canon Glazebrook contributes the First Volume of "The Modern Churchman's Library," which has as its motto "by identifying the new learning with heresy, you make orthodoxy synonymous with ignorance." When Erasmus wrote these words he had good grounds for so doing, and in every age of the Church it is possible to find leading ecclesiastics who so misunderstand the increase of knowledge, that they find relief for their ignorance in branding with harsh epithets those who accept newly-discovered truth. On the other hand all who proclaim new knowledge are not always prophets of the true, for the history of theology contains as many graves of untrue speculations as monuments of theological misunderstandings of uncorrelated truth. The essentials of modernity are not as trustworthy as the essentials of religion—for the thought of an age is very apt to be seen out of perspective, and men adopt what is false because it is new and pronounce essential what is in reality only the ephemeral gloss of incomplete deduction.

Canon Glazebrook says in this volume much that is instructive and always writes with reverence. In the purely philosophical and what we may describe as the historical criticism of post-evangelical history he will command the approval of many readers who are glad to see him dissect so conclusively the claims of the sacerdotal theorists who confuse the late accretions of Christian tradition with the primitive faith. When, however, he deals with the miracles of the Gospel narrative and the Creeds, we feel that he makes concessions to a false modernity, and in his endeavour to win the support of young men and others to Christ, he sacrifices the very foundation facts of Christianity. He has no wish to read "nots" into the Creeds, he will not, however, pronounce as heretics those who cannot affirm the facts of the Virgin Birth and the physical resurrection of our Lord. For him the evidence is not sufficiently strong to compel belief, and therefore he pleads for a reverent agnosticism that awaits fuller knowledge before pronouncing a final verdict. We all have known men who are believers in our Lord's Divinity that hold this point of view, but the question is, can such men truly and honestly be the authorized expositors of the Faith of a Church that affirms them? We reject for ourselves their contention, and we feel that the general public cannot but look with bewilderment on men reciting from the prayer desk "I believe" and in the pulpit declaring that they do not affirm what they profess to believe.

The Bishop of Gloucester in his brief book discusses this and cognate matters in his informing and in many respects illuminating narrative of the history and import of the Declaration of Assent made by the Clergy on their ordination. He writes:—"I would not willingly wound any man; nor have I any desire to see undue limitations imposed upon the "liberty of prophesying." But I believe that loyalty to the faith and interests of the Church demand openness and plainness of speech on this matter, and I cannot conceal my conviction that there is a serious danger of lowering the standard of clerical veracity and sincerity, if good men try to persuade themselves that to attach novel and non-natural interpretations to time-honoured phrases hitherto always understood in their plain and natural meaning is not incompatible with an honest acceptance of the formularies to which they have publicly given their adherence." This clear statement of the duty of clerical veracity corresponds with the expectations of the average honest man.

Dr. Gibson also deals with the various attempts made to misinterpret and repeal by so doing the rubrics of the Prayer Book by those who have their faces turned Romewards. His remarks are to the point and are supported by the plain meaning of the Rubrics. When, however, he argues that the Bishops are "lawful authority" for practically rendering nugatory the directions of the Prayer Book, we find him employing arguments that we cannot adopt without feeling that casuistry is the last resort of men who are driven into a tight corner by their inability to control the lawlessness of those they are supposed to discipline. "*Necessitas non habet leges*" is the only practical rule of action in many cases, and we are afraid that the tendency to construe *necessitas* into meaning that such occasions exist every time the Holy Communion is celebrated, is not confined to the lawless Presbyters but to Bishops hard set to reconcile the duty of enforcing obedience to the law of the Church and the desire to live peaceably with their clergy. Both these volumes deserve discriminating study, for they have been written by men who have thought long of the matters treated and say the best that can be said in support of positions that are as common as they seem to us, to be plainly out of accord with the teaching and law of the Church.

AUCKLAND CASTLE.

AUCKLAND CASTLE. By the Bishop of Durham. London: S.P.C.K. Price 1s. 6d. net.

Dr. Handley Moule set himself a "vacation exercise" and has written a delightful little history of the stately house that has for fifteen years been his home. In 1832 Bishop Van Mildert made over the magnificent town residence of the Bishops of Durham—the Castle—to the newly-formed University, and since then Auckland Castle has been the one residence of the Bishops—"the noble and beautiful inheritor of a tradition of ages," for as we are reminded: "Auckland and the Bishops have had to do with each other for nearly half the length of the Christian era." The Bishop tells us that he has placed around the walls of the Hall some Latin verses of which he has given us, on the title-page, a translation:

The house, O Christ, is Thine; be Thou of all its life the guide;
Peace-giving Lord, at hearth and board be present and preside,
And near our bed, unsleeping Friend, through every watch abide,

and that in the Dining Room over the chief group of Episcopal portraits, he has placed the words of Hebrew vii. 24, in Latin:—suggested by "the long succession of mortal pastors"—"But Christ because He continueth ever, hath an unchangeable priesthood."

We are conducted in these pages round the house, and into and around its chief glory, the Chapel, formerly the Banqueting Hall, designed by Bishop Pudsey, and completed before his death in 1197, and the Bishop tells the story of its adaptation to its present use by Bishop Cosin, the learned divine who came to the see after the Restoration.

There are some touching personal references, and the concluding words are characteristic and worthy of transcription. "While we of Auckland Castle worship in this beloved Chapel, the Blessed of many ages, even to our own most recent years, are, by one symbol or another, assembled around us, 'a cloud of witnesses' to Him over whom death has no more dominion, and who is our life, and the Life, for ever, of the spirits of the just. He lives indeed; and it is promised that, in no figurative glory, and it may be before very long, He will re-appear."

THE ATHANASIAN CREED.

THE ATHANASIAN CREED: A REVISED TRANSLATION. New Edition. London: S.P.C.K. Price 3d. net.

The Bishops attending the Lambeth Conference in 1908 passed a resolution to the effect that the Archbishop be requested to take steps to secure a new translation, based on the best Latin text. In March of the following year the Archbishop addressed a letter to a Committee which already existed and to which he added the late Bishop (Robertson) of Exeter. A good many will feel, with the Archbishop, that "the mere translation into English of the *Quicumque Vult* provides no remedy, directly or indirectly, for the difficulties which surround the question of the public use of the document in the Church," an opinion which he says he has never concealed. However, here is the result of the labours of a Committee of competent scholars. Instead of "confounding" we have "confusing the persons." "Immensus" is rendered "infinite" instead of "incomprehensible." "They are not," in several verses, gives place to "there are not." "Less than the Father" takes the place of "Inferior to the Father" and "reasoning" that of "reasonable." Other minor changes are without significance. The Committee have wisely separated the Creed itself from the setting by a double spacing

between verses two and three, and before the last, while the use of capitals for the word "Furthermore" (v. 29) marks the second division. But this translation seems to leave us exactly where we were before. It certainly does not solve the difficulty which the Archbishop refers to in his letter. So long as we are compelled to state that those who do not appreciate all the subtle niceties of theological controversy "will *without doubt* perish everlastingly," so long this venerable Confession of Faith will suffer. If the verses which the revisers have isolated were removed, the minatory clauses would disappear: so, too, in a large measure would the difficulty vanish with them.

THE FAMILY ALTAR.

THE STARTING PLACE OF THE DAY. By Sir Joseph P. Maclay, Bart. London: *Marshall Brothers*. Price 2s. 6d. net.

Sir Joseph Maclay, who, by the way, is Controller of Shipping, has compiled a manual of Family Prayers, written by "prominent Christian workers," and in the preface he puts in an earnest and needful plea on behalf of the Family Altar. The prayers are arranged for a month—a plan which necessitates the ignoring of the days of the week and leaves us for example, without such special prayers as are suitable for use on Sunday, morning and evening. Then we look in vain for prayers for special occasions and we might have expected to find some prayers for war time in a book appearing at such a time as this. But at the same time it must be allowed that the prayers are reverent, simple and comprehensive without being too long. At the end of the book is an outline scheme for Bible reading for a year. This will no doubt be found helpful by many, although we think Churchpeople would find it more helpful to follow the lectionary and read at least some portion of the appointed lessons for the day. If this were done, the Sunday lessons would not seem, as they must often do, to be isolated passages, chosen without any definite purpose. Saving these criticisms we welcome this book as an indication of a growing tendency to revive a practice which is not so common as it once was:

S. R. C.

PREBENDARY WEBSTER'S NEW VOLUME.

SPIRITUAL CHURCHMANSHIP. By Prebendary F. S. Webster. London: *Marshall Brothers*. Price 2s. 6d. net.

The Rector of All Souls', Langham Place, is well-known as an exponent of Evangelical truth, whose utterances are always characterized by a directness and earnestness which command attention, and anything from his pen is sure to secure many readers. We could wish there were more truth in Mr. Webster's statement, that "when Christ is preached in all the winning power of his death upon the Cross for our redemption . . . theological or ecclesiastical differences are overcome by the strong spiritual affinity which binds them to Christ." We fear it is not always so.

As indicated by the title, we have here Churchmanship set forth in relation to Spiritual force, and as we might expect, with loyalty to the formularies of our Church, as for example, where in the third chapter, he deals with the subject of Baptism. We find here, too, what we so often miss in modern preaching, even from Evangelical pulpits, the definite, confident note of expectation of the personal return of the Saviour—a subject which Mr. Webster observes "is fifty times more prominent than the Holy Communion in the writings of the New Testament."

This little book will no doubt prove a real source of illumination and inspiration to all into whose hands it falls.

S. R. C.

S.P.C.K. VOLUMES.

DAWN IN PALESTINE. By William Canton. London: *S.P.C.K.* 1s. 3d. net.

With an excellent portrait of General Sir Edmund H. H. Allenby as a frontispiece and a photograph of his official entry into Jerusalem on another page, Mr. Canton gives us an outline of Palestinian history (to quote from Lord Bryce's preface) from the days of the ancient Hebrew Monarchy, down through the times of the Persian rulers, of the Selucid successors of Alexander and of the Romans to the Mohammedan invasion of the seventh century A.D., when Syria and Egypt were lost to Christendom. The recovery of the country by the Crusaders at the end of the eleventh century, and the destruction of their short-lived kingdom by a second Moslem conquest in the twelfth and thirteenth centuries, was followed early in the sixteenth by the establishment of Turkish power under Sultan Selim I., after which there is little to tell till we reach the days of the famous expedition of Napoleon in 1799, when his failure to capture the fortress of Acre put an end to his schemes of Eastern adventure. There is also a graphic picture of the country and its present inhabitants. The future of Palestine is beset with difficulties, some of which Lord Bryce refers to at the close of his preface, but there is no doubt that Palestine has come to the Dawn of a new day and the eyes of Christian people are turned in the direction of the land "whence have come influences than which none have done more to mould the thought and life of mankind." It is significant that, in an advertisement, Messrs. Cook announce tours in Palestine "immediately after the War!" Naturally the book includes an appeal for the Syria and Palestine Relief Fund, for the people still suffer at the hands of the "unutterable Turk."

FELLOWSHIP WITH GOD IN PRAYER. By Rev. P. J. Richardson, M.A. London: *S.P.C.K.* 2s. net.

In his Preface the author says:—"God has been calling us to increasing and more earnest prayer for ourselves, and to more urgent intercession on behalf of others; and there are many in whose thought and life prayer is taking a larger place than it has had in times past, and who need and claim some plain and practical teaching about prayer, and how they may pray so as to glorify God, and obtain blessings from Him." There are twenty-one short chapters besides the Preface and Conclusion. The writer, who is well versed in the Scriptures of the Old and New Testaments, and knows how to apply them, has evidently proved the power of prayer in his own experience, and found it a delight. The advice he gives is pre-eminently practical and to the point. We agree with almost everything which he writes, and think no one can study the little volume before us without learning much that is helpful and stimulating. There is a deep spiritual ring about the whole, which ought to be a help to many, and when we are told that it "is sent forth in the hope, and with the prayer, that it may be useful to some who are wishing and endeavouring to pray more, and to pray more effectually," we feel sure that the author's hope will be realized.

PLAIN INSTRUCTIONS IN THE CHRISTIAN RELIGION. By Rev. Marcell W. T. Conran. London: *S.P.C.K.* 1s. net.

This collection of short instructions is prefaced by an introductory letter addressed to those who use the Chaplet of Prayer which is an adaptation of the devotion of the Rosary. Mr. Conran referring to the Institution of the Holy Communion, says:—"On that holy night Christ took the bread, etc." Again he speaks of it as "the night before Christ suffered." We can hardly imagine a member of the Society of St. John the Evangelist, knowingly and

intentionally advancing an argument for Evening Communion, but perhaps he never thought of that! But he tells us that our Church "at the Reformation took for its standard the faith which we get in the Bible and in the early Church," and he adds—"let us hold on to it, neither adding to nor taking from it." That is exactly what Evangelical Churchmen stand for. Perhaps we are getting to understand each other better since the war broke out. Without, of course, endorsing everything in these pages, we thank Mr. Conran for these simple instructions.

PUBLIC SCHOOL RELIGION. By Rev. Lionel Ford. London: S.P.C.K.
3*d.* net.

The Headmaster of Harrow has obvious qualifications for the not very pleasant task of reviewing the religion of our Public Schools. He claims that more is being done than is sometimes supposed, and that there is far "freer religious intercourse between masters and boys to-day than ever before," and that "if Prayer and Worship languish it is but a reflex of the great world outside." This is probably true, and no doubt the Public Schools get more blame than they deserve. There is a large amount of sanctified common-sense in these sixteen pages, as for example, where Mr. Ford observes that "Confirmation is not always the best psychological moment" for what are called "straight talks" on moral questions, which then "come to be regarded as an inevitable infliction incidental to being confirmed," but he outlines "a presentation of the call of Christ" to be set before the candidates. We commend this suggestive pamphlet to the attention of parents and teachers.

NOTES ON THE TABLE OF LESSONS FOR HOLY DAYS. By Edward Russel Bernard, M.A., Chaplain-in-ordinary to the King. London: S.P.C.K.
1*s.* net.

Canon Bernard has in these pages given us brief, scholarly and suggestivel notes on the lessons for Holy Days in the new Lectionary which has been published by the S.P.C.K. but which has not yet, of course, received sanction. One can only hope that he will give us similar notes on the new lessons for Sundays. The Report of the Committee which had this important work in hand foreshadowed "brief introductions" to the lessons. Such might be very helpful, and Canon Bernard disavows any intention of anticipating these, and he has "intentionally avoided the homiletical element," merely showing the appropriateness of the selected portions and furnishing exegetical notes.

THE MESSAGE OF THE CHRISTIAN SEASONS. By the Rev. W. J. Carey, M.A., R.N. London: S.P.C.K.

Mr. Carey has given us a very useful little book, published at sixpence, containing short, simple but at the same time vigorous and up-to-date expositions of the significance of the Christian seasons. They form a complete statement of the leading doctrines of our faith and are well suited for distribution among candidates for Confirmation and other young people under instruction—indeed, as we are so apt to take too much for granted, it is probable that many older folk in our congregations would find here much to inform, inspire and encourage them in the way of Godliness.