

REVIEWS OF BOOKS.

HUGH LATIMER. By Robert Demaus, M.A. Abridged and edited by Newman Watts. *The Religious Tract Society*. 1s. 6d.

This is a reissue in popular form of one of the great biographies for which we are indebted to the Religious Tract Society. Robert Demaus made a scholarly examination of all the sources of information concerning William Tyndale and Hugh Latimer and his lives of these heroic men have been the chief sources of our information of them for many years. The present issue of Hugh Latimer's life provides an adequate account for the general reader. The various notes and sources consulted for the original have been omitted and the facts have been set out as clearly as could be desired. Latimer did not join the Reformers until he had already taken his place as a teacher of the old theology. It was under the guidance of Bilney who had himself experienced conversion and had found his peace with God through faith in Jesus Christ that Latimer was led to a similar experience. He abandoned the old system of Romish teaching and became one of the greatest advocates of the Gospel. He was the most remarkable preacher of his time and some of his discourses, which have come down to us largely through the instrumentality of his faithful Swiss servant Augustine Bernher, show his matchless courage and his fidelity to the truth as by degrees he became more fully aware of it. An account is given of his work at the University of Cambridge, his experiences as a country clergyman, and his endeavours to bring order into the diocese of Worcester, where he was bishop for four years following an Italian prelate who had never even been in this country. The story of his persecution enables us to realise the sufferings of those who stood forth in the defence of the truth in those difficult days. The various phases of his trial and his ultimate martyrdom are set out with a touching simplicity which constitute an appeal to us in these easy going days to stand firm in the freedom with which we have been made free, and to determine that our Church will never again be brought under the yoke of bondage from which it was freed at such a cost by these brave men of the Reformation time. This book should be widely read, especially during the coming year when the Reformation is to be commemorated throughout the country.

THE BIBLE IN SEVENTEENTH CENTURY SCOTTISH LIFE AND LITERATURE. By Duncan Anderson, Ph.D. London: *Allenson*. Price 6s.

This volume is not only instructive but entertaining—except perhaps for the 2nd chapter (“The influence on political life”) which is instructive but rather too crowded with names and historical data to be entertaining. Dr. Anderson opens with a brief chapter on current versions of the Bible, during the 17th century; and we remark how slow the A.V. was to displace the Geneva version in Scotland. The constant bickering and quarrels over religion during all that period make one call to mind Lucretius' grim hexameter; scarcely less

wretched were the persistent attempts made by Charles I and his ill-advisers to impose an English Liturgy on the recalcitrant Scots. The place of the Bible then and much later was "unique"; it was regarded not only as an infallible guide in all the affairs of life, but inerrant from Genesis to Revelation. It was the hammer which beat out the iron of Calvinism into a rigid shape. Its influence on the spiritual life of a whole people is undoubted; but the predominant part played by the Old Testament, to the too frequent neglect of the New, was unfortunate. Those harsh Covenanters had, apparently, little idea of dispensational truth. Nor was the influence of the Bible less marked in social relations; even to this day the Scotch "Sabbath" exercises a singular power. Again, as the chapter on superstitious beliefs and practices very clearly shows, the Old Testament—as interpreted by the "Old Testament men"—was the quarry out of which were dug rules for dealing with sorcery, witchcraft and the like, which were a cause of dreadful suffering and persecution. It is curious to note how these northern Puritans regarded Art; they seemed hostile to beauty, believing (quite erroneously) that Art had something unspiritual in the very being of it. Hence the iconoclasm of the Puritan régime, both in Scotland and South of the Tweed. Even to this day Nonconformity has, in this respect, never recovered from the false evangel of the covenanters and their sympathizers. The chapter on the influence of the Bible on literature affords excellent reading; it demonstrates how intimately the words of the English Bible were involved in the fabric of men's minds, so much so that their everyday utterance carried with it a flavour of the parent book.

We have read Dr. Anderson's volume with sincere pleasure; by his labours he has illuminated a whole century of thought—thought and life alike, that were destined to modify profoundly the after-history of the nation as a whole.

E. H. B.

THE EPISTLE TO THE HEBREWS. By V. Burch. *Williams & Norgate.*

5s.

Any new scholarly study of the Epistle to the Hebrews must command the attention of New Testament students, no matter the angle from which the study approaches it. Its anonymity makes the problem of authorship one of the most fascinating questions of New Testament criticism. Related to that of authorship, is the question of the writer's sources, and the aims which prompted the penning of the Epistle.

Dr. Vacher Burch has given us a new study of the sources and message of the Epistle, based upon lectures given as Cathedral Lecturer in Divinity in Liverpool. Early in the work he states the alternative upon which interpretation turns, "to hellenize or to hebraize" (p. 3). Arguing from the four types of Hebrew exiles to whom he writes (p. 27), the source and use of his material, and the ability of Christ as the Eternal Son, to meet the spiritual needs of the Hebrew community addressed in the epistle, Dr. Burch presses his point home for an entirely Hebrew outlook. He claims that the author "talks Hebrew in excellent Greek, but almost everywhere the

infolded Hebrew is spoken with the 'ideal' accents of Jesus Christ" (p. 25). Respecting his sources, Dr. Burch will not countenance any suggestion of an Alexandrian influence through Philo, "Only as the Epistle is rid of Alexandria can it speak its authentic message" (p. 89). The author's sources and their arrangement are traced to the Synagogal Lectionary, which are used and interpreted so as to find fulfilment in Christ. Thus, those exiled minds who felt that they might possibly have deserted a magnificent reality in the Hebrew faith for a shadowy hope are so wooed as to win them from the "lure of the lowland ways behind them."

Dr. Burch's study of the author's use of the Names of Christ, and chapter five on "The Unique King of Peace," are particularly stimulating. The glances which the book give of the author of the Epistle are interesting. "Its writer will have been a man of the type of Barnabas. It looks as if Time itself is against the idea, a captivating one, of Barnabas being the actual author of the Epistle" (p. 138).

Students who see an Alexandrian influence in the Epistle will be stirred to further consideration of the subject, and the alternative which the volume proposes will demand consideration. The book will challenge thought and widen the scope of any further study of the letter.

E. H.

THE FORGIVENESS OF JESUS CHRIST. A Study in the Gospels. By W. Emery Barnes, D.D. *S.P.C.K.* 3s. 6d.

The mark of careful and devout scholarship is clear upon every page of this short but searching study. Forgiveness is the desire of every awakened soul, and its urgency is realized when the spirit is conscious of sin. Behind the reality of forgiveness is the Cross of Christ, and the time is ripe for a study of this subject which will answer the questionings of this present age.

In his preface, which no reader should skip, Dr. Barnes emphasizes the necessity of turning to the outstanding work of past scholars, and utters a warning for modern writers. "Newer writers, in their eagerness to include new facts, fail to retain many of the old in mind, and often the result is an unbalanced conclusion, which has to be modified before it can be confidently added to the treasures of the scholar" (p. vii). Before proceeding to deal with Christ's specific acts of forgiveness, he devotes two chapters to a study of the subject of forgiveness as it appears in the Old and New Testaments. He concludes this on a definite note. "As we need a better realization of what God's forgiveness is, so do we need a better realization of the nature of sin. It is something different from 'sins,' i.e., just a number of sinful acts. In ordinary decent society it is more often negative sin that hinders a man's communion with God. . . . A man has sin to confess, though he may have committed no open breach of the Decalogue" (p. 22). Christ's definite bestowals of forgiveness as recorded in the Gospels are then carefully reviewed in turn. There is an all too short a chapter entitled, "Forgiveness still to be won," on a matter which Christ mentioned again and again—that of sins of omission. The last chapter

on what has been called, "The Unpardonable Sin" and the possibility of forgiveness after death, is a short but distinct statement on a difficult topic, which no Christian should neglect.

The book has two very interesting digressions. One is in chapter III on the supposed silence of Christ in St. Mark's Gospel regarding His Messiahship; the other is in chapter VII on the last chapter of the Fourth Gospel. As a basis for a course of study the book should be most useful.

THE ROMAN PRIMACY TO A.D. 461. By B. J. Kidd, D.D. *S.P.C.K.*
5s.

It is the duty of every student of ecclesiastical history to examine Papal claims in the light of historical facts. Claims to primacy of every kind are made within the Roman Communion which Christians of other branches of the Faith feel compelled to contest. Dr. Kidd's study, a publication of the literature association of The Church Union, is a fresh examination of the subject. The book is well documented and well arranged. It shows how claims to primacy developed, how in turn they were contested, examined, modified, even repudiated, and how Leo the Great advanced the position, that the pronouncements of 1870 were but its logical outcome. The problem of that Church's foundation is probed, and its origin is regarded as having been "fortuitous." The Epistle to the Romans shows that it was planted originally by neither Peter nor Paul. One wishes that sometime, a fuller account of this planting of the Church in Rome might be produced on the facts revealed in that excellent article on the subject which appeared in *The Churchman* of October, 1932, from the pen of the Rev. C. C. Dobson, M.A.

Two chapters of Dr. Kidd's book are admirable, those dealing with North African reactions to Papal pretensions. The writer's conclusions are (a) that claims to primacy of jurisdiction must be rejected on New Testament grounds (b) that as St. Peter never was Bishop of Rome, no future occupant of that see can succeed to his prerogatives, and (c) that the "Primacy of Leadership" is "still generally recognized as his." But the Church of England yields to neither of these claims, not even the last. Article XXXVII says "The Bishop of Rome hath no jurisdiction in this realm of England" and that statement assuredly includes "leadership" of every kind. There was a Church in these islands long before Augustine arrived, and his mission did not and could not give jurisdiction to Rome, neither did it give even "leadership." Papal pretensions of every kind have been persistently repudiated by English Christianity, and the position still remains the same.

E. H.

SOCIAL AND RELIGIOUS HERETICS IN FIVE CENTURIES. Carl Heath.
Allenson. 3s. 6d.

The introductory note to this volume says "We accept too easily the results of suffering, and of that suffering which was a voluntary acceptance of the Cross that truth might prevail." From that point of

view Mr. Carl Heath has written a valuable book about some of the men who have by witness and suffering stood for a purer life and a social right. These social and religious heretics are as useful as those men in conferences who persist in asking the questions which authority often hopes will not be asked.

The five centuries in question saw many movements and experiments. The leaders in these efforts aimed at better things in the entire life, religious, social, and economic. They range from the Albigenses to the early Quakers. The book will serve a most useful purpose in calling these facts to mind.

In these days, we are confronted by the very questions which these men sought to solve. The chapter "To-day and To-morrow" is very apt in seeking to apply the lessons of the past to life of to-day. It is natural that the question of war figures prominently. Yet how often it seems to be forgotten that the problem raised by the existence of the policeman is almost fundamentally the same as that of armaments. One wishes that occasionally the two problems were examined with equal care. On page 126 Mr. Heath indulges in a slight tilt at national Churches, and so reveals his sympathies. Some of these Churches are asking Mr. Heath's own question, "Is there no 'third Alternative'?" (p. 146) to the Fascist and Communist experiment. What is more, they have an answer. Few will dispute the statement on page 153. "Either the Christian Religion is going to be re-stated and re-lived in the tremendous terms of this age—excluding nothing from its demanding ethic—or it is, in the next two or three generations, to be replaced in word or form by a more virile and integral faith and practice." The man of faith will also add "The Lord reigneth." Salvation is seldom worked out in masses. It would seem that "hand-picking," whilst the longer process, is the surer way in the end, a fact often overlooked by enthusiasts for social, economic and religious regeneration. One regrets that the author has not enlarged upon his brief reference on page 145 to "The coming of the Reign of God on earth."

The book is timely, and will cause thoughtful readers to examine afresh many features of contemporary life, from the attitude of these men who by their life and witness contended for the faith that was in them.

E. H.

GREAT ISSUES. Neville S. Talbot, D.D., M.C. S.P.C.K. 3s. 6d.

Reconciliation with God is the supreme desire of every awakened soul, and Bishop Talbot has brought the matter to the fore in his *Great Issues*. The book has "Studies in Reconciliation" as a subtitle. His first chapter is a searching survey of the present situation on religious issues. Philosophy, Science, the Comparative Study of Religions and Psychology have not wrought any reconciling work for men, so the Bishop thinks that "The climate of contemporary thought is becoming increasingly genial to a spiritual interpretation of existence" (p. 22). With this conviction in his heart, he sets out to enforce his point that "the Gospel is really about God, that it is really the good news about Him, the revelation of the ultimate mystery of things"

(p. 50). The early chapters are searching indeed. It is pleasing to note how the importance of the Old Testament is stressed. God's reconciling work is seen there, and to shut the Old Testament entirely out of the Christian view, would be to shut Him out of history. Thus the Old Testament is above both Plato's philosophy which ultimately despairs of the world, and Hindu philosophy which is more concerned with escape from the world than facing its problems. The New Testament is viewed largely as the narrative of God at work in history, and Peter's confession is regarded as "not faith in what He as Christ would do, but in what God would do through Him" (p. 61).

The short section on the Atonement could have been fuller. It is realized that all theories of the Atonement fall short of the actual fact as it is in God's mind. The Bishop thinks that "there is precious meaning underlying even the extremities of traditional language which speak of substitution and propitiation" (p. 87), but it seems a pity that these thoughts were not developed, for nowadays many do not trouble about their sins. It is much easier to whitewash them. Yet every soul face to face with God is conscious of sin as witnessed by Peter's cry, "Depart from me; for I am a sinful man, O Lord." Even to-day human pride is the stumbling block, man wants to earn what can be obtained only as God's free Gift.

Evangelicals are not likely to agree with the bulk of the chapter on "The Church and Reconciliation." They will not be second to the Bishop in emphasizing the necessity of the Church. They will maintain, however, that men are reconciled as individuals and not merely by membership in the Body, the Church. As reconciled souls they become joined to the body of reconciled souls, of which Christ is the Head. Again, is the Bishop quite just in suggesting that Evangelicals regard the Eucharist as simply "a human act of remembrance," even if he views it as a reaction from a decided over-statement on the other side? As he says, there has indeed been a "great loss of true perspective and proportion of faith" on this subject. Evangelicals long that it should become the sacrament of unity.

The closing pages show that "there can be no stopping short at the Cross" (p. 139). The implications of reconciliation must be seen here, for Christ is within the Church which is His Body. E. H.

THE SACRAMENT OF SACRIFICE. The Right Rev. R. G. Parsons, Bishop of Southwark. *Longmans.* 2s.

This little book of about 60 pages is a part of the charge recently delivered by the Bishop of Southwark to his diocese; it deals with certain aspects of the Sacrament of the Lord's Supper, some of them controversial.

The Bishop of Southwark would probably be regarded as a High-churchman, and his book suggests that he gives to the Sacrament the value that it receives among churchmen of that school of thought. He recognises, however, that the formulæ of the Church of England allow at least four different views of that Sacrament, Receptionism, Virtualism, Consubstantiation, and a doctrine of the Real Presence

akin to that of the Eastern Churches, which does not attempt to define the manner of the change wrought in the elements by the consecration. He states that our formulæ definitely rule out Transubstantiation, even though in the sense in which it was formulated by Thomas Aquinas the doctrine is neither mechanical, materialistic, nor superstitious: he is careful to point out that among those who are not trained theologians the doctrine may easily be perverted so as to deserve this reproach. On the subject of "Reservation" he states that "the presence of the Consecrated Elements does not bring Him nearer nor make Him more fully present." He would allow "reservation" for the purpose of the communion of the sick, though he says that the most proper way of communicating the sick is to have the Communion service in its shortened form as provided by the Prayer-book; "the aumbry or tabernacle is not God's throne," and he would forbid "devotions" which move or expose the consecrated elements or "make them the focus of any special ceremony."

With regard to the celebration of the Communion, the Bishop deplures both a choral Celebration at which few or none of the congregation communicate and a plain Celebration after a service of a non-sacramental character for which only the very devout remain. On page 52 he laments the omission of music from so many Communion services; on this point some who are not High-churchmen will agree with him, and would wish that both at morning and at evening Communion there might be some singing, a practice in accordance with the traditions of Reformed Churches (e.g., in the Church of Scotland the Communion service usually ends with the singing of Psalm 103). On the same page there is a passage about "the dismal surroundings and furniture of the Table of the Lord which came into vogue under the gloomy influence of Calvin" a statement which does not appear to be altogether fair to Calvin though it may be true of many Calvinists.

The Bishop evidently regards a largely attended Communion as the normal act of worship every Sunday; he says little or nothing of those members of the Church of England who think it best that the worship on ordinary Sundays should be mainly a service of prayer, praise, and of the Word of God, and that the Communion should be dispensed not too frequently on occasions at which all the communicants are likely to be present, as is the custom in the Church of Scotland and as was the custom of the Church of England a century ago.

The charge leaves the impression of a desire to be fair to those who do not share either the doctrine or the practice of the High-church school in regard to the Sacrament, and one hopes therefore that in the diocese of Southwark churches where an Evangelical or Low-church tradition has been established will be allowed to continue on those lines. With the closing paragraph on page 56 churchmen of all parties will be in agreement. "May we use His sacred ordinance so faithfully that our whole lives are raised in offering to God," but such an offering can be made by those who communicate infrequently as well as by those to whom that service is the normal act of Sunday worship.

J. F. CLAYTON.

JOHN DAVIDSON OF PRESTONPANS: REFORMER, PREACHER AND POET
IN THE GENERATION AFTER JOHN KNOX. By R. Moffat Gillon,
Ph.D. *James Clarke & Co.* 6s.

We are here given a brief sketch of one who has been called the successor of John Knox, and who, though not possessing all the fiery energy of that volcanic leader, was well qualified to carry on the work which he inaugurated with such indomitable zeal. The second generation of the Reformers in Scotland were faced with the problem of maintaining the ground which had been won, and also of producing among the whole body of members of the Protestant Church a standard of spiritual life and moral practice which should conform to the principles of the Gospel which they professed. For this task John Davidson was well fitted, not only by his own high standard of personal integrity and devotion, but also by his theological learning and energy and persistence of character. The book contains an interesting account of the unhappy attempt of King James to force upon the Reformed Church the system of Prelacy, abhorrent as this was to its whole character. It is amusing to read that when his majesty was presiding at the Assembly and seemed to be exceeding his powers, he was reminded that his office as chairman was to oversee the proceedings, not to overbear them: "Sir, ye are to remember that ye sit not here as *Imperator*, but as a Christian." Dr. Gillon has given us an instructive and readable book which deserves the attention of all who are interested in this period of Scottish Reformation history. W. G. J.

CALVIN AND THE REFORMATION. By James Mackinnon, Ph.D., D.D.,
etc. *Longmans.* 16s.

Dr. Mackinnon's book on Calvin is a welcome sequel to his elaborate study in four volumes of Luther and the Reformation which was completed in 1930. We find here the same erudition, discriminating sympathy and independent outlook that marked his earlier work, and very cordially commend it to the attention of all who are interested either in the Reformation or in the special service rendered by Calvin to that great movement of thought and life. There has been a danger among us during recent years of isolating the Reformation in England from the movement on the Continent, partly from our native insularity and partly from a dread, no doubt increased by the War, of being told that our religion was "made in Germany." Dr. Mackinnon's learned and most interesting volumes, as well as the many other books on both Calvin and Luther which have been published in England during the present century, will do much to correct this tendency. There has been lately a revival of interest in Calvin, both in this country and in America. We have had at least three most excellent biographies, by Dr. Williston Walker, Hugh Y. Reyburn and R. N. Carew Hunt, to which must now be added Dr. Mackinnon's, as well as special studies like Warfield's *Calvin and Calvinism*, Dr. Kuyper's *Calvinism*, Dr. Hastie's *Theology of the Reformed Churches*, to name no others, all published during the last thirty years. We cannot as a matter of

fact separate the Reformation in England from that on the Continent. The movement as a whole was one movement, though its local characteristics and procedure differed in points of detail according to local circumstances. England was influenced and helped by the Continental Reformers and contributed in return her influence and assistance to them. The earlier Continental influences came from Luther, and the doctrine of Justification by Faith, whether reached independently or by derivation from abroad, aroused a passionate strength of conviction here as full and deep as ever it met in Germany. But on the doctrine of the Lord's Supper, it was with the "Reformed" or Calvinist school, and not the Lutheran, that the English Reformers took their stand, and it is this, as well as his dominant hold on Scottish religion and life through his disciple John Knox that makes Calvin's life and work of such great interest to us.

Dr. Mackinnon gives a very clear summary of the beginnings of the Reformation in Switzerland with special reference to Zwingli, as an introduction of the kind is needed for the understanding of Calvin's later career in Geneva. It must always be kept in mind that Calvin was not a native Swiss, but a Frenchman exiled in Geneva, one of whose chief interests was to make that city a home for his fellow-countrymen who were compelled like himself to leave their native land to seek a refuge elsewhere. The main course of Calvin's early training, conversion and subsequent career is given clearly and with sufficient fullness to enable the reader to see the man and his work, both in themselves and in their relation to the times. A good deal of space is given to the unhappy tragedy of the trial and burning of Servetus, and though the author is scrupulously fair, it is evident that in this matter his sympathies are more with Servetus than with Calvin. Yet it may be said that if anybody ever courted his fate it was Servetus. He likened the conception of the Trinity as Father, Son and Holy Spirit to Cerberus the three-headed dog of the infernal regions, and said that infant baptism was a doctrine of the devil, together with much more of the same kind. The scurrility of his language regarding Calvin was violent even for those times, while his doctrines were by any standard then or even now received, plainly heretical. For example, when told that on his pantheistic theory, the devil must be of the substance of God, he merely said, "Do you doubt it?" We may and do deplore Calvin's attitude and action in the matter, but though it is easy to judge after the event, it is not so easy to understand aright all the motives and influences which operated in the restless and turbulent city of Geneva at that stage of its history. Dr. Mackinnon's view of the Servetus tragedy is, however, on the whole just and will command the sympathy of most of his readers. The following estimate shows how fully the author appreciates the work Calvin did :

"The work he accomplished on behalf of the Reformation was truly epoch-making. We may safely say that, without him, it would have been much more limited in its scope and historic effects. He was there to fill the gap that the death of Luther left, to inspire, strengthen, develop it when it had spent its force in Germany and had made little impression in the western lands. Rome felt his power and feared it as much as it had done that of Luther. What he accomplished as the defender and propagandist of the

movement was of incalculable importance. His learning, his rare intellectual ability ; his resource and strength in attacking the papal ecclesiastical system, his skill in defence of his own ; his forcefulness and lucidity as a writer, the constructive gift which systematized its doctrine and organized its forces ; the passionate faith in it as the cause of God and in himself as God's instrument ; the indomitable optimism based on the sovereignty of God and assured of triumph in spite of persecution and apparent defeat in France and elsewhere ; most important of all, perhaps, the moral strength, the intense devotion and energy which his consciousness of the Divine sovereignty inspired in himself and his followers—all this was of immeasurable potency in the extension of the movement in its later aggressive phase, as exemplified in France, England, Scotland, the Netherlands. What Huguenot France, Evangelical England, Scotland, Holland represent for the cause of the Reformation may be largely traced to Calvin, to the influence of the man who, in his official capacity, was only the minister of one of the parishes of an insignificant city State, but who, in his unofficial capacity, was the leader of an international religious revolution, the uncrowned king of millions of his fellow-men in lands far and near. No pope or king of them all could compare as a ruler with John Calvin, because John Calvin in the moral and religious sphere was the strongest, the most intense man of his age, and because brute force is, in the long run, no match for the spiritual force incorporated in such a character" (pp. 288, 289).

We trust that Dr. Mackinnon's book will have the circulation which its qualities undoubtedly deserve. W. G. J.

AIMS AND IDEALS OF CHRISTIAN LIVING. Edited by J. R. Lumb.
S.P.C.K. 2s. 6d. and 3s. 6d.

There are many books designed to aid the hard-pressed Bible Class Leader, and the present volume is one more to the number. Its forty-eight lessons on various topics brought together by the Rev. J. R. Lumb cover a wide field. The Bishop of Bradford has contributed an introductory essay, "On Bible Classes." He at once dismisses what is termed "the P.S.A. type" of Bible Class as of little use for his purpose, and builds upon the foundation of "the Fellowship type" of Class, which aims at systematic instruction under "one regular leader," whose "master purpose is to produce loyal, zealous and intelligent Churchmanship." Later, he points out that this cannot be done except on a basis of truly Christian discipleship.

The lessons themselves are in eight sections : "The Christian Character," "The Way of Worship," "The Life of Prayer," "Half-hours with the Old Testament," "New Testament Ideals," "Our Church and Its Aims," "Five Modern Ideals," and "Aims in the Missionary Church." Some of these are excellent material for lessons, yet perhaps too much is attempted. Whilst recognizing the impossibility of teaching the Old Testament adequately in six lessons, one is surprised at the tremendous leaps taken by the writer. One of these is from Moses to the eighth century Prophets, with barely a word for Samuel, Elijah and Elisha. For the use of certain sections one feels that many will need to exercise a measure of editorship. That on Worship is one of them, particularly the lesson on The Eucharist. Dr. Bright's hymn, "And now, O Father," is quoted with approval. Again, the writer says, "At the moment of Consecration our vision is filled with the picture of the Upper Room" (p. 51). Such a phrase seems unfortunate when our Church avoids defining the moment of Consecration.

The two lessons on "Music in Worship" are helpful, but a specialist will be needed to give them. The historical section, "Our Church and Its Aims" presents six "Landmarks which help us to understand our Church" (p. 180). The writer begins with Theodore, "who drew together a number of Missions into one united Church" (p. 181), for, he says, "there was as yet no English Church." This is an unusual interpretation, for Theodore organized what he found. He created no new Church, and the Synod of Whitby had been held before he arrived. Even on the plea, "No bishop, no Church," this interpretation cannot stand. The next "Landmark" is the work of John Colet ("A Reformer before Luther"), the one which follows is the work of Matthew Parker. Wycliffe occupies two lines, Tyndale, Cranmer and his fellow-Reformers do not appear to have existed. It is also forgotten that the Church is Protestant as well as Reformed and Catholic. Protestant and Puritan are not interchangeable terms as seems to be implied. There is an admirable chapter on The Evangelical Revival. In it is a statement difficult to reconcile with what follows. "Grimshaw of Haworth . . . raised the number of communicants from twelve to twelve hundred" (p. 204), yet it is stated on p. 207 that Evangelicals "made little of the Church and her Sacraments." This is history with a bias. It is a pity that there are such defects in an otherwise helpful and constructive book.

CHARLES SIMÉON. By Eleven Leading Churchmen. *Lutterworth Press.* 1s.

The Centenary Addresses delivered at Cambridge now published under the above title, and described as "an interpretation," will add to the Simeon literature already in existence. Simeon's contribution to the revival of religion in his day was not inconsiderable, and in these days of a national recall to the paths of faith, his message is worthy of attention. As was pointed out, there is a similarity between his days and ours. There is also a need for the reiteration of his message—the sufficiency of Christ. Several noticeable points emerge as one reads the addresses. His famous Trust was not founded for "party" purposes. The picture of Simeon the Churchman is outlined as well as that of the evangelist of personal religion. His message to us is well emphasized by the passage on page 104, "It is not less but more necessary that we, who inherit this tradition, should increasingly realize ourselves, and do our best to interpret to the Church at large, those fundamental things in the evangelical tradition such as personal contact with God, the reality of conversion, a deep sense of sin, with assurance of forgiveness, the centrality of the Cross, and the urgent personal call to be Christ's witnesses and evangelists." E. H.

CAN I FIND FAITH? By John Short, M.A., Ph.D. *S.C.M.* 3s. 6d.

Dr. Short is well aware of the many questions which arise in the hearts of those who are seeking a reasoned faith. His book *Can I Find Faith?* is a searching examination of the present religious position and an answer to its questionings. It would be well for readers

to go through the book with the fewest possible interruptions. There is a continuity of treatment throughout the work which makes it of real value. Thoughtful men should be convinced of the truth it expounds. Yet the author has no illusions about the difficulties of the situation, for he faces them in the later chapters. Christ's claims are the crux of the matter, for "there can be no lingering in any half-way house of pleasant philosophic or wistful agnosticism" (p. 126); "the real difficulty is that the way of obedience is costly. It involves those who walk in it in grave risks. It leads straight to Calvary!" (pp. 127-128). The book is one eminently suitable to place in the hands of the enquiring youth of to-day.

E. H.

SO GREAT LOVE. By B. M. W. Grautoff. *Thynne & Co.* 2s.

There are many ways of presenting Christian truth to the world. There is the word of personal witness, the testimony of a life, and there is that given in the power of the pen. Miss Grautoff has written a pleasing and gripping story of a nominal Christian who, in the adversity which followed his renunciation of Christ to marry a Moslem bride, was reclaimed by his Lord. In his coming, his bride also found a Saviour. The story is an exposition of the truth that a man loses all in losing his soul, and that Christ's love is sufficient for all. Bishop Wright has contributed a commendatory Foreword to the volume.

E. H.

TOWARD JERUSALEM. By Amy Carmichael. *S.P.C.K.* 2s.

It seems that some of the most profound truths of the spiritual life are inexpressible except in verse form. Because of this, many of the most moving passages of the Bible are poetic in character. Who can imagine the twenty-third psalm in plain prose? Perhaps one of the most conspicuous defects in much modern education is the neglect of poetry. The religious thinker has to turn to verse again and again for the expression of his thoughts.

The authoress of the songs in the volume *Toward Jerusalem* has voiced the thoughts of many a heart. There is room for both Martha and Mary in life. The practical person may say what the Foreword acknowledges that some of the songs "may seem to have little to do with the business of life"; yet, as it goes on to say, "whoso understands will understand." Some of the songs are closely related to life, as, for instance, "The last Defile," inspired by a Swiss Guide's Epitaph, "He died climbing." This volume might well become a well-used "Bedside Book."

E. H.

AND I WILL GIVE HIM THE MORNING STAR. By Hugh A. Studdert Kennedy. *Putnam.* 6s.

Such questions as those which exercised the mind of "The Preacher" of the Old Testament occur again and again. Anyone who would attain to a spiritual philosophy of life must grapple with them. In his book *And I will give him the Morning Star*, Mr. H. A.

Studdert Kennedy gives us the results of his reflections on these topics. He set himself no easy task in completing the book which in its early stages had lain aside for a considerable time. His aim has been to find the secret of living for existence in this present world, and he refuses to be deterred by "Healthy-mindedness" which says, "Stuff and nonsense, get out into the open-air." "There is a life not circumscribed by death. There is a health not at the mercy of illness. There is a good that will not perish. There is a place for the treasure we hold dear, where rust and moth do not corrupt, and thieves do not break through and steal. It is our business to find this place, and to find it, not as a 'future state,' but as a present possibility!" (pp. 132-133). Materialism gives him no answer, for "it has a beginning, therefore, it has an ending" (p. 119). In his search he turns to the things of the Spirit, yet, even so, he accepts nothing because so-and-so said it. Even Christ's words are thus scrutinized. The traditional arguments of theology are put on one side, and if by chance they are used, they are re-stated, sometimes in very surprising terms.

The book is interesting, stimulating, and always provocative of thought. A superficial study of its thesis will not suffice, for it demands concentration. The later chapters deal with man as he is in all the weakness of his humanity. Those on "Limitation," "Fear," "Sin," "Sickness" and "Death" are arresting, but the one on "Death" is noble indeed.

New life is to be found in spiritual renewal, but the author recognizes that "this awakening, however, is not, as a rule, a sudden change, but a continuous process" (p. 212). The book is another witness to the view that Materialism is Dead.

E. H.

ON THE THRESHOLD OF LIFE. A Series of Addresses to Young People of Confirmation Age. By the Rev. S. W. Ruscoe, Rector of Saltwood, Kent. *S.P.C.K.* Paper, 1s. net; cloth 2s. net.

This is an attractive and valuable little book, full of healthy, sane, scriptural teaching for young people at a critical period of life. It gives needed guidance on a variety of matters. Those who have the charge of Young Life Guilds, and other such organizations, may use this booklet with definite advantage. The writer does not follow the beaten track, but takes the reader along by-paths, through fields that are fresh and fragrant, to a vantage-point, "The Joy of the King's Presence."

The chapters dealing with the development of God's revelation as given in the Bible, the progress of the Kingdom, Prayer, and the Holy Communion, are particularly helpful.

The writer has the gift of weaving into the fabric of the addresses matters of special interest to Young Life, which admirably illustrate the subject-matter.

Throughout the twenty-three chapters an appeal is made to the thoughtful, and the successive problems of the Faith are approached with candour and courage.

C. E. WILSON.

THE CASE FOR MIRACLES. By the Rev. Clement F. Rogers, M.A., Professor Emeritus of Pastoral Theology, King's College, London. Author of *Question Time In Hyde Park*. S.P.C.K. 2s. net.

The little book of 134 pages contains four lectures entitled: "Are Miracles Possible?" "The Evidence for the Resurrection of Christ." "Non-Christian Theories for the Resurrection of Christ." "The Miraculous Birth of Christ." To these is added an excellent index.

In the preface the author declares that he has "given the following Lectures on Miracles some eight times in Hyde Park, eleven times to students at King's College, and on other occasions elsewhere."

These lectures that have stood the acid test of delivery to open-air audiences are a fair and forceful defence of the miraculous and of the two vital consequences of the Incarnation—viz.: The Virgin Birth and the Resurrection of Christ. They are marked by lucidity, candour and a steadfast refusal to score debating points. Each lecture is most carefully—and perhaps too fully—documented. It is a pity that the footnotes are not in smaller type, to mark the difference between them and the text of the lecture.

The writer expresses the hope that "students and preachers may care to have the indexed book on their shelves." It is much to be desired that they will. Sermons incorporating the excellent matter contained in this little book would do an incalculable amount of good in days when even regular Churchgoers are so incapable of giving "a reason for the hope that is in them."

C. E. WILSON.

THE EARLY BUDDHIST THEORY OF MAN PERFECTED. A study of the Arahan. By Miss I. B. Horner, London: *Williams & Norgate*. 12s. 6d.

Early Monastic Buddhism in India set before its devotees an ideal to the world—that of man winning perfection here and now; and in this book the history of the word *arahan* (=man perfected) is tracked along its devious course. It is not a book for any but specialists, familiar with the originals on which the subject-matter is based. Constant reference is made to them, in text and footnotes, and the whole is so much *ad hoc*, and so free from those generalizations which afford scope to the half-informed reviewer, that no critic is justified in handling the book unless he can follow the writer closely. The book consists of eight chapters (was this of design? one thinks of the Noble Eightfold path) with an Epilogue, an index of names and subjects, and an index of Pali and Sanskrit words. Those at all familiar with the Buddhist "Canon"—which is believed to remain more or less intact in Burmah and India—will no doubt find this volume of great interest.

CONCERNING PROGRESSIVE REVELATION. By Vivian Phelps (Philip Vivian). *Watts & Co.* 1s.

The author of this book is desperately afraid that the theory of Progressive Revelation may put the Rationalist Press Association out of business. He therefore repeats once more the old arguments about Mithra and the Solar Myth and the fact that some parallels to the great truths of Christianity are to be found in Comparative Mythology. He has not yet learned with Plato that "*Analogies are slippery things*" (Plato, *Sophist* 23. 1).

The method he adopts throughout this book is to assert that Christian Professors "cannot get over anthropology, and especially that branch of it which concerns itself with the traditions and beliefs of primitive peoples" and then to endeavour to prove his own anthropological views by quoting mainly from the writings of professing Christians!

One of the most remarkable things about the book is the fact that Mr. Vivian's authorities are so eminently early Victorian. Though he writes about Comparative religion at great length he appears to have read very little that has been published recently. How can one respect an author who quotes the *Encyclopaedia Biblica*, which is out of print, and never once refers to the *Encyclopaedia of Religion and Ethics*? It would be too much to expect him to turn from J. M. Robertson to T. R. Glover in *The Conflict of Religions in the Early Roman Empire*, though it was published in 1909. He has a great deal to say about the Mystery Religions but shows no sign of having read the much-discussed volumes of Dr. S. Angus on *The Mystery Religions and Christianity*, published in 1925 and *The Religious Quests of the Graeco-Roman World*, published in 1929. If, as we greatly fear is not the case, he really desires to know what features in Christianity are novel he might read: *The Originality of the Christian Message*, by Professor H. R. Mackintosh, published in 1920.

It is almost impossible to verify any of his quotations as so few references are given. He devotes four pages to a long quotation which seems to be amazing even from the *Church Times*, but he does not enlighten us as to the date of the issue. After carefully reading this book we are reminded forcibly of the remark of Josh Billings: "It is better for a man not to know quite so much, than to know so many things that aren't so." But why are we not producing cheap shilling replies to such books!

A. W. PARSONS.

MODERN EVANGELISM. By William C. Macdonald, M.A. *James Clarke.* 3s. 6d.

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of that Church "who have helped me to maintain the Evangelical tradition of the congregation." We learn that his Church is full. It is no marvel.

He tells us that he was invited last May to address the General Assembly on the subject of Evangelism and was allowed ten minutes ! "One cannot say much in ten minutes, so what follows in this book is the speech I should have liked to have made." Long sermons and speeches are not always profitable and some men could easily exhaust their views on Evangelism in ten minutes. But this young minister has something to say about the situation to-day and about the Evangelicalism which can meet that situation. We do not hesitate to recommend every reader of *The Churchman* to secure this timely and uplifting book. It is on fire with Evangelical zeal and fervour. Order this book at once. You will not regret it.

A. W. PARSONS.

THE GOSPEL IN EXPERIENCE. By S. H. Childs, M.A. S.P.C.K.
3s. 6d.

The author is Vice Principal of the C.M.S. Training College, Awka, Southern Nigeria. Ordained in 1924 he was Curate of St. Simon, Southsea, for two years and then became a C.M.S. Missionary. We happened to see this book announced and ordered it in advance, being intrigued chiefly by its sub-title : "An Introduction to Christian Doctrine." In preparing it he had in mind the simple needs of African ordinands and this has to some extent limited its scope and treatment. Nevertheless, it makes it a most useful book for Parochial Study Classes and an excellent mine for talks to young Communicants. The suggestions for further study appended to each chapter are excellent and the general index shows how varied are the subjects treated. There is also an index of Biblical references. We strongly commend this book to the notice of clergy and laity who desire an introduction to Christian doctrine on sound evangelical lines.

A. W. PARSONS.

IF I WERE A PREACHER. By a London Journalist. R.T.S. 1s.

Out of his own wide experience, now that his preaching days are past, this London Journalist gives guidance to those who aspire to the preaching office. The volume is primarily intended for Local Preachers of the Free Churches, but there is much in the book which all preachers should find helpful. The prophetic aspect of the ministry is sometimes sadly minimized, but we should learn from St. Paul, who knew what God could effect through "the foolishness of the preaching." Preaching presents both a privilege and a responsibility. We trust that this little book will be as widely read as those other spirited volumes which have come from the author's pen.

GOD AND THE CHILDREN. By J. Reginald Hill, B.A., and Rev. G. R. Harding Wood, M.A. *Paternoster Press.*

This book can really be described as excellent. It is full of interesting matter. It exposes the weakness in much Sunday School work and shows how things should be done. No doubt some of its suggestions are counsels of perfection. The ideal superintendent, ideal teachers and ideal conditions have never yet been found in conjunction.

But all who are striving for the ideal will find much to help them in these pages.

Throughout there runs a deep spiritual purpose with a refreshing freedom from mawkishness. Common sense and humour give balance to all that is advanced.

When all is said, however, the Sunday School Teacher must work hard. No theories, however correct, can take the place of patient, prayerful industry. We recommend this book warmly as a gift-book to all workers amongst the young. It is cheap at 2s. H. D.

"ALL THINE INCREASE." By P. W. Thompson. Pp. 188. *Marshall, Morgan & Scott.* 3s. 6d.

That there is a demand for a second edition of *Thine Increase* should be accepted as a tribute to Mr. Thompson's skilful advocacy and as a sign of increased interest in the subject of systematic almsgiving. In this new edition the author has incorporated his pamphlet *The Sacred Tenth* and the earlier edition *Thine Increase*.

There is no doubt that the financial problems that beset so many churches and organisations can be solved only by a system of regular and generous giving. Mr. Thompson, an expert on this particular subject, is convinced that the solution lies in the tithe system. As he shows, there is long and sustained support for his view. Two whole chapters are devoted to the tithe in general literature and in the Septuagint. He is convincing because he is himself so utterly convinced that here is the solution to one of the Church's chief problems. The author's easy style and his anecdotes serve to make an interesting and readable book.

THE CHEMISTRY OF THOUGHT. By Claude A. Claremont. Pp. 259. *George Allen & Unwin, Ltd.* 8s. 6d. net.

It will be interesting to see what psychologists generally have to say about this book by the resident director of the Montessori Training College in London. He claims to introduce here "a new basis for the descriptive analysis of constructive thought and creative imagination." Hitherto no one has examined the operations of actual thinking or classified them into types. This is what the author sets out to do. He suggests seven elements of thinking, the two most important being what the author styles "The complex unit," and "The direct perception of causation." He finds support and illustration in the Montessori methods of education. The book, even to the unscientific reader, cannot fail to interest. It may mark a new era in the study of the process of thought.