

Book Reviews

PUTTING OUR HOUSE IN ORDER.

A sequel to "Men, Money and the Ministry."

London. (Longmans.) 3s. 6d.

"Time," says Bacon in one of his Essays, "is the great innovator; and if time alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?" This pregnant aphorism might well have been put on the title page of this challenging little book, the purport of which is to demonstrate that it is high time for the Church—if she is to hold her own amid the shifting currents of the world—to rouse herself from any sort of easy acquiescence in the *status quo*, and to set her economic house in order. If that Church refuses to get rid of the anomalies of the present, her wastefulness in administration, her calm disinclination to "cut out the dead wood" in the tree of knowledge, it is inevitable that her power and influence (already on the wane) will decline steadily and even rapidly. The present book is a courageous attempt to indicate what ought to be done. It is sponsored by a great number of men eminent in the ecclesiastical world, including the Archbishop of York, the Principal of Westcott House, the Dean of St. Paul's, the General Secretary of the C.M.S., and eminent laymen like Lord Birdwood, Cyril Bailey, A. W. Pickard-Cambridge, T. S. Eliot, and many others whose names are given in the Foreword. The problems before the would-be reformers are many, and some of them supremely difficult of solution, e.g. clerical salaries, pensions, the redistribution of endowments, the extension of clergy-houses for the adequate employment of trained men to serve in over-populated centres, and dozens of other matters demanding the best thought of the wisest advisers.

The present reviewer has but one suggestion to offer: a determined effort should be made to relieve all beneficed clergy from the necessity of keeping their parsonages in proper repair, and from being obliged to pay—generally out of inadequate stipends—the heavy, and the increasing, cost of the local rates. Both these things should be undertaken by the diocese. Such a reform is long overdue. We do not desire to see a *rich* clergy, but no man called to the ministry should, in addition to his many pastoral cares, be harassed by money anxieties; specially is this the case when the income tax has reached its present fantastic figure. We are heavily in accord with the remark on p. 65: "The Church's organization to-day is not sufficiently geared into the social and economic life of the country." The Church will have to adapt itself more realistically to "the changing pattern of contemporary life, before it can hope to transform that life." But we shall do well also to remember, when advocating reforms and drastic changes whether in Church or State, how easy it is to secure a proxi-

mate result with no due thought for the ultimate one. "Original causes," said Herbert Spencer in his valuable work on the Study of Sociology, "are often numerous and widely different from the apparent cause; beyond each immediate result there will be multitudinous remote results, most of them quite incalculable." It would be easy to raise objections to some of the suggestions made in *Putting Our House in Order*, but this would not interfere with the general soundness (as we understand it) of the book as a whole, which should be widely read, carefully studied, and duly acted upon. There is certainly no time to waste on endless and often fruitless discussions.

E. H. BLAKENEY.

THE CHURCH AND THE NEW ORDER.

By William Paton, D.D. (S.C.M.) 6s.

Dr. Paton had no illusions in regard to the difficulties of the problem which faced him when he began to write this book. He knows quite well that Victory, final and complete, must be obtained before we can establish a "New Order" amongst the nations of the earth. Nevertheless he is convinced that it is not too early to examine the facts which are now beginning to emerge from the world conflict and relate them to the Christian view of human life. He therefore considers in close detail the following propositions: The chaos behind the war, the guiding Christian principles of the New Order, the ideal set before us and the next steps, and the future relationship between Britain and America, which may entail a complete identity of Purpose and policy.

Each of these propositions receives wise and careful attention and their united value may be estimated by quotations from one of them. The "Guiding Principles," are based on the well-known letter which appeared in *The Times* on December 21st, 1940, signed by The Archbishops of Canterbury and York, Cardinal Hinsley and the Moderator of the Free Church Federal Council. "The importance of this letter lies not only in the intrinsic merits of what is said but in the highly significant fact that it is said in common by representatives of the three great divisions of English Christianity. It is to be doubted whether any such common action has been taken since the Reformation." Equally significant statements were issued from Geneva before the war by the Provisional Committee of the World Council of Churches and in December 1940, by the Federal Council of the Churches of Christ in America.

"These different statements are not likely to be dismissed by thoughtful people as mere generalities. . . . They are genuine efforts to discern in the Christian doctrine of God and His creative and loving will, certain consequences for the life of man. This is found in the following important matters:

- (a) There are basic human rights and these lie deeper than political systems. . . .
- (b) The solidarity of mankind and the need that political institutions should be framed reflect the fact of this solidarity.
- (c) The emptiness of mere political formulations which overlook the facts of social and economic life. . . ."

The Christian Church has a profound interest in this re-building of the New World and its eternal principles should be enshrined in the foundation. We cannot, however, forget, as Sir Alfred Zimmern has pointed out, that President Wilson's attempt to secure the insertion in the Covenant of the League of Nations of a clause guaranteeing religious freedom, failed. The reasons for this failure must be faced in a realistic way. There were and there always will be difficulties in connection with other religions and there is the constant problem of religious freedom in Roman Catholic countries. In regard to this latter issue, Dr. Paton is thoroughly keen for a close and friendly relationship between Christians of every denomination, and he pleads with the authorities of the Roman Church to re-consider and modify their exclusive claims.

"The facts are clear and important. Roman Catholic missions, carried on as they are with great devotion in countries governed by Protestant powers, receive at their hands precisely the same privileges, grants-in-aid, recognition of schools, etc., as the missions of Protestant Churches. It would seem wrong to Protestants if this were not so. But in States controlled by Governments which are subservient to the Roman Church—the colonies of Belgium, Portugal and Italy and some of the Latin-American republics—while every kind of assistance and status is given to the missions of the Roman Church, none is given to those of the Protestants. It is even difficult for them to secure for their own converts, who pay taxes like others, the right to attend their own schools, or to be trained as teachers without professing or assenting to the Roman position. The matter was once put humorously by a Roman Catholic: "Precisely, when we are in power we behave on our principles, when you are in power we expect you to behave on yours. . . ." I would, however, urge upon any Roman Catholics who may read these words that the policy they pursue does, in fact, outrage the conscience of Protestants and is a fertile source of distrust and enmity. The matter may come to a head in unfortunate ways. The many Protestant missions in Portuguese and Belgian territory—British, American, Swiss, Scandinavian—are well aware that there will be no colonies for these little powers unless the British Commonwealth wins the war, and they begin already to ask if prohibitions and discriminations which are morally distasteful to the conscience of the mass of thoughtful people in Britain and America are again to be imposed by these powers. . . ."

This important and valuable book deserves a wide circulation amongst Christian leaders in our own country and the U.S.A. It will undoubtedly help to build up that well-informed and definite Christian public opinion without which we shall not "win the peace." In it we are clearly taught to regard the work of the Church not so much from the point of view of its power and usefulness, but as work offered in faith to God in token of its surrender and its love.

J. W. AUGUR.

THE CROSS SEEN FROM FIVE STANDPOINTS.

By J. Scott Lidgett, C.H., M.A., D.D. (*The Epworth Press.*)
2s. 6d.

THE BIBLE DOCTRINE OF SALVATION.

A Study of the Atonement.
By C. Ryder Smith, B.A., D.D. (*The Epworth Press.*) 7s. 6d.

These two books illustrate in different ways the abiding loyalty of the people called Methodists to the Gospel of the Cross. Incidentally as a result of this they have rendered up to the present hour no small service to Evangelical theology. While both these books have the Cross as their focal point, one has the relative simplicity of a short series of expanded sermons, the other is a resolute essay in Biblical theology of primary interest to students of theology.

In his well-known book, *The Spiritual Principle of the Atonement* (1897), Dr. Scott Lidgett made a first-rate contribution to the theology of the Atonement along his own lines and it is a remarkable tribute to his virility that, more than forty years afterwards, he is able to give us within the space of some sixty pages these five fresh and stimulating studies of "The Cross." Though slight in bulk there is a spiritual masculinity about these discussions on "The Initiative of Love," "The Cost of Righteousness," "The Glory of Self-Sacrifice," "The Heroism of Saviourship," "The Cross and the Sacrament," which will commend them to the discerning. "Half and half Christianity occasions impracticable difficulties both to thought and life" expresses the spirit of this little book. Many will find in it marrow for their devotional life as well as no little light on theological perplexity.

The contemporary trend towards Biblical theology finds a happy illustration in *The Bible Doctrine of Salvation*, by Dr. C. Ryder Smith. Speaking more particularly of the Atonement, he rightly states: "On this subject, after two millenniums of Christian thought, any violent originality is almost sure to be spurious," and as "the exponents of all historical theories in all periods have all claimed to find their theories in the Bible, and, in spite of the many modern discussions of every kind of Biblical subject, the appeal to the Bible is still the final appeal."

Dr. Smith's contention is that inasmuch as all theories of the Atonement involve the question of a relationship between two persons, God and man, psychological categories are not only inevitable but doctrinally final. They have the additional advantage of leading us to a more direct return to "the New Testament way of approach to the doctrine of salvation." Thus his method is both Biblical and psychological. His psychological principle for the interpretation of both Old and New Testaments is what he calls the societary idea, namely that the root idea of the Bible doctrine of salvation is that God has made man to live in fellowship with Himself. He maintains that here we reach something more ultimate than such distinctions as subjective and objective theories of the Atonement and "What Christ does for us," and "What Christ does in us." "The 'societary theory' here advocated, if that name may be used, clearly claims that

Christ, by His Incarnation, Death, and Resurrection, does everything for us in the realm of Salvation, and, through His indwelling Spirit, does everything good in us."

It is surprising to find a writer whose general view of the relation of the Old and New Testaments may be summed up in the sentence: "The New Testament explanations begin where the Old Testament left off—with the great Servant Song," minimizing the relevance and importance of the element of "sacrifice" in the Biblical doctrine of salvation. However intractable this element may be to our modern humanistic outlook, we are convinced that a Biblical theology demands a more adequate and deeper valuation of its significance.

We are grateful for this scholarly attempt to elucidate that more Biblical approach to salvation for which the times so loudly call. Its thoughtful perusal will well repay those who are anxious to relate Evangelical theology to the wider relevance of a havoiced modern world.

A. B. L.

THE MIRACLE-STORIES OF THE GOSPELS.

By Alan Richardson, B.D. pp. viii + 149. (S.C.M.). 6s. net.

This volume on our Lord's miracles has been written by a scholar who has already done good service in attempting to make available for students and others the results of much recent theological research. This is a task of real importance at the present time. Christianity, as the world shows, is "up against it," and the Faith of the future, if it is to prevail, must be based on sound knowledge. And this knowledge, if it is to be truly Christian, must in turn be based upon the Bible. Furthermore, it must be the full Faith of the New Testament and not a "reduced Christianity." Hence we are glad to notice that the author makes no attempt either to eliminate or to explain away the supernatural. "Miracles," he declares, "are decisive; without them the whole course of events is inexplicable. It was because Jesus by His signs had demonstrated that He was the resurrection and the life, the fulfilment of Judaism and the hope of the world, that He was put to death. . . . Apart from the miracles of Jesus, the story of the crucifixion as a historical narration is unintelligible." So much then for the standpoint of the book.

Of the actual contents of the volume much could be written if only because from several points of view the author has performed a much-needed task. As an example, he has demonstrated the underlying purpose and theological significance of our Lord's miracles. Their purpose was not in any sense to startle, to arrest attention, or to impress the bystanders. And the author corrects a common misunderstanding of the words that "He did not many mighty works there because of their unbelief" (St. Matt. xiii. 58). The view that this represents a subjective limitation of our Lord's powers due to the scepticism of the spectators is wholly to misunderstand the position. "Jesus refuses to show the signs of the Kingdom to those who will not understand them. . . ." "The working of miracles is

part of the proclamation of the Kingdom of God, and not an end in itself."

In dealing with the theological setting and background of our Lord's miracles the author takes for examination the accounts given by the Gospel of St. Mark as being on the surface the least theological of the four Gospels. Yet he is able amply to demonstrate that to St. Mark as much as to St. John the theological significance of the miracles is decisive for these interpretations. To him, as to believers endowed with insight under the guidance of the Holy Spirit, the miracles were "signs," events charged with a deeper and wider significance than is apparent to the superficial reader. Quite rightly the author explains the Old Testament background as providing the proper "setting" in which our Lord's miracles must always be studied. This can be seen most clearly in the Biblical conception of God as *Power*, which the New Testament emphasizes by constant ascription to Him of *dynamis*.

One part of the book which will doubtless be read with interest is the section which deals with the results of Form Criticism so far as it affects the miracle-stories of the Gospel, as well as with the views of those who attempt "to find the significance of the miracle-stories in the element of compassion." These sections the reader must study for himself.

We hope that enough has been said to show the value of the work for the preacher and the teacher, especially with regard to Sections IV, "The Teaching of the Miracle-Stories" and V, "Miracle-Stories and the Interpretation of the Scriptures." But the whole work will well repay the most careful study, and it comes at an opportune moment when more than ever we should all be making every effort to equip ourselves for the tasks which will lie ahead of us all, both now and in the future, in which the education of the laity will be essential.

C. J. OFFER.

NO FRIEND OF DEMOCRACY.

By Edith Moore. (International Publishing Co.) 1s.

This is a well-documented study of Roman Catholic politics offered by the author to all people, Christians and non-Christians alike who are opposing Nazism. Joseph McCabe writes a short preface. He is listed in Albert Close's book amongst the 854 Roman priests who have left the Church of Rome and he is now a Rationalist. This book is divided into four sections. In the first the authoress writes of the way in which the Roman Church helped the Fascists to Power in Italy and Germany. The Lateran Treaty between Mussolini and the Pope transferred about sixteen million pounds from the State to the Pope. More than half of this sum was Italian Government stock so that the Pope became interested in the financial well-being of the new Italian State. Cardinal Hinsley (*Catholic Times*, October 18th, 1935) said at this time: "If Fascism—which in principle I do not approve—goes under, nothing can save the country from chaos. *God's cause goes under with it.*" Miss Moore has no difficulty in proving that Hitler came into power with the active assistance of the Catholic

Centre Party and of the ecclesiastical forces of the Roman Catholic Church. Her second indictment is under the heading: "The Church marches with the War-mongers." She quotes amongst others William Teeling, a devoted Roman Catholic who says of the Abyssinian War: "Practically without exception the whole world condemned Mussolini, all except the Pope." This fact is proved up to the hilt. The same thing is seen in Nazi Imperialism and in Franco's Holy War. In the third section she gives a catena of Roman Catholic opinion on the present War. She has much of interest to quote and comment upon in connection with the present War and the Roman Catholic Church in Germany; the "Catholicism" of the Vichy Government, the entry of Italy into the war and Catholic Isolationism in America. "Catholic opinion in the States is virtually all in the Isolationist Camp." This is quoted from the *Catholic Herald* which on March 14th of the present year, spoke of the "maintenance of a Catholic opinion" against the Lease and Lend Bill.

Finally, Miss Moore indicts the Pope as the greatest of all non-Interventionists. That she is not writing as a mere partisan is evident in such a statement as this: "The British Government will be wise not to refuse the co-operation of Roman Catholics in this country in relation to the present struggle against Nazism. But Parliament and the people at large must realize on what unreliable foundations such co-operation rests." Leaders of Protestant opinion in this country should read this interesting and timely examination of the Totalitarian Church.

A. W. PARSONS.

LET'S TRY REALITY.

By the Rev. W. Rowland Jones. (George Allen and Unwin.) 3s. 6d.

The author is Vicar of St. Hilda's, Denton, Manchester, and a member of the Royal Society of Teachers. He was writing articles for the *Daily Herald* but they were silenced by the Editor!

Mr. Jones is tired of shams, indeed, he is sick of them. He sees in our Lord's life and teaching a great experiment in Reality. In the early days of Christianity he sees the Quislings at work and he believes that from the time of Constantine the basic nature of the Christian Church changed. It became the religion of sanctified patriotism. Some of his statements surprise us. "During my ten years as a Vicar of the Church of England I have never had an invitation to associate in worship with churches of a different school of thought, although there are two not a mile away. We might as well belong to different denominations." Again: "Many a time I have heard Anglo Catholic priests say to their congregations: 'If you don't like what we do here, you can get out!' I have not had quite such close association with Evangelical partisans. I have, however, been told by Evangelical Bishops that my place is not in the Church of England at all."

On the Prayer Book he says: "The language is out-of-date and unintelligible to the average man." Again: "The clergy are a most unpopular body. Apart from Income Tax Officials, they are probably the most unpopular class of beings in this country. Nearly everybody

dislikes them." The man who can write that is not living in a real world himself. This book will provoke criticism. It will not produce reality.

A. W. PARSONS.

THE TRUTH ABOUT SPIRITUALISM

By Harold Anson. (Student Christian Movement Press.) 94 pp. 2s.

The title of this book should be read in close connection with the name of its author : it is the truth about spiritualism as it appears to Canon Anson. Though the alleged phenomena are dispassionately examined, and the dangers of the cult are candidly stated, it cannot be said that the clear implications of the teaching of the Word of God on the subject are taken into account. So we are bound to conclude that we have before us, not the truth about spiritualism as it really is—viz. as it is revealed in Scripture—but only as it appears to the Master of the Temple.

The book does refer to supernatural occurrences and supernatural gifts as recorded in Holy Scripture ; and there is welcome emphasis on the central importance to Christianity of our Lord's Resurrection (though the evidences for it are inadequately stated). But no weight is given to the most solemn warnings of Scripture against the practices and associations of spiritism in any form. In fact, the warnings of Leviticus and Deuteronomy are only mentioned to be immediately described as providing ground for objection to an alleged small minority of people, rapidly diminishing. Perhaps it is not so small as the author supposes. No consciousness, moreover, seems to be indicated that a number of passages in the New Testament entirely confirm these warnings.

The fact is, that this is a subject which Christian people—for whom this book appears to have been written—cannot approach with scientific detachment. And even from the merely mundane standpoint, distinctions must be drawn between remarkable experiences which have come unsought, and the deliberate attempt to seek after the secrets of the unseen through mediums. This, by the way, is a point upon which spiritists continually show confusion of thought, when they claim the Bible (or such parts of it as they approve !) as on their side. There is similar confusion between the possession of unusual psychic faculties and the perverted use of such faculties. It cannot be said that this book makes these distinctions clear.

Again, in the alternative explanations which it offers as to the apparently unquestionable manifestation of occult influences in certain cases, while these are stated with perfect scientific candour, no place whatever appears to be given to the one explanation which alone harmonizes with the severity of the teaching of Holy Scripture on the subject. There is no assignable limit to the power of the principalities of evil to support such manifestations, however apparently marvellous. Messages may certainly come "from an extra-mundane source" (p. 33), from "some active intelligence at work behind, and apart from, the automatist" (quoted on p. 34), and the manifestations may

certainly be proofs of "supra-normal knowledge" (p. 36), without leading to the conclusion that even "a small residuum of psychical facts . . . can only be explained" as genuine communications from departed friends (pp. 37-8). And the implication that mediumship itself may be a gift "brought under the yoke of Christ" and "so consecrated" (even though it is plainly stated that it may otherwise "lead men on the sure road to spiritual destruction") is appalling (pp. 58-9).

There is a very welcome reminder (p. 81) that neither the New Testament, nor early Christianity, has any suggestion of anything like a modern *séance*, "in which the spirits of James or Stephen, much less the spirit of our Lord Himself, were invited or questioned." The author, in one place (p. 59), expresses a somewhat lenient estimate of the effect produced by this cult on the faith of its adherents, though he acknowledges that it may in many cases be injurious. Experience surely shows that the general tendency among them is to abandon certain central articles of the Christian Faith, on the ground that what are called "the guides" do not teach these vital truths. Indeed, another passage in the book (p. 67) virtually confirms this conclusion.

W. S. HOOTON.

THE TEN COMMANDMENTS IN THE TWENTIETH CENTURY

By *John Drewett*. (*National Society and S.P.C.K.*) 1s. 6d.

This is a book for the times, because the writer has ably diagnosed one radical cause of our present troubles. He says, "The plight of our times is due to the breaking of the Commandments." "The supreme irony of our civilisation is that it is based on the universality of natural law, but has as thoroughly rejected moral law as any of the former great civilisations." The writer briefly discerns the reasons for the prevalent neglect of the Ten Commandments; and indicates why in the circumstances of our day they have gained a fresh relevance and ought once again to be reintroduced. He then seeks in detail to examine their meaning and implications both in the light of the New Testament and in relation to existing conditions of society. This treatment is practical and challenging, and elementary enough for the general reader to follow. Each chapter is followed by three or four "Questions for Discussion." The book would make a good study book for a group of young people.

Mr. Drewett gets to grips with current questions of community life such as capitalism and communal ownership, pacifism and divorce. He rightly recognizes that the Ten Commandments embody and express principles and duties in the application and practice of which alone can the world find the solution to some of its pressing problems. He makes plain that if we are to solve pressing economic problems, and to secure a just distribution of material wealth, we need a new conception of the sin of theft. The Old Testament prophets violently opposed excessive riches because of their outraged sense of justice.

Christianity does not encourage the abandonment of Law. Rather it inspires a spirit of willing obedience to the Law. For the principles

of the Law are eternal. Divine Love itself can do no better than fulfil it. Further, because "Christianity is the religion of a minority . . . most men are still under Law and not under Grace." Without respect for the moral law, there is nothing to prevent men from slipping back into savagery. We cannot move from international lawlessness to any positive practice of Christian standards except through the preparatory or foundation stage of accepting such a law as the Law of Moses. "The commandments are rules of life ; . . . if we don't keep the rules we shall not be able to play the game at all. Love goes beyond justice, but it can never tolerate injustice, and often Christian love, because it thinks justice is a hard thing, degenerates into a shallow sentimentality." Such reassertion of the abiding importance of Law is something much needed in this twentieth century. The Ten Commandments are, as Mr. Drewett asserts, relevant to our situation.

To Scriptural Evangelicals this book will be disappointing in two ways. First, the writer seems to make more of the Church and of the Sacraments than of faith in the living Christ and the written Word, viz. : "Membership of the Church and partaking of the means of grace alone enable us to lead a Christian life." Second, he does not (in harmony with Article VI) recognize the fulness and finality of Holy Scripture. While he presses for a fresh recognition of the absolute moral law as expressed in the Ten Commandments, he does not equally recognize and appeal to the similar supernatural authority of the whole written Word of revelation. He does not fully and clearly make the written Word and the witness of the Spirit the final and decisive authority in things Christian. He appeals to a very important section of the text-book but he does not appeal in the same way to the whole text-book. The plight of our times is also due to a neglect of the authority of Scripture, particularly of the Old Testament, within the Church. Mr. Drewett does not go all the way to wards its fresh recognition, but the appearance of his book is a further welcome indication of a widespread return in that direction. "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

PAT McCORMICK

By R. J. Northcott. (Longmans.) 3/6.

An attraction of the seaside town which has not been so much in evidence of late years is the Camera Obscura—a contrivance by which images of external objects are shown upon a surface in the focus of the lens. This book reminds one of the view seen in the Camera Obscura ; so much is seen in so short a time with so little trouble. The author shows the reader the different phases of Pat McCormick's busy life ; from childhood, school, university, through his experiences as a padre in S. Africa, as an army chaplain in two campaigns, to Croydon Parish Church and to what has been called the "Parish Church of the Empire." The book has an added charm, for the author, when writing upon various episodes of his hero's life, takes the opportunity to offer some shrewd reflections upon contemporary life. On

pp. 36-7 there is a fine tribute to the traditions of the Brigade of Guards with which Pat McCormick served during the Great War. There is a quiet reminder on p. 102 that the success which we wish to make of life can be achieved only when Church, State, Science, and Administration are willing to acknowledge the part given to each and co-operate with each other. Page 52 and those immediately following have some penetrating reflections on the Life and Liberty Movement which was designed to bring these two elements into the loved Church of England. One wonders whether or no the pioneers of the movement are proud of their work. The Church had both life and liberty, had the people known how to use them; instead, we are now overwhelmed by organisation.

It is never easy to write a short "life" of one whose name has become a household term; but the author has succeeded in giving us a picture of a beloved personality and an outstanding figure who truly lived "a man's life."

E. H.

THE RICHES OF OUR PRAYER BOOK.

By the Rev. J. P. Hodges, Vicar of St. Andrew's, Bournemouth.
pp. 109. (London: S.P.C.K.) 1941. 1s. 6d.

This little manual is introduced in a Foreword by the Bishop of Truro. He suggests that it is likely to be found useful in connection with Confirmation Classes and study circles. We heartily agree. Each separate section, though full of thought, is a simple exposition of the value of the Book of Common Prayer in public worship. It was said by someone that "all that the Church of England needs is the spirit of her own services." This book is likely to help many to catch that spirit. The plan of the book is to enlarge upon the meaning of the words of the exhortation in Morning and Evening Prayer. "We assemble and meet together:

to render thanks;
to set forth His most worthy praise;
to hear His most Holy Word;
to ask those things which are necessary."

In successive chapters, quite simply, yet in such a manner as to lead to fuller thought, the writer shows how the Book of Common Prayer in its services provides us with the means and inspiration which will enable us to make our worship real and edifying. We must always remember that if we are not edified God is not glorified. We strongly recommend this excellent manual as a trustworthy guide to spiritual worship.

D. T. W.