

## REVIEWS OF BOOKS.

UNION OF CHRISTENDOM. Editor : The Bishop of Brechin. *S.P.C.K.*  
8s. 6d.

The subject of Christian Union is one which must demand the attention of Christian people. This is of prime importance in a world which is witnessing the challenging of the Christian programme. The present volume of essays, edited by the Bishop of Brechin, is published for the International Committee of the Church Union. Its separate chapters can also be obtained in pamphlet form.

The book is divided into five parts. They are "The Demand for Union," "The Causes of Disruption," "The Present grouping of Christendom," "The possibility of a united Christendom," and "Essential principles of Catholicism." Whilst many of the contributors are members of the Anglican Communion, others who are members of different churches write from their own point of view. Of these, contributions come from the Eastern, the Scandinavian, the Lutheran and the Free Churches. As is to be expected, the volume has no representative from the Roman Church. Yet the writer who examines the matter of "the Union of Christendom which Roman Catholics visualize," plainly says that "it is not his fault that he, and not one of them, is the author of this essay."

A number of assumptions are made by certain of the contributors which Evangelicals will not find at all congenial. The Protestant character of the Church of England is ignored. Yet whilst emphasizing her place in the Catholic Church, our Church distinctly states her Protestantism. Reference is made to "Gregory's gift of Christianity to England," yet we know that the Celtic Mission was the agency by which our Faith gained its hold for the second time upon the people of these islands. Writing of the view of "The Possibility of a United Christendom from the Standpoint of the Anglican Communion" the Archbishop of Brisbane enlarges upon the view of a Church that should have "the same faith in the same Lord, the same sacraments, the same ministry, and that it would represent in the future as it was intended to do in the beginning the visible and organic unity of redeemed mankind." From the standpoint of Non-Episcopal Communion four contributors speak for the Presbyterians, the Methodists, the Congregationalists and the Baptists. These know their own mind, even as do those who speak for the Church Union.

It is passing strange that from the same quarter should emerge the passionate desire for union which is expressed in this volume, and the almost equally passionate objections to the scheme for union in the Church of South India. Yet this second scheme is the most positive and the most promising in the field of re-union.

A perusal of the book leaves the impression that its promoters desire union first of all on the Catholic side, in spite of the fact that Rome remains remote in its attitude. The most obvious course for us at home would be to seek re-union amongst our own brethren in our midst. If that were realized, the Church of at last one part could speak with an united voice.

E. H.

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THE BIBLE DESIGNED TO BE READ AS LITERATURE. Edited and Arranged by Ernest Sutherland Bates, with an Introduction by Laurence Binyon. *William Heinemann Limited.* 10s. 6d. net.

The neglect of Bible reading has often been said to be due to the actual form in which the ordinary Bible is printed, to the lack of any indication of what parts of it are prose and what are poetry and to the neglect of any chronological order in the books of the Old Testament. There is an earnest desire that this year of the Commemoration of the Fourth Centenary of the Reformation of the English Bible should be marked by a revival of Bible reading, and if this well-printed and excellently produced volume can help to this end its production should be heartily welcomed. Others have attempted in some measure what has been done in this volume, but not with the same attention to the style of production. A special type has been used, and, although the volume is large to handle the excellence of the printing will compensate.

There may be some criticism of the Editor's selection of the portions of the Scriptures to be included and perhaps still more of those omitted, but it must be admitted that he has given good grounds for his choice. He has aimed at presenting a consecutive narrative from the creation to the exile adding portions from the Apocrypha to complete the story down to the time of Jesus. The basic biography of Jesus is given from St. Mark, with additions from the other Gospels where necessary to supplement the teaching and incidents. The treatment of the epistles has been more drastic. The utterances of St. Paul have been restricted "to those only that have immortal value," while "the unimportant pseudonymous epistles" have been omitted. The use of the Authorized Version has been adopted except in the case of some of the books where the Revised Version is admittedly far superior. The antique spelling and cumbersome punctuation and paragraphing of the traditional text have been modernized and, to help the reader's full understanding, all the divisions and sub-divisions have been clearly and helpfully captioned, to give each book and section its correct setting and identification.

Sir Arthur Quiller-Couch in his book *On the Art of Reading*, dwells in one lecture on the reading of the Bible, and he describes the Authorized Version as "at once the most majestic thing in our literature and by all odds the most spiritually living thing we inherit," and he advised his hearers to read and re-read it, for as he points out there is no such thing as "mere literature." This important fact must be borne in mind, for it is impossible for any one to read such a selection

as is provided in this volume without in some measure being brought into close contact with the spiritual lessons which the Bible has for us all, and in this way many may be led to a further study of the sacred writings and induced to lay to heart the message of God's Revelation of Himself to man.

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**THE WORK OF WILLIAM TINDALE.** By the Rev. S. L. Greenslade, M.A., with an essay on Tindale and the English Language by G. D. Bone, M.A. London : *Blackie & Son.* 8s. 6d. net.

The author of this welcome book tells us in his Preface that he had begun work on a new Life of Tindale when that by Mr. J. F. Mozley which was published last year, seemed to make another unnecessary, at least for the present. There did, however, seem room for a book which while giving briefly the essential facts of Tindale's life, should be devoted mainly to the illustration of his thought and language, and this, Mr. Greenslade has produced in the volume before us. The work is so admirably done that, notwithstanding the excellence of Mr. Mozley's "Life," we should have been glad to have one by Mr. Greenslade as well, for his competence to produce it will be obvious to all readers of this volume.

The book is divided into two parts, the first containing a brief biographical sketch of Tindale ; a discussion of Tindale's moral and religious teaching ; and the essay on Tindale and the English language by Mr. G. D. Bone. The biographical sketch is brief but sufficient and incorporates the latest information. The article on Tindale's moral and religious teaching is valuable as showing how important a part his writings, other than the translation of the Bible, played in their influence on the Reformation. In the case of many of the Reformers their development in the direction of Protestantism was gradual and we can note the stages by which they advanced. But Tindale seems to have emancipated himself from the fetters of medieval belief early and completely. It is true that we have very little information regarding his earlier years, and it is probably true that he owed something to Luther for the strengthening of his views in regard to justification by Faith and to other points of doctrine. But he had a clearness and vigour of mind which betokens the originality which is strong enough to borrow as well as to reject from the thought of others without sacrificing independence.

The essay by Mr. Gavin Bone on Tindale and the English Language well deserves Mr. Greenslade's description of delightful. It is a very learned and discriminating study of Tindale's style and vocabulary and makes a valuable addition to the book. He shows that Tindale's style was his own and derived little help from the traditions of contemporary English prose. His verdict is that "if we look at still earlier translations of the Bible, Tindale's seems miracle enough."

The second part of the book consists of extracts of moderate length from Tindale's writings. The passages cited represent the most characteristic of his views. They are long enough to give a clear

perception of the author's meaning and of his style, and are furnished with a few explanatory notes. The spelling is, except in the examples of Bible translation, modernized, a distinct advantage in a book of this kind. The passages extracted are taken mainly from the three volumes of Tyndale's Works, published by the Parker Society, and give a good idea of all that is specially important in his teaching. The book is finely produced, the printing, binding and paper being all excellent. It would make a very suitable present to a vicar, curate or other appreciative friend for the New Year or at any other time.

W. G. J.

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HYMNODY PAST AND PRESENT. By C. S. Phillips, D.D. S.P.C.K.  
7s. 6d.

A vast amount of research, a desire for the highest order of hymnody, cultivated musical taste, and a love for his task, have been combined by Dr. Phillips in the production of his book, *Hymnody Past and Present*. The book is fully worthy of its title.

There is a wide field for research in the Greek and Latin hymns of the past. Translators have brought them into present-day use. By the same means the German Reformation hymns are our present possession. Yet English hymnody came into its own under the Evangelical Revival. Dr. Phillips is unstinting in his recognition of the debt owing to such men as Watts, Wesley and later evangelicals. When the period of a rather grudging reception of hymn-singing had been overcome, the author shows how the tractarians contributed to sacred song from their own point of view. The closing chapters of the book with their practical counsels are amongst the most valuable parts of the work. It would be well for both Clergy and Organists to study them.

To us, it seems strange that the hymn should have been held suspect in our own land by certain of our religious leaders. One wonders why the Reformers did not adopt Luther's methods when he gave his followers a song. It seems that the theory of the preponderating influence of foreign reformers upon our Reformation receives another fatal blow when hymnody is considered. The author attributes the rather barren period of the Metrical Psalm to what he calls "the tyranny of the Genevan principle of the Bible and the Bible only." Yet that cannot be held of the Carolinian period of our Church's history, which was as unproductive in this sphere as any other sterile period. Surely Dr. Phillips is nearer the mark when he says that these psalms were "the war-songs of a rebel army in its fight against Rome."

As is stated on p. 215, "Hymnody never stands still, because of this, the last hymn-book will never be edited. Some ancient hymns have stood the test of time, but the favourite hymns of any people will ultimately be the product of their own genius. The greater majority of translations will thus be the interest of students, but not of the common people. For this same reason, one would suggest that the straining after old modes and plainsong effects so noticeable amongst certain

modern composers of hymn tunes, will "date" just as much, if not considerably more than the so-called "Victorian" hymn tune. Perhaps Barnby's setting of "For all the Saints," in spite of its defects, will outlive the setting of our contemporary, Dr. Vaughan Williams. Time will tell.

The hymn is the possession of the people, and whilst it remains, weaving itself into the texture of human life, it will be the medium by which worshippers will follow St. Paul's direction—"Singing with grace in your hearts unto God."

E. H.

A PLEA FOR A PLAN. By The Very Rev. C. Alington, D.D. *Longmans.*

5s.

In putting forward his plea Dr. Alington has faced one of the pressing problems of education. Whilst he is primarily concerned with the Public Schools of the country, the subject of his book must necessarily affect both the teaching of the Preparatory Schools and the examination standards of the universities. His proposed changes will also affect the Secondary Schools.

The main problem is stated plainly on p. 29. "Too many subjects are being taught to too many boys in much too short a time." As a remedy it is suggested that two types of education should be provided, each suited to the particular bent of the pupils, because "boys (and, I imagine, girls too) can be, for educational purposes, divided into two main classes—those whose interests are primarily literary and those whose tastes may be described as *scientifico-mathematical*" (p. 42). A scheme is then worked out in some detail concerning what should be included in a common programme for both types and what should be reserved for specialization. His suggestion for "intensive" teaching of certain subjects is most arresting and should command due consideration from educationalists.

Throughout his discussion of the subject, Dr. Alington has always the aim of education before him and quotes with approval the late Bishop Creighton's views on the subject. Regarding his own plan he says, "the suggestions which I make are put forward in no pontifical spirit, but merely as a rough draft capable of indefinite improvement." However, as a former head of a Public School, Dr. Alington has both the knowledge and experience which qualify him to utter his plea.

E. H.

PAROCHIAL SERMONS OF BISHOP CHAVASSE. *S.P.C.K.* 5s.

A wide public will doubtless welcome the publication of some of the parochial sermons preached by the late Bishop of Liverpool. Those who knew and loved him will be first amongst that public. Yet added to them will be others who wish to take as an example and inspiration, the work of one who evidently did not despise "the foolishness of the preaching." Dr. Sweetapple speaks for the first section of this public in a Preface which he has contributed to the volume. Next follows an

extract from Canon Lancelot's *Life of Bishop Chavasse*. This extract deals with the Bishop as a preacher. From this extract comes this magnificent testimony: "He was not a great preacher like Magee or Liddon, but excellent for an ordinary parish congregation, and his sermons went home to men's hearts" (p. viii.). The Bishop of Rochester next contributes a foreword. Here, the Bishop says: "None who listened to him could fail to be impressed by the fact that they were listening to one who spoke of the things that he did know, to one who had sought his message upon his knees, to one who was a true man of God" (p. xii.).

The sermons themselves are arranged so as to give one for each Sunday of the year from Advent to Whit Sunday. Besides these there are sermons for Christmas Day, Ash Wednesday, Good Friday, Easter Even and Ascension Day.

It is not easy to pick out any particular sermon from so fine a collection, but the one for Good Friday certainly speaks to the heart. Is it too much to hope that a companion volume might complete the cycle of the Church's year?

E. H.

**A PRIEST FOR EVER: A Study of the Epistle entitled: "To The Hebrews."** By J. P. Alexander. With Foreword by The Very Reverend Principal W. M. Macgregor, D.D. Price 6s. net.

The book is the substance of the Bance Lectures, delivered in Trinity College, Glasgow, in 1933.

Mr. Alexander displays a mastery of the relevant literature on the Epistle to the Hebrews as well as a sturdy independence in estimating the opinions of his predecessors in the field. The author's full consideration of the problems raised by the epistle will commend itself to all thoughtful readers.

The Chapter VII entitled "A Priest for Ever," gives a masterly survey of the claims and qualifications of Our Lord as the Apostle and High Priest of our Faith; to quote one sentence only in proof: "So far as Hebrews has any doctrine of Atonement, it would be nearer the mark to describe it as 'Atonement through Obedience,' rather than through sympathy; or more strictly 'Atonement through sacrifice, in obedience to the Will of the Father'."

The book is one which can with confidence be placed in the hands of theological students of our colleges.

T. SMITH.

**RELIGION: Institutional and Personal.** By Rev. W. Bryn-Thomas. *Allenson.* 2s. 6d. net.

The book contains a series of living Sermons on some of the most vital problems of Christian life to-day.

The author seeks to lay bare the essential difference between *Faith* and the *Form* and has much outspoken language on the principles

of applied Christianity affecting both the Church of England and also the Nonconformists' churches. The book is intended, therefore, for all alike, and seeks to foster a better understanding between the different branches of the Christian Church. The author's freedom from the conventional is well illustrated by a quotation on p. 15, when dealing with the question of the administration of the Sacraments: "It is universally recognized that Baptism can *validly* be administered by a *layman* in an emergency, such as, for instance, in the case of extreme illness. Canonically, the Church has always allowed the same latitude to a layman with regard to the Holy Communion. This, however, is not recognized by its present-day leaders. The sooner it becomes recognized the better it will be for all concerned. It cannot therefore, be argued, as is nowadays done, that the *validity* of the sacrament is at stake if celebrated by a minister who has not been *episcopally* ordained. What is at stake is the *regularity*, not the *validity*. Admittedly it would be *irregular* to allow laymen to celebrate the communion within the episcopal church. *Irregularity*, however, is one thing, *validity* is quite another. Whether the reader will agree with the author in every particular or not, he will admire the fearless spirit with which the author faces the situation of our own times.

T. S.

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**THE EARLY BRITISH CHURCH AND THE ROMAN OCCUPATION OF BRITAIN.**

By the Rev. F. G. Llewellyn, B.D., D.Litt. Published by the Protestant Truth Society. 2s. 6d.

The subject of the introduction of Christianity into England is one which is in need of emphasis to-day in view of the tendency for propaganda purposes to over-emphasize the importance of the "Italian Mission" to England under Augustine in A.D. 597.

Dr. Llewellyn traces the story of Britain from the times of Julius Caesar through the events of the Roman occupation, showing how the history of these islands points to the introduction of Christianity at an age long before the coming of Augustine. The early British Church produced its saints and heroes, some of whom laid down their lives for the Faith. The presence of British bishops at the Council of Arles, A.D. 314, of Ariminium, A.D. 389, and possibly Sardica, A.D. 374, together with the adherence of the British Church to the Nicene Creed in A.D. 363, all point to the settled state of the Church at that time.

The book gives an interesting account of the Faith, worship and organization of the early British Church, and is a book that young churchmen should take up to read.

T. S.

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**A LITTLE BOOK OF RELIGIOUS VERSE.** By the Rev. G. Lacey May. S.P.C.K. 2s.

We heartily commend this anthology. Most of the extracts are familiar, though there are a few less well-known modern pieces included. To have such a collection in a single volume is most useful.

H. D.