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## REVIEWS OF BOOKS.

### THE MODERN PARSON.

THE MODERN PARSON. By G. K. A. Bell, D.D. *Student Christian Movement.* 4s.

This is a new departure in Pastoral Theology. The Dean of Canterbury who, with the exception of two years, has spent all his life in other departments of Church work, writes a book on "The Modern Parson." And what is more remarkable he tells the ordinand what he should know and, as a rule, will never learn unless he has been informed by a man who knows the facts and can describe them faithfully. Dr. Bell is convinced that the calling of a clergyman is a great calling which needs the highest gifts and demands the best that man has to give to God. The age is said to be materialistic, and so it is, but the spiritual side of man still exists and it is the duty of the Church to insist on its supreme value. How to do this is not easily learned by those who are immersed in a thousand and one interests of a material or semi-material character, and it is true even of the clergy that the world is too much with them. They cannot escape from the pressure of the world, and it is their duty to do this.

They must know the environment in which they work. Dr. Bell gives statistics that prove the decay of Church attendance, and we believe that if he had had more recent figures at his disposal the decay would be much more marked. He is strong on the duty of Reunion, and we are in entire agreement with him, but the best stimulus to Reunion is the increased activity and progress of the Churches as they exist. Reunion will never make dead or failing Churches living Churches. Nothing can do this but the Spirit of God working in them. The organization which is essential need not be elaborate, but it must be alive, and on its vitality everything depends. When a Church is so alive we shall have the co-operation with local authorities and all other bodies that make for the well-being of the people, but the Parson and the Church must be themselves on fire if their spirit is to be contagious and a help to all that is best in state betterment.

Dr. Bell says, "Churchgoing is not an end in itself—but it is a means to communion with God which very few can afford to neglect." It is more than a help to the religious attitude and a safeguard against individualism. It is sacramental in its outward expression of the inward and spiritual desire to be members of the Body of Christ and as members to share in the life of His Body. We view with deep concern the falling off of Churchgoing, for it is a prelude, if not stopped, to the loss of Christian influence on the community. It is not the lack of opportunities for sacramental confession or the lack of brighter services that keep men from Church. It is the want of a conscious need and of the satisfaction of that need which lies at the root of the emptiness of our Churches.

Dr. Bell describes the many useful channels open to ordained men, and devotes a chapter and appendix to the discussion of Clerical Subscription. We may not agree with his remarks on the "crucial points of the Virgin Birth," on which "no direct expression is found in the writings of the two great teachers who, above all others, have expounded the doctrine of the Incarnation—St. Paul and St. John," for teachers have obligations which hearers have not. We all, however, are heartily with him when he concludes "the great thing is that we should all sincerely, humbly, and in the spirit of prayer, be seeking to make Him the real Master of our lives, and seeking also as pastors and teachers to lead others to Him and the more abundant life He gives." The whole book is crammed with facts and counsel that cannot fail to appeal to thoughtful men.

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### SCIENCE AND FAITH.

ADVENTURE: THE FAITH OF SCIENCE AND THE SCIENCE OF FAITH.

By Canon Streeter, Catherine M. Chilcott, John MacMurray and Alex. S. Russell. *Macmillan.* 7s. 6d.

Some books cannot be reviewed in the ordinary manner. *Adventure* is one of those rare volumes that must be read to be appreciated, and can only be justly valued after re-reading. It is the outcome of co-operative thinking which has not killed individuality of expression. It comes as a heartening message to many who disagree with a great deal in its pages, but will be strengthened in their faith by its robustness of thought and fearless facing of facts that disturb many and are a challenge to others to have greater faith. We live in an age when materialism has broken down in the study and reigns in the street. A time when the idol science is known to the philosopher to have feet of clay and is believed by the multitude to have destroyed religion. A time when a new School has to its own satisfaction proved that the object of man's worship is only a projection from his own thought—an imagination created by himself for himself. An age when outspokenness on sexual morality seems to carry with it a dearth of decent conversation and the break-up of all that has passed for Christian morality.

Here Canon Streeter and his friends intervene. The book proves to us that at the back of Science and Religion lies the same spirit of trusting adventure. The Scientist believes in the unverifiable persistence of the uniformity of Nature—the religious man believes in the equally intellectually unprovable existence and character of God. Both put their faith to the test and both find that it is verifiable in experience. The writers are convinced that the warfare between Science and Religion, or, to be accurate, between Scientists and Theologians, is passing away to make place for a fundamental reconciliation which will embrace both in one great whole. The Scientist is now seeking fresh worlds and has broken free from the inherited obsessions of his class. The Christian has

no longer taken as his motto "Safety First," but "Live dangerously; live constructively." "He who loses his life findeth it," has too long been a forgotten Gospel maxim.

The chapter by Mr. MacMurray, with the title "Beyond Knowledge," demands the attention of all who are disturbed by the dogmas of the New Psychology. It is the best statement in brief form of the Objectivity of the Supreme Object of Faith. Miss Chilcott is most suggestive in her pages on "Myth and Reality"—a subject that is as often misunderstood as it is discussed. But the ordinary reader will be most attracted by the remarkable and sane discussion of Christian Sexual Ethics. Unfortunately we have read and had to pass without notice quite a library of books on this subject, which has been the despair of reviewers who wish to commend a book that is wholesome and sensible. We have not the least hesitation in recommending *Adventure* to all who wish to see how a very delicate subject can be handled with frankness and without giving offence. No Christian leader or thinker can afford to overlook the chapter of this book devoted to Marriage and cognate matters. Canon Streeter has read the outstanding books on the subject and gives advice to Ethical Teachers which is as Christian as it is unambiguous. No man or woman who has read and thought over the pages can be in doubt as to the action he should take when consulted by those in perplexity, or when called upon to speak his mind clearly. If only for the guidance given on a subject that clamours for straight and honest dealing, the book would be worth buying. As it is, the hints given as to the attitude that we should adopt on fundamental principles of thought and practice are as intellectually satisfying as the moral guidance is ethically sound and straightforward.

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### GIVING AND RECEIVING.

GIVING AND RECEIVING. By J. Armitage Robinson, D.D. *Murray*.  
2s. 6d.

The Dean of Wells has published six plain Sermons on the Holy Eucharist. They are plain in the sense that their language is simple, but they are not plain in their exposition of the theology of the New Testament and the Church of England. With much that they set forward we are in complete agreement and are glad that he writes with such unambiguous firmness on the wrongness of paying adoration to the Reserved Sacramental Elements. "We may not safely go beyond the revealed purpose of the Sacrament. No words and no actions which go outside that purpose find any sanction either in Holy Scripture or in the acts or language of the early Christian centuries. Our own Prayer Book gives no justification at all for such words or action." And it may be as confidently said that neither Holy Scripture nor the Prayer Book gives any justification whatever for the Reservation of the Sacramental Elements in any sense, and the early Church History allusions refer

to something like concurrent or extended Communion. Sir Lewis Dibdin, with the full approval of Lord Phillimore, in the House of Laity made it clear that Reservation in any form is illegal in the Church of England.

Dr. Robinson considers that Hooker's view is too subjective and was due to the exigencies of controversy in his age. Dr. Robinson does not think Hooker would object to the "given-ness," "the given or objective reality—apart from our acceptance—of that which is here offered to us." And he quotes in support of this contention the words, "The Body of Christ is given, taken and received only after a heavenly and spiritual manner," but he neglects to finish the quotation. "And the mean whereby the Body of Christ is received and eaten in the Supper is Faith." We have neither the intellectual nor the spiritual power to discern where and when the timeless and spaceless Christ comes into contact with the timeless and spaceless personality of man. The whole transaction is experiential—man in Christ meeting Christ in man and it never entered into the thought of those in the Upper Room who beheld with the eye of sense the Christ they knew to be the Son of God holding in His sacred hands the Bread and Wine to identify them with their Present Lord and Master. To think otherwise, is to interpret by a *tour de force* the plain meaning of Holy Writ and we confess the ingenuity of theologians does not commend itself to us.

Then the Dean writes: "Our thoughts of God are very dim: we are shadowed about with mystery, when we try to lift up our hearts. But here, in the Holy Eucharist, heaven comes down and touches earth; or, if you will, earth rises up to heaven. Material symbols are transfigured with a spiritual glory. The simple gifts we offer are received and taken up to the heavenly altar and are given back to us as more than angels' food." This is an echo of the Canon of the Mass: "We humbly beseech Thee, Almighty God, command these things to be brought up by the hands of Thy holy Angel to Thy altar on high in the sight of Thy divine Majesty." Where do we find Scriptural authority for this? There is mystery everywhere—but the concrete imagery by which a mystery is attempted to be explained is more mysterious than the feeding by Faith on Christ our Redeemer; and the consequences that follow the imagery have led to false teaching. We are aware that many hold—and we largely share their contention—that the Canon of the Mass is capable of an Evangelical interpretation, but it is incapable of this interpretation when associated with its use in the dogma of sacerdotalism and the ceremonies that imply the time descent of Christ into the Elements, which then become the object or the focus of adoration. The Elements are solemnly set apart and hallowed for the supreme purpose of Holy Communion with our Lord and Saviour. This does not mean that as such even during the service they become the focus of adoration—the supreme purpose is fulfilled and only fulfilled when the communicant by Faith spiritually feeds in a heavenly manner upon the broken Body and

the shed Blood. The whole dynamic of the Communion is personal, and the Unseen Omnipresent Christ meets in the heart—the person of His servant, who adores as He receives. This is the catholic teaching of our Church, and those who localize, or “focus,” go beyond Scripture and have no Scriptural grounds for their belief. So although we can accept much of what Dr. Robinson has so beautifully written, we are compelled to dissent from his main position.

### THE REFORMATION AND ITS DOCTRINE.

LUTHER AND THE REFORMATION. Vol. II. By James Mackinnon.  
*Longmans.* 16s.

THE PROTESTANT DOCTRINE OF THE LORD'S SUPPER. By Alexander Barclay. Glasgow: *Jackson, Wylie & Co.* 10s. 6d.

We bracket these volumes on account of their dealing with the critical period in Luther's life, when he was brought face to face with the doctrine of Sacramental grace and the later developments on the part of Zwingli and Calvin. It is necessary that English students of the Reformation period should have clear ideas on the subject, and the best way of studying it is historically, under the guidance of men whose judgment can be trusted and capacity for honest thinking is unquestioned. Dr. Barclay sets forth in detail the stages of Luther's development, and shows how Zwingli separated himself from him by his inability to accept Consubstantiation. The swing of the pendulum went too far, and in his later writings Zwingli came to accept the view put forward by Calvin, who afterwards had independently arrived at it. Luther, too, had receded from his scholastic position, and the merit of Dr. Barclay lies in the able and impartial way in which he proves that fundamentally all three Reformers were at one. The three rejected the sacerdotal conception of the Priesthood. This was the root negation of their outlook. The positive side was the belief that our Lord instituted the Supper for the benefit of His flock, and that all who drew near in faith fed on Him in their hearts by faith. In fact, there is very little difference between the view of Hooker and the main conception of the chief continental Reformers. As Dr. Barclay gives definite quotations and allows us to follow the working of the minds of all three, we have learned a great deal from his pages and shall return to them from time to time. The argument is excellently arranged and the writing is never obscure. We hope that many will read the book and by so doing be able to convert the many misleading opinions now confidently asserted.

We spoke highly of the previous volume of the monumental work of Dr. Mackinnon, whose researches make him one of the most learned of historians. He is never heavy in his descriptions and is always accurate in his presentation of the thought of Luther and his opponents. We feel as we study his pages and compare them with those of other writers that he can be implicitly trusted and is never a mere advocate. He sees the faults of Luther as well as the good points of his opponents, and is never sparing of

criticism when he believes the facts require it. As the book deals with "The Breach with Rome (1517-21)," it covers the crucial period of the Reformer's life and gives us information which puts in a true light the growth of his own conviction and the development of local and Papal opposition. We can test the truth of Luther's contention that he had learned much from his opponents, for their stressing certain aspects of Roman teaching and insisting on them as binding drove Luther to look into the matter for himself and to reach conclusions which led to the inevitable excommunication and break.

Luther had no idea that he was becoming a heretic or schismatic. He looked upon the Roman Church as something greater than the Papal Church and considered that time would vindicate his position and establish his declarations as true. Even Indulgences were considered by him to be a merely improper accident of the Church's teaching. He looked forward to their condemnation. Dr. Mackinnon proves beyond a shadow of doubt that the present-day vindication of Indulgences, based on a misunderstanding by Luther of their real character, is contrary to fact. Luther rightly grasped the facts, and his accusations are justified to the full by the knowledge we now possess. The Reformation began with challenging an abuse that struck at the root of the Christian doctrine of forgiveness; it went on step by step to emphasizing the Pauline teaching of justification by faith and the jettisoning of the sacerdotal view of the Christian Ministry. The last point was the really essential denial, for the key of the whole position of the Medieval Church was the Priesthood. At first Luther was inclined to accept this in a mitigated form, but he found that there is no middle way between Sacerdotalism and the New Testament teaching on the Ministry. He held firmly by the Priesthood of the Laity. The office of the Christian minister is to preach the Gospel and dispense the Sacraments of Baptism and the Supper, "and all attempts to prove from the New Testament an indelible distinction between clergy and laity and to erect this ministry into an ecclesiastical caste, on which the bondage and the questionable institution of celibacy is imposed, are vain."

We cannot enter into the many other theological questions raised, or comment on the historical scenes described with a vigour and picturesqueness that makes us feel at times in the presence of disputants and princes. The character sketches of the leading personalities are vivid and fair. Dr. Mackinnon always sees conviction where it is held and can enter into the conflicting motives that sway men's minds. We have been so deeply indebted to our author for light on obscure points and for accurate guidance through mazes of documents and disputed situations, that we look forward with eagerness to the two concluding volumes of a work which will long remain the standard treatise on Luther and the German Reformation, for he gathers together all that his predecessors have discovered and adds to their studies the fruits of his own extensive learning.

## CHRISTIANITY IN INDIA.

CHRIST AT THE ROUND TABLE. By E. Stanley Jones. *Hodder & Stoughton.* 5s.

Mr. Stanley Jones is a Wesleyan American missionary in India. He has a picturesque style, a reproductive imagination and a winning manner which attracts readers. His former book was the missionary best-seller, and, while it excited interest, it also gave rise to comment. He raised the curtain of one side of Indian religious life, and experienced missionaries say that it is as out of perspective as *Mother India*, which takes quite a different viewpoint. Whether this be so or not, we believe that since the days of Paton no missionary writer has secured a wider circle of readers in England and in the United States. Therefore a new work from his pen is sure of a friendly reception and starts with an expectant body of admirers.

From one angle it is a better book than its predecessor. It does not give the impression that all India is about to be won for Christ through the attraction His character has for some of her best minds. He explains, without seeking to do so, why so many thoughtful Christian workers came under the spell of Hindu philosophy and insensibly approach Christianity through Pantheistic ideals. This has given rise to much misunderstanding, but students will find unconsciously in this work the reason for this strange change of attitude. Hinduism has a noble as well as degrading side. Its best sons are attracted by what is noble, and spiritually interpret what to the multitude is idolatry. As the interpretation is very largely, if not altogether, Pantheistic, missionaries who desire to enter into the Hindu mind are impressed by the contrast, and in their admiration unconsciously absorb a kind of higher Pantheism which is very different from Christian Theism. Mr. Jones has, we believe, escaped this danger, but he shows us how men fall into it.

It was his custom to invite men of differing religious views—Buddhists, Hindus, Moslems and others—to meet together and to discuss fundamental religious experiences. It was a kind of Class Meeting of the old-time Methodist type at which many men of many religions gave their experiences. All had been to some extent brought into connection with Christianity—some slightly, some to a very large degree. The quotations from their experiences are very striking. "The great prophets did not count much: Jesus, Buddha and Mohammed. It is God who really matters." "When I sing hymns to gods and goddesses I feel a sense of satisfaction." "The finite cannot grasp the Infinite. I cannot grasp God intellectually, but I hold on to God spiritually by an inward conviction of faith." Thus spoke a Moslem, a Hindu and a Parsee. The words come from Oriental lips, but the thought underlying them we have heard from our friends as we talked intimately of religion and life. It may be said that fundamentally all religions deal with the same problems and there is no difference in experience. That

is not so, but it has struck us that, given the milieu in which these utterances were made, it is very difficult to separate the Christian colouring from the general type of statement. We do not forget that the leader of the groups was a Christian, and those who took part were—we believe—able to talk English, which means a background of Christian thought. These opinions would be much more valuable if we had the setting of the jewels of thought set forth by Mr. Jones.

The greater part of the book consists of discussions of great Christian themes as illustrated by Indian experience. "The Cross the Key of Life" is a practical exposition of the Atonement. The Christian teacher showed how God sent His Son to redeem mankind, and the student replied: "Oh, if you put it that way, I do not see how God could keep out of it. And, moreover, I do not see how I can keep out of it. That is the meaning of the Cross. We being what we are, and God being what He is, He could not keep out of it. And since God has gone into life as deeply as a Cross, we too must catch the Divine Passion—we must know the Cross by sharing it." And there are many similar illuminating passages which touch the heart. It is plain to all that Gandhi is the hero of Mr. Jones. He has been his guest, he has admired his self-abnegation and has been impressed by his influence on all who come under his personal sway. We do not think that he sees Gandhi as a whole, but looks upon him as a religious leader who, by his honesty and devotion, has won India to her better self. But has he? Has his influence on the whole been beneficial to his fellow-countrymen? Has he not been the occasion—to use no stronger word—of letting loose passions that have done great harm in his country without conferring on it any compensating good? We have never doubted his sincerity—we have the gravest doubts of his wisdom and capacity as a leader. But let no one turn aside from this book because Gandhi is something to Mr. Jones, that he is not to many who know India even better than the talented author.

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#### RELIGIOUS PSYCHOLOGY.

THE RELIGIOUS ATTITUDE. By A. S. Woodburne. *Macmillan*, 10s. 6d.

THE RELIGIOUS MIND. By C. K. Mahoney. *Macmillan*. 8s. 6d.

Since William James wrote his great work on "The Varieties of Religious Experience," America has specialized in religious psychology. We cannot say that all the works issued there are first class or have been founded on inductions that stand the test of examination. America stands for tabulation. The Questionnaire has been and is a favourite method of inquiry, and few things are more fallacious than the records of subjective experience on matters which are to a certain, if not a large extent, emotional. The abnormal rush into details at length—the normal are reticent, and we have often thought that the pathology of religious experience is enshrined in volumes

that are considered records of the ordinary religious life. We are passing from the phase of misleading groupings and the two books before us are thoughtful, sober productions by men who weigh their words and refrain from generalizations.

Professor Woodhouse publishes a thesis for a Doctorate, and, as Dr. Shailer Mathews says, it is more than a mere thesis, for he has added to his academic knowledge personal experience in India as well as knowledge of Christian history and experience. He proceeds scientifically, if psychological methods can claim to be stabilized into a science, and all he tells us on the relation between Religion and Magic, Science, Art and Morality is well worth reading. He is largely in agreement with Boutroux. The consciousness of a social converse between man and God is what gives to us our enthusiasm and power, for the attainment of those ideals or values that we posit by faith. There is the forward look, the ideal and the propelling force. In other words, we have Faith, Hope and Charity.

Professor Mahoney gives us the lectures he has been accustomed to deliver to his students. At least this is our opinion, after reading the book. They are fruitfully suggestive, clear and painstakingly compiled. The Bibliography is excellent and the generous extracts in his pages will send many to the authorities quoted. The arrangement is good, and we are sure that those who possess the book will find it most useful in clearing their own mind of difficulties and in enabling them to understand the thoughts and outlook of others.

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#### THE TEXT OF THE OLD TESTAMENT.

TEXTUAL DISCOVERIES IN PROVERBS, PSALMS, AND ISAIAH. By Melville Scott, D.D. *S.P.C.K.* 1927. 8s. 6d. net.

Dr. Melville Scott is already favourably known by his book on Hosea, the text of which he manfully tries to amend, and that with no slight success. His present volume is an essay which gained for him the degree of Doctor of Theology in the University of Strasbourg, and comes therefore to us with a very high testimonial. In it he describes his method of investigating the text more fully than in his Hosea, and illustrates it from passages in Proverbs, Psalms, and Isaiah.

He is very emphatic that it is not that of merely arbitrary conjecture, made in each case because a better sense is obtained than that given by the Masoretic Text. On the contrary, his one great principle is the same throughout, viz., that certain Hebrew letters are easily confounded with others, and he has certainly discovered many passages where the application of this principle amends the text so as to give an easier and very plausible reading.

His book, however, is limited to examples of such changes in the ordinary script, and it is strange that he makes no attempt to go behind this. For there is no doubt, one would suppose, that all but the very latest parts of the Old Testament were written in the older script, such as is given in the first columns of the table of alphabets in Gesenius-Kautzsch's Grammar, taken from coins and

early monuments. Another volume by Dr. Melville Scott working on these lines would be very welcome.

Three examples of his method, chosen for their brevity, must suffice to give the reader some idea of the book, premising that for printer's reasons the Hebrew words have been transliterated.

(1) "Proverbs x. 9. *He that walketh uprightly walketh surely, But he that perverteth his ways shall be known.* R.V. The lack of contrast between the two lines, and the foolishness of the second line, renders 'shall be known' very doubtful. The error is a very simple one, the confusion between R and D. Thus for YWD' read YRW' ; cf. xi. 15 ; xiii. 20. *He that perverteth his ways shall suffer hurt.*"

(2) "Psalm xxxv. 12. *They reward me evil for good, (To) the bereaving of my soul.* R.V. The word ShKWL seems singularly inappropriate, and is condemned by most editors. It is at least possible that we should read YKShYLW, i.e. 'They cause my soul to stumble.' The mistake would thus be the careless inversion of the order of two consonants."

(3) "Isaiah viii. 19. *Should not a people seek unto their God? On behalf of the living should (they seek unto) the dead?* R.V. The interpolated words show that there is some uncertainty in the text. The doubtful word is B'D ('on behalf of'), a word which has been peculiarly unfortunate in its transmission ; cf. my note on Proverbs vi. 26. Here there can be very little doubt that we should read B'W. This verb is used of inquiring of a prophet, Isaiah xxi. 12. The word is rare, and, therefore, likely to be missed. The slightest lengthening of the top stroke in a W renders that letter liable to be read as a D. The sentence will now read : *Shall the living inquire of the dead?*"

A. L. W.

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LUCERNA DEI (THE LAMP OF GOD). By the Rev. F. G. Llewellyn, B.D. *Thynne & Jarvis, Ltd.* 3s. 6d. net.

At a time when many questions are being raised as to the authority of the Bible, a fresh examination of the value and authority of the Scriptures will be welcomed by many. In this volume Mr. Llewellyn has answered many of the questions which are presenting themselves to thoughtful minds. It is divided into three sections. The first deals with the Bible as a guide of life and gives reasons for the acceptance of it as adequate for this purpose ; the second examines the whole "Plan of Salvation," and the third gives a statement of the teaching of our Church on the Holy Communion.

In treating of "the Bible as the Lamp of God," help is given to a right understanding of such important matters as the need of a Divine Revelation and its character, the use of the Old Testament by our Lord, the relation of the Bible and the Church, the Seat of Authority, the place of tradition, the teaching of the Early Fathers of the Church, and the permanent value of the Scriptures.

These various topics are illustrated by quotations from well-known and authoritative teachers.

Although the term "Plan of Salvation" is regarded by some as old-fashioned, it cannot be improved upon when used to represent the various aspects of man's redemption. It covers the five chief elements: Ruin, Redemption, Reception, Regeneration, and Responsibility. The New Testament teaching is closely followed, and it is shown that to justify means "to reckon as righteous," that regeneration is the act of the Holy Spirit and has nothing of a mechanical or magical nature in it, and that the true nature of faith was stated by John Calvin when he said, "It is faith alone that justifies, but the faith that justifies is never alone." The teaching of the Roman Catholic Church is shown to be quite different from that of our own Church on these matters, and the place given to the Virgin Mary as Mediatrix has no Scriptural authority. Auricular Confession is unnecessary, as every soul has free access to God.

The section on the Holy Communion contains clear statements on all the points of controversy raised by those who add a sacrificial character to the simple spiritual service instituted by our Lord. No Church has maintained the balance of truth regarding the Lord's Supper better than our own. The proposals for the revision of the Communion Service will destroy the balance which our Reformers, with their intimate knowledge of the errors of the Roman system, were so well qualified to express. In this section numerous quotations are given which readers will be glad to find brought together in handy form for reference. The doctrine of the true presence of Christ in the Holy Communion is presented clearly. The question of Reservation is placed in its true perspective. On these and many other important points Mr. Llewellyn brings together a mass of evidence which shows that the Evangelical interpretation is the only one that satisfies the requirements of Scriptural teaching, and therefore the doctrine of our Church.

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CONCERNING THE BIBLE. By Conrad A. Skinner, M.A. London: Sampson Low, Ltd. 5s. net.

The publishers' wrapper describes this as "a most romantic book." That no doubt is true, but it is much more than merely romantic, it is really *important*. Dr. Paterson Smyth (to whom Mr. Skinner acknowledges his indebtedness) commends it in a graceful Foreword,—describing it as "a fine piece of work" and promising to watch its career with much interest,—this prepares the reader for a work that is brimful of valuable information. Difficulties are dealt with, with fine courage and sound common sense. For instance, when the story of the formation of the Canon has been told, with some account of the labours of notables like Wyclif, Erasmus and Tyndale, the author passes on to the consideration of such subjects as Revelation, Inspiration and Authority. Those who find themselves able to hold on to the theory of Verbal Inspiration will prob-

ably want to cross swords with Mr. Skinner, but they will find him a skilful protagonist! The synoptic problem is treated fully and lucidly along modern lines, and a glance at the table of Contents and at the Index will suffice to show that the whole subject has been dealt with exhaustively. While it is well fitted for the use of the student as a text-book, it is equally suitable for the general reader, and the attractiveness of the book is not lessened by the introduction of some excellent illustrations and diagrams.

S. R. C.

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CIVILIZATION REMADE BY CHRIST : OR SOCIAL APPLICATION OF THE MORAL TEACHING OF OUR LORD. By Frederick A. M. Spencer, B.D. London : *George Allen and Unwin, Ltd.* 7s. 6d. net.

Mr. Spencer, the Chaplain of Brasenose (Oxford), has made the study of Christian Ethics his own and he has already given us a thoughtful and comprehensive treatise on "The Ethics of the Gospel"—a valuable compendium full of material likely to be serviceable to preachers and teachers. In the present volume will be found candid and orderly discussions on such important matters as war and peace, methods of government, the treatment of criminals, the use and abuse of wealth, marriage and divorce, the spiritual value of education, etc. Sometimes the author boldly leaves the beaten track and blazes a new trail,—as, for instance, where he deals with "Eugenics" and suggests how the national and racial decadence threatened by the remarkably higher fertility of inferior stocks may be averted. He is so far up to date that he refers to the Revised Prayer Book and the fact that it affords "considerable opportunity" for "adapting public worship to social life," seeing that it permits the minister, at his discretion, after the conclusion of Morning or Evening Prayer, to "offer prayer in his own words." This liberty is, however, not without its perils, but there is no doubt that there is, in some of the prayers which have been inserted, the recognition of social duty. Whether one does or does not agree with the author on every point, there can be no doubt that the work is the product of one who is both a reader and a thinker, and taken as a whole it makes a strong appeal for social service,—a subject that is, happily, coming more and more to the front, and which may, in the future, be regarded as more important than dogma.

S. R. C.

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CHANCE AND CHOICE : OR THE WAY OF LIVING. By J. C. Wright. London : *A. M. Philpot, Ltd., Gt. Russell Street, W.C.* 2s. net.

The general get-up of this little book, with its attractive cover, leaves nothing to be desired and we only wish we could say the same about its contents. While the author presses into service many writers—from Goethe to Dean Inge—to illustrate pleasantly written chapters that contain much that is helpful, there is yet something missing, and that something is the Cross. We suspect that from the writer's point of view there would seem to be no need

for the redemptive work of Christ at all. The fact is, there are at the present time several cults—like New Thought—that are being vigorously pushed. Though they disown and are disowned by Christian Science, they have yet many things in common with it, chiefly, however, this—that they teach a doctrine of mind-dominance. That there is a substratum of truth underlying this, we cannot doubt, when we observe the way in which mind and body act and react upon each other, but it will never do to substitute this for the Good News of the Gospel. A perusal of these pages leaves us in no doubt that it stands for one or other of these “cults” and we observe that it contains an advertisement of a book entitled *The Science of Mind*, a popular exposition of these opinions. We recommend our readers to leave it severely alone. It is not within the scope of this notice to refute the tenets of what St. Paul would, no doubt, describe as “another Gospel.”

S. R. C.

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#### BOOKLETS, PAMPHLETS, SERMONS, ETC.

Bishop Knox has made an examination of the significance of the admissions and concessions of the Anglican representations at Malines in *The Malines Conference and the Deposited Book* (Church Book Room, 2d.). He exposes the yielding to the Romanists of some of the foundations of our Church, and the consequences as seen at present in the tendencies of the Revised Prayer Book, and as they will be if the next Lambeth Conference is induced to accept the point of view set out as representative of the teaching of our Church. These warnings are timely.

*The Bible, Evolution and the Fall of Man*, by the Rev. E. L. Langston (3d.), and *A Perverted Church*, by Charles Ford (2d.), are two booklets dealing with questions of current interest (Chas. J. Thynne & Jarvis).

The Rev. A. H. Rhodes, Vicar of the Holy Apostles, Cheltenham, has printed a sermon, *The Deposited Book, What Next?* It contains some useful points on the present situation created by the rejection of the revised Prayer Book by the House of Commons.

*Why should we take Holy Communion?* is “a homely talk to those who are about to be confirmed or who have been confirmed,” by Canon Oswald W. Scott, M.A., Private Chaplain to the Bishop of Down (2d.). Five good reasons are given which emphasize the place of the Lord’s Supper in our spiritual life.

