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## REVIEWS OF BOOKS.

## CHRISTIANS AND DIVORCE.

WHAT DID CHRIST TEACH ABOUT DIVORCE? By the Bishop of Ely. *S.P.C.K.*, 1s. 6d.

DIVORCE IN THE NEW TESTAMENT. By G. H. Box and Charles Gore. *S.P.C.K.*, 2s.

DIVORCE. By the Rev. A. C. Headlam, D.D. *Church Quarterly Review*, July, 1921.

The questions associated with divorce are no longer academic. The growth in the number of marriages dissolved, the vigorous attempts made to enlarge the grounds of divorce and the changing atmosphere in which public opinion moves all point to the need of Churchmen having their minds made up as to their duty in the matter. The situation needs enlightenment, and we must be sure of our ground when we make statements that are bound to influence action. Christian men and women desire to follow the teaching of our Lord on the question, and the more aid we receive in interpreting that teaching the better for the Church and Nation.

Dr. Chase gave evidence before the Royal Commission that inquired into the question from the State point of view. He has issued his evidence in a closely reasoned pamphlet which deserves careful consideration, and its value is increased by the three notes in which he deals with the position taken by Archdeacon Charles. As was to be expected from so distinguished a scholar the whole ground is covered with point and lucidity. We think, however, that he goes beyond the evidence in Scripture when he seems to conclude that St. Paul bases his teaching on the subject on his interviews with James, Cephas, and John. We know nothing concerning the details of the conversation of the Apostles, and a good case is weakened by all those suppositions as to what may have passed during their discussions. Dr. Chase examines all the allusions to Divorce in the New Testament and concludes, "while several questions as to Christ's teaching about divorce remain uncertain, one conclusion is beyond doubt. There is not any version of Christ's judgment on divorce, there is not any interpretation of any version of Christ's judgment on divorce, which does not forbid divorce except on the one and only ground of adultery." He says, "the Christian Church has from the second century onwards accepted the Gospel according to St. Matthew, containing the exceptive clause, among its canonical Books and therefore as authoritative."

Drs. Box and Gore have combined in writing their pamphlet,

but they are not responsible for more than their individual chapters. They go over the evidence and Dr Box has made a very strong case against the contention of Archdeacon Charles that the death penalty for adultery was imposed during our Lord's ministry. He says, "If Dr. Charles's view were accepted, it would have the inevitable result of lowering the standard of Christian doctrine and practice of marriage all round, with the added disastrous result of depressing still further the already lowered standards that prevail outside the Christian Society." Dr. Gore holds that National Churches have the right to avail themselves of the exceptive clauses in St. Matthew and to sanction the marriage of the innocent party. On the other hand Dr. Box contends that Dr. Gore had adopted a doubtful position and is in favour of Canon Lacey's argument that "the bond of marriage remains unbroken by divorce." A very strong case is made against the interpretation of Dr. Charles, whose critical methods are subjected to very severe handling by two scholars who know the documents and have every right to expect to be listened to by their contemporaries. We are convinced that had not Dr. Charles had a principle to establish he would not have treated his texts with so great liberty.

Dr. Headlam having discussed the whole subject with his accustomed skill and clearness concludes that the Church should never marry divorced persons who have the former spouse alive, and should never recognize the remarriage of the guilty party, "however hard it might be in individual cases." Communion ought not to be denied to the innocent party who has remarried. He adds, "If under the influence of the present wave of lax thinking various other grounds of divorce are admitted, the action of the Church should be quite rigid, and should not allow those who have been divorced and have married again to be admitted to communion. It is important that the ideal standard of marriage should as far as possible be retained." Dr. Headlam argues that the innocent party should alone be permitted to re-marry after divorce. "There is probably no more harmful sin than adultery, there is no one who inflicts more hardship on others than the adulterer or the adulteress. If people knew that no good would come to them in this way, that a woman who had sinned would not be made what was called an honest woman, all the recklessness, headlessness and thoughtlessness which are revealed day by day in the Divorce Courts, the unrestrained yielding to passing emotions, the undisciplined affection would be checked. There is no reform, we believe, that would do greater good." We are aware of the strong volume of Christian opinion behind this view, but we do not think the legislature would sanction it. At any rate we must be on our guard against passing emotional appeals to extend grounds of divorce on account of hard cases. We have in the three pronouncements to which we have referred, and in the book (*The Teaching of the New Testament on Divorce*) by Dr. Charles, opposing views fully presented and students can judge who have the best claims to be considered faithful interpreters of the New Testament.

## TEACHERS AND TAUGHT.

RELIGION AND THE CHILD. A manual for Teachers and Parents.

By Archd. McDermott and Canon Bindley. London: S.P.C.K. 3s. (paper, 2s.)

MY SUNDAY SCHOOL TEACHING. A Book for beginners in Sunday School work. By the Rev. J. R. Lumb, M.A., National Society and S.P.C.K. Paper boards, 2s. 6d. (paper, 2s.).

There is no lack of manuals at the present time-giving direction and inspiration for the religious training of the young. A large proportion of the most recent of these publications is devoted to the effort to present the truth to the child in terms of modern knowledge, guided by the principles of up-to-date psychology. Some of these manuals are extremely helpful, but others, placed in the hands of the ordinary Sunday School teacher, would tend to confuse and dishearten, rather than guide and inspire.

The book which Mr. Lumb has written is an excellent one for fulfilling the purpose of the author. As the sub-title points out, it is intended to be given to (or bought by) any one about to undertake Sunday School work. It lifts that work to the highest level and gives most practical, common-sense and yet spiritual guidance. First things are always kept in the first place. The personal life and example of the teacher are shown to be more important than the brilliancy of his lessons, though no pains are to be spared to make them the best possible. At the end of each of the ten chapters there are four questions for further thought and prayer, and also for discussion if the book is used in class or "circle." This work can be unhesitatingly recommended, and it would well repay a school if a copy were presented, or even loaned, to each new teacher.

*Religion and the Child* deals with the subject matter of the teaching. It is an effort to present the Christian Faith as a vitalizing power in agreement with modern science and philosophy. Wide views of inspiration are held by the authors, and the living Church rather than the written Book is the vehicle of God's dealings with men. Hence such statements occur as: "The story of 'The Fall' is a wonderful allegory" (p. 9). "It is important to realize that in the early Church there was no such hard-and-fast line drawn between canonical and uncanonical books as we have, *unfortunately*, been brought up to recognize" (p. 42).

"It is unfortunate that the predominant idea in our minds connected with God's revelation of Himself should be associated with a book" (p. 11). "The origin of Christianity dates from *Pentecost*" (p. 28). "Church History is a record of His (the Holy Ghost's) work," and ought to be taught in preference to much that is contained in the Old Testament. From this standpoint, and with distinct emphasis on the spiritual and moral teaching rather than the historical or scientific statements, suggestions are made as to the best methods of giving instructions on the Bible, the Prayer Book, the Catechism and Church History, the great object being Christian worship, life, and service, rather than Biblical knowledge. A

large number of books are recommended for further reading. The ecclesiastical standpoint will readily be seen from the two following quotations: "We earnestly advise the teacher to adhere carefully to the Catechism, and to avoid all manuals with party views either on one side or the other" (p. 80). "What is required? The conditions here laid down for those who come to the Lord's Supper should be carefully explained, and *none other imposed*" (p. 82).

Those Evangelicals who accept the "modern" view concerning the Bible will find this book sane, moderate, practical and spiritual, but those who hold to the older views will be pained by many of its dogmatic statements.

F. M.

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### THE CHURCH IN SWEDEN.

THE SWEDISH RITE. By Eric E. Yelverton, O.B.E., B.D. (S.P.C.K. Translations of Christian Literature, Series III, Liturgical Texts. 8s. 6d. net.)

The S.P.C.K. is doing a very useful work in providing Translations and Texts for the use of students of Church History, and this volume, the latest of their translations of Liturgical Texts, will fill a gap in the knowledge of a good many readers. Comparatively little is known generally in this country of the history of the Church in Sweden, which though, like the English Church, it retained its episcopal succession, ranged itself on the Protestant side at the Reformation. It came, however, unlike the English Church, into the Lutheran and not the "Reformed" group of Churches. The Resolutions (24, 25) of the last Lambeth Conference recommending intercommunion with the Church in Sweden, and the recent mission there of two English Bishops, have awakened interest in it, and Mr. Yelverton's translation of the Swedish Prayer Book will stimulate and increase this interest.

Great simplicity and naturalness mark the structure of the services, and the language of their various parts, and many of the prayers might well be used or adapted for either public or private prayer by ourselves. The doctrinal basis is, of course, Lutheran, and this empties of any significance the retention of the name "High Mass" for the Lord's Supper, or of altar for the Holy Table. Indeed the words, "Holy Meal," "Lord's Supper" and "Holy Table" occur in the service. It is, moreover, deserving of notice that the Marriage Service may include what is called the Nuptial Mass (*Brudmassa*), but this is merely an optional addition, in certain cases, of a slightly more elaborate form of service, and has no relation to the Eucharist at all.

There are two interesting forms of service for Public Confession and Private Confession, the latter being, however, in the presence of "two or three members of the congregation." Neither has any resemblance to the Roman or Ritualistic forms for Auricular Confession. The Absolution, in the case of Public Confession, and also of the Communion of the Sick, is as follows:—

“ If this your confession of sin is sincere, and therefore you with a penitent heart desire forgiveness of your sins for Jesus Christ’s sake, then it is sure and certain in the power of God’s Word and promise that God in His mercy forgiveth you all your sins ; and I pronounce unto you the forgiveness of your sins by the command of our Lord Jesus Christ, in the name of God the Father and the Son and the Holy Spirit. Amen.”

It may be observed in connection with this that in the ordination service (“ Consecration to the office of Priesthood ”) the words, “ whose sins thou dost remit,” etc., are not used.

The tone of all the prayers is deeply devotional, and stress is laid throughout on the personal repentance, faith and practical conduct of the worshippers. The book will well repay careful attention and study, and we cordially commend it to the notice of our readers.

W. G. J.

### THE JEW AS A CHALLENGE TO CHRISTIANS.

A SHORT HISTORY OF THE JEWS IN ENGLAND. By the Rev. H. P. Stokes, LL.D., Litt.D. London: *Central Board of Missions and S.P.C.K.* 5s. 6d. net.

THE JEWS OF EASTERN EUROPE. By the Rev. J. H. Adeney, M.A. London: *C.B.M.* and *S.P.C.K.* 3s. 6d. net.

Interest in the Jews has of recent years been very much revived. The situation in Palestine and the question of the establishment of a Jewish National State, together with the faked story of a Jewish revolutionary plot to overthrow the world civilization, have naturally kept the Jew in front of public thought. It is, therefore, all to the good that these “ Jewish Studies ” are now being issued. They are edited by Dr. Lukyn Williams, and will prove of great value. There is always a need for the public to know more of the Jew and for Jews and Christians to learn to understand better the religion of the other.

The volume *A Short History of the Jews in England* is written by Dr. Stokes, who is well known as the author of *Studies in Anglo-Jewish History*, and as a President of the Jewish Historical Society of England. The book consists of some sixteen short chapters, which very well cover the ground. There are eight splendid illustrations. We thank Dr. Stokes for providing us with an excellent handbook.

It is very interesting to follow the story of the Jews in England. They came to England with the Conqueror ; after two hundred years, they were expelled by Edward I ; and then, after an absence of some three centuries and a half, they were welcomed back by Cromwell. Dr. Stokes, therefore, divides his book into three parts—the Pre-Expulsion Period, the Middle Period, and the Return. The author treats the Expulsion of 1290 in detail, and has interesting comments on the history of the Conversion of the Jews. Towards the close he keeps the reader’s interest in carefully-written accounts of the gradual removal of Jewish disqualifications, of the growth of the Liberal Reform movement in their religion, and of the English attitude towards Zionists’ hopes.

The second book—*The Jews of Eastern Europe*—is by the Rev. J. H. Adeney, who writes from his knowledge and experience as missionary to the Jews in Roumania. Mr. Adeney rather apologizes for his work, in that it was written in the intervals of a very busy missionary life in a peculiarly difficult year. But he has given us a most interesting book. He presents a good deal of useful and readable information about the Jews of Russia, Hungary and South-Eastern Europe. At the beginning, five short chapters give the historical setting for the rest of the book.

The author presses home the fact that the Jewish nation has a future as well as a past. He fears, however, that Zionist dreams are largely actuated by material aims, rather than the purely spiritual ones. It remains, Mr. Adeney feels, for the Christian world to remind the Jew of his mission as one of God's chosen instruments. The book concludes with an earnest appeal for missionaries to the Jews.

These two works are very valuable in that they both will help the Christian reader to appreciate the Jewish problem much more readily and sympathetically.

W. D. S.

### THE CHURCH'S MISSION.

THE CHURCH'S LIFE. A Study of the Fundamentals of the Church's Mission. By Wm. C. Sturgis, A.M., Ph.D. New York Domestic and Foreign Missionary Society, and London: S.P.C.K. 5s. net.

Dr. Sturgis is the Educational Secretary of the Board of Missions of the American Church. He was appointed to that office in 1917 and was at once distressed by his own and his fellow-Churchmen's ignorance of the *raison d'être* of the Church. At once he began to study the subject, and soon to lecture upon it. For three years much of his time has been devoted to an endeavour to awaken a lethargic Church to a comprehension and a fulfilment of its true mission. This book is the outcome of that effort and contains the substance of his numerous lectures.

The objective of the Church's mission is described "as being the transmission of life from those who have it to those who have it not." He speaks strongly of the evil that has been wrought by limiting "missionary" work to work overseas, or to that done through the official ministry.<sup>1</sup> "No man on earth has quite the missionary opportunity of the Christian man of affairs in a heathen country, unless it be the Christian on his summer holiday in rural districts; yet one would almost say that by none other is the opportunity more fatally neglected" (p. 22). "The Christian physician or surgeon has opportunities for missionary service unequalled in any other vocation" (p. 66). "I remember hearing a deaconess, whose life-work lay in a busy down-town parish, say that she had never worked in the mission-field—an astounding statement from

<sup>1</sup> He deprecates the use of the word "Missions," and always employs the singular form "Mission."

one who passed every day of her life in just such a field " (p. 126).

Whilst thus emphasizing the essential missionary calling of every Christian, his natural objective is the work overseas. Dr. Sturgis makes use of some powerful arguments to awaken the Church to a sense of the need for active and efficient propaganda. One chapter is devoted to a study of our Lord on "The Model Missionary." The book is full of good things, and if wisely read will certainly help to arouse the Church to a consciousness of her great and glorious mission. His distinction between "pity" and "compassion" is arresting (p. 162); also his statement concerning our Lord's promise that the Holy Spirit should guide the disciples into all truth (p. 173). There are a few expressions that an Evangelical will consider extreme and unwarranted—especially two references to the Sacraments—but with these exceptions the work is one that can be strongly recommended as a means for awakening the "blessed company of all faithful people" to a sense of their "high calling in Christ Jesus."

F. M.

### CAN WE LOOK TO THE DIDACHE FOR HISTORY OF THE CHRISTIAN MINISTRY ?

BARNABAS, HERMAS, AND THE DIDACHE. Being the Donnellan Lectures delivered before the University of Dublin in 1920. By J. Armitage Robinson, D.D., Dean of Wells. London: S.P.C.K. 6s. net.

The importance of this work is that it challenges the common dating of the Didache, and so more or less directly has a significant bearing upon the history of the Christian Ministry. As is well known, the Didache is one of the most important of modern discoveries in the region of early Christian literature. Some forty years ago it was discovered in a monastery in the Greek quarter of Constantinople, and was published by Archbishop Bryennius. Since then a large literature has sprung up around it. It is only a short work, about the size of one of St. Paul's smaller Epistles; but its significance is great in that it has usually been taken to cast direct light upon the first century or so of Christianity. It is remarkable for the central significance of the Prophet and the absence of a presiding administrative official.

There has been at times a tendency to discount the significance of this early document, and Dr. Robinson has now published clearly his position in this respect. He holds that the Didachist's account of the Christian ordinances and ministry is not to be taken as representing the Church of his own time or place, but rather as "an imaginative picture of the primitive Church as it was planted by the Apostles in Gentile lands." Such a view, he naturally concludes, "deprives it indeed of most of its historical value." To Dr. Robinson it appears to be rather of "a third century date."

In these Donnellan Lectures he examines in a very detailed way the much-discussed relation of the Didache to the Epistle of Barnabas and the Shepherd of Hermas. He comes to the conclusion that the



Didache took "The Two Ways" from the Epistle of Barnabas and also made use of the Shepherd of Hermas. He gives a table of parallels between the Didache and "Barnabas," and finds that the Didachist was a great borrower. He discards the theory of a Jewish manual, which has been variously embodied in "Barnabas," the Didache, and other writings.

Dr. Robinson's views naturally provoke discussion. We are glad to have them stated so frankly and freely; but we venture to doubt whether they will carry much conviction to the students of early Christian literature. Those, however, who wish to examine the question cannot possibly do without a careful study of these lectures.

W. D. S.

### MISSIONARY VOLUMES.

PATTESON OF THE ISLES. By Mary H. Debenham. *Oxford University Press.* 4s. net.

SCHOOLS WITH A MESSAGE IN INDIA. By Daniel J. Fleming, Ph.D. *Oxford University Press.* 6s. net.

"The Pathfinder Series," edited by Mr. Basil Mathews, is known far and wide for the excellence of the first four volumes. These biographies of famous pioneer missionaries are all written in such a fascinating and vivid style as to appeal to the adolescent. The authors understand well what to insert and what to omit. They know what will inspire and what will weary the reader. They scrupulously avoid dullness. It is giving high praise to this latest volume (which tells the story of Bishop John Coleridge Patteson) to say that it well maintains the standard of the previous works. The author naturally expresses her indebtedness to the great biography of the Bishop by his cousin, Miss Charlotte Yonge. The book is well illustrated, and would make an admirable present to any adolescent. The young people who are fortunate enough to receive such a present will feel the power of "the truth that a life given to the service of God and man is the only sort of life worth living at all."

Two years ago the foreign mission boards of Great Britain and North America sent to India a strong commission, under the chairmanship of Principal A. G. Fraser. They were to inquire into "Village Education in India." With great dispatch they published their Report in October, 1920 (*Oxf. Univ. Press*, 5s.). Professor D. J. Fleming was a member of the commission. The volume he has just published contains a selection from a large amount of material which he gathered during the investigations. The commission is in no way responsible for the contents of this volume. Some of the subjects dealt with are outside their terms of reference altogether. But Prof. Fleming took full advantage of his opportunity in India, and the facts and suggestions he now makes will be extremely valuable. Also, as Mr. Oldham points out in the Preface, "It is an important supplement to the report, supplying a body of concrete experience which illustrates the arguments and conclusions of the commission." Those, therefore, who possess the Report would do well to procure

this volume also. The book has over twenty photographic illustrations. It could well be used for Study Circles during the coming winter. The style of the book makes it very suitable for this purpose.

F. M.

### THE EXISTENCE OF GOD.

WILLIAM HONYMAN GILLESPIE, of Torbanehill, Scottish Metaphysical Theist. By Jas. Urquhart, F.S.A. (Scot.). Edinburgh: T. & T. Clark. 5s.

The life-story of W. H. Gillespie and his *A Priori Argument* is fairly well known, but is worth repeating. Born in Glasgow in 1808, he showed early in his student days a special leaning towards the study of Logic and Moral Philosophy. In his opening studies, many religious questions naturally passed through his mind. He was not long out of his teens when he chanced upon a copy of David Hume's philosophical works. He revelled in the pages of that great Scottish metaphysician, but was astounded when he came across a passage in the Dialogues, which placed the truth of the Existence of God as, at best, among the mere *probabilia* of knowledge or science. "Had a bullet gone through me," he wrote, "I could hardly have received a greater shock. . . . The brightness had all gone out of my life." But about the same time, he perused and was helped by Dr. Samuel Clarke's *Demonstration of the Being and Attributes of God*. The study of these two books formed the turning point of his life. Not quite satisfied with Clarke's argument, Gillespie began a process of independent inquiry, which resulted in his *A Priori Argument for the Being and Attributes of God*. He wished to have the Existence of God proved with mathematical certainty. This he recognized as his life-work, and to it he gave his attention for nearly forty years.

Gillespie has a convinced admirer in Mr. Urquhart, who is well known as a competent expounder of the work of the Scottish master. Of Mr. Urquhart's previous volume, *The Life and Teaching of W. H. Gillespie*, some thousands of copies were put into circulation, and it is now practically out of print. At first there was contemplated an enlarged edition of it; but the additional material to hand justified the issue of this new volume. There is a foreword by Professor H. R. Mackintosh. This work provides an account of Gillespie and an excellent abridgment of his *A Priori Argument*. W. D. S.

### DR. HOLDEN'S NEW BOOK.

YOUR REASONABLE SERVICE. By the Rev. J. Stuart Holden. London: Marshall Bros. 3s. 6d. net.

Dr. Holden gives in this volume a selection from his Keswick addresses. They are all deeply spiritual, sanely practical, and intensely interesting. Though Dr. Holden has his own firm and deep convictions, he knows that God is greater than any man and wider than any method. Hence he freely recognizes that the spirit of Jesus may enter some men by a different channel from that which seems normal to him. He is more concerned with life and reality

that with any " *form* of sound words," however correct that " *form* " may be. " It is necessary that we get rid of the idea that essential power for life is an inevitable consequence of holding certain more or less accurate conceptions of God and His Word. For, after all, there is nothing necessarily in common between theology and religion. That is why the term 'dead orthodoxy' has become one of reproach " (p. 33). Again, " We hear of people estimating men, especially, I grieve to say, religious leaders, according to their ability to steer an uneventful course on an even keel. Their highest commendation is, ' He is such a safe man.' . . . The churches are literally cursed with safe men in prominent places " (p. 35). That is strong language to use at Keswick, but Dr. Holden is a past-master in saying just the thing that will strike home. He knows how to wield the Sword of the Spirit, not against absentees, which is so easy, but against those who are listening to his words. Yet this is not a severe book. The " wooing note " is constantly present, and many must have been wooed and won as they listened to these powerful addresses. Clergy who possess themselves of this book will long to pass on most of the contents to their own people. The volume includes the address on " But if not " (Dan. iii.), which made such a profound impression at the time of its delivery in July, 1914, a few days before the Great War began. F. M.

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### THE LURE OF SPIRITISM.

THROUGH SÉANCE TO SATAN; OR, THE LURE OF SPIRITISM. By the Rev. Chas. H. Rouse. London: *Robert Scott*.

The author of this book is an " advanced " Churchman. He does not give any hints that he knows his subject from the inside, but like all clergy he has had to deal with those who have come under the baneful influence of this modern craze. Whilst referring to the common account of fraud practised by mediums, he fully admits that some of the phenomena are genuine. It is with this that he deals. He has no doubt that Telepathy and Demonism account for that phenomena. A remarkable personal experience of Telepathy is related on pp. 15 and 16. He points out that Spiritism is both un-Christian and anti-Christian, and he compares the experience at a séance with the experience at the Lord's Table. This latter is from the definite High Church standpoint. He gives an instance of literal Satanism with its ornate temple in a Parisian suburb.

The book is written in a popular style, and the language is distinctly moderate, considering the subject and the author's standpoint. It ought to be a real help to clergy who desire to be fair to the evidence, and yet long to take their part in overthrowing the attacks on the Christian faith and life which come from Spiritism. One sentence may be quoted which deals with the insidious suggestion that " the new Revelation " is to help forward a modified Christianity. " You will see that this modification of Christianity means—bringing against Christ the old charge of blasphemy, flouting

the idea of Redemption, and so completely demolishing all the fundamental doctrines of our religion as to leave nothing standing to mark the site except the name. One may just as well talk of the Huns modifying the beauty of Ypres, Louvain and other places." That is well said!

F. M.

#### MORE TRANSLATIONS.

- i. THE PILGRIMAGE OF ETHERIA. By M. L. McLure and C. L. Feltoe, D.D. 6s. net.
- ii. THE APOCRITICUS OF MACARIUS MAGNES. By T. W. Crafer, D.D. London: S.P.C.K. 7s. 6d. net.

i. This book, which was formerly regarded as the work of *Silvia of Aquitaine*, is now believed to have been written by *Etheria*, an abbess either in Spain or in the South of France. Toward the close of the fourth century, or, according to Meister, about the year A.D. 534. *Etheria* visited Palestine, Syria, Sinai, Mesopotamia, Asia Minor and Constantinople. In this book she gives us a chatty account of her pilgrimage. Of the organization of the Churches which she visited she gives us very scanty information. We gather that Holy Communion, which she calls "oblation," was celebrated on Saturdays and Sundays at 9 a.m. and on "Station" days throughout the year at 3 p.m., and on Maundy Thursday in the evening. Church services consisted of Psalms, prayers, and the reading of Scriptures with sermons. Of the latter, she tells us that in Jerusalem: "All the priests who take their seats, as many as are willing, preach, and after them all the bishop preaches, and these sermons are always on the Lord's Day, in order that the people may always be instructed in the Scriptures and in the love of God. The delivery of these sermons greatly delays the dismissal from the Church, so that the dismissal does [not] take place before the fourth or perhaps the fifth hour" (p. 51).

The Feast of the Nativity, she tells us, was kept on January 6, the language employed in the services was Greek, but the interpretation of the lessons and the instructions were given in Syriac. *Etheria* is probably the earliest writer to speak of the use of incense in a Christian church. Incense seems to have been used for fumigation, but not ceremonially.

The translation of this interesting book is the work of the late Mrs. McLure and her brother, the Rev. George Herbert. Dr. Feltoe, who has edited it, has contributed an important introduction.

ii. Harnack identifies the author of *Apocriticus* with the Macarius, Bishop of Magnesia, who was at the Synod of Oak in A.D. 403. Dr. Crafer places the author a century earlier. The book is a detailed answer to the attacks of an unnamed heathen philosopher on the New Testament. The words of the attack which are given *in extenso*, are remarkably modern, and read like the pages of the Rationalist Press publications. Macarius's answers, though frequently far-fetched and fantastic, are still interesting because they show how a Christian of the fourth or fifth century met the arguments

of a blasphemous opponent of the faith. One example will suffice. The heathen contemptuously calls the words of our Lord in St. John vi. 54, "beast-like and absurd." Macarius answers: "Except [the new-born child] eats the flesh and drinks the blood of its mother, it has no life. . . . It is true that the nourishment comes in the form of milk, but milk is really the same as blood; it is only its proximity to the air that gives it its lighter colour" (pp. 80 and 81). "The flesh and blood of Christ . . . are the words of the Old and New Testaments spoken with allegorical meaning, which men must devour with care and digest by calling to mind with understanding, and win from them not temporal but eternal life" (p. 82).

K. E. K.

### TERTULLIAN TREATISES.

TERTULLIAN, i., *Against Praxeas*, 5s. net.; ii., *Treatises Concerning Prayer and Concerning Baptism*, 3s. net.; both translated by A. Souter, D.Litt. London: S.P.C.K.

i. Tertullian, the earliest of the Latin Fathers, was evidently a layman. He was born of pagan parents, about A.D. 160, in the Roman province of Africa, which corresponds roughly to modern Tunis. He received a good education in law, literature and philosophy. The date of his conversion is uncertain. Later, he was led to adopt the doctrine of the Montanists. *Praxeas* was a Greek who lived in Rome and attacked the Montanist prophets, but fell into the heresy of Patripassianism by laying so much stress on the Divine Unity as to destroy the Trinity. In Tertullian's vigorous language: "Praxeas managed two pieces of the devil's business at Rome; he drove out prophecy and brought in heresy, he put the Paraclete [Montanus had this title] to flight and crucified the Father" (p. 27). Tertullian has no difficulty in refuting the teaching of Praxeas. He evinces an amazing knowledge of the Bible. The Church is indebted to him for the first formulation of the doctrine of Trinity.

ii. *De Oratione* and *De Baptismo*, forming the second volume, were written between A.D. 200 and 206. *De Oratione* is the oldest surviving exposition of the Lord's Prayer. It follows the form given by St. Matthew, but places "Thy Kingdom come" after "Thy will be done in heaven and in earth" (sic). The petition, "Lead us not into temptation" is explained as meaning: "Do not allow us to be deceived, of course, by him who tempts," but "Draw us away from the evil one" (p. 27). He calls prayer a spiritual sacrifice (p. 43). *De Baptismo* is a treatise on the Baptism and the Confirmation. In those days, Confirmation was a part of the Baptism. He denies the validity of heretical baptism, but allows baptism by laymen, "for that which is received alike by all, can be by all alike conferred, unless you argue that the name 'disciples' belongs only to Bishops or Presbyters or Deacons" (p. 66). He says: "Neither is sin forgiven nor the Spirit granted by any one save God alone."

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