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REVIEWS OF BOOKS.

CANON RAVEN ON THE HOLY SPIRIT.

THE CREATOR SPIRIT. A Survey of Christian Doctrine in the light of Biology, Psychology and Mysticism. By C. E. Raven, D.D. *Martin Hopkinson & Co.* 8s. 6d.

Dr. Raven shows himself to be in possession of a remarkable range of knowledge. He seems to be the Admirable Crichton among Hulsean Lecturers, as he is equally at home in Church History and Biology, Theology and Psychology, and is a Field Naturalist with highly developed gifts of observation. He is transparently honest and is full of strong likes and dislikes. We have a suspicion that he is at times carried away by his prejudices, as when he attacks Archbishop D'Arcy and rubs home his criticism with the remark that his conception of the Deity is "appropriate perhaps of the Calvinism of Ulster, but hard to reconcile with any other form of the Christian Faith." This animus against Dr. D'Arcy was expressed also in another criticism of his work by Dr. Raven. We hold no brief for the Archbishop, who does not need our defence, but we may say that he is far from being a Calvinist, and the Calvinism of Ulster exists very largely in the minds of those who do not know that province. And when we examine the philosophical conceptions of Dr. Raven himself and his view of teleology, we confess we do not seem to find much contrast between what he assails and what he accepts in the last analysis. God is Love and God wills. We cannot separate the two except in thought, and there is a subtle anthropomorphism which cannot possibly be abandoned, if we believe that in any way man is made in the image of God. Everything depends on whether we attribute to God the highest or what is low in man. Reason as well as love reigns supreme in God, and there is no conflict whatever between the Divine Love, Thought and Will.

It is precisely on the philosophical side we find this book weak. Dr. Raven becomes the slave of words. Dr. Temple comes in for severe criticism—with much of which we sympathize—but when the author and the Bishop agree we think they either misunderstand the meaning of a word or else find refuge in ambiguity. As is well known, Dr. Temple escapes from sacramental difficulty by substituting Transvaluation for Transubstantiation. Dr. Raven writes: The doctrine of the Mass "implies that ritual and formula can alter the substance of matter. Such separation destroys both the nature and work of sacraments." In a footnote he adds: "If we accept Dr. Temple's suggestion and give to the Scholastic 'substance' the meaning of 'value,' this objection would be met; but the miraculous view of the Sacrament would be abandoned, and a complete change of doctrine be accomplished. Many of us could accept 'transvaluation' for whom 'transubstantiation' is intolerable." Now everything depends on what "value" means

—it may either be purely subjective or entirely objective. If we have anything comparable to the Scholastic substance, then we have the magic element just as strong; if, on the other hand, value is individual, personal and subjective, we have a view of the Sacramental Presence that is true to English Church standards. And we have to say that in the text the treatment of the Sacrament of our redemption is such as we should endorse.

It may be thought that this book is one we cannot recommend our readers to study for themselves. On the contrary, we believe that they will learn much from it and find matter for serious fruitful thinking. It is a brave book, and has as the background of its conception the idea that ran through the pages of *Natural Law in the Spiritual World*, with this difference. Drummond emphasized law as rule. Raven looks upon the working of the Spirit as distinctly personal. He takes all nature for his outlook. He has reached a synthetic view which enables him to view nature as a whole, and by nature he would say that every phenomenon observed is part of nature. We may draw working distinctions between inert nature, living nature, thinking nature and spiritual nature. These distinctions are convenient labels that classify our thought, but behind them all and through all that they denote and connote the Spirit of God works. Eternal Wisdom and the Love of God are over and in them all. By adopting this position he hopes that it is possible to form a Christo-centric view of the Universe that will end the conflict between religion and science. And he is most suggestive in his treatment of the theme. We find striking analogies and similarities. We discover that without the sustaining Spirit all would be chaos, and we sympathize with his attempt to reach not a monistic view of the Universe but a spirit-pervaded conception of a Universe in which God is immanent through His Spirit. He never loses sight of the fact that God is greater than the Universe. And he believes in the Incarnation.

There is a delightful freshness about this book. It is free from much of the narrowness we encounter in so many contemporary volumes. And it is genuinely human. He has the hopefulness of youth and yearns to get to work for the extension of the Kingdom of God. "The fish won't wait while we argue and criticize. Stop talking. Shake hands! Man the ships and to sea." "Was John old, or Paul cautious, or Peter afraid of initiative? God's fools, God's mountebanks, God's troubadours, those are His ministers and wonder workers. And in the mission field there are plenty of them still. It is for the Spirit who manifests Himself in life and life abounding, in liberty and love that the world waits." Dr. Raven is far from accepting Schweitzer's views, but we find in him that same boundless faith and devotion which has made Schweitzer so lovable among his black folk. And who can end on a fault-finding note with those we love?

A PHILOSOPHER'S LETTERS.

BARON FRIEDRICH VON HÜGEL: SELECTED LETTERS, 1896-1924:
Edited with a Memoir by Bernard Holland. *J. M. Dent & Son.* 21s.

This is a fascinating volume which can be neglected by no one who wishes to understand the intellectual movement in religious circles during the period of 1896-1924. The Church of Rome knows when and where to strike. Mivart was placed on the Index, George Tyrrell was excommunicated; Acton and von Hügel remained in life communion with the Roman Church. It is true that the former had in them the spirit of rebellion against authority combined with an intellectual honesty that was not rivalled by the latter, who on many vital points of controversy appear to have been out of conformity with the Vatican. But they while speaking and writing frankly had the will to conform. Rome therefore took action against the two former and permitted the two latter to utilize their intellectual and historical gifts without incurring penalties. In consequence, von Hügel has had a very great influence on the thought of Anglo-Catholics as well as on all who value sincerity and devotion. We find it hard to combine the rigorous intellectuality of the man with his affection for the rosary and popular devotions. It seems impossible to fit all we learn of him into a consistent whole—but he remains from beginning to end—in his days when Tyrrell was his greatest friend and in the years when he stepped aside from the Modernist path. No one who reads this book will think for one moment that von Hügel ever consciously compromised what he believed to be truth for his own personal peace.

We do not think we err when we say that the contradictions in the case of the philosopher were largely due to his ancestry and his environment. His father seems to have been a man of liberal outlook. His mother had been bred a Presbyterian and became a Roman Catholic a short time after her marriage. Von Hügel studied science under a Quaker geologist, and the influences that surrounded him during his early years were such as to broaden his outlook and free him from doctrinaire tendencies. He married young, and his wife had some time before joined the Roman Church—so he once more was brought into contact with influence that had been formed in non-Roman environment. Incidentally we learn from the letters that he had great inward struggles that were given rest through the teaching of his Roman Catholic guides. His youthful experience was never forgotten, and we think it accounts for the two chief characteristics of his career—a determination to seek truth and hold it at all costs and a reverence for the authority of the Roman Church due to gratitude for the part it played in stilling the lawless insurgence of youth and guiding him into a harbour where he found, under authority, help in his struggles.

One of the most attractive sections of this book is the appendix giving in French some of the sayings of Abbé Huvelin, who when

von Hügel was thirty-four had a great hold over his mind. It is worth while giving two of them. "Ne lisez jamais les journaux religieux; ils vous jetraient en toutes sortes de tentations, ils vous feraient un mal inoui. Jamais moi-même je ne les lis. Lisez les Actes du Saint-Siege, mais séparément." Notice the last two words. Von Hügel at times read the Actes together! "Il n'y a pas d'ennemi plus profond et plus dangereux du Christianisme que tout ce qui le rapetisse et le rend étroit." Von Hügel in these letters yearns for Christianisme, and his intercourse with Protestants made him, we believe, yearn for something wider than what is generally known as Catholicism. But we see him in the toils of the system. He often appears to be in the Church of Rome but not of it. The greater part of this book might well be written by a Protestant without the elision of a sentence. And yet when it is taken as a whole we see how strong the hold authoritative Romanism had on his mind.

In his last volume of essays we read with appreciative admiration his wonderful paper on "Suffering and God." In his letters we have him putting his teaching into his correspondence with sufferers and we see the reaction of suffering on himself. Here we have also an account of the reception of that paper by the London Society for the Study of Religion. Twelve of those present spoke on the subject and only two agreed with him "that although, of course, God is full of sympathy and care for us; and though we cannot succeed vividly to represent His sympathy otherwise than as a kind of suffering, what we experience in our own little lives as suffering, we must not press this to mean that suffering is *as such and literally* in God. God is overflowing Love, Joy, and delectation." This lay at the foundation of his thought of God, who is transcendent.

We wish we had space to comment on many matters in this book, which is one of the best guides we know to the thought that lies behind much that is current to-day in philosophical and religious circles. We use the word religious advisedly instead of theological, for the outstanding fact in von Hügel's outlook on life is that nothing is theologically of importance unless it can find expression in religion. There was a bigness about the man that entrances. We disagree with a great many of his positions, but we are always convinced that here is a man who according to his lights wished to follow Truth and found Truth in our Lord Jesus Christ. Here is a warning. Referring to the appointment of Dr. Frere to Truro, he writes, contrasting Dr. Frere continuing in the Community with Dr. Gore leaving it, "surely a proof in its way, that since the day when Charles Gore left them, the militant Protestant watchdogs have become less keen or are considered more negligible. Well, that does not break my heart provided it be not a symptom of indifference, which surely is worse than many a more irritating stupidity." Dr. Henson says Evangelicals are illiterate—have they become indifferent?

CRANMER.

THE LIFE OF THOMAS CRANMER, ARCHBISHOP OF CANTERBURY.
By Anthony C. Deane, M.A. *Macmillan.* 6s.

It is extraordinary to find this book in a series entitled "Great English Churchmen," for its purpose is to deprive Cranmer of any claim to greatness either as a man, a churchman, or an Archbishop. It is significant that it should appear at the moment when the final stages of the attempt to undo Cranmer's liturgical work are being reached. If the principal author or compiler of the Prayer Book can be effectually belittled, the book itself must suffer disparagement, notwithstanding that we are told, "As we follow the sad record of weakness and incompetence, we can rejoice to think that it was Thomas Cranmer who gave us our English Prayer Book, and we shall take this work as his best memorial" (p. 187).

It would take long to discuss the manner in which Canon Deane ignores the evils which made the Reformation a necessity, misunderstands its processes and results, and misrepresents those who took part in it; nor would it be worth while. The book may be trusted to furnish its own refutation. As an example may be cited the references to Cranmer's first marriage. It is suggested that he had become enamoured of a "barmaid" and that the marriage was one of necessity, and this is repeated by innuendo more than once. The author also tells us that the authorities at Cambridge were much opposed to the New Learning because, having seen the licentiousness which in Italy attended its progress, they were anxious to safeguard the morality which its pursuit endangered. At the time of his marriage Cranmer was a Fellow of Jesus College. This position he thereby forfeited, since, until modern times, Fellows of Colleges were required to be bachelors, yet so little had he lost the respect of authorities specially regardful of morality that he was appointed Reader at Buckingham (now Magdalen) College and, on the death of his wife in childbirth a year after the marriage, he was re-appointed to his Fellowship. If Canon Deane will extend his studies so far as to read the article on Cranmer in the *Dictionary of National Biography* by the late Dr. James Gairdner, who was no great friend either of the Reformation or of the Reformers, he will find a better and far more probable account of the social standing of Cranmer's wife. The author's references to the dominating influence of foreign Reformers upon Cranmer are no less remote from the facts. The suggestion that there is something malign about foreigners is an appeal to a narrow insular prejudice, but we only hear it, as a rule, when they are Protestant. Augustine, Bernard, and Francis of Assisi were foreigners as much as Peter Martyr or John Alasco. But, in truth, Cranmer was by no means the docile tool of foreign Reformers he is represented to be. The late Rev. W. E. Scudamore, whose authority cannot lightly be disregarded, and the most recent of writers on Cranmer, Mr. C. H. Smyth, have both vindicated his independence.

Canon Deane appears to think that it would have been better

for the English Church had some tempestuous and strong-willed person like Thomas à Becket or Cardinal Wolsey been Archbishop instead of Cranmer. He says with reference to the execution of Fisher and More, and contrasting their firmness with Cranmer's weakness, we can but regret that such a post as that of Archbishop was held by such a man at such a time. "We can but mingle pity for the timid servant of a tyrant king with unfaltering censure of an Archbishop who betrayed his Church." But, at the end of the book we read, "Unquestionably he was a weak Archbishop. Yet a strong Archbishop would probably have lost his place under Edward if he had not already forfeited his life under Henry." On this view Cranmer is expected to make futile protests against things which he was not responsible for and could not have hindered, when the only result would have been that he would have forfeited either his life or his office and have lost any opportunity of doing the work which, under God, he was enabled to accomplish.

We have not often seen a book with so little sense of historical perspective or so much solid prejudice. To read it, as was once said in another case, is an illiberal education.

ARNOLD OF RUGBY.

THOMAS ARNOLD. By the Rev. R. J. Campbell, D.D. *Macmillan & Co., Ltd.* 6s. net.

Dr. Campbell has found in the great nineteenth century Head Master of Rugby a congenial subject, and he has done ample justice to the ability, scholarship, force of character, and independence of one of the outstanding Churchmen of a unique period in our Church's history. He has shown what a character built on intense love for and a strong faith in Jesus Christ can be. For Arnold "Christ was central and determinative. Christ was the Deity he worshipped, the ever-present friend and saviour to whom his love and allegiance were whole-heartedly given." "The one great purpose of his life was the expression of the Christian idea in ordered society." Although Dr. Campbell says that "he was hardly a theologian at all," yet he had a firmer grasp on the essentials of theology than many of those of that day who have since acquired reputation as theological teachers. He had, however, greater gifts, and the impression he made upon his contemporaries shows the power of personality, especially the finest type of single-minded Christian personality. "His greatest contribution to the life of his own generation—was his personal character. Its distinguishing ingredient was a rare nobleness, disinterestedness, and elevation of spirit."

It would be impossible to write of a great representative of the religious life of England in the first half of the last century without discussing the religious forces of the time. Dr. Campbell freely criticizes the Evangelical Churchmen of that age, but he acknowledges that "there was a peculiar beauty associated with the evangelical type of character at its best which has never been surpassed." He does not find the same contemplative and de-

votional habit in the new Evangelicalism of to-day. Although he says that a century ago they "produced no thinkers and few scholars" yet he has to acknowledge that they were not alone in this respect. He is probably correct in saying that Evangelicalism to-day is more truly the inheritor of the Arnold tradition than that of Charles Simeon, yet this is no disparagement of the gifts and influence of Simeon on his day. Dr. Campbell, although more favourable to the Oxford Movement, does not spare its weaknesses. He praises its scholarship, yet it is generally acknowledged that it has left little impression on the main current of national life. It has produced "no corresponding evidence of a quickened spiritual life," and the Church has become more sectional. Arnold had no sympathy with the Tractarians and expressed his views in language that would now be regarded as highly controversial. He regarded the whole movement as reactionary, unhistorical in its assumptions, and unscriptural in practice. Its basis of Apostolical Succession implied a false and superstitious idea of the Church—a foundation of machinery and organization. We are grateful to Dr. Campbell for his picture of a great, strong, noble-minded honest Churchman, and we agree with him that the course of English Church history would have been different if Arnold had lived another twenty-five years.

ST. THOMAS OF CANTERBURY.

ST. THOMAS OF CANTERBURY. By Sidney Dark. *Macmillan*. 6s.

The editor of "Great English Churchmen Series" has assigned to himself the task of writing a biography of Thomas Becket. When he penned that strange medley of fact and legend, *The English Child's Book of the Church*, he called the Archbishop, Thomas à Becket, but he has evidently learned from Dr. Hutton the proper way to describe the man he hails as Saint. So Mr. Dark is able to add to his knowledge accuracy in minor detail. He seems to have taken as his text two sentences: "I, as a credulous person, actually believe that legend is often fact," and "I regard the Reformation as almost an unqualified calamity, the evil consequences of which have not yet been exhausted." As he is the author of both these sayings we know what to expect in this audacious tract, written to exalt the Hildebrandine ideal and to make Thomas a martyr for the sake of Truth and the Church. Nationalism is an evil for Mr. Dark, and yet he is never tired of telling us that Becket prided himself on being an Englishman. He brings Becket and Francis of Assisi into close connection with one another and tells us that Becket made Francis possible. We do not see the connection any more than the apparently obvious connection between sanctity and being verminous, because both were anything but clean in their personal habits. We do not forget that the Franciscan Order soon lost the sanctity its founder undoubtedly possessed, and we are more than inclined to believe that any claims to being included among the martyred saints came to Becket after his death and by reason of it, and not through the deeds of his life.

It is extremely hard to grasp the motives and acts of men of the Middle Ages. We do not think that Mr. Chesterton is as safe a guide as Dr. Coulton, and strange to say prefer other historians to Mr. Dark as guides to the character of Becket and the underlying motives that directed his policy against the King and for the Pope. We are told enough of the man to see that he never left anything undone to exalt his own importance, whether as servant of the King or official of the Pope. And we cannot acquit him of the many charges brought against him by sober historians, some of which are mentioned by our author, who makes fact legend, and legend fact, as it best suits his purpose. We do not think that those who wish to form right judgments will find much of value in this book, which will serve historians as an object lesson of the lengths to which a biographer will go when he has a thesis to maintain and historical verdicts to forget. Mr. Dark rejoices in dilemmas, and we are content to say that Holy Church may be holy, but all the deeds of its officers are not necessarily holy, and its characteristics have not always been those we expect to find adorning the Body of Christ.

ANTE-NICENE EXEGESIS OF THE GOSPELS.

ANTE-NICENE EXEGESIS OF THE GOSPELS. Vol. III. By the Rev. Harold Smith, D.D. *S.P.C.K.* 8s. 6*d.*

The third volume of this monumental work is before us. Like its predecessors it is full of interest for those who wish to know what the Fathers considered to be the true interpretation of the Gospels. And its lessons are many. We see an absence of uniformity of teaching, a failure to agree, such as distinguishes commentators of to-day, and a marked difference in the intellectual insight as well as the spiritual gifts of the writers. The arrangement is excellent and enables the student to form his own opinion with ease. The translations are set forth in good sound English and are never ambiguous in their meaning. No one but a classical scholar of proved excellence and a master of English could have written this work.

The ground covered in this volume begins with St. Matthew xiii. and ends with St. Matthew xviii. and the Synoptic parallels. The passages from St. John on which comment is made start with John vii. ix, and end with the close of the eighth chapter. As the famous Petrine Text comes under review many will turn to this section and, will see it preceded by a chapter which says that the Ante-Nicene Fathers are silent on St. Mark viii. 22-26, which tells the story of the healing of the blind man who saw on his way to recovery men as trees walking. Origen tells us, "Each founder of a heresy has built a gate of Hades. There are many gates of Hades and death; but behind them all is the Evil One. Let us beware of each sin, since if we sin, we come down to some gate of Hades." The whole of the long quotation is of great interest.

Turning to another passage, the early verses of St. John viii. are only once referred to in the Ante-Nicene Fathers and that

reference is found in the Didascalia. It ends with the words, "But He who searches the heart asked her, 'Have the elders condemned thee, my daughter?' She answered Him, 'No, Lord.' Then said He to her, 'Go thy way, I also condemn thee not.' Herein must our Saviour, King and God, be a pattern to you bishops." The exegesis of the Fathers will enliven and enrich many a sermon, for whatever the limitations of the writers may have been they were men of faith who stood very near to the life of our Lord, and often had to live the faith they professed in surroundings that were anything but favourable to their teaching. We congratulate Dr. Smith on his work, which is one of the outstanding books of our day.

JERUSALEM BEFORE THE WAR.

WHEN WE LIVED IN JERUSALEM. By Estelle Blyth. London: John Murray. 12s. net.

This very readable volume of recollections comes from the pen of one of the late Bishop Blyth's daughters. The Bishop desired that no records of his work should be published—that only the buildings he had erected should tell their story. Although Miss Blyth's book does not profess to be a memoir of her father, she goes at times perilously near the edge. It was perhaps inevitable—it would be a difficult task to tell of those eventful years spent in the Holy Land, without unintentionally and unconsciously presenting a portrait of her father. That a portrait of him *does* appear in these pages is beyond all question. Even literally this is true, for the first thing in the book is a photogravure of the Bishop in his study in 1913! The chequered history of the Jerusalem Bishopric is outlined. Founded in 1841, jointly by England and Prussia, after the death of the third Bishop—Dr. Barclay (whose episcopate only lasted two years)—there was a hiatus of five years, owing to the failure of Prussia to nominate. However, in 1886 Archbishop Benson revived the See as an English bishopric, and in 1887 George Francis Popham Blyth was consecrated on March 25. During the vacancy the London Jews Society and the C.M.S. had carried on their work, a fact which Miss Blyth records, and she is ungracious enough to say that "there seemed little sense of Churchmanship or of Church obligations." She, however, omits to mention that there was considerable objection to the appointment, and though the good Bishop lived down much of the opposition and prejudice, it was felt that he was never very fully in sympathy with the two Societies to which Palestine owes so much. We have no wish to exhume buried controversy—this is merely, as lawyers say, a question of fact.

Miss Blyth writes of many things of which she has intimate knowledge—for instance of Turkish rule, of Russia in Palestine, of the Eastern Orthodox Church, of Islam, the Samaritans, the Armenians, the Abyssinians, etc. The narrative runs on to the time of the Great War and Lord Allenby's entry and proclamation in December, 1917. By that time, however, Bishop Blyth had gone

to his rest, for he died in November, 1914, shortly after his resignation. The past has been by no means free from difficulties, and the future, too, has its own problems. Miss Blyth writes plainly of two of these—of the revival of Islam and the rise of Zionism, and she writes with understanding, realizing how vital these really are. The book is enriched with eight illustrations, including one of the interior of S. George's Collegiate Church—the Cathedral of the Diocese.

S.R.C.

THE BISHOPS' PRAYER BOOK.

THE NEW PRAYER BOOK. By the Rt. Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester. *John Murray.* 2s. 6d. net.

The Bishop of Gloucester's Charge on the occasion of his second Visitation is devoted to a defence of the Bishops' revision proposals. His first Charge on the character of the Church of England was in the main a defence of the doctrine, worship and policy of Anglicanism and was written in a spirit of engaging frankness which Evangelical Churchmen appreciated in spite of disagreement with him on several important points. The present volume shows that he shares the subtle change of outlook which has come over the majority of the Bishops, and that he is anxious to find grounds for compromise on matters of which he does not personally approve and with which he does not sympathize. The result is an array of special pleading of which the Bishop scarcely seems conscious. He has been accused of giving way to expediency and numbers, and this can be substantiated by the fact that he acknowledges that the aim of the new Prayer Book is to adapt our services to the usage of the day. The Bishop aims at securing ultimately one use, and thereby "to forbid definitely what is in the opinion of the great majority of members of the Church inconsistent with Anglican traditions." Although this may be meant as a warning to Anglo-Catholic extremists, Evangelicals may take it to themselves as an indication of their fate should the majority of church-people at any time decide that their teaching is "inconsistent with Anglican tradition." It is unfortunate that the Bishop should speak of some churchmen "whose views are extreme and their minds narrow" because they are devoted to truth as not only they see it, but as the majority of the Episcopal bench saw it for centuries, and even so short a time as twelve years ago. Into the criticism of Eastern and Western theories of the Consecration Prayer we cannot enter. They depend for their value on belief in the attachment of a Presence to the elements which Anglican theology since the days of Hooker did not recognize, and our present prayer of consecration obviously discards. The Bishop has made the best defence that is possible for the New Prayer Book, but he leaves us unconvinced that it represents the old doctrine of our Church, and that it will prevent the introduction of errors that will ultimately lead to the deterioration of the worship and faith of our Church.

THE SPIRIT OF GLORY. By Rev. F. W. Drake, Rector of Kirby Misperton and Canon of York. London: *Longmans Green & Co. Ltd.* 4s. 6d. net. Paper cover, 3s. net.

A volume of devotional studies on the Holy Spirit and His work in human life. The author is a prominent Anglo-Catholic and these meditations are, of course, coloured by his theology. In view of the present controversy over the "Epiklesis," his chapter on "The Holy Eucharist" is specially illuminating. He quotes from the Liturgy of St. Chrysostom, as it is used to-day in the Orthodox Church of the East, "Send down upon us and upon these gifts here set forth, the co-eternal and consubstantial Holy Spirit, by Whom blessing this bread Thou wilt make it truly the body of our Lord and Saviour Jesus Christ, and blessing this cup Thou wilt make it really the blood of our Lord and Saviour Jesus Christ, changing by them Thy Holy Spirit." He admits that the Western Liturgies have "preserved nothing in their rite so full and explicit as this," but he quotes approvingly. He goes so far as to apply the words of Jesus "He shall take of mine and shall shew it unto you" to the Sacramental Presence. What are we to make of such teaching as this: "That Presence is there and I am sustained by it, whether I acknowledge God or forget Him." This is the "ex opere operato" view with a vengeance! Elsewhere much of the language is such as Evangelical Christians are accustomed to hearing and using, which in itself makes such books as this very dangerous.

S. R. C.

BOOKLETS AND PAMPHLETS ON PRAYER BOOK REVISION.

The booklets and pamphlets issued in connection with the various aspects of the revision of the Prayer Book during the last few months have been so numerous that we can only refer to a small selection of them here.

Bishop Knox in *Will the Deposited Book Restore Order in the Church?* (3d. net) examines the structure of the new Communion Office and shows that the Anglo-Catholics have in it "all for which they have contended for the last forty years," to quote the statement of Bishop Gore and the Bishop of London. He shows that by the introduction of anthems and in other ways opportunity is given for the full ritual of the Mass and all its accessories.

Bishop Knox has also written, *Does the Deposited Book Change the Doctrine of the Church of England on the Lord's Supper?* (1d.). This booklet, which has already reached its second impression, puts side by side what the Church of England teaches and forbids to be taught, and shows how much of the latter is contained in the Deposited Book. It contains a number of useful references to authoritative documents and quotations from them with which defenders of the faith of our Church should be familiar.

Canon Lancelot, Proctor in Convocation for the Diocese of Liverpool, issues as a booklet a paper read before the Ruri-Decanal Chapter of North Meols on "Prayer Book Revision: Why I voted 'No'" (2d.). His fellow-proctors, Canons Copner and Lomax,

indicate their concurrence with Canon Lancelot's arguments. Reservation appears to him to lower the character of God and of the Christian Revelation. A false position is given to the Virgin Mary, prayers for the dead are introduced without scriptural authority for them; the alternative prayer of Consecration contains the anamnesis and the epiclesis, both similarly without authority. These are among the reasons ably stated for Canon Lancelot's vote.

Canon Ronald Symes, Proctor in Convocation for the Diocese of Carlisle in *Against Reservation* (4d.) pleads as an old-fashioned High Churchman that Reservation destroys the distinctive teaching of our Church, that it is not necessary for the sick, that there will be great danger of adoration of the Reserved Elements, and that it is unfair to the missionaries of C.M.S. to make such changes in their absence on the work of the Church abroad. It will introduce a bone of contention that will have deplorable results, and it will lead to a falling off of candidates for Holy Orders.

A new edition has been issued of Professor Burkitt's valuable pamphlet *Eucharist and Sacrifice* (6d. net). In this he indicates the true doctrine of sacrifice in our Communion Service.

Canon W. H. M. Hay Aitken has written *The Idea of Sacrifice in connection with Holy Communion* (1d.). With his usual clearness of thought and expression he emphasizes the truth that there can be no repetition of the one great sacrifice of our Lord and that the confusion between "pleading" and "offering" must be kept clear if error is to be avoided.

Mr. Andrew Williamson, Vice-Chairman of the Parochial Church Council of St. Paul's, Onslow Square, gave an address to the members of the congregation of that Church (1d.) which deserves attention as a careful examination of the alternative Communion Service and a statement of the effect it will have in bringing our use closer to that of the Church of Rome and its erroneous teaching on the Presence and on Sacrifice. Reservation, Confession, Prayers for the Dead and other points of importance are similarly treated.

Mr. Henry J. Guest, Representative of the Diocese of Birmingham, writes *A Layman to Laymen on Prayer Book Revision* (1d.). The Bishop of Birmingham says of this booklet, "I hope it will have a wide circulation, for I believe that the conclusion which you reach is thoroughly sound." In four sections he deals with past history, the present position, points of difference and personal duty. His conclusion is that "for the sake of our children, for the sake of our Protestant nation and Empire, we must stand for what we believe to be truth against error, light against darkness. God's word against man's traditions."

Mr. W. Guy Johnson's booklet on Incense (1d.) examines the arguments put forward for the use of incense both from Scripture and other sources and shows the illegality of the use in our Church.

Early Liturgies, by Harold Smith, D.D. (2d.), describes in a popular way the early forms of worship to which appeal is constantly made in defence of changes in our Communion Service. It gives just the information that so many require at the present time to enable them to estimate this defence at its true value.