

Reviews of Books.

APOCALYPTICS.

PREPARING THE WAY. The influence of Judaism on the earliest developments of Christianity. By Frank Streatfield, B.D. London: *Mac-Millan & Co.* 5s. net.

STUDIES IN THE BOOK OF REVELATION. By Canon J. H. B. Masterman, M.A. London: *S.P.C.K.* 4s. net.

THE SECRET OF THE SEALED BOOK, and its message for this time. By G. H. S. Walpole, D.D., Bishop of Edinburgh. London: *Robert Scott.* 3s. 6d. net.

These three books are associated as contributions to Apocalyptic study. The fascination of this subject in times of stress and calamity is always evident. For many years eminent scholars have been absorbed in its examination. The time approaches when it may be possible to measure the gains which have accrued.

The first of these works conveniently summarizes the results of modern research, which otherwise are not easily accessible to the ordinary reader. The second provides a good analysis of a difficult book, and will help many so to grasp the marvellous visions as to lay a foundation for further reflection. The third enhances the charm and value of Dr. Walpole's sermons, which are already widely recognized.

There is something of paradox in Mr. Streatfield's contention that "to the literature, the customs, and the beliefs of the three centuries immediately preceding the birth of Christ . . . our debt . . . is almost certainly greater than to those before the exile." The narrow fanaticism of the New Testament era, and the rigid exclusiveness which added to the horrors of the siege of Jerusalem, do not support the thesis that the Jews of that date had learned to "think imperially." The people who held their canonical Scriptures with the greatest reverence are not likely to have been more influenced by the books which they refused to accept into their canon. The Sabbatism which developed after the exile, and to which the pathetic heroism of the Maccabees was so devoutly attached, was not the teaching of our Lord, which brought Him so frequently into conflict with the religious rulers, nor the practice of early Christians if it be true that "there is no sign of any religious sanction of a Christian day of rest until the sixteenth century." The last word is not yet spoken. Christianity was not a mere evolution out of the natural ideas of Judaism, but a fresh revelation from Heaven.

The same error has spoiled many recent expositions of the Revelation of St. John. The book is connected in form with Jewish Apocalypses, but entirely independent in spirit and in substance. The Neronian date, which in harmony with the trend of modern scholarship Canon Masterman rejects for the Domitianic, was better adapted to the view which sees similarity in all respects. The symbols evade interpretation, and produce only literary effects, if the author were only an imitator. The Christian consciousness demands something more. The terse and vigorous applications by the Bishop of Edinburgh on the contents of chapters vi and vii to the circumstances of our own days are timely and useful homiletics, but they also raise a question whether the whole book could be interpreted by the same system.

MISS MAUDE ROYDEN'S POSITION.

THE HOUR AND THE CHURCH. By A. Maude Royden. London: *George Allen and Unwin*. 2s. net.

These are days in which everything moves with such rapidity as to leave us sometimes quite out of breath with the effort to keep up with them. Miss Royden and her friends must certainly be set down among those with whom we often find it difficult to keep pace! The lady herself cannot be accused of a lack of courage, and those who have merely read about her—taking the evening service and preaching at the City Temple, or addressing a congregation at St. Botolph's, Bishopsgate Street, arrayed in a surplice and cassock—have no doubt been turning over in their minds the subject of woman's ministry. This book will be read with interest, even by those who have made up their minds to differ from her. It is a candid plea for reunion, the plea of one who feels that "our differences have their importance," and who is not looking or labouring for uniformity—"a dry and arid regulated sameness, rigidly imposed upon us all," and who rejects the theory that outside the Church there is no safety, a theory which she does not hesitate to characterize as "silly," while she boldly declares that "we cannot go on pretending that it is true any longer." We put down this truly remarkable book with the feeling that we believe the most prejudiced person who took it up would have the feeling that is happily steadily growing—and all the more since the war broke out—that something can and must be done to bring an end to our unhappy divisions. There will be the feeling, too, that Miss Royden is fully qualified to speak because she can say with truth that she has gone "farther in co-operation with Christian people of other denominations" than most people have done. We are not, of course, prepared to say that we agree with everything in these pages, only we say they are well worth reading and ought to be read by every one who loves the Church of England and believes in her mission. Miss Royden says our Church "must either die or change," and perhaps there is more truth in this than some of us have ever realized. On the whole, then, we commend this little volume, and we watch with prayerful sympathy the efforts of the talented lady who so fearlessly points out the weaknesses we have been too conscious of.

S. R. C.

A SACERDOTAL VIEW OF MISSIONS.

THE MISSIONARY QUESTION. By the Rev. M. R. Newbolt, M.A. London: *Robert Scott*. 3s. net.

Incidentally we may say at the outset that this book serves to remind us that enthusiastic as Miss Royden is, her proposals will find in some quarters the most uncompromising opponents. Mr. Newbolt would undoubtedly be one of these, for we find it is with no sense of satisfaction that he contemplates what he admits is a "powerful movement within the Church of England" to secure co-operation with non-episcopal Churches. His outlook is not so wide or so sane as Miss Royden's, for she sees how our Bishops have commended the writings of Nonconformists: she instances Fosdick's *Meaning of Prayer* and Glover's *Jesus of History*, and she perceives that these Baptist ministers and their message have to be accounted for. But what about the things Mr. Newbolt thinks he has perceived? He speaks of "the disastrous effect" of Swanwick Convention and other suchlike gatherings, and is frantic because he has met "priests in official positions" who have propounded theories at them which "give away the whole case for the necessity of a ministry and valid sacraments." This alone is enough to reveal the stand-

point of the writer. But the book contains many surprises greater than this. It is astounding, for instance, to be told that (p. 70) the importance of "externals" is "tenfold greater in the Mission Field than at home," but what are we to say when we find Dr. Griffith Thomas's *Work of the Ministry* compared with the *Ritus Celebrandi Missam* in the Roman Missal? Mr. Newbolt is angry because Dr. Griffith Thomas devotes but five pages to the Holy Communion, whereas the Roman instructions are in elaborate detail, and he gives us a specimen to show, as he says, that "it is *the action* that counts." He recognizes the forcefulness of Dr. J. R. Mott and that "everywhere he proclaims the deity of Christ," but he appears to be annoyed because "few could tell us to what body of Christians he belongs"! He criticizes the composition of the Board of Study for the Preparation of Missionaries even though it includes representatives not only of the C.M.S. but of the S.P.G. and S.P.C.K. We did not know before that "hearing confessions" was a "sacrament" (p. 113) (but perhaps Mr. Newbolt meant Penance!), and we do not believe that instruction in the art of hearing them is "of enormous importance as part of the missionary's equipment." What Mr. Newbolt wants is quite clear—we may at least give him credit for lucidity: Romanism without the Pope, freedom from "the despotic rule of Rome," and we are to "throw to the winds" all our "Moderate Anglicanisms, our coloured or black stoles, our M.A. hoods, our stiffness and our mild ethical teaching." The Missionary outlook undoubtedly presents many problems, but we confess we do not think that those who hold Mr. Newbolt's opinions have the key to their solution: indeed, we believe they multiply the problems.

S. R. C.

MODERN YORKSHIRE.

THE MAKING OF MODERN YORKSHIRE. By J. S. Fletcher. London: George Allen and Unwin. 7s. 6d. net.

Yorkshiremen and those who are interested in the county will rejoice over this painstaking history. In the opening chapter, *Yorkshire in 1750*, we have a sad picture of the state of the Church of England, and we have to remember that it was more or less the state of the whole country. "Profit, love of money, heaping up of revenue, grabbing of tithe and due, was the characteristic of the Georgian Churchman." This subject, distressing as it is, is returned to and treated more fully later on, in the chapter *Religion and Charity*. It is indeed a sorry tale of utter deadness. It is relieved by the account of the labours of Mr. W. F., afterwards Dean, Hook, who went to Leeds in 1837 and who infused some life and enthusiasm into the Church by his earnestness and persistence.

Mr. Hook is credited with—on the occasion of a visit to Beverley Minster—a rather feeble joke at the expense of the Simeonites, and from the way the story is introduced it would seem that the writer entertains the notion that the followers of Mr. Simeon were really rather queer people! That was no doubt what a great many people thought in those days—indeed, all signs of enthusiasm were deemed indications of madness in whomsoever they revealed themselves. Nowadays, however, we look for more enlightenment, and Mr. Fletcher is evidently unaware of the extent of Simeon's influence. William Grimshaw is referred to once, and the Methodist movement is dismissed with a single reference to John Wesley.

Mr. Fletcher invariably refers to Romanists as Catholics in a way that irritates, and we notice that he omits reference to Canon Edward Jackson, who left his mark on the Church life of Leeds almost to as great an extent.

as Hook. It is illuminating to find that at that time many people thought that the establishment was doomed, and it is indeed nothing short of a miracle that it survived. Even to-day the Church of England is not without her faults, but what a change has come over her! Her sons and daughters in Yorkshire and elsewhere may well thank God and take courage. We commend this story of development in all departments of life. It contains a vast amount of interesting information served up in an interesting way.

CHILDREN AND THE FAITH.

THE TEACHING OF THE FAITH TO CHILDREN. The Lay Reader Headquarters, Dean's Yard, S.W. 9d. net.

To this new volume in the series of "The Lay Reader Manuals," the Master of Selwyn contributes a preface. In it he refers to the way in which the war has brought to light "the comparative failure of our Sunday School system." The opening sentence is a revealing of the writer. He says: "When a University Don is feeling out of heart with his work and almost ready to despair, there is one thought that is an unfailing source of spiritual refreshment. It is the thought of the annual bath in the spring of new life that the Freshmen provide for him year after year. This is after all only a type of one of the many streams that make glad the city of God." This experience may prove an incentive to many who from time to time are invited to undertake the ministry of teaching the young. Perhaps Dr. Murray's testimony will be the means of encouraging some to bathe in this way in the spring of new life. The Sunday School affords such an opportunity. It can hardly be thought that the Sunday School is at the present time receiving the amount of attention that it deserves, and everywhere the cry is for teachers, teachers, teachers! The ten short chapters which comprise this little book are all of them suggestive. They cover a great deal of ground and come from seven different pens—the pens of experts. They demand attention in view of the magnitude of the task and its profound importance. The policy is of the non-committal type.

FROM THE PARISH MAGAZINE.

GATHERED TOGETHER. By Rev. G. M. Davies, M.A. Norwich: *Goose and Son*.

This is a rather unusual book. It consists of articles that appeared in the Parish Magazine of Holy Trinity Church, Heigham, Norwich, during a period of rather more than four years. Many of these are of interest outside that parish. Quite early in his ministry at Holy Trinity Mr. Davies set his heart on abolishing the seat rents, and his articles on the subject of a Free and Open Church are scattered through these pages. It is sad to find, at the close of the volume, that the objection of some to the proposal was one of the reasons for Mr. Davies' retirement from the incumbency. Besides this subject we find Proportionate Giving, the Great War, the National Mission and other topics treated. Where is the Clergyman, Rector, Vicar or Curate who does not from time to time have to write "something for the Magazine"? He will find suggestions in this useful collection of letters and paragraphs, all of which are marked by a seriousness, sanity and spirituality which makes them more than ordinarily attractive and raises them above the level usually reached in the parochial magazine.

MANUAL FOR COMMUNICANTS.

AT THE KING'S TABLE. By the Rev. A. J. Tait, D.D., Principal of Ridley Hall, Cambridge. London: *S.P.C.K.* 1s. 3d. net.

In the *CHURCHMAN* of last month we quoted a passage from *At the King's*

Table, Dr. Tait's newly published Manual for Communicants, and the extract, dealing with Preparation for Holy Communion will have given the reader an idea of the high spiritual tone of this excellent little volume. Indeed it is a book to be most warmly recommended. We know of nothing quite like it, and it brings now within the reach of Evangelical clergy just the kind of manual for which they have been waiting—one that they can with confidence recommend to their communicants, young and old alike, and with equal confidence place in the hands of their confirmation candidates. It is designed to be a help to devotional life; its teaching is positive rather than controversial, and it reproves and refutes error by emphasizing the truth. The book is arranged upon a carefully devised plan.

In Part I, the Prayer-book Order of Administration is set out, interleaved with blank pages for a private collection of prayer and hymns and *memoranda* of subjects for recollection, meditation, or intercession, a feature which will be much appreciated. This section is followed by a series of helpful suggestions concerning the attitude of the communicant (*a*) before, (*b*) at, and (*c*) after the Service, which will do much to promote reverence, not of demeanour only, but of spirit. We quote a brief passage from each of the three sections:—

Before the Service begins, you can remember what the Lord Jesus has done for you, and is able and willing to do in you through His Holy Spirit. Remember Him as—*Your Wisdom* (1 Cor. i. 30): the Personal Revelation of all that you need to know about the Father. *Your Righteousness* (1 Cor. i. 30; 2 Cor. v. 21): the means of your restoration to the Father's home, and of your being treated as though you had never strayed. *Your Sanctification* (1 Cor. i. 30; Gal. ii. 20): it is as you recollect Him, trust Him, follow Him, that the Holy Spirit gives you His Life in ever-increasing measure (2 Cor. iii. 18). *Your Redemption* (1 Cor. i. 30; Col. i. 27); He will complete the work which He has begun in you. The purpose of His sacrifice for you was that He might present you spotless to His Father (Jude 24).

At the service . . . during the *administration* you will have time for private devotion before and after receiving. The time before reception may well be spent in recollecting the significance of the Lord's death, e.g. the love of the Father, the love of the Saviour, the guilt of man, the provision of forgiveness, the guarantee of complete salvation.

After the Service spend some time in prayer. Ask for forgiveness for your unworthiness: offer thanksgiving for the blessings of the Holy Feast: pray for others, specially for those nearest and dearest to you, mentioning each by name before God.

Part II has three sections (1) "The Place of the Holy Communion in the Life of the Church." (2) Preparation for Holy Communion and (3) Comments on the Order of Administration, and the seventy pages devoted to these three themes constitute a very valuable treatise upon subjects much misunderstood by many. The widespread use of so called Catholic "Manuals" has led to an extraordinary growth of error; and it is to be feared that many Churchpeople, and particularly young Churchpeople, have been allowed to grow up under an Evangelical ministry without having received sound, thorough and comprehensive teaching on what the Holy Communion really is and what it means, or should mean, to the life and soul of the individual believer. With such a book as *At the King's Table* readily available a continuation of such neglect will be altogether without excuse. Dr. Tait's treatment of the questions is sufficiently exhaustive, but what pleases us most of all is the frankness, the freedom, the naturalness of his expositions. In the first section he explains the faith of the Church; then he goes on to point out the privilege and obligations of membership; next he treats of the

sacramental system and finally the meaning and purpose of the Holy Communion itself. In the second section Dr. Tait points out that the most important part of our preparation goes on in daily life, and starting from this basis he offers counsel on Bible Reading and Meditation, Prayer, Service, and self-examination. The concluding section, "Comments on the Order of Administration," deals first with structure and contents in general, and then with some points in detail. With one more extract we close our review of this very precious little book. On the Prayer of Oblation Dr. Tait says:—

Sacrifice and offering for the putting away of sin can no longer be made. Remission of sins is the first blessing of the New Covenant; we are baptized into it. Since therefore remission of sins has been provided, there is no longer any process of offering for the purpose of effecting it. (See Hebrews x. 18.)

But if we trust in the Lord Jesus and His perfect sacrifice for the covering of our imperfections and transgressions, and if we follow him along the pathway of self-surrender to God, we have offerings to make which are pleasing to Him.

1. *We offer our material gifts* for His service. These are represented by the offering of the alms and oblations before the Prayer for the Church Militant.

2. *We offer praise and thanksgiving.* This we do when with thankful hearts we commemorate the all-sufficient offering of Christ, once offered, and feed on Him by faith.

3. *We offer ourselves, our souls, and bodies.* Faith's act of feeding is also the act of uniting the will to that of the Saviour. Communion is fellowship in service, as well as participation in blessings.

THE CHURCH AND LABOUR.

LIBERTY, EQUALITY, FRATERNITY. By the Rev. Walter J. Carey, M.A., R.N. London: *George Allen and Unwin.* 2s. net.

We all know exactly the type of Churchmanship for which Mr. Carey stands, but his frank sincerity and his robust earnestness command our respect and arouse our sympathy even when we and ourselves unable to go with him all the way or follow him into the bye-ways he often hilariously enters. He has a facile pen, a popular style, and a wide outlook. He sees the "maddeningly obvious things" that are not done, as Churchmen of every school of thought must do, and he sees, as so many of us think we do, the way to get them done and the results of doing them. His plea in these pages may be summed up in the word "Brotherhood," and he holds out the olive branch to labour. We wish every working man, and especially I.L.P. men, could read the last three pages of this book—what Mr. Carey calls "our offer to Labour." It is a sensible, manly call to those who have an important part to play in the making of the England that is to be.

A KEBLE VOLUME.

THE POETRY OF KEBLE. By Charles Coleridge Mackarness, D.D. London: *S.P.C.K.* 1s. 6d. net.

A melancholy interest attaches to this little book, inasmuch as Dr. Mackarness passed to his rest before its publication, and the Warden of Keble College, Oxford—who contributes the preface—has added some remarks upon his career and character. Dr. Mackarness wrote on Keble's poetry with a view to giving guidance to the Clergy in their Pastoral Work. Amid much that is useful we notice a forceful plea for the Daily Office. Keble seems to have rather gone "out of fashion" of late, and if this little book serve to revive interest in "poetry of a singularly finished and beautiful kind," it will not have been written in vain.

OTHER VOLUMES.

THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS. London: C. J. Thynne, Whitefriars Street, E.C. 9d. net.

Prebendary H. E. Fox contributes an introduction to this excellent little manual, which we are glad to see has reached a third edition and has been revised and enlarged. It consists of chapters from the pen of Dr. Robert Middleton (of Norwich) and other writers, containing concise statements of fundamental Christian truths. Plenty of evidence is brought forward both from Scripture and representative writers, past and present, in support of the various arguments, and we are convinced that they are absolutely unanswerable. We are glad to know that through the kindness of several friends of Evangelical truth this unpretentious volume is having a wide circulation, and their example may stimulate others to assist in this work by purchasing and distributing copies.

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THE KING'S GATEWAY. London: S.P.C.K. 2s. net.

A collection, by R. E. Selfe, of thoughts in verse and prose concerning death and the life beyond—this is one of many books of the kind which have recently appeared and which would seem to have been called for by the prevailing acute suffering of so many mourning souls. The compiler has been digging in many fields, but we miss quotations we might have expected from Bickersteth's "Yesterday, To-day and Forever," or from the delightful poems of "B. M." and Adelaide Procter. Mr. John Oxenham, who has somewhat suddenly leapt into fame as a writer of telling verse, is responsible for five poems and deservedly finds himself in honourable association with such masters as Tennyson and Sir Henry Newbolt. A useful gift for the bereaved.

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FAITH AND COMFORT. By Captain Hume Robertson, Chaplain A.I.F. London: S. W. Partridge & Co. 6d. net.

Another message of comfort for aching hearts, from the pen of one of the bravest and most popular of Australian Chaplains. It contains two chapters, one headed "Faith" and the other "Comfort," and they are quite charming in their sweet simplicity. In the second chapter Harry Lauder's experiences are told again in his own words, and they serve to remind us that the days that are gone "still are ours and are to be again, that love lives on unchanged, as true and as tender." As Dr. Archibald Fleming says in his foreword, "There are casualties of the broken heart as well as the lacerated body," and we doubt not this little book will prove a source of healing to many a stricken soul.

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A NEW COMPANION FOR CONFIRMATION CANDIDATES. By Rev. H. D. S. Sweetapple, D.D. London: S.P.C.K. 8d. net.

The title of this manual would seem to be a little misleading, for when we turn to the preface we find it is a revision of Dr. Sweetapple's former book under a new title, but somewhat enlarged. However, many will welcome it again in this new form. Of such books there is an ever increasing number, but many of them are eminently unsatisfactory, whereas this is on the whole loyal to the teaching of Scripture and the formularies of our Church, although we could wish that some references in regard to the Presence of Christ at the Holy Communion had been differently expressed. Dr. Sweetapple, whose Sunday School lessons are well known, has an analytical mind, and the subject-matter is throughout helpfully arranged.