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REVIEWS OF BOOKS.

REALITY: A NEW CORRELATION OF SCIENCE AND RELIGION.
By B. H. Streeter. *Macmillan*. 8s. 6d.

This is a supremely honest book. Disagreeing or agreeing with the writer, he places all his readers under a debt of gratitude. Dr. Streeter writes with charm, conviction and persuasiveness. He never runs away from a difficulty. Whether the spectre of the mind is discovered to be either a ghost or a man in armour, he faces it and, if he cannot defeat it, he acknowledges his perplexity. Unlike most men who would call themselves "liberal thinkers" he is definitely religious. Again and again when we found ourselves in conflict with his views we were tempted to say, "I prefer to be wrong with Streeter than right with many of his critics," for he always has the soul naturally Christian, and his passion for Christ and the Cross comes to the front to disarm our wrath and to force us to hail him as a brother much as we may dissent from him. This is at once the value and the danger of the book. Readers learn to love the writer and find it hard to attack his conclusions lest they may seem to quarrel with his sincerity.

To most readers the Introduction will prove the most attractive part of the volume. It is a self-revelation that evokes sympathy. He had intended to become a lawyer. When reading for "Greats" he suddenly realized "that the religious beliefs in which I had been brought up rested on a very slender intellectual foundation; and I awoke one day to find myself an agnostic." (Parenthetically we may remark that this is by no means an unusual experience for the ardent young Christian who is immersed in the study of philosophy and finds speculative doubt, living and working in one department of his mind, suddenly invading his most profound beliefs. Several of the men who have passed through this eclipse of faith have found that what they considered to be an insufficient foundation was not the foundation on which faith should be and was thereafter built.) He struggled, and strange to say determined to be ordained, as he had reached what he considered to be Truth through an amalgam of T. H. Green, Gore, and Illingworth. Again doubt attacked him. He wished to relinquish his orders and was only restrained by the influence of a senior friend. Through the Christian Student Movement he gained a knowledge of Reality—of that "Beyond which is also Within." This was a new starting-point, and this book is the reasoned statement of the conclusions he has reached. And let us say at once that though his conclusions must be understood as personal, they reflect a state of mind that is by no means unique. "This book is not a 'Defence of Christianity'; indeed, in Christianity as traditionally presented there are some things which (if I had any taste for theological controversy) I should be more inclined to attack than to defend. It is an attempt to discover Truth."

And therein lies its value. When Dr. Streeter discusses the popular views on Materialism, Absolutism and other theories as destructive of Faith, all he says is worth not only reading but following. The old Materialism is dead, but a subtle Mechanism takes its place and against this the argument is convincing. "The grand error implicit in most apologetic literature is to treat Religion and the 'evidences' for it as if it were a branch of Science. A Religion is true if, and in proportion as, the quality which it expresses is actually existent in, and characteristic of, Reality. It follows that to test the element of truth in any religion we must direct our attention first of all, not to the intellectual constructions of the theologian, but to myth and rite, to hymn and prayer, to parable and proverb, to the mystic's meditation and the prophet's trumpet call." He has no contempt for the theologian, but this is his way of saying that we must get back to the experiences, either individual or historical, which lie at the root of logical expression. In a brief appendix to the chapter from which we quote, Dr. Streeter shows that christianity is the only religion that has "faced up" to all the facts of experience. "Christianity was flashed upon the world as a Vision; and its synthetic unity is not that of a well-drawn committee report, but that of a work of art; and like a mediæval cathedral it is the objectification of corporate, as well as of individual intuition." But something more must be said. "The Vision came in the Person of the Incarnate Son of God. He is the Truth, and in Him dwelt all the fullness of the Godhead bodily. And precisely, because Christianity is the religion of the personal Revelation of God, it is unique, universal and final."

The chapter on "The Christ" is the core of the book. He holds that if the ideal Man who is Divine appeared on earth he would be found creative. He asks, "Is Christ such an Individual?" and shows from many angles of approach that He fulfils this condition. While all men are potentially sons of God—not slaves but freemen, our Lord was the one great Freeman who showed in His life true Sonship of God. Step by step he proves that our Lord realized the Ideal in every respect, and his answers to the criticisms on His character are at once convincing and inspiring. We, however, do not agree with his criticism of the conventional evidence of the "sinlessness" of Christ. It is by no means negative. It does not convey to our mind that the moral ideal is merely to do no harm—for with us abstention from doing all that can be done and ought to be done, is in itself a missing of the mark and therefore sin. It is true that our Lord attained moral perfection in His positive and creative passion for righteousness. With others sin enters into the effort. In those who serve most truly the highest, there is the deepest consciousness of imperfection and sin. With Him there was no such consciousness of failure or imperfection. Therefore we hold that the argument from His sinlessness to His Divinity is valid.

The chapter on the New Psychology is specially valuable at this time. Here are sentences worth pondering. "The intensity

of a religious, as of any other, conviction might in itself be explained in psycho-neurotic terms; but its quality is a different matter. Putting it in another way, fanaticism may well be a pathological symptom; insight is not. In almost every asylum there is some one who is quite convinced that he is the Messiah; so was Jesus Christ—but that is the end of the resemblance between them." This is one of the many startling passages in a supremely honest book. Is it irreverent? No it is not, for right down at the foundation of much of the pathological nonsense that passes for normal psychology lies the same error—an assertion of identity, when everything is radically different. As we have said, agree or disagree with Dr. Streeter—he has always something to teach. We believe that he has not reached the end of his quest, and that a great deal he jettisons to-day he will find has real importance and will bring him nearer to Reality at its best, highest and truest.

THE FUTURE OF CHRISTIANITY. Edited by Sir James Marchant.
John Murray. 7s. 6d.

"The modern world is not, like the ancient world in the first centuries of our era, wearied and disillusioned. Quite the contrary: it is eager for knowledge, for discovery, for enjoyment, for adventure. Even the Great War could not damp its ardour or depress its spirit. It is for this reason that the world of to-day does not trouble itself much about the greatest of all questions." These suggestive words appear in the ablest of all the essays in this valuable work. They are written by the Archbishop of Armagh, and they clearly point to what we all experience—a good-natured tolerance for Christianity and its teaching as one of the many departments of modern life in which men of a certain temperament find an opportunity for exercising that timeless quest of the human soul to find satisfaction. The Christian is classed with the scientist and discoverer, the philosopher and the pleasure seeker—all out for ends, and no question is raised as to the relative value of these ends. Religion has ceased to be in the minds of many a pursuit of the ultimate end that interests all humanity. It is the domain of the specialist who is drawn to it, and this in our opinion is an aspect of modern life too little taken into account. As the Archbishop adds: "Fifty years ago, men who doubted called themselves agnostics, and men who denied were frankly atheists. Now, politely tolerant of all kinds of opinion, men accept the forms of religion as tolerable elements in a civilized life, and do not worry about the ultimate meanings, feeling vaguely that the problems raised are too difficult for solution." And yet men live, sin and die. Men cannot put conscience to sleep and the great weight of this unintelligible world rests upon them. Mysticism may be to many a way out, and here it is said they come in contact with a supreme Reality. But the study of mysticism shows that this Reality is conditioned very largely by contemporary thought and the ideas in which mysticism flourishes. Mere mysticism opens

no doors to Reality of the universal type. We need something more.

This book discusses the future of Christianity as synonymous with the future of Religion ; and it is right in so doing. For there can be no doubt in the mind of the Christian that his religion is ultimate and universal. As Dr. Cave says : " If we believe that in Christ there is true revelation of God, true communion, true redemption, we are committed to the belief that Christianity is of final and universal worth." In his essay he supplies a corrective to the loose and inaccurate accounts given of Modern Hinduism, Buddhism and Islamism. There are few things in contemporary missionary literature more annoying to those who know, than the eulogies on the Christianity, latent of course, of certain Asiatic teachers. They may have professedly a high admiration for Christ, but they are among the most thorough-going opponents of the religion which He taught. There are many Christian writers who are unstinted in their praise for Sakyi Muni, but this does not make them apostles of Buddhism—quite the reverse, for they see in his teaching, in its corruptions, the elements that are antagonistic to the Revelation of God in Christ. And too often admiration for the Christ is employed by those of alien faiths as a weapon against Christianity. The claims of Christ are all-compelling or nothing on those who accept Him as Lord and Saviour ; and this book teaches this lesson.

The best review of the work is to be found in the Introductory Essay by the Bishop of Gloucester, who seems to have read some pages that are not to be found in the published volume. Dr. Headlam shows with his usual clarity that Christianity does not vary. Science and philosophy change. This fact is sufficient to make of little value the many re-statements we find of Christianity in terms of contemporary thought. What Science or Philosophy establishes as unassailable conclusions or probable hypotheses we have to take into account. No Christian apologetic is of value that bases itself on the denial of the known, and therefore when we find writers ignoring what every man acquainted with the progress of discovery knows, we can place little trust in their arguments. Christianity does not live in a sphere different from that in which men live and move and have their being. It lives among men—modern men, and must have a definite message for them, and so it has. We may find the idea of timelessness of little account with many thinkers of to-day, but there are two kinds of timelessness—the timelessness of Truth, which for the Christian means the timelessness of God and His Eternal Son, and the other a speculative timelessness which divides all into a dualism of the eternal that changes not and the shadows that vary in experience. And our Religion is ultimately the union of that which in man responds to the timeless Personality that is behind all things, dwells in all things and sustains all things, God the Transcendent—God the Immanent. Here we find this book most helpful. It has a firm grasp of the Eternal, and it shows how the Eternal manifests Him-

self in time and thereby comes close to us. Dr. Matthews in his masterly essay on "The Doctrine of Christ" tells us: "The empirical, historical personality of Jesus is the adequate incarnation in time and space of the Eternal Word." We may here state that after reading Baron von Hügel's paper on "God and Suffering," we find ourselves unable to endorse with full assent Dr. Matthews' dictum. Dr. Garvie is surely justified in his remark that "only the human nature in Christ is a survival of Greek philosophy which hindered an understanding of the Gospel story." We can go so far as to accept that the Person of our Lord suffered, without entertaining the dogma that God suffers. But here we are in the presence of mystery. We can only bow our heads and say, "I cannot understand, I love."

We have read with the greatest interest all the essays. We do not assent by any means to all the volume contains. Professor Peake, according to Dr. Headlam, "does not defend the Bible: he understands it." The destructive criticism of the Bible from the traditional standpoint by no means prepares the reader for the glowing enthusiasm of his closing paragraphs. It may be true that "the search for an infallible authority is a quest that must end in disappointment." The infallibilities, as our fathers conceived them, have gone. But there is an infallibility of Revelation that is contained in the Bible which we cannot avoid holding. Our interpretation is certainly not infallible, but as Dr. Headlam says in his Introduction "there can be no manner of uncertainty" as to the fundamental teaching of Christianity. Dr. Matthews says: "Christ is the completely adequate revelation of the nature of God." This is certainly infallible, and we can rest there. But where do we find this revelation—nowhere else but in the Bible, and Christian experience confirms it. Where Christian teaching departs from this teaching it switches itself on to wrong lines. We have not mentioned the greater part of the contributions to this valuable book. We should like to direct attention to Dr. Tennant on "Sin," Dr. Garvie on "Atonement," and Canon Storr on "Immortality." They as well as the other writers have much to teach us. We close with two criticisms. Some of the writers prefer rhetoric to argument, and this is a pity. And the book has no index. Why are so many contemporary volumes published without a guide to their contents, which are too often forgotten by those who wish to use them. A book of this class without an index loses half its value to the working student.

THE ANGLICAN "VIA MEDIA." By C. Sydney Carter, D.Litt.
Thynne & Jarvis. 3s. 6d.

Dr. Carter has published his book at an opportune moment. We are passing through a phase of English Church history that will profoundly influence the entire future. The Composite Book proclaims to the world that the Church speaks with two voices—one sympathetic with the Reformed Churches and the other an

echo of those teachings which at the Reformation our Church abandoned. And the knights who defend the double voice would say we do this because we are Catholics, not Roman but English, and follow not Rome but the guidance of the Medieval Church. Let it be remembered that it was from the Medieval Church that England revolted on the religious side of our national life, and a return to Medievalism implies a return to the teaching rejected at the Reformation, and ever since held to be incompatible with the plain meaning of our formularies except by an intellectual *tour de force* which twists them into saying the exact opposite of what they do say and were meant to assert.

The book is divided into two parts—the first deals with the Elizabethan Religious Settlement and the second with the Caroline Divines. Both sections are well documented, and as far as we have checked them they may be trusted as giving a faithful account of the opinions held and the books quoted. In this respect Dr. Carter deserves commendation, and we believe with Bishop Knox that the travesty of history which maintains the Elizabethan Reformation to have been on Tractarian lines will not stand a moment's examination in the light of the facts. Our author also deals with the Caroline Divines and proves that their teaching was far removed from what it is proclaimed to be by current Anglo-Catholicism. They never wished to move Romewards or towards the Medievalism abandoned once and for all. In their reaction against a militant Puritanism they stated certain positions with vigour and over-emphasis, but they never forgot that the orientation of the Church of England was not that of Rome but that of the Reformed Churches.

All this and much more will become abundantly clear to the students of *The Anglican "Via Media,"* and we wish to direct attention to one matter of pressing importance. We are told again and again that the doctrine of the Church of England is not altered by the sweeping changes proposed in the Composite Book. Archbishops and Bishops have repeated the slogan, "No Change of Doctrine," and many have accepted their word as the last utterance of well-informed wisdom. We for our part are convinced that there is a change and that our assent if given to the Bishops' Book will be interpreted as agreeing with its plain meaning and not with its subtle patience of interpretation. The alteration of Article XXVIII in 1563 is an historical fact on which much has been built. In 1553 the Article read: "forasmuch as the truth of man's nature requireth that the body of one and the self-same man cannot be at one time in diverse places but must needs be in some one certain place: therefore the Body of Christ cannot be present at one time in many and diverse places. And because (as Holy Scripture doth teach) Christ was taken up into heaven, and there shall continue until the end of the world, a faithful man ought not either to believe or openly to confess the real and bodily presence (as they term it) of Christ's flesh and blood in the Sacrament of the Lord's Supper." Parker proposed a new Article

which Convocation rejected and substituted in its stead the statement that "the body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner, and the mean whereby the body of Christ is received and eaten in the Supper is faith." Bishop Guest declared at the time that this new clause was "of mine own penning" and was not intended "to exclude the Presence of Christ's body from the Sacrament, but only the grossness and sensibleness in the receiving thereof." At the same time Parker compiled the new Article which we now have on the "wicked which do not eat the body of Christ in the use of the Lord's Supper."

Bishop Gibson maintained that the change in the Article implies "an objective Presence in virtue of consecration, as something external to ourselves, in no way dependent on our feelings or perception of it" or "on our faith." There is a world of difference between saying that "the Body of Christ is given . . . only after an heavenly and spiritual manner" and declaring that the "Body and Blood of Christ are present." The late Bishop of Gloucester held that the new clause we have quoted in Article XXVIII so radically changed the doctrine of the Church that the opinions of Cranmer and Ridley have no more than an historical interest for us. Dr. Carter shows with convincing proof that there is no difference in doctrine between the teaching of the two great Reformers and the teaching of Articles XXVIII and XXIX, and anyone reading the evidence will agree with him unless words have a very different meaning from those they usually bear. We have mentioned this one point as illustrating the inferences that will be drawn from the Composite Book if it become law in anything like the form submitted by the Bishops on February 7. When it is remembered that the Archbishop of York declared his wish to have the Canon of 1549 restored and that the claims of the Anglo-Catholics have been so far admitted in the omissions and insertions in the new Consecration Prayer taken in connection with the permissible and other additions to the Service and the sanctioning of continuous Reservation, it will at once be seen that any declaration that no change of doctrine is intended will be looked upon as merely a "Save face" to cover a fact that cannot be disputed. If so learned a divine as Dr. Gibson could hold that a change has been made when none can be discovered by impartial investigation, how much more can a change be alleged when only by tortuous disingenuity it can be shown not to have occurred? We sincerely hope that *The Anglican "Via Media"* will be widely read. Its appearance is most timely for all interested in Prayer Book Revision, and its study will supply a full answer to those who say that no doctrinal change is involved in the acceptance of the Composite Book. If Evangelical Churchmen accept this book, let it be remembered that it is not their gloss on its teaching which matters, but the plain meaning of its language and teaching as determined by contemporary facts and the circumstances that gave rise to its existence. Dr. Carter has placed us under a debt of gratitude by giving us this carefully written volume.

JOHN WYCLIF: A STUDY OF THE ENGLISH MEDIEVAL CHURCH.
By H. B. Workman, D.Lit., D.D., Principal of Westminster
College. *Oxford: Clarendon Press.* 2 vols. 30s. net.

All who are interested either in John Wyclif or in the history of Church affairs in England in the fourteenth century will give a warm welcome to this full and careful study by Dr. Workman. Wyclif is a difficult subject for a biographer as he very rarely made any personal references to himself either directly or indirectly in his writings; and though he came into close contact from time to time with the world outside, his career was in the main of purely academic interest. Moreover, any decision with regard to some of the points in his life is complicated by the fact that there were other persons bearing the name of John Wyclif living at the time. But Dr. Workman knows the ground well. His earlier books on the period, small though they are, show a clear understanding of its problems, and the one now before us exhibits a range of knowledge and a mastery of detail not often equalled even in work of this kind. These two handsome and well-printed volumes contain indeed such a mass of minute erudition that the reader is at times hardly able to see the wood for the trees. The discussion of Wyclif's absenteeism in regard to his Prebend at Westbury is a case in point. We are there given a great deal of interesting, if not strictly relevant, biographical information about his fellow-Prebends, with the result that the thread of the narrative is apt to get lost. It is the same with the accounts given of the other Commissioners with whom he was associated on the Mission to Bruges; but these details add to the interest and historical value of the book which, though mainly concerned with Wyclif, is, as its sub-title reminds us, a study of the English Medieval Church. We think that some of the material in the book, especially in the chapters "Early Years" and "Graduate Days," would have been better placed in Appendices so as to avoid the overloading of the text with details, but this is a small matter in a book for which all students of Wyclif must be profoundly thankful. Dr. Workman deals very sensibly with the attempts which have been made to detract from Wyclif's character by charges of neglectful pluralism. He did hold the Prebend at Westbury, at least for a time, without residence and without providing a Vicar, but there was no cure of souls attached to it, and after the Black Death and during the French War there were great difficulties in the way of finding suitable clergy. When appointed to the Rectory of Lutterworth he at once took steps to resign his benefice at Ludgershall, and though he did not at first go into residence at Lutterworth, the silence of his enemies is sufficient evidence that he provided a Vicar. In the chapter on Wyclif's place among Schoolmen, Dr. Workman reminds us that one of the reasons why Wyclif's writings have had so little interest for those who have come after him is that though in substance and idea most of them are modern enough, in form they are so completely medieval as to be almost unintelligible except to those familiar with scholastic modes of expression. Their greatest

influence after Wyclif's death was in Bohemia, for though the Hussite movement was of native origin, it received a great impetus from Wyclif's writings.

Dr. Workman takes the view advocated by Miss Deanesley in *The Lollard Bible* in claiming for Wyclif, in association with his fellow-workers, the credit for the first complete English translation of the Bible. The chapter on this subject is one of the best in the book. Dr. Workman discusses the theory revived by Cardinal Gasquet and others that there was an English translation of the Bible, issued with the authority of the Church, current in the fourteenth century before Wyclif began to translate at all. Miss Deanesley gave its quietus to this theory, and Dr. Workman comes independently to the same conclusion and furnishes a brief summary of the evidence. He gives a useful caution against exaggerated statements as to the opposition of the Medieval Church to vernacular translations of the Scriptures. The opposition was real enough, but though licences to translate Scripture or parts of Scripture, or to possess such translations, were rarely given, the theory at least was that with due episcopal licence it was allowable. But medieval practice and medieval theory were two different things, and the fact that to possess any vernacular Scriptures without such licence "was after 1407, as Lyndwood shows, to have taken the first step towards the fire for both book and owner," is sufficiently eloquent with regard to the attitude of the Church. It was, however, not in his earnest desire that the Scriptures should be read by the people in their own tongue that Wyclif showed his originality so much as in his claim that Scripture alone, and not the traditions and decisions of the Church, was the determining factor in regard to doctrine and practice. There is an amusing story, given by Dr. Workman, which Hus reported on the authority of Nicolas Faulfiss. "When Faulfiss was in England in 1407 he dined with a cook whom a bishop reproved for reading the Scriptures in the English tongue contrary to orders. The cook defended himself, to the bishop's disgust, by a quotation from the Bible. 'Do you know to whom you are speaking?' growled the bishop; 'do you dare to answer me with your quotations from Scripture?' The cook replied that "As Christ heard, without anger, the devil quoting Scripture, why will not you, who are less than Christ, hear the Scripture from me?" That the medieval Church was in fact and practice hostile to the circulation of the Scriptures in the language of the people no reasonable doubt can be felt after an impartial study of the evidence.

Dr. Workman's two volumes will be indispensable for any student of Wyclif or of the English Church in the fourteenth century. Author and publisher have combined to give us an excellently arranged, attractively bound, well-illustrated and well-printed book. It is a candid and really learned treatment of a subject of great interest; it contains a bibliography sufficient, but not overweighted with minor authorities; its references for statements in the text are unusually full; the index is good;

and there is not only an analysis of each chapter, but in addition a most serviceable chronological table of events concerning Wyclif which occupies three closely printed pages. We cordially commend the book to the notice of our readers.

LORD SHAFTESBURY AND SOCIAL INDUSTRIAL PROGRESS. By J. Wesley Bready, M.A., B.D. *George Allen & Unwin*. 16s.

No charge against Evangelical religion used to be commoner than that it consisted in a selfish regard for the welfare of one's own soul. The sneer implied that the Evangelical was indifferent to the more material necessities of others. The fact is quite the opposite. At a time when the Evangelicals were insisting most emphatically on the importance before God of the individual soul, they were foremost in efforts for the amelioration of the lot of their fellow-men. Bishop Welldon, in his recent work on "The English Church," supports Mr. Bready in the work under review in pointing the contrast between the leaders of the Tractarian Movement and their Evangelical contemporaries—the former engaged in ecclesiastical controversies and indifferent or hostile to social reform, while the latter were doing all they could for the factory worker, the child labourer, and the poor generally.

Foremost in the philanthropic labours of the maligned Evangelicals was Anthony Ashley Cooper, seventh Earl of Shaftesbury. It was fully time that a new life of him appeared, for Hodder's valuable work is forty years old, and has been long ago out of print. The Hammonds' recent memoir attempted to describe Lord Shaftesbury whilst ignoring or ridiculing the religion which was the inspiring force of his life.

Mr. Bready, in the volume before us, confines himself, it is true, to the economic and social side of Lord Shaftesbury's activities, but he is in full sympathy with its Evangelical basis. His own bias in favour of Wesley leads him to trace Shaftesbury's faith to the direct influence of the great revivalist, saying "Wesley was Shaftesbury's spiritual father." In the ordinary acceptation of the term this statement is incorrect. Shaftesbury owed no more to Wesley than any other Evangelical of his time. Next to Maria Millis, the devoted nurse of his early childhood, the strongest spiritual influence upon him was exerted by that younger generation of Evangelicals of whom Charles Simeon, the Venns, John Newton, the Buxtons, William Wilberforce, Thomas Scott, Zachary Macaulay, and others were representatives. Mr. Bready also introduces a curious comparison between Shaftesbury and Karl Marx, with whose teaching he assumes, without adducing any evidence, that the Englishman was acquainted.

These are trivial defects in an excellent book. Mr. Bready, once launched on his main theme, takes up the social reforms initiated or supported by Shaftesbury and deals with them subject by subject. The reader who has not previously studied what

has been called the Industrial Revolution in England will be amazed to read of the downtrodden condition of the working classes, and especially of the young, during the early part of the nineteenth century.

Shaftesbury's earliest effort after entering Parliament was on behalf of lunatics, who were then treated with inhuman brutality. It took seventeen years of work to get put on the Statute Book the Lunacy Bill of 1845, which laid the foundation of the modern treatment of the insane. Long before that date he had begun to agitate on behalf of the toiling children. The fate of pauper children or the offspring of callous parents was, in the early years of the last century, so piteous that Mr. Bready's accounts, had they not been authenticated by ample evidence, would have been incredible. Practically sold into slavery to manufacturers, boys and girls not yet in their teens were set to labour long hours in unhealthy surroundings, so that they knew little except work and sleep. Others of equally tender years spent their time in coal-mines, half naked, harnessed to coal trucks which they hauled on their hands and knees along low-roofed passages. Others, only so far better off that they worked in the open air, carried heavy loads in brick-field gangs. Tiny boys were used by chimney-sweeps to climb up and sweep chimneys. All alike were liable to cruel treatment and exposed to great moral danger. Step by step, Shaftesbury won their gradual emancipation in the face of opposition from those who regarded their lot as an economic necessity. In like manner, he strove to improve the conditions of adult labour, of which his Ten Hours Bill was the outstanding result. He was not, of course, the only labourer in these fields, but the harvest reaped owed most to his inspiration, his eloquence in Parliament (for he had not yet succeeded to the title) and on the platform, and his untiring labours. He owed something also to his having married the daughter of Lady Cowper, afterwards Lady Palmerston, so that the powerful influence of that *beau sabreur*, Viscount Palmerston, was always enlisted on behalf of "Em's son-in-law." Yet when all such deductions are admitted, Shaftesbury stands out as a truly great man.

The list of his endeavours is far from being exhausted by those already indicated. His prominence in the Church Pastoral-Aid Society, the Bible Society and other spiritual and missionary agencies, his share in the abolition of slavery, the patronage which he wielded in the Church during Lord Palmerston's premiership, and many of the varied interests of his later life, do not fall within the limitations which Mr. Bready has imposed upon himself. Our author does give us some insight into the simple faith and whole-hearted Christian love which govern'd Shaftesbury's actions, and when we have added to the picture these omitted traits, we have an even heightened conception of the man.

History is said to be a tonic for drooping spirits. Evangelicals who may be tempted to despondency at the present outlook should read Shaftesbury's life and pluck up heart again. The same all-

powerful force which armed him for his multitudinous labours and crowned them with success is ready to the hand of the true-hearted Evangelical of to-day.

ARCHBISHOP BRAMHALL. By W. J. Sparrow Simpson, D.D.
S.P.C.K. 8s. 6d. net.

The Bishopric of Derry has been associated with men of widely differing gifts whose work has had considerable influence on the life of Ireland. The names of Alexander and Chadwick stand out in our own day. The famous Earl of Bristol represents an earlier period, and earlier still, before Derry had won fame through its siege, the office was held by John Bramhall who, like his successor Alexander, passed from that see to the Primatial Chair of Armagh.

Bramhall was one of the many Englishmen who have endeavoured to make rules and regulations for Ireland without sufficient regard for the character of the people, and the conditions of their age. Most of these attempts have failed and have left an unpleasant memory behind them. Bramhall came to Ireland in the train of Sir Thomas Wentworth the Earl of Strafford, the author of the policy of "Thorough." He was a disciple of Laud and was imbued with the teaching and spirit which ultimately brought the English Primate to the block. The attempt to introduce among the northern Irish, many of whom were of Scotch Presbyterian origin, and had strong sympathies towards that religious system, the rigid ideas of episcopacy was doomed to disaster. It contributed largely to the failure of the Royalist cause in Ulster and roused Puritan antagonism to an uncompromising fury. No doubt the Church of Ireland at that time was in a "deplorable condition," but the fact cannot be ignored that this was in a great measure due to the action of the English and of the English sovereigns. Bramhall in his reports to Laud was not likely to minimize the defects, nor to attribute them to their true source. A Bishop who entered upon the work of his diocese with a sermon on the text, "What will ye? Shall I come unto you with a rod, or in love and a spirit of meekness?" was not likely to prove an acceptable Father in God to his people. We may pass over the part played by Bramhall in regard to the Irish Articles. Dr. Simpson makes it an opportunity for some special pleading as to "the doctrine of the Eucharistic Presence of Christ" in the English Articles. The Bishop, he admits, was "a man of hasty temper and sharp tongue" and rendered himself obnoxious to the Irish. "Next to Wentworth he was the most unpopular man in Ireland."

He was obliged to fly to the Continent when the rule of the Commonwealth began, and here he was soon engaged in controversy with representatives of the Roman Church. The attitude of the Caroline divines towards the Church of Rome constitutes an unpleasant aspect of the past for the Anglo-Catholic apologists of to-day, whose sympathies are so much engaged with the teaching and practice of Latin Christianity. These divines understood the real

significance of Roman dogma ; they saw its incompatibility with the Reformed standards of the Church of England ; they were too loyal to truth to seek to prove the XXXIX Articles to be patient of a Roman Catholic interpretation, and they understood the true presence of Christ in the Lord's Supper too well to endeavour to adapt it to a modified interpretation of Transubstantiation. Indeed it is well to remember in the case of Bramhall that when he is claimed as an upholder of the " real objective presence " he states very definitely that " the true real presence which no genuine son of the Church of England did ever deny " was " after such manner as the body and blood of Christ were present at the first institution." That, as is clear, cannot have been the glorified and heavenly body, for our Lord was not yet risen or ascended.

It is interesting to find that Bramhall had formed a just estimate of the Romish doctrine of intention. If the value of a Sacrament depends altogether on the intention of the individual minister, no man can be secure either as to his Baptism, or as to the consecration of any particular Eucharist, or as to the reality of any Ordination. We are told, of course, in defence that " the meaning of a Sacrament depends neither on the construction placed upon it by the minister nor on the construction placed upon it by the recipient, but on the construction intended by the Corporate Institution within which it is bestowed." It is a pity this line of argument is not carried to its proper conclusion—that the intention ultimately depends upon the construction intended by Christ as the founder of the Corporate Institution. Bramhall's theological position, Dr. Sparrow Simpson says, is unmistakable. It is well described by the term Anglo-Catholic. It should, however, be added that there is little trace in it of the medievalism of the modern Anglo-Catholic. Bramhall never hesitates in company with the other Caroline divines to call himself a Protestant. This naturally requires some explaining away, as it is an awkward fact for the twentieth-century Anglo-Catholic, and Dr. Simpson does the best he can with it from his point of view. The volume has the merits and demerits to be expected from the outlook of those who have taken to themselves the title of Anglo-Catholic in defiance of the plain facts of the history of the English Church.

MODERN PSYCHOLOGY AND THE VALIDITY OF CHRISTIAN EXPERIENCE. By Cyril H. Valentine, M.A., Ph.D. (Lond.). With a preface by the Rev. Alfred E. Garvie, M.A., D.D., Principal of Hackney and New College, London. *S.P.C.K.* 7s. 6d. net.

This thesis, approved for the degree of Doctor of Philosophy in the University of London, is a contribution to an important branch of study. The value of modern psychology in relation to religion and especially in relation to religious experience is being examined and tested from many points of view. What may be described as the stage of experiment is already well advanced. Many conclusions have been put forward. They have been sub-

jected to severe criticism, but it is too early yet to say if the final estimate on them can be formed. Every fresh study of any portion of the field of inquiry is to be welcomed, in order that the ultimate relation between psychology and religion may be defined.

Dr. Valentine brings to the study of the subject a power of analysis and a freshness of thought that are of special value. He has been brought up in the atmosphere of modern psychology. He is peculiarly at home therefore in all its methods and is well equipped to throw light upon many of the points raised by the psychological treatment of the facts of Christian experience. His old teacher, Dr. Garvie, in a graceful preface modestly acknowledges himself a learner from his former pupil, as Dr. Valentine's "range of reading in modern psychology has been wider than my own; and he has used it in what appears to me a very convincing fashion in his application of it to the proof of the validity of Christian experience." They share the conviction that the basis of Christian theology must be Christian experience, and Dr. Garvie adds this warning: "The book is timely, as at the present hour it is psychology which is popularly believed to be the most dangerous menace to the Christian view of life; as biology was in a former generation; and geology in a still earlier time."

It is impossible to deal with the whole argument of the book. We can only indicate that after dealing with the objections raised by the psychological processes of rationalization, projection, determinism and subjectivism, he considers the inadequacy of merely intellectual qualifications for the interpretation of reality, and this leads to the statement of the need of the whole personality for the full understanding of reality; this in turn leads on to the need of moral qualities for its full apprehension, and to the final thesis that as human personality attains its full height and perfection in Jesus Christ so he fulfils "all the subjective conditions stipulated by modern psychology as necessary to valid knowledge of reality."

There is one section of his thought which it is difficult to follow. We have for example this statement. "Holy Communion expresses the nature of ultimate being." It is not evident in what sense this is to be taken, but we gather from some other references that Dr. Valentine follows Dr. Temple's line of thought in *Christus Veritas* on Sacramentalism. Everything is sacramental. This is derived from the Incarnation which is "the principle of sacramentalism." "The implication of the principle of sacramentalism is that the whole universe is a graded system with the Incarnation as its highest value," so things are to be regarded "as sacraments or symbols of other things which have greater value and higher spirituality." We thus arrive at Dr. Temple's view that "the universe itself is an organ of God's self-expression." This is admitted, but why is the term "sacramental" used to describe it? We recall some lines of Goethe's "Faust," in which the "Spirit" says:

"So schaff' ich am sausenden Webstuhl der Zeit,
Und wirke der Gottheit lebendiges Kleid."

To represent the universe as the living garment of the Godhead is a simpler mode of symbolism and obviates the many objections which are involved in speaking of the universe as a sacrament. No doubt the desire is to secure a unity of conception that will harmonize all in line with the Incarnation, but even Dr. Temple finds this effort difficult, for when he reaches the conception that "the Church itself is the sacrament of human nature indwelt by God," and he explains the relationship of Baptism to it, he is obliged to confess, "The statement tends to become involved; that is what always happens when we try to analyse a single and living whole." The whole process might be simplified by a return to the use of the term Sacrament as it was employed before "the sacramental principle" was introduced as the explanation of every relationship between the spiritual and material. We fail to see that "for a Christian philosophy, the principle of sacramentalism is vital."

ECONOMICS AND CHRISTIANITY. By the Bishop of Gloucester.
Murray. 1s.

Books cannot be judged by their size, and this pamphlet contains matter that is worth considerably more than the price asked warrants the buyer to expect. It is the result of the reflection by an acute and well-balanced mind on the many problems raised by the General and Coal Strikes. Dr. Headlam does not despair of England, but he sees in the Coal industry a not too cheerful prospect, and he bewails the intervention of "the Bishops" and others in a controversy which they did not understand—however well meaning their efforts to conciliate may have been. "The misfortune is that underlying their actions lie certain theories on the relation of Christianity to the science of economics which, if carried out in practice, might bring disaster both to the industry of the country and the authority of the Christian religion." The pamphlet proves the case against these well-meaning theorists, who by their action did disservice to the men they thought they would help, and weakened the influence of the Church in the minds of millions of thoughtful people. Bishops and others should remember that they act not as individuals whose opinions can be weighed by the arguments they bring forward, but as high-placed officials whose office adds weight to their contentions; and they should be slow indeed to lend their office to support one side or other of what they as individuals imperfectly understand. But Dr. Headlam is not content with the discussion of the economics of the Coal problem. He gives in his concluding section an exposition of the attitude of the Christian to wealth. Briefly, all a Christian has, he holds in trust to be used wisely, not for selfish interests only, but for the common good. Every man, no matter what his social position or plutocratic state may be, must make his working contribution to the well-being of society.

IMMORTALITY. Edited by Sir James Marchant. *Putnam's.* 2s. 6d.

The greater interest shown in recent years in the immortality of man is reflected in the numerous volumes published on the subject. Three years ago this book appeared in a seven-and-sixpenny edition, and we welcome it in its cheaper form, for it contains an amount of really good material on non-Christian and Christian conceptions of the survival of the soul after death. Essays written by Lord Ernle, Sir Flinders Petrie, Mr. Cornfold, Drs. Macdonnel, Welch and Macintyre, as well as by such well-known men as Principal Galloway, the late Dr. Eucken, Maurice Hewlett and the Bishop of Birmingham, cannot fail to interest and instruct. Speaking for ourselves, we read the book on its first appearance and found it extremely useful. In its cheap form it will reach a much wider circle of readers who will find in its pages able and accurate summaries of the thoughts of the ablest thinkers of the past and the convictions of some of the leading minds of the twentieth century. As Lord Ernle truly says: "No cogent proof can be offered either of the truth or of the falsity of the hope of immortality. But the central point on which the essays converge is that it is not only a possible truth, but the object of a reasonable faith such as that on which men act in all practical affairs, and the most adequate interpretation of the ethical and spiritual values of the life of mankind."

MINISTERIAL LIFE AND WORK. By (the late) W. H. Griffith Thomas, D.D. Chicago. May be had at the Church Book Room, Wine Office Court, E.C.4. 7s. 6d.

Mrs. Griffith Thomas has abridged and made suitable for all Evangelical Ministers the well known work—now out of print—of her late husband Dr. Griffith Thomas. Everything he wrote was well thought out and we have always believed that "The Work of the Ministry" was the most suggestive and inspiring of his writings. Mrs. Griffith Thomas has done her work well. The book is divided into two parts—The Man and the Work. In both we find his marvellous gift of dividing his subject into sections that fit in with one another and leave a definite impression of the mind of the reader. Few works on pastoral theology are equal to that of our author and those who do not know the book will be grateful for our recommendation of pages that recall a virile personality, wholly consecrated to the service of God.

HEARTS AFLAME. By Rev. J. Woodside Robinson, B.A. London: *H. R. Allenson, Ltd.*, Racquet Court, Fleet Street, E.C. 6s. net.

The Minister of Cadder Parish Church, Glasgow, gives us in this volume twenty-two of his sermons, and those who read them will certainly want more, so that we hope Mr. Robinson may be tempted to prepare another collection of his "live" pulpit utterances. The texts and titles are striking and the subject-matter is never dis-

appointing. Effective illustrations and apt quotations are skilfully woven into the fabric of these discourses, and Mr. Robinson's congregation certainly cannot accuse him of being "long-winded!" We all know the preacher who after the "thirdly" section, merrily starts off again, but Mr. Robinson knows when to stop. Best of all, he knows how to keep the Living Christ in the foreground. We warmly commend the book.

S. R. C.

UNDER THE SHIELDING SHADOW. By Rev. E. W. Shephard-Walwyn, B.A. London: *H. R. Allenson, Ltd.*, Racquet Court, E.C. 1s. net.

The author's several volumes of addresses to young people have had a large circulation and this is the second edition of a little book which was commended by Dr. Handley Moule when it first appeared, and the hope is expressed that it "may bring a maturer message to the author's boy and girl friends of pre-war days." These brief meditations will be found sensible and suggestive. There are a number of "telling" illustrations, here is one of them—"Mr. Blatchford said 'I never pray and I never feel the need of prayer.' But what does that prove? Supposing he said—'I never wash and I never feel the need of washing'? Why his words are merely the cry of an animal. Any cow looking over a gate might say the same."

S. R. C.

LIFE AND POWER—HUMAN AND DIVINE. By V. Edwards. London: *H. R. Allenson, Ltd.*, Racquet Court, E.C. 3s. 6d. net.

This is described as "A Book for the Thoughtful." It comes from the facile pen of one who is alive to the problems that confront thinking people. In the first three sections he asks and answers three questions, "What am I?" "What is my relationship to other human beings?" and "What is my relationship to the world of things?"—while in the fourth and last, he deals with "The Power of the Second Adam," and it will be seen that the author's remedy for the ills of humanity, is the Good News of the redemption that is in Christ Jesus. It is impossible to turn over these pages without noticing the many apt poetical quotations, they appear on well-nigh every page, they come from Myers' *St. Paul* as well as from the works of George Macdonald, Gilbert White, Dr. Handley Moule and others. The book will undoubtedly help to make the crooked straight and the rough places plain.

S. R. C.

BLESSEDNESS EXPLAINED. By the Rev. R. P. Byers, M.A., B.D. London: *H. R. Allenson, Ltd.*, Racquet Court, Fleet Street, E.C. 3s. 6d. net.

A thoughtful treatise on a by no means unimportant subject. There seems to be some justification for Mr. Byers' contention that

the treatment of blessedness, outside the Bible and Hymns, "has been almost paltry" and that in theological literature it is usually "taken for granted," or the discussion of it "shoved into a corner." The chapter on *The Human Heart* as the seat of the emotions is most interesting and the author shows that the words "Out of the heart are the issues of life" has an additional meaning besides those attached to them by expositors, and that the human heart is not merely "the tract in the centre of the chest thus described" but that "what counts is the escape from it of the nerve-forces and their instant and continuous formation into living penetrative purposes," and that these "often translate themselves into expressions, states and deeds, all of which can be rendered into the language we ordinarily use." The chapter *Gifts and Experiences* is eminently practical and suggestive. Enough has been said to show that the book is anything but a collection of platitudes. S. R. C.

UNDER THE SHADOW. By G. H. Lunn, M.A., Vicar of Christ Church, Surbiton Hill. *Morgan & Scott, Ltd.* 3s. 6d. net.

These meditations, which appeared originally in *The Christian*, are intended for the use of those who through illness or infirmity are unable to attend the services of the Church. The title is intended to suggest "the rest and confidence which are the assured possessions of those who dwell in the Secret Place of the Most High." There are meditations for twenty-six Sundays. They deal with well-known portions of Scripture, and are preceded by appropriate hymns, prayers and passages of the Bible. Mr. Lunn's style is clear, direct and forcible, and he applies the teaching of our Lord to some of the great facts and problems of life and death and the life hereafter. Many will find his treatment of such themes as The Lord my Shepherd, Now is Christ risen, and the four addresses on Facing Alternatives, helpful and inspiring.

RESURRECTION; AND OTHER ESSAYS ON MAN AND HIS ETERNAL DESTINY. By H. Temple Wills, M.A., B.Sc. London: *Elliot Stock*, Paternoster Row, E.C. 1s. net.

A vigorous and able defence of Conditional Immortality. The author maintains that Rome is mainly responsible for the current teaching on the immortality of the soul. Although he "does not claim infallibility or to know all truth," there is a certain "cocksureness" about his essays which is irritating, and we confess we do not feel certain about *all* the names in a list he gives of those who are supposed to have supported these views. By the way, if "Thompson (Archbishop)" in that list, is meant for a recent Archbishop of York, the surname should be spelt without a "p"! S. R. C.