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THE CHURCHMAN

A Monthly Magazine and Review

CONDUCTED BY
CLERGYMEN AND LAYMEN OF THE
CHURCH OF ENGLAND

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LONDON: ROBERT SCOTT
ROXBURGHE HOUSE, PATERNOSTER ROW, E.C.
PRICE SIXPENCE NET.

Notices of Books.

THE LIFE OF BISHOP JOHN WORDSWORTH. By E. W. Watson, D.D. London : Longmans, Green and Co. Price 12s. 6d. net.

No one can say that this is a superfluous biography. The late Bishop of Salisbury lived a very full life, came into close contact with the theological and ecclesiastical leaders of the last forty years, and evidently left a deep impression on those who were able to realize the vastness of his learning and his evident desire to place the best he knew at the disposal of his friends. We have read carefully every page of a volume full of facts and written with a stern resolve to be fair to the man and true to the times in which he lived. He stands before us as a polymath who dwelt for the most part in an ideal world and tried to make facts fit in with that world. He was earnest and devoted, personally pious, and above everything else anxious to do his duty in whatever sphere God placed him. He made mistakes through his occasional lapses into the belief that a modern Bishop is possessed of the moral, spiritual and executive authority of a medieval prelate, but he had the good sense to learn from his errors and to avoid repeating them, although greatly tempted to do so. Dr. Wordsworth will be remembered in the future for his services to learning in his great work on the Vulgate and for the ecclesiastical views he put forward in his Ministry of Grace. As a personal influence he will live in the memory of those who understood him, but for the great mass of his contemporaries he was an unknown and incalculable force, accustomed to take his own line and to spring on friends and colleagues propositions that were as novel to them as they were the necessary outcome of his individuality. Known as the *doctor œcumenicus* of the Anglican Communion, he advised on hard questions of organization and doctrine, and probably in many dioceses of the Communion his practical counsels have been embodied in statutes and practices which are the commonplaces of local administration.

Brought up in ecclesiastical surroundings, having the inestimable benefit of godly parents and a scholarly environment, everything favoured his development on the lines he followed, and we can trace step by step the evolution of the young classical scholar into the Bishop whose stores of learning were the despair of those who wished to follow point by point his argument, and sometimes led him into positions that were incomprehensible to those who thought they understood a question in all its bearings. One thing becomes clear in the biography. He was most loved and esteemed by those who knew him best. His secretaries and chaplains loved him, and he treated them as colleagues. Somehow it seems that he was so accustomed to think himself right that when he appealed for support he took it for granted, and resolutions that were published as those of public assemblies were in reality formally accepted without much personal consideration by men who did not appreciate the grounds on which his views were formed. It was a very hard matter to oppose John Wordsworth, and one frequently mentioned in the biography said to the writer, "I can never know where he will lead me—he is a guide that follows his own light and expects every one else to walk by his side."

No man of our time had greater influence in the controversy with Rome. We know that he was as strongly opposed to the papacy and its modern developments as any man could be. He was a Protestant at heart, in spite of many things that surprised those who hold his root ideas. He wrote the reply to Leo XIII on Anglican Orders. He published one of the strongest attacks on the doctrine of Invocation, and had no sympathy with the worship

of the Reserved Sacrament. He also was responsible for much of the Convocation Committee's Report on the Ornaments Rubric, and his help to Archbishop Benson in the preparation of the Lincoln Judgment was a strain even on his great physical powers. He considered the wearing of Eucharistic vestments a matter of little importance. "I find that A has introduced vestments into B chapel without my knowledge, which rather vexes me. I so hate to have divisions between one church and another, and the love of vestments makes people often discontented when they can't have them. Personally, I don't care one way or the other whether people use them, but I do care for unity."

He was a true father in God to his clergy. His personal kindness and sacrifices on their behalf deserve recognition, and all through his life, if he could help any one, he was ready to do so. He sometimes, however, imagined that because he saw a certain course of action to be advisable, it should be followed regardless of consequences. Here his idealism came into conflict with the facts of life and he was doomed to disappointment when others could not accept his dictum. He was very largely responsible for the constitution of the Representative Church Council, but he thought that "initial franchise of laymen was expressed in very lumbering language, and the carrying it out will cause great trouble." Recent history proves his forecast to have been right. Those who were present at the proceedings of the Representative Church Council in 1908 will see the force of his allusion in a letter to Bishop Wallis. "I am credited with being the author of the withdrawal of the Education Bill, though by others scouted as a traitor to the sacred cause. Of course Runciman and Asquith took up my amendments (not proposed or debated, but simply tabled) at the Representative Church Council as an excuse for dropping what they could not get Dissenters and (I fear) teachers to agree to. However, some progress has been made towards a settlement on a reasonable basis."

We have mentioned a few of the matters discussed in this weighty, and to students of our time invaluable, volume. No one who wishes to see the forces and motives that have been at work in the evolution of the Church of England and the Anglican communion during the past forty years can afford to neglect its many and ably arranged facts and opinions. It is a fair representation of the Bishop's mind and work in its manysidedness and variety of interests. The Bishop was a great man, and his limitations were the result of his extraordinary intellectual equipment and out-of-the-way learning. Had he given more thought to the philosophical side of human activity his work would have been better focused and his influence probably greater. He lost strength by his diffuseness, but he accomplished many things that a philosopher, whose sense of proportion was greater, would never have done.

MISCELLANEA EVANGELICA (II); CHRIST'S MIRACLE OF FEEDING. By Edwin A. Abbott. London: *Cambridge University Press*. Price 3s. net.

This treatise is a chapter of Dr. Abbott's forthcoming volume of *Diatessarica* to be entitled "The Law of the New Kingdom," and is published in advance "in the hope that it may receive criticism resulting in corrections and improvements." The author believes that the "Eucharist of the Last Supper was the outcome and climax of earlier meals that were not only eucharistic but also altruistic," and that it reinforced Isaiah's precept, "Break thy bread and draw out thy soul to the hungry." He examines very minutely the various accounts of our Lord's Feeding of the Five Thousand and other passages in the Gospels which refer to Christ's doctrine of Bread. Inciden-

tally he throws welcome light on several difficult words and phrases. For instance, the irregular adjective *epiousios*, which is translated "daily" in the Lord's Prayer, is carefully examined and rendered "fit (or sufficient) for the oncoming day" (p. 3). Again, Luke xi. 39-41 is rendered thus: "Now do ye, the Pharisees, cleanse the outside of the cup . . . but your inner part is full of ravening . . . only *give ye the things that are inside [the vessel] as alms*, and behold, all things are pure unto you." This is explained as meaning "send out some of the food in the dish to the poor and then all that is in the dish is pure" (p. 159).

St. Paul's words in 1 Corinthians x. 17 ("We all partake of the one loaf"), is illustrated by the Jewish practice of *Erub*. The word *Erub* means "mixing," "combination," or, as Dr. Abbott would render it, "communion." Jews are forbidden to carry a burden from a private to a public domain on the Sabbath, but they can freely remove an article within a public domain. Such a stringent law naturally causes much inconvenience. In order to overcome this, the Rabbis have recourse to a simple contrivance by which they turn a whole street or village to a public domain. This is done by the inhabitants contributing something toward a meal and placing it in a room accessible to all. They thus form one family, and the whole street or village thus becomes a common or public domain. Maimonides says that such a combination or communion must be made with a whole loaf. Thus the partaking of the one loaf would symbolize to a Jew "the unifying power that converts individuals into a community, congregation, or church" (p. 163). The above examples will show that Dr. Abbott's treatise is exceedingly suggestive and likely to afford both instruction and pleasure to serious Bible students. We do not, however, anticipate that *all* the allegorical interpretations of the author will be accepted by the general reader.

As Dr. Abbott invites criticism, we should have liked to make several remarks, but space would not permit. We may, however, venture to offer the following brief observations—

i. "*Looking up to heaven*" (p. 118). This is the attitude of pious Jews in saying grace over meal. Such an attitude is very appropriate, seeing that Psalm cxlv. 15 ("The eyes of all wait upon Thee, and Thou givest them their meat in due season") forms part of grace before meal. It is interesting to note that, according to St. Chrysostom, this verse of the Psalm was also used by the Christians at the Holy Communion.

ii. "*Purge out the old leaven*" (p. 169) is an allusion to *bi-ur chāmetz* (= "removal of leaven") which took place before the lamb was killed on the day preceding the Passover. By the time the Passover lamb was killed in the Temple, no leaven would be found in a Jewish house. St. Paul tells the Corinthians that since Christ, our Paschal Lamb, has been sacrificed, no leaven of malice and wickedness should be found in the Christian Church.

iii. It is quite probable that the Lord's Supper was the climax of earlier sacred meals, corresponding to the *Kiddush* (= "sanctification") on the Sabbaths and festivals among the Jews. Nevertheless, we believe that the Lord's Supper had special reference to the Jewish Passover. On Passover night, the head of the family would take one of three loaves which were on the table and would break it. The *act of breaking* would be in remembrance of the broken bread of affliction which the Hebrews had to eat in Egypt. All at table would thank God for their redemption from the Egyptian bondage. When our Lord took the bread and broke it, He gave a *new* significance to the *act of breaking*. He said, "Do this" (*i.e. the act of breaking*) "in remembrance of Me," *i.e.* in remembrance of My Body broken for you on the Cross, and no more in remembrance of the broken bread of affliction consumed by

your forefathers in Egypt. Thank God for your redemption from the bondage of sin, no more for your redemption from the bondage of Egypt.

K. E. KHODADAD.

THE CONCEPTION OF THE CHURCH. By Canon J. G. Simpson, D.D. London : Longmans, Green and Co. Price 1s. net.

These three lectures were delivered before the Liverpool Diocesan Board of Divinity. In the first lecture Dr. Simpson carefully examines the use of the word "Church" in the New Testament, and comes to the conclusion that in the New Testament "the Church or *ecclesia* is the congregation of Israel." Our Lord did not come to *found* a Church, but to proclaim the coming of the Kingdom and to bring in that Kingdom by His death. "Pentecost is the firstfruits of the Parousia. The Parousia is the consummation of Pentecost" (p. 7). The Church was not a *new* society, "it was the old Zion, in which God had now laid the chief corner-stone" (p. 18).

In the chapter on the "Authority of the Christian Ministry," the author says that it must be candidly admitted that "there is no hint in the New Testament of what we call the apostolic succession" (p. 36). "The apostles, prophets, evangelists, pastors and teachers accomplish their work in virtue not of an external commission but of an inward power" (p. 38).

We have quoted enough to show that these lectures are thoroughly scholarly, unconventional and candid, and will repay a careful study.

K. E. KHODADAD.

THE CHRISTIAN HOPE IN THE APOCALYPSE. By J. K. Mozley, M.A., Fellow and Dean of Pembroke College, Cambridge. London : Robert Scott. Price 2s. net.

This small book contains five addresses which the author delivered last August at Cambridge to a summer school arranged by the Board of Study for preparation of missionaries. Mr. Mozley regards the Apocalypse as "a Tract for bad times," written to arouse hope and drive away pessimism at a time when "it seemed as if God's promises had failed."

The author has no prophetic theory to propound, nor does he attempt an exposition of the Book of Revelation. He reverently discourses on the broad outlines of the Book and draws lessons for the present time of distress. At a time when the "great accumulated forces of ancient power and civilization" were being mobilized to crush the infant Church, we find in the Apocalypse a strong hope which cannot conceive of failure. What is the secret of this optimism? Here is our author's explanation: "Primitive Christianity faced the world and the future with the two convictions that Christ had triumphed and was in glory, and that His people should triumph and be in glory with Him" (p. 31).

We give here the titles of some of the chapters. Chapter III deals with "Earthly Drama : trials, sufferings and judgment"; Chapter IV with "The Songs of Praise in the Apocalypse"; and Chapter V with the "Vision of the End." The following quotation sums up the author's conclusion as to the message of the Apocalypse to the present generation—

"In the Apocalypse we see how at the first epoch of supreme crisis in the Church's life in relation to the world there was given to the Church, in a message of encouragement to sorely-tried communities, what is nothing less than a Christian philosophy of history." The Christian has "the assurance that in the heavenly places there are those who know that no final failure awaits the servants of God. Those outbursts of triumphant song are so many testimonies that against God and the Lamb, and against that holy society

which on earth bears perpetual witness to unseen things, no power however devilish, no weapon however triumphant over the nations, can finally prosper."

The book is reverent, thoughtful and timely.

K. E. K.

THE DOCTRINE OF THE ATONEMENT. By the Rev. J. K. Mozley, M.A., Fellow and Dean of Pembroke College, Cambridge. London: *Duckworth and Co.* Price 2s. 6d. net.

In a series like "Studies in Theology," which aims at bringing "the resources of modern learning to bear on the subject" for "student, the clergy, and laymen," it is a matter for congratulation that the volume on the Atonement should have been committed to trustworthy hands. On the intellectual side, the work is done with a completeness and a mastery showing evidence on every page of profound study and astonishingly wide research, with carefully balanced presentation and dissection of different points of view. And, on the spiritual side, it is even more satisfactory that Mr. Mozley is not afraid of plain statements as to the implications of Bible teaching.

The plan of the work is laid with careful sense of proportion. Three chapters are devoted first to the teaching of the Bible in the Old Testament, the Synoptic Gospels and the rest of the New Testament respectively. Three others deal with Greek and Latin Theology, and with Reformation and Post-Reformation Doctrine. In a final chapter the author briefly suggests his own views under the title "Towards a Doctrine." The bibliography is remarkably complete and systematic. But is there not a slip in the title of the last book on p. 229?

Perhaps the greatest interest attaches to the first three chapters and the last one. The others are most helpful to students, by reason of their very clear summary of the teaching of leading Greek and Latin fathers and of later theologians right down to modern times. The shadings and variations of view are mystifying as a whole, though the expositions could scarcely be done more clearly or with truer insight. But the principal interest will always attach to the question—What does the Bible itself teach? And the answer is plainly set forth. In the Old Testament chapter, it is interesting to find Mr. Mozley recognizing that modern criticism, with all its claims to enhance the value of Scripture, leaves difficulties as to the unity of the two Testaments which need explanation. Whether he is as successful in this respect as he would be if he did not hamper himself with the necessity of meeting the demands of a set of unprovable theories, may be questioned. There is a telling discussion of Isaiah liii., which makes it the more difficult to understand a foot-note on p. 45, in which the author, unless we mistake him, gives his opinion that the chapter "is, at any rate in its original sense, not Messianic." Surely Philip the Evangelist—and others—thought otherwise!

The New Testament discussions ably meet the assaults delivered by many German and other theologians upon the citadel of the Christian Faith, and lead up to a conclusion which is typical of the very fine summaries with which Mr. Mozley often closes his chapters—"Through the New Testament runs one mighty thought: Christ died for our sins; He bore what we should have borne; He did for us what we could not have done for ourselves; He did for God that which was God's good pleasure. Apart from this there is no New Testament doctrine of salvation."

The volume is a complete handbook in a remarkably accessible form, and should find many readers.

W. S. HOOTON.

A BOOK OF PRAYERS FOR THE HOME CIRCLE, WITH SELECTED BIBLE READINGS. Arranged by the Rev. Canon R. B. Girdlestone, M.A. London : *Morgan and Scott, Ltd.* Price 2s. net.

At a time when many are giving themselves more to private prayer, and others are giving special heed to the old-fashioned custom of family prayers, the issue of this volume is most opportune. The compiler of this volume brings to his task the ripe experience of half a century, during which he has conducted family prayers. The book contains two series of prayers for a first and second week, morning and evening ; then come prayers and thanksgivings for family use on special occasions ; then selected prayers and collects ; heads of prayer ; passages selected for family reading ; prayer in time of war ; and a list of subjects. The whole collection breathes a spirit of deepest devotion.

HALF-HOURS WITH ISAIAH. By the Rev. Joseph Pitts Wiles, M.A. London : *Morgan and Scott, Ltd.* Price 3s. 6d. net.

This book is intended for readers of the Holy Bible who are unacquainted with the language in which the Old Testament was originally written. Its one object is to make plain the true and primary meaning of the prophecies of Isaiah, and it comprises a series of fifty-four "Half-hours." Each chapter has been submitted to the careful criticism of the late Dr. Sinker, of Cambridge, and the whole collection has the hearty commendation of the Bishop of Durham. In the preface Bishop Moule writes : " I have read the whole of the contents with large general agreement. The main lines of interpretation much commend themselves to my judgment. . . . My deepest sympathy with this book is attracted by its calm, unreserved allegiance to the written Word as indeed the Word of God which liveth and abideth for ever. God speed the message of these pages to the benefit of His Church and the glory of His Name."

THE LORD'S PRAYER, AN INTERPRETATION. By James W. Thirtle, LL.D., D.D. London : *Morgan and Scott, Ltd.* Price 5s. net.

It is not too much to say that this is a monumental work, combining ripe scholarship, sound exegesis, and deep spiritual insight, and representing the fruit of many years of study and thought. The work claims to be " an interpretation " of the Prayer given by the Lord, and exhibits the Prayer in relation to certain circumstances and conditions that ought not to be overlooked in practical exposition. The author has attempted to " realize " a religious situation which explains important details of the Prayer, even as, in turn, the Prayer as a whole reflects Divine light upon the situation itself. After an Introductory Chapter, " the circumstances " are surveyed, and it is declared that Jewish prayers had sadly degenerated and a fresh model was necessary to disciples who were to be men of prayer. Under " Hypocrites and Gentiles " and " Vain Repetition," appears much of interest, and this chapter with Appendix II as *βαρτολονέω* are among the most important in the volume. Then follow nine chapters in which the Prayer is considered clause by clause, with careful exegesis and deep spiritual application.

The closing chapters deal with " Aspects and Relations," " Some things that Emerge," and " Conclusion." The last of these has much that is helpful on the Prayer in Church History, Misuse and Misunderstanding, and Pre-eminent Excellence of the Prayer. A great deal of interesting matter is collected in the six appendixes, which, extending over sixty pages, deal with the Prayer in Greek Text, the Vulgate, Hebrew, English Versions and

Metrical Forms; notes on various words, etc. Preachers, teachers and students generally will owe a debt to the painstaking and devout author of this valuable volume.

THE WAR AND THE FAITH. By the Rev. Charles Brown, D.D. London : *Morgan and Scott.* Price 2s. 6d. net.

Another volume of sermons dealing with questions suggested by the war ! But this book has something to say that is worth hearing. Its title suggests its aim, which is to show the relation of the war to the facts of the Christian faith. The addresses are marked by clear thought, plain speaking and deep conviction. The sins of our nation, as well as the sins of our enemies, are faithfully dealt with, and the volume closes with an appropriate chapter on "The Vision of God for Days of Gloom." The addresses in this volume will be found to shed light and help into hearts troubled and perplexed by the war.

THROUGH THE WAR TO THE KINGDOM. By the Rev. Edward Shillito, M.A. London : *Morgan and Scott.* Price 2s. net.

This volume contains fifteen papers on the war in its bearing upon the life and thought of the Church, and the lines along which the true way of service runs. Many of the essays have appeared from time to time since the beginning of the war in periodicals, such as *The Expository Times*, *The Christian World*, *The Sunday School Chronicle*. The writer is firmly persuaded that the Church of Christ must not evade the challenges and problems of the war. If she does, she will forfeit her right and claim to be the witness to her Lord, and the guide of society.

SOME ASPECTS OF WOMAN'S MOVEMENT. Edited by Zoë Fairfield. London : *Student Christian Movement.* Price 2s. 6d. net.

In the nine chapters by various authors of note we have a book projected in 1913, and planned to meet the growing interest in the Woman's Movement, which was then manifest in the colleges. As an attempt to deal with the subject as a whole, within a small compass, and from the religious point of view, the book is an unqualified success, and deserves the largest circle of readers. The Woman's Movement has leapt to the very forefront since the first days of the war, and any who desire to study the movement will find much to guide and instruct within the 220 pages of this excellent volume. Most of the writers are women, but the addition of contributions by Ernest Barker, M.A., Fellow of New College, Oxford, and William Temple, M.A., Rector of St. James', Piccadilly, adds strength and value to the volume.

OUR GREAT CONSOLER IN LIFE AND DEATH. Short Devotional Readings by M. L. C. London : *S.P.C.K.* Price 1s. 6d. net.

There has, alas, in these times arisen a demand for books containing messages of comfort and consolation, and this little volume will be welcomed by those who are looking out for a suitable gift-book. Nor are the readings only suitable for mourners—they deal with a variety of subjects, such as temptation, doubt, perplexity, daily work and intercourse with others, difficulties in the life of devotion, etc. The readings in the last section—"In the hour of death"—are quite delightful. We have no doubt these "readings" will amply fulfil their worthy purpose.

A MESSAGE TO THE NATIONS. By Mrs. Kilvington. London: *Ward, Lock and Co.* Price 1s. net.

A bold attempt to construct the future programme of the world's history. But it is difficult to discover the principles that have guided the authoress in her arrangement of the Scripture passages, and we are unable to accept all her conclusions. At the same time, the book is free from the fanciful extravagances that disfigure so many works of this kind.

THE CHURCH IN THE FIGHTING LINE. By the Rev. D. P. Winniffrith, M.A., C.F. London: *Hodder and Stoughton.* Price 2s. 6d. net.

General Smith-Dorrien contributes a preface and the Bishop of London a foreword to this graphic account of the early days of the Great War. The stories of Mons, the Marne, the Aisne, and much else will be read with pathetic interest, indeed the whole narrative is alive with interest and is sure to be well received and widely read. Its pages are interspersed with excellent illustrations, many of them from photographs taken by Mr. Winniffrith himself, who strikes us as being "just the man for the job." He closes his book with the request—on behalf of himself and his fellow Chaplains—"Brethren, pray for us." Every devout Churchman—indeed every loyal Englishman—will surely gladly accede to this request and pray "God bless them!"

WAR AND CHRISTIANITY FROM THE RUSSIAN POINT OF VIEW. Three conversations by Vladimir Solovyof. With an Introduction by Stephen Graham. London: *Constable and Co.* Price 4s. 6d. net.

As might be expected, there is literally no end to the making of books on the war. Moreover there is likewise no end to the reading of these books, however little some of them may deserve it! Certainly this volume does not belong to the latter category, even though the conversations, between five Russians, are at times a little wearisome. The discussion circles round the General's contention that his profession is *not* "something evil and damaging, contrary to God's commandments and human intelligence, the most dreadful trouble and calamity."

As the work of Russia's greatest philosopher and an uncompromising opponent of Tolstoyism and positivism, it will be read with intense interest by many who until now knew and cared little about Russian thought. Solovyof, who published this book in 1900, a year before his death, does not seem—judging by at least one passage in it—to have regarded such an outbreak of war as being in the least probable, though the conversational character of the book makes it a little difficult to get at the author's personal opinions. Still, on page 55, he makes the Politician say: "I am firmly convinced that neither we nor our children will ever witness great wars, real European wars. . . . As for our grandchildren, they will only read in historical works of little wars somewhere in Asia and Africa." Alas! this prophecy has turned out to be wholly false, since at the present time the greatest war of history is being waged.

STRONGHOLDS OF TRUTH. By the Rev. W. H. Griffith Thomas, D.D. London: *Morgan and Scott, Ltd.* Price 6d. net.

This excellent little pamphlet gives us the substance of four addresses on "The Bible and the Spiritual Life," entitled "The Bible as a Revelation," "as an Authority," "as a Message," and "as a Power." Dr. Griffith Thomas' forceful style and apt way of putting things are well known and need no commendation to readers of the *CHURCHMAN*, of which he used to be Editor, and the present work is no exception to the rule. Under the

head of "The Bible as an Authority" the fallacy of the contention that the Church gave us the Bible is well disposed of. The Bible, on the contrary, was given to the Church, and is the warrant to its existence. In the third paper Christ is shown to be the Message of the Bible, and this chapter should appeal to all earnest Christians because it is full from end to end of the Master. Under the last heading it is worthy of note that our author, in setting before us a very strong, and we believe the right, view of instruction, extending even to novels, tells us that the three men who more than any others confirmed him in this view were Westcott, Lightfoot, and Vaughan. We wish all "Higher Critics" could read this chapter and note what is said about the *Highest Criticism* and the Word of God as itself a critic. We wish every clergyman and teacher of the Bible could read this admirable little publication.

THE GOSPEL OF HEALING. By the Rev. A. B. Simpson, D.D. New edition. London: *Morgan and Scott, Ltd.* Price 2s. net.

The writer claims that disease being a result of the Fall, it is consequently included in the Atonement of our Lord, which reaches "as far as the curse is found." Many passages in both Testaments are cited and commented upon, and various objections are dealt with. Several striking instances of Divine healing in modern times are recorded which have come under the author's knowledge, and the case of a doctor is mentioned who, when assured that his patient was really a Christian, said: "I cannot prescribe any medicine for you, because it is not medical healing that will cure you. Are you willing to put your case in the hands of the Lord Jesus Christ?" If so he would pray with the sick person, explaining that "he could have healing only from the Lord." He was, we are told, "the most successful medical practitioner for miles around, always having more patients than he could deal with personally," and that although "he would only use the ordinary medical 'means' with those who said they were not Christians."

In some things Dr. Simpson seems to us to go too far, *e.g.* in urging that Christians should never use means. In explaining away Hezekiah's fig poultice we do not think he proves his point, nor can we forget that our Lord Himself anointed with clay, and St. Paul, writing under inspiration, urged the medicinal use of wine on Timothy. We mention these things, however, not to disparage the author's main position, but rather because we deprecate the weakening of an otherwise good case. We are very ready to believe that the gift of healing has never been withdrawn, also that in the near prospect of our Lord's Return miraculous phenomena may be expected such as were manifested at the first Advent, bringing to light gifts of which the possession had been overlooked or which had been latent in the Church.

In view of the reviving interest in this great subject, we trust the volume before us may have a wide circulation.

MEDITATION. By Arthur Lovell. London: *Simpkin, Marshall, Hamilton, Kent and Co., Ltd.* Price 5s. net.

Possibly we have no more qualifications for the perusal of a book on "sensitives" than has the beginner in algebra to tackle the binomial theorem, but applying to Mr. Lovell's work the ordinary meaning of words, the usual rules of syntax, and the recognized laws of logic, we think that the inhospitable region of the occult has occasioned a complete intellectual shipwreck. The domineering superiority and the vigorous assertiveness of the writer impel the fear that the disaster is beyond recovery. Our perception does not grasp the importance for a solution of the controversy on the