

## Reviews.

Reviews by The Rev. Wm. McMillan, D.D., Dunfermline.

THE EUCHARISTIC DOCTRINE OF THE OXFORD MOVEMENT:

By W. H. Mackean, Canon Residentiary of Rochester Cathedral, Select Preacher at Oxford, 1930-1932. (London: Putnam, 24 Bedford Street. 6/- net.)

THE centenary year of the Oxford Movement called forth a number of books dealing with various aspects of that interesting development in the life of the Anglican Church, and among those this volume by Canon Mackean takes a prominent place. The author has no difficulty in showing that the Eucharistic Doctrine professed by many of the adherents of the movement, especially in its later stages, was a distinct departure from the best traditions of the Church of England. His statements are accompanied by quotations from many eminent divines of that communion, so that the reader has no difficulty in deciding for himself the truth of the thesis put forward by Dr Mackean. He has read extensively, and has given us an excellent piece of work, which, we are sure, will be widely read. The book is of great value, and we can cordially recommend it.

THE MASS OF THE WESTERN RITES. By the Right Reverend Dom Fernand Cabrol, Abbot of Farnborough. Translated by C. M. Antony. (London: Sands & Co., 15 King Street, Covent Garden. 5/- net.)

IN a college belonging to one of the stricter branches of the Presbyterian Church, the students are required to pass an examination on the decrees of the Council of Trent, so that they may know what Rome really teaches. Should it ever be thought necessary for a similar examination to be taken on the history of the Mass, this small volume would prove an admirable text-book on the subject. It is a translation of *La Messe en Occident* in the series *Bibliothèque Catholique des Sciences Religieuses*, and both author and translator have done their work well. There are many, both within

and without the Roman Church, who imagine that the Mass as it exists to-day in our land is the same as it was in earlier ages and in all places. The Abbot shows how different are the facts of the case. Here we have descriptions of the Mass as it was in Africa, in Spain, in Gaul, as well as in Rome, and these descriptions show that, while there was a certain agreement in parts, there were also wide divergencies. A chapter is devoted to the Ambrosian Mass, which is still in use at Milan, and to the Celtic Mass, of which the chief relic is the Stowe Missal. Altogether, this is a book which will be of value not only to the professional student, but also to the general reader who wishes to learn something about the history of Christian worship in our own and other lands.

A **NEWMAN PRAYER BOOK.** Compiled from the Writings of John Henry, Cardinal Newman. (London: Burns, Oates, & Washbourne, Limited, 43 Newgate Street, E.C.1. 1/6 and 2/6 net.)

THIS little book contains a number of prayers and meditations, of which some are suitable only for members of the Roman Communion. Others, however, might be used without offence by a Protestant. The following, entitled "For a Horror of Sin," gives a fair idea of the contents:—  
 "My God, imprint on my heart the infamous deformity of sin. Teach me to abhor it as a pestilence, as a fierce flame destroying on every side, as my death. Let me take up arms against it and devote myself to fight under Thy banner in overcoming it."

**DEVOTION AND DISCIPLESHIP.** A COLLECTION OF THE IMPORTANT DEVOTIONAL WORKS OF THE REV. A. H. MCNEILE, D.D. With a Foreword by the Master of Sidney Sussex College, Cambridge, and a Memoir of the Author by the Rev. W. C. Simpson, M.A., Vicar of St Bartholomew's, Dublin. (Cambridge: W. Heffer & Sons, Ltd.) (London: Society for Promoting Christian Knowledge, Northumberland Avenue, W.C. 2. 6/- net.)

DR MCNEILE was for many years a well known figure in the Church of England, and his experience in conducting retreats was perhaps unrivalled in that great Communion. An Irishman by descent, he was for a number of years Regius



Professor of Divinity in Dublin, where his influence on the future clergy of the Church of Ireland was most marked. This book is a collection of works issued at intervals, and its scope is indicated by their titles: *Self-Training in Prayer*; *After this manner pray ye*; *Self-Training in Meditation*; *He led Captivity Captive*; *Discipleship*. The papers are excellent, and ought to prove helpful to many. The following paragraph illustrates the standpoint of the writer:—"When the Psalmist said 'Let my prayer be set forth in Thy sight as incense,' he used a technical ceremonial word for the arranging and setting in order of a sacrificial offering; 'Let my prayer be got ready arranged set in order.' Our prayers must not be casual or haphazard; we must take some trouble over them; we must be clear in our minds as to the various things that we ought to pray about. Since they are a gift to God they must be not only reverent and earnest, but methodical."

THE VOICE OF PRAYER. PRAYERS OF THE CENTURIES :  
Selected and arranged by H. G. Tunnicliff, B.A.  
(London: Ivor, Nicholson, & Watson, Ltd., 44 Essex  
Street, Strand, W.C.2. 3/6 net.)

THIS dainty little book contains prayers for all the days of the year. Many sources have been tapped, and prayers from early Sacramentaries appear alongside prayers written by men of our own day. The collection is a good one and will be found useful. Some little attention has been paid to the Christian Year, but this feature might have been more developed. Two prayers by Norman Macleod and one by John Knox (whose birth, by the way, is wrongly dated; it should be 1505, instead of 1515) seem to be all that have been taken from Scottish sources.

PSYCHOLOGY AND SACRAMENTS. By Frank Craven Carter, B.D. (London), Curate of St Saviour's, Guildford.  
(London: Williams & Norgate, 28 Little Russell Street, W.C.1. 3/6 net.)

THE author of this work was for some years a Nonconformist Minister before joining the Church of England, and his

somewhat varied experiences have played their part in making this volume both interesting and instructive. Dr Metcalfe Brown, Medical Officer for Health, Dewsbury, Yorkshire, who contributes the Preface, speaking of the neuroses which are found in medical consulting rooms in increasing numbers, states that many of those derangements might have been prevented, had the early troubles been disclosed to some understanding confidant. And who is more likely to fill this office than a well-informed Minister of the Gospel? To those who feel that they should know more about these things, and there are many such, this book will come as a great help.

OUR NATIONAL CHURCH. By Percy Dearmer, D.D., Canon of Westminster, and Fellow of King's College, University of London. (London: Nisbet & Co., Ltd., 22 Berners Street, W.1. 6/- net.)

By "Our National Church" Dr Dearmer means the Church of England, but unlike some of his fellow Churchmen, he is quite aware of the fact that there is a Church of Scotland, as national in every way as the Anglican. His knowledge of our Scottish ecclesiastical affairs is by no means perfect as is shown by his statement on page 109 that the "*Wee Frees (sic !)* challenged the right of the United *Presbyterian* Church " to a very large sum of money."

Dr Dearmer is an enthusiast in the cause of Reunion; he devotes a considerable portion of his book to this subject, and reveals a breadth of mind that is refreshing in these days. His views on some points would certainly not be approved in Scotland. Thus he indicates that the system whereby the King appoints Bishops and Deans is, in his opinion, "The most democratic system possible." The Church of Scotland has soon to reconsider the method of nominating the Moderator of her General Assembly, but it may be confidently affirmed that any proposal to hand over the nomination to His Majesty would receive absolutely no support, notwithstanding the fact that both the Prime Minister and the Home Secretary are members of our Scottish Zion.

The book is well printed, and the reader will find that Dr Dearmer has given a fresh interest to many problems both at home and abroad.



THE LUTHERAN ORIGIN OF THE ANGLICAN ORDINAL. By E. C. Messenger, Ph.D. (London : Burns, Oates, & Washbourne, Ltd., 45 Newgate Street, E.C.1. 2/6 net.)

IN this little work (reprinted from *The Clergy Review*), Dr Messenger defends the view that the Anglican Ordinal is derived from an Ordination Form drawn up by Martin Bucer, the friend of Cranmer. This being so, there can be no question, according to Dr Messenger, that it is defective in that it does not profess to ordain men to the "sacrificing priesthood." Therefore, it follows that, in his opinion, Anglican Orders are "null and void."

The case is stated clearly, and the author is well acquainted with the literature on the subject, though he falls into the error of using the terms "Lutheran" and "Reformed" as though they meant the same thing.

THE CHURCH ARCHITECTURE OF PROTESTANTISM. By Andrew Landale Drummond, B.D., Ph.D., S.T.M. (Edinburgh : T. & T. Clark, George Street. 15/- net.)

IN this book the talented Minister of Eadie Church, Alva, explores territories into which until now little advance has been made. Dr Drummond has travelled widely both on the Continent and in the United States of America, and he gives us the results of his travels in pleasant form. He also deals with the Churches in our own land, and though many will not agree with his judgments, no one can read the book without being impressed by the painstaking methods which have been followed by its writer. A great amount of research is here laid before the reader in an interesting fashion. We trust the volume will have what it deserves, a wide circulation.

W. McMILLAN.

Reviews by The Rev. Wm. Stevenson, B.D., Edinburgh.

"PRAYERS FOR THE CHRISTIAN YEAR": by the Church of Scotland Committee on Public Worship and Aids to Devotion. (Oxford University Press. London: Humphrey Milford. 3/6 net.)

THIS little manual, most attractively published and supplying as it does a long-felt need, cannot be too highly commended. The volume itself is a delight to handle, while its contents are a welcome addition to the Liturgy of our Church. Scottish Churchmen are coming to realise more and more the desirability of adhering to the Christian Year, and for a long time the great Festivals of Christmas, Easter, and Whitsunday have been universally celebrated in the Church of Scotland. This new manual provides additional forms for Advent and Lent, for the Epiphany and Ascension, for each day of Holy Week, for Trinity Sunday, All Saints' Day, the Last Sunday of the Year, Watch Night Service, and New Year, for S. Andrew's Day, Peace Sunday, and Harvest Thanksgiving. There is, however, no suggested Service for Armistice Day, surely an omission.

The publication, being the work of a Committee, naturally lacks a certain degree of homogeneity, and while it would be invidious to draw comparisons, it ought to be pointed out that the standard is not uniform throughout. An improvement that might profitably be made in a reprint is the amplification of the forms for Lent and Advent, and at the same time rendering them more definitely applicable to the various Sundays. If, however, there are several defects (mostly trifling), these are greatly outweighed by the many advantages, and we have therefore no hesitation in recommending every Minister of the Church to make a point of securing a copy.

"JOHN HEPBURN AND THE HEBRONITES." The Rev. William McMillan, M.A., Ph.D., D.D., S. Leonard's, Dunfermline: (James Clarke & Co., Ltd. 6/-)

FROM the author of "The Worship of the Scottish Reformed Church" one has certain expectations, nor is one disappointed in perusing Dr McMillan's latest volume. It is a careful, scholarly study, accurate and well documented. Indeed, the only criticism one might make is that it is too



well documented, and many of the foot-notes might be omitted without loss to the text. (Several quotations also might advantageously be curtailed). One has to admit, however, that the author has spared himself no pains to master his subject, and the whole book reveals not only extensive reading, but the most laborious preparation.

At the Revolution Settlement (1690) there were several parties who held aloof from the Church of Scotland. The largest of those was that led by the Minister of Urr, the Rev. John Hepburn (locally pronounced "Hebbron," hence the name "Hebronites"). The Hebronites chose a middle course between the Covenanters on the one hand who followed their Ministers into the now established Church of Scotland, and those on the other who refused to acknowledge her at all. The movement spread over a considerable part of south-west Scotland, and in recounting its activities, Dr McMillan traces its influence through an eventful period of history, a period that witnessed the expulsion of the Stuarts, the Union of the Parliaments, the coming of the Hanoverians, and the first Jacobite Rebellion.

Giving as it does a fair, unbiassed account of a powerful (if local) movement, this volume must be regarded as an interesting contribution to a period but slightly known of Scottish Ecclesiastical History.

WILLIAM STEVENSON.

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Review by the Rev. W. D. Maxwell, B.D., Ph.D., Glasgow.

LE CULTE : ÉTUDE D'HISTOIRE ET DE PHILOSOPHIE RELIGIEUSES. VOL. III. LES ÉLÉMENTS SOCIAUX DU CULTE. By Robert Will, D.Th., Prot. Faculty of Theology, Univ. of Strasbourg. (Paris : Félix Alcan, pp. 536. 60 francs.).

THE third volume of Prof. Will's monumental study of Worship has just been published. The first volume dealt with the relationship between God and man in the action of worship ; the second, reviewed in this Annual in 1932-33, with the forms of worship ; the third now deals with the social aspects of worship. Professor Will's knowledge of his subject is superb—his bibliography is a rich mine—

and he brings to his task a disciplined and brilliant mind. These three volumes form, without doubt, the most notable contribution, philosophical, historical, sociological, to the study of worship which has yet come from the pen of a Reformed Churchman, and no serious student of worship can afford to neglect it. Many will wish to have these volumes on their private shelves ; certainly they should be accessible in the libraries of every theological school,

W. D. MAXWELL.