Review

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from the occurrences of the phrase "a full reward" in Ruth and 2 John. The misprints are few and in no case serious. Mr. Jones may now be at the front, and if so, we sincerely hope that he may return in safety to write another delightful and instructive book for critical students of the New Testament.

H. T.

THE MINISTRY OF THE CHURCH. By E. Hermitage Day, D.D. (Sir Isaac Pitman and Sons.) 2s. 6d. net.

This is an admirably printed volume of 150 pages, the first of a series of handbooks, addressed "to the large number of Church-people who desire to inform themselves upon those questions of faith and practice which emerge from time to time into the field of controversy." Instead of an index there is a synopsis of the four chapters which deal respectively with the Institution of the Ministry, the Ministry in the Sub-Apostolic Age, the English Ordinal, and the Validity of English Orders. The earlier part of the book is a preparation for what the writer chiefly concerns himself with, viz:—Roman attacks upon the validity of English orders. In the last two chapters these are very fully met, first by a vindication of the sufficiency of the English reformed rite. Admitting that unlettered folk would scarcely have gathered that the reformed ordinal of 1550 was intended to represent the old rite, it is victoriously proved that it contained "the core of the ordination rite" presented "in services sufficiently dignified and admirable in their clearness." If the writer permits himself to give a little sigh for some of the ancient ceremonies further curtailed in 1552, he is able to show that the Roman Church was wrong in counting any of them essential; he finds it possible "to admire the stateliness of the old rites and yet to recognize fully the gracious dignity and complete adequacy of the present English rite." Next, some actual Edwardian and Elizabethan ordinations and consecrations are examined, and instances of at least implications of the recognition of English orders by the Roman Church are adduced, and the inconsistent attitude in general of that Church is exhibited. The writer also makes it plain that the stiffening of the Church attitude as shewn by the changes in the ordinal in 1661 was not out of any sense of deficiency caused by Roman attacks, but out of the reaction caused by Presbyterian interpretations.

If the attacks upon the validity of English orders by Roman controversialists constitute a danger to the general body of church folk, then the writer, we believe, has done good work in the firm, positive and constructive method with which he has used Holy Scripture and history to defend English orthodoxy. He has quoted in English at some length the text of apposite passages from Sub-Apostolic writings in a way that should instruct the

general reader. We are not satisfied, however, that this is the central point of the Roman controversialists' attack, or that the most cogent reasoning on behalf of our orders has much weight, when the Protestant imagines his position has been undermined by the Papal claim to Infallibility. What do historical considerations matter to those who consider the appeal to history a treason?

Throughout the book the writer exhibits no blurred edges or vague outlines. The Seven, for example, "it is not really doubtful" are the first deacons. Apostolic succession in its crudest form is stated in a quotation from William Law: "If there be no uninterrupted succession, then there are no authorized ministers from Christ; if no such ministers then no Christian sacraments" (p. 147). The writer is not unaware of modern literature on his subject, although his interpretations are not those which prevail to-day.

T. W. E. D.

ROBERT BOYLE, A BIOGRAPHY. By Flora Masson. (Constable.) 7s. 6d. net.

Robert Boyle, fourteenth child and sixth son of the great Earl of Cork, one of the foremost scientists of his day, and the founder of Experimental Chemistry, will always be held in honour, not only by his fellow-countrymen, but by all who appreciate the value of intellectual achievement combined with high moral character and sincere piety. His life was by no means an eventful one. Born on St. Paul's Day, 1627, at Lismore, he spent his rather solitary childhood at that place, until, a few months before his ninth birthday, he was sent with his brother Francis (afterwards Viscount Shannon), his senior by four years, to Eton. There the brothers remained three years, spending their holidays with their melancholy sister, Lady Lettice Goring, in Sussex. Then followed a year at their father's recently purchased manor of Stalbridge, in Dorsetshire, at the conclusion of which, on 24th October, 1639, Francis was married, at the mature age of sixteen, to his gay wife, Betty Killigrew. Four days later the two boys were packed off to Geneva to complete their education, under the care of a competent tutor, one M. Marcombes. In the autumn of 1641 they went with Marcombes for a tour in Italy, and on their return to Geneva, in May, 1642, they received a letter from the Earl of Cork which conveyed to them their first knowledge of the Irish Rebellion and of the destruction of their father's fortune. They would have been absolutely penniless had it not been for the kindness of their good tutor. Francis at once started for England. Robert—now a fatherless lad in his eighteenth year—followed him alone in the summer of 1644. After five months spent in London with his favourite sister, Katherine—Lady Ranelagh—he went to