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## CHURCH BOOK ROOM NOTES.

82 VICTORIA STREET, S.W.1.

MANY causes have led to the spread of Spiritualism during the last few years. So many have been bereaved there is a natural anxiety to know all that we can about the future state. Even those who do not really believe in the ordinary methods of Spiritualists are anxious to find out if there is any communication between this world and those who have passed from it. Many are prepared to make experiments in order to see if there is any truth in the claims that have been made. This tendency has been increased by the more or less scientific support that has been given in the efforts of the Psychical Research Society and in the works of Dr. Myers and Sir Oliver Lodge, and the active propaganda which its votaries are now engaged in. There seems to be a natural tendency on the part of large numbers to resort to clairvoyance, crystal gazing, palmistry, and in fact anything of an occult and mysterious nature. It is as well that these movements and the claims that are made for them should be clearly examined in order that a sane view may be maintained. For us as Christians we believe that in the Gospel life and immortality are brought to light—we believe that the dead in Christ are in His safe keeping, and that as we are in Him we are one with them in Him. We can maintain our closest communication with their Lord and ours, and in Him we can realize our oneness with them. There is little use in mere denunciation, but there is considerable value in a careful and clear examination of the whole subject.

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Bishop Hassé in a little booklet (2d. net) has dealt with Spiritualism, its character, teaching, and effects, and we recommend it to those who are interested in the subject, and especially to those who are willing to be taught what may be learnt from the Scriptures. We believe that there are schools for the young in some parts of the country to teach Spiritualism. It would be well if those who read this pamphlet would use the information that he gives to point out to parents the dangers of allowing their children to imbibe such teaching. The chapters in this pamphlet deal with the true nature and character of Spiritualism, the attitude of Spiritualism towards Christ and the Holy Scriptures, the effects of Spiritualism on its votaries.

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Other pamphlets on this subject which would repay reading are *Spiritualism, what it is and what it leads to*, by the Rev. E. W. Moore, M.A. (1d. net); *Spiritualism exposed*, by Mrs. J. B. Horton (1s. 6d. net); and *Modern Spiritualism briefly tested by Scripture*, by A. J. Pollock (2d. net).

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Dr. Dowden, the late Bishop of Edinburgh, stated that "No one who desires to make a critical and historical inquiry into the subject of the doctrine of the Church of England in regard to the Sacraments can afford to dispense with a minute and thorough study of the Rev. N. Dimock's works on the subject." He went on to say that "For solid learning, not only in the authoritative documents of the Reformation period, but in the writings of the great divines

The Rev. N.  
Dimock's  
Books.

of the Church of England, Mr. Dimock is quite unrivalled." We mention two books which contain special reference to the questions of Reservation and Adoration which are still being thrust upon us so urgently. *Eucharistic Worship in the Church of England* (2s. 6d. net) contains very abundant evidence of the vast range of Mr. Dimock's reading and scholarship. It is a general examination into the history and origin of the doctrine of the Real Objective Presence in the Eucharist, and of the adoration which is its necessary complement. The author quotes from leading Anglican divines such as Hooker and Bishop Morton, and the whole argument is enforced by liberal quotations from the early fathers and other authors, but even those who have "little Latin and the less Greek" will be at no loss to catch the spirit of this treatise, which we can confidently recommend. *Some Notes on the Conference held at Fulham Palace in October, 1900, on the Doctrine of the Holy Communion and its expression in Ritual* (2s. net) is the other book particularly valuable in studying the present controversy. The general purpose of the notes is to examine some statements set forth at the Conference, and to find the exact point at which divergence of opinion begins. Mr. Dimock quotes from various authorities, and it is interesting to note that with regard to the presentation of the sacrifice, he points out that in the Eastern Churches the most solemn signs of apparent adoration are exhibited when the unconsecrated elements are brought in with the ceremony which accompanies the greater entrance.

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*Papers on the Doctrine of the Church of England concerning the Eucharistic Presence* (2 vols., 5s. net). In these two volumes Mr. Dimock has gathered together such a collection of statements as render his position incontrovertible. He gives us the views of four great Archbishops of Canterbury at the Reformation time, Cranmer, Parker, Grindal and Whitgift, on the question of the Real Presence in the elements; then he turns to the reformers of Henry VIII's and Edward VI's reigns, and gives the views of men like Tyndale, Ridley, Latimer, Hooper and Hutchinson, and then he adds quotations from the divines of Elizabeth's time, including Beza, Jewel, Hooker and Rogers. These all provide an overwhelming mass of evidence as to the rejection by the reformers of any teaching implying a change in the elements. The second volume continues the examination of the formularies of the Church, and treats especially of the order of the administration of the Lord's Supper, upon which a series of appendices are added, accumulating a mass of evidence which it will be impossible to find collected in any other volume. The Thirty-nine Articles close the actual examination of the authorised books of the English Church.

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In *Christian Unity: Some Considerations on the Subject* (1s. 6d. net), we have a discussion of the exclusive claims which are made on behalf of an episcopally ordained ministry. This volume exhibits very strikingly Mr. Dimock's characteristics of learning, fairness, and love of peace. He is a convinced Episcopalian, and abates no jot of the rightful claims of episcopacy. But he will have none of the view which would unchurch all non-episcopal bodies and invalidate their ministry.

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A full list of Mr. Dimock's books can be sent on application to the Church Book Room, and copies can be seen at the National Church League stall at the Ecclesiastical Art Exhibition at the coming Church Congress.