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## REVIEWS OF BOOKS.

## THE SACRAMENTS.

THE CHRISTIAN SACRAMENTS. By Oliver C. Quick. *Nisbet*.  
IOS. 6*d.*

No one can read this book without being impressed by the honesty of its writer. Canon Quick covers much ground, and if we do not attempt to expound his philosophy or allude to it, this is not due to any lack of respect for the manner of exposition or a poor appreciation of his outlook. We have read with interest all he has written and find ourselves in agreement with him on a great many points. But when he comes to grips with matter that lies behind present controversies we see how easy it is to agree on general principles and to disagree on their application. It would be wrong to say that he has not worked out his principles to their conclusion. He has done so. But they do not cover the whole ground and it is their incompleteness and their failure to make allowance for other principles that lead to our inability to agree with him.

His outlook is contained in the words: "We may say that as Jesus Christ Himself is the perfect sacrament of created being, so in the light of that one sacrament the Church appears as the sacrament of human society. Baptism as the sacrament of man's spiritual birth to God, Holy Communion as the sacrament of human fellowship in Him, holy days as sacraments of time, and holy places as sacraments of space." There underlies this definition the principle of separation for the double purpose "of true representation and of effective inclusion." Perfectly true, but when we analyse what the sacraments are, as here laid down, we see that there is a world of difference in their content and in their effective relation to spiritual life. Our Lord is the fundamental Sacrament in His incarnate life and the Church is only a Sacrament as it gives expression to His life in its members—individually and corporately. Baptism may or may not be life-giving according to the view held—it is something outward without any conveyance of life in the outward action. Holy Communion is truly Sacramental only in so far as the elements are symbols, that are used to bring the heart of man closer to the heart of God, and enable us to feed on His Son by faith, and as for the other Sacraments named they have nothing to do with life but make opportunities for our availing ourselves of living in Christ. It will be seen that the Sacramental idea conveyed is anything, but identical, and sacraments cannot be truly sacraments unless they bring with them and through themselves a personal relation to God. We miss in much that is written on the Sacraments this personal idea which lies at their very root. Religion, if it means anything, means man dwelling in God and God dwelling in man. That is the beginning and the end, and Sacraments are

used by faith to intensify that interrelation between the created and the Creator.

Canon Quick writes sympathetically on Christian Reunion. He gives as a reason for the Lambeth impasse:—"the impasse results from the assumption that, if a man has been really ordained at all, he must have been ordained completely." He is right, and if, as is argued, all orders are incomplete, they thereby are, so far, invalid. Canon Quick, however, points out that we need at present some re-examination and re-statement of the fundamental doctrine of the Church and the ministry which belongs to the Catholic heritage of the Church of England. This is certainly required, for the confused chaos that at present rules can lead nowhere. We use the words confused and chaos advisedly, for we have men using the same words with different implications and men asserting things as fundamental which are mutually contradictory.

When Canon Quick comes to the discussion of the Holy Communion, with its controversies on the Real Presence and Reservation, we confess that we do not find him so helpful as we desire. So long as Transubstantiation—in one sense—and Zwinglianism are ruled out, practically any views are legitimate, and we seem to see something like a shading in which everything may be considered grey without any black or white. This is an old friend—familiar to students of logic—that has been abandoned by every serious thinker on moral problems as well as by philosophical writers. And in treating of the Real Presence he says: "The presence of Christ is to be truly identified with the localized bread and wine, in so far as these constitute the matter wherein through the Eucharistic action Christ externalizes His offering of Himself to the Father and imparts its living power to souls." If this be so, then we, in spite of all that Canon Quick says elsewhere, have sufficient ground to justify the Devotions which he condemns. It is the external objectification of a permanent character in the bread and wine that is in our opinion the very root of the weeds that have collected round the Sacrament of our Redemption. There is no necessity for this objectification after the manner of a spirit—for we receive spiritually in our hearts the Christ who is symbolized by the bread and wine. The day will come when the maze of words that now seem necessary to set forth New Testament Sacramentalism will give place to a dynamic personal interrelation, which is the only interpretation that satisfies Bible teaching and Christian experience in its broadest sense.

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#### MY FAITH.

MY FAITH. By Vernon F. Storr. S.P.C.K. 1s. and 2s.

Everything Canon Storr writes well deserves reading, and we venture to assert that this little book will prove to be the most influential of his publications. It is in reality a manifesto of the Anglican Evangelical Group Movement—an *expositio fidei*—and as such is something more than a personal declaration of faith by

a man who is loved and respected wherever he is known. The book has all the charm we associate with Canon Storr's writing. It has that spiritual note which awakens response and is free from everything like bitterness. If it contains nothing new or unfamiliar to those who have read his other works, it is none the less important on this account, and every Evangelical Churchman with an eye on the future of the Church of England should make himself acquainted with a statement of aims and a frank expression of views that are held by those who work with Canon Storr.

In the first place the book, in spite of passages to which we shall refer, is the work of an Evangelical. Evangelicalism as we conceive it stands for the supremacy of Holy Scripture as the final authority in determining faith and morals, for the duty of private judgment and the unmediated approach of the soul to God. We believe that on all these matters Canon Storr is perfectly at one with Evangelical thought. Many will, and in our opinion rightly, attribute more, and many much more, to the Bible as an inspired record than Canon Storr seems to think it possesses. Holy Scripture has not only a unique message—it is a unique book. We are in a position to compare and contrast it with literature that co-existed with it in Old Testament and New Testament times. To read side by side, e.g., the Epistles of St. Paul with the Apostolic Fathers is to be conscious of a gulf that is impassable, and as for the Apocryphal Gospels—why the more we know of them the more unworthy they are to be mentioned in the same breath as the Four which give us all we know of the Life and Teaching of our Redeemer. Canon Storr is perfectly right when he says that we must read the Old Testament in the light of the Gospel, but it must be in the light of the Gospel as a whole—not of an eviscerated Gospel which drops all that does not fit in with a modern humanitarianism, which is little more than a glorified Benthamism. Our author lays the greatest stress on the duty of Bible Study.

On the Atonement as expounded by Canon Storr we venture to say that there will be far from agreement among Evangelicals. The Sacrifice of our Lord on the Cross is the backbone of New Testament Theology. There is a vicarious element that is prominent in the thought of all the writers. The "ransom" Text cannot be removed from the Gospel, "propitiation" cannot be excluded, and the Pauline passages are so numerous in their emphasis on the death of Christ as the sacrifice for sin, that we cannot abandon the fact without in some important manner changing the emphasis of the Cross. "Christ's sacrifice on the Cross was then the sacrifice of One who was utterly loyal to God, who was perfectly obedient, perfectly loving, and gave Himself for our redemption. He sacrificed Himself for us, that we, drawn by His love, might offer ourselves, our souls and bodies, as a living sacrifice to our Father in Heaven." Here there is somehow an equation of our sacrifice with that of the Cross, whereas there is in Christ's offering a sacrifice for sin—a propitiation—which enables our sacrifice to be acceptable to God. And it is on this distinction that Evangelical theology

hinges. But incompleteness is not in this case heresy. The emphasis on one aspect does not exclude the emphasis on another, but Canon Storr seems to us to have missed the distinctive note of New Testament sacrificial teaching in respect to the greatest and all-sufficient sacrifice.

We naturally turn to the chapter dealing with the Holy Communion, and here we find Canon Storr in the true Evangelical succession. Some may not care to endorse all the nuances of his teaching, but then few would endorse all any thoughtful Evangelical would write on a subject that has to do with the most intimate communion of the soul with the Saviour. We are plunged at once into the domain of mystery when we try to define and describe. Canon Storr writes: "When we speak of the Real Presence of Christ in the sacrament, it is better to put out of our minds altogether the idea of locality or space, and to think of a Spiritual Presence which reveals itself by a real *activity*." We agree, but we wish to go a step further. The activity is not to be viewed as an abstract spiritual activity—but as the closest personal contact and interpenetration of the Divine and human. It is not a communion in space or time, although it occurs in both. It is the meeting of the timeless and spaceless spirit of man with the Spirit of God symbolized by the effectual signs of the bread and wine. If this be grasped our communions will be real indeed, and we shall dwell in Christ and Christ in us.

There is much more in this little volume that calls for notice. It will be widely read. Let us hope that it will not only be read, but weighed by those who love Evangelical Truth, which is not Truth unless it is supported by sure warranty of Holy Scripture.

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#### CONFIRMATION.

CONFIRMATION: THE LAYING ON OF HANDS. By Various Writers.  
S.P.C.K. 8s. 6d.

Place this volume in the hands of one who knows nothing of the state of the Church of England and he will wonder how the Church can possibly have a definite message when such contradictory views can co-exist within its borders. It would be interesting to draw up a list of passages that prove certain opinions to be both right and wrong according to expert views set forth by contributors. The age of Confirmation is a matter on which no agreement is reached, and the place Confession should or should not hold in Christian life is debated with freedom. The value of Confirmation is common ground, but what it really means is not so easily gathered. In fact this is one of those books that have a propagandist value in proving that the National Church embraces men who hold contradictory views and live in peace within the covers of the book. Outside the book they work side by side in perfect harmony so long as one is not allowed to interfere with the other. Incumbents, however, know that it is quite a common thing for young people to be sent for preparation to them, from

parishes where the local parish priest will not be entrusted with the training of the youths for confirmation.

It is not too much to say that every practical aspect of Confirmation is alluded to by one or other of the writers. There is overlapping, which is inevitable, for the same facts have different places in the perspective of the writers. A long general Survey is given by Dr. Hardman, of Alleyn's College. This is followed by a chapter on Adolescence and Sex Instruction by the Director of Kelham. Canons Southam and Grose Hodge and the Rev. Harold Ellis discuss Preparation in the Parish. Preparation in the School is treated by Mr. Vaughan and Dr. Chilton and Miss Gray. Bishop Taylor describes the Service, and the After-care of Candidates is treated by the Rev. H. Lovell Clarke, Archdeacon Joynt and the Rev. W. P. T. Atkinson. The names given are a guarantee of capacity as well as an index to the manner in which capacity is exercised. We have found the book, if perplexing, useful, and if at times rather platitudinous, informing and instructive. Probably any one of the contributors would have produced a more satisfactory volume covering the whole ground, but then various schools of thought would not be represented and comprehensiveness would not have been attained.

#### PROTESTANT EUROPE.

PROTESTANT EUROPE, ITS CRISIS AND OUTLOOK. By Adolf Keller and George Stewart. *Hodder & Stoughton*. 20s.

The religious condition of Europe after the war presents us with many perplexing problems. The Roman Church with its international resources was able to come to the rescue of thousands of her children who had suffered loss of spiritual opportunities during the war and in consequence of the defeat of Germany. Rome knows well how to apply her experience at critical moments with spectacular effect, and not only spectacular effect but with remarkable results. But a closer reading of these pages proves that all is far from well with Rome in the Latin and Teutonic lands. There are signs of post-war advance—there are more visible marks of retrogression, as is evidenced by the inability of the Church in France to fill gaps in the priesthood. Rome internationalized and united has been able to restore diplomatic losses and to assert herself in Courts that knew her not before the war. But diplomatic triumphs may be dearly bought, and the development of organization, so dear a test to many ecclesiastics as proof of advance, is by no means a convincing proof of increasing hold on the hearts of men and women.

Protestantism is disunited. Germany was and is the headquarters of Continental Protestantism. Germany lost the war, and the accumulated resources of the Protestant Churches vanished through inflation and deflation. The links between Church and State were severed, and the inevitable confusion that followed an unsuccessful holocaust was seen throughout the Reich. Elsewhere Protestantism suffered too, and in some districts after the war it

received a new impetus. But the lack of unity of organization, the discordance of emphasis in belief and the inability to overcome all post-war perplexities have left it weak where it ought to be strong. The situation has not crystallized and we disagree with the authors in placing so much weight on the isolated voices of Heiler and Otto, who are more or less prophets who have no followers in their distinctive views on the right method of meeting the needs of crisis. They are heard and respected, but they show no signs of profoundly influencing the orientation of Continental Protestantism.

Our authors are fearful of the onrush of an atheistic Bolshevism caused by the spread of Russian and Marxian socialism. They think the Roman Church will be strong enough to resist it by its authority, and wish to see Rome, Orthodox and Protestant united. We are not impressed by the success of Orthodox resistance in Russia, and we do not think that Rome will fare any better if it endeavours to fight Bolshevism by Authority—although the idea is attractive to many. Unless the reason is convinced that authority is rightly founded and that the doctrine proclaimed can stand investigation, there is no hope for the suppression of undesirable economic or political proposals. It is only by the acknowledgment of Christ as King and the acceptance of His teaching that we can hope for the defeat of the movement that has worked so much evil in Russia. Authority—it may be argued wrongly exercised—failed in Russia, and it will also fail in Western and Central Europe unless it is accepted *ex animo*, and we read that Continental Socialism is atheistic. We by no means despair of the future of European Protestantism, which we find in these pages has life and is able to adapt itself to changed conditions. The survey is good as far as it goes, but it is from time to time curious reading, as it is mixed up with reflections which are evidently those of the writers and not in any way the result of inductions from facts. The writers suffer from what we may call an internationalist complex and this is reflected in all their outlook. In spite of this, the book is valuable and deserves to be read by those who wish to see, as America thinks it should be seen, the religious condition of Europe. Some readers will smile with us when they read the pages dealing with English Theological Thought and Movements. And they will on reading them come to the conclusion that it is possible to write a very interesting book and to generalize on a limited induction of facts.

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#### A ROMAN CATHOLIC APOLOGIA.

THE BELIEF OF CATHOLICS. By Father Ronald Knox. Ernest Benn. 7s. 6d.

“Whoever wishes to find men of his own faith wherever there are men of his own species, if he does not actually wish to be a Catholic, must at least wish he were a Catholic.” By Catholic is meant Roman Catholic. Very many who are not Roman Catholics and are brought into close contact with Roman Catholicism, cer-

tainly have no wish to be Roman Catholics. Roman Catholicism claims to have authority. It has not managed to exercise it over the life and morals of its people among the Latins, where its supremacy is unquestioned. And the developments of what even Father Knox would acknowledge to be gross superstitions are not the best inducement for men to become Roman Catholics.

We are told "Protestants have said that we deify the Virgin Mother of Christ, the sorrowful Mother of us all; that is not because we exaggerate the eminence of God's Mother, but because they belittle the eminence of God. A creature miraculously preserved from sin by the indwelling power of the Holy Ghost—that is to them a Divine title, because that is all the claim grudging theologies will concede, often enough, to our Lord Himself. They refuse honour to the God-bearing Woman because their Christ is only a God-bearing Man." We neither accept the premises nor admit the conclusion. We who hold the Nicene Creed, as firmly as Father Knox, because of our honouring God, deny the honour given by Rome to the Virgin Mother as co-redemptress of humanity. We do not find any evidence that she was miraculously preserved from sin or of her immaculate conception. We dare not out of reverence to the Incarnate Son associate His human Mother with Him in His unique glory.

We pass to the practical question of religious liberty and tolerance. "When we Roman Catholics demand liberty in the modern State, we are appealing to its own principles, not ours." "A body of Catholic patriots, entrusted with the Government of a Catholic State, will not shrink even from repressive measures in order to perpetuate the secure domination of Catholic principles among their own fellow-countrymen." We take up our history and recall the modern history of Spain from the days of the Catholic Kings who secured religious unity with fire and sword. The Inquisition—in spite of some of its modern apologists—was the most terrible instrument ever devised by the wit of man for the destruction of civil and religious liberty, and it was a Church as well as a State organization founded on precisely the principle accepted so light-heartedly by Father Knox. Its spirit still lives under the most Catholic King of Spain, who has vainly fought for religious liberty for all his subjects, but the Roman Church has been too strong for him and his statesmen who desire liberty. The more Modern Romanism is studied at first hand where it is supreme, the less will be the appeal of Father Knox to the hearts and minds of men who love truth, desire freedom, and wish to see the triumph of the Kingdom of God here in earth.

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#### THE EUCHARISTIC CONGRESS.

REPORT OF THE ANGLO-CATHOLIC CONGRESS, 1927. *The Society of SS. Peter and Paul.* 7s. 6d.

This is an illuminating volume. The Roman Church organizes great Eucharistic Congresses, and Anglo-Catholicism naturally



follows its example. There is a difference and an identity about the two types of Congresses. We do not find the anthropological sections set forth in the proceedings of Rome, we have also Processions with the Reserved Sacrament in the Roman gatherings, and under the auspices of the Vatican we have Transubstantiation accepted *sans phrase* and not argued about. There is still in Anglo-Catholicism a good deal of Protestant freedom of thought. No one acquainted with the writings of James, Rawlinson and Williams will deny this, and perhaps the approximation to Rome, which seems to increase year by year, has a brake applied by the desire to preserve this Protestant right of private judgment. And we are sure from the contents of this volume that the absence of great processions with the Host was not due to any unwillingness to hold them, but to the present condition of English life.

The whole atmosphere of the Congress strikes the reader as Medieval. Its setting and the figures on the platform confirmed this aspect. The dogmatism on Sacramental teaching was of a medieval type, and it was hard to discover anything in this section of the speeches that would allow the audience to think that they were members of a Protestant and Reformed, as well as a Catholic and Apostolic Church. Here is the outlook on the Ministerial Commission: "At a Church Congress seventeen years ago Dr. Gore said that on the day when any non-episcopally ordained Minister was formally allowed, within the Anglican Communion, to celebrate the Eucharist, the Anglican Communion would be rent in twain; and that if we remember what the claim of that communion is if we do not forget the Church of Rome and the Church of the East and the ground on which it can ever hope to meet them; if, in short, we realize what, in its reality and completeness, the reunion of Christendom must mean, we cannot doubt that what he said was true." With these words any hope of Home Reunion was bowed out of the door.

But the great question at present is summed up in the words Reservation, the Real Presence and the Sacrifice of the Mass. We shall quote at length and leave the quotations to speak for themselves. "For the future our normal method of communicating the sick will be in the traditional Christian manner—with the Sacrament reserved and taken for the purpose from the tabernacle, pyx or aumbry." "Freedom to communicate the sick in one kind is imperatively required." Newspaper boys come to the Vicarage when a priest is breakfasting after his Mass on Sunday morning. "That is a request which no priest will ever be able to refuse." Nurses kneel before the Altar with only ten minutes at their disposal. "These nurses can never be sent empty away." "Where the Blessed Sacrament is reserved, there our Divine Redeemer is manifested in the activity of his age-long mission to feed and renew the souls of His people with the gift of His crucified and glorified Human Life. The piety which recognizes this fact, and which hastens to greet the Lord in this His adorable self-giving, is a piety which is essentially one with the spirit and temper of the

New Testament." "We are bound to maintain that the opportunity for adoration does not, if the Sacrament be reserved, pass with the ending of the Mass. If the Reserved Sacrament is capable of giving Communion; if there is in the tabernacle That, the devout reception of which unites us to our Lord, then all which has been said of the Sacrament is true of the Sacrament when reserved.

Thee we adore, O hidden Saviour, Thee,  
Who in Thy Sacrament dost deign to be."

"At consecration, bread and wine are not only changed, but they become objects which are what they are in virtue of, and because of that same reality, that same sacred humanity, which lay no more directly behind our Lord's natural body and which lies no more directly behind His heavenly body. It is as asserting this truth that we can speak of the bread and wine as transubstantiated." "In the Eucharistic sacrifice that which the Church presents to God the Father is the Lord Himself. It is the Lord, and therefore, all that He is. It is His body, it is His blood, it is His life. It is all that He has taken to be His own from the beginning of His humanity in the womb of His holy Mother to its consummation in His passion and death, His resurrection and ascension and heavenly glory. Before we receive the Lord into ourselves, we need to present Him in sacrifice to God the Father. The sacrificial offering of the Lord Himself needs not only that there is a gift to ourselves—albeit the holiest gift—in our own souls, but also that the Sacrament which we offer to the Father before we receive it is itself the body of the Lord." "The Eucharistic Sacrifice depends upon the Presence of Him who is both Priest and Offering, for in this Sacrifice at the hands of the earthly priest" "the God-priest offers to God the God-Victim." "Therefore without the Eucharistic Presence there can be no Eucharistic Sacrifice." "No essential difference can be made between God in the Eucharist and God Who dwells high and uplifted on the throne of heaven." And the Archbishop of Canterbury telegraphed to the Congress appreciating "welcome freedom from controversial reference to the problem" of the Deposited Book!

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#### ENGLISH AND FOREIGN REFORMERS.

##### CONTINENTAL PROTESTANTISM AND THE ENGLISH REFORMATION.

By Frederick J. Smithen, B.A. (Cantab.). With a Foreword by the Rev. P. Carnegie Simpson, D.D., Professor of Church History in Westminster College, Cambridge. *James Clarke & Co., Ltd.* 6s. net.

This interesting volume deals with some of the problems raised by the progress of the Reformation Movement in England in the sixteenth century. It is an impartial endeavour to estimate the nature and extent of the influence of the foreign reformers on the movement as it affected both the English Church and the English

Nonconformists. The subject may not be one at the moment of special interest, or even of practical importance, but to students of Church history the examination of neglected factors in a great movement must present attractive features. As Prof. Carnegie Simpson says in his Foreword, "Part of the function of the student is to see that features of the historical development, which may have receded from the place they once held, are still justly recognized and remembered. An historical service of this kind is admirably rendered in this book." He adds: "I trust, therefore—and with confidence—that the volume will be welcomed as supplying, in a reliable and accessible form, what is really needed by all students of the English Reformation and what it would take no small amount of trouble for them to gather and arrange for themselves."

A vigorous effort has been made by a section of English Church-people, mainly during the last fifty years, to represent the Reformation movement in England as solely an endeavour to release the Church of England from the supremacy of the Pope. They minimize the changes in doctrine which were made, and strive to represent the formularies of our Church as retaining the medieval features which they regard as Catholic, and they seek to regard them as being uninfluenced by the Reform movements on the Continent.

Mr. Smithen gathers the evidence obtainable from every available source, and after a careful estimate of its character, and a minute comparison of the various documents involved, states his conclusions as to the nature and extent of the foreign influence. In the reign of Henry VIII there was little change in doctrine or practice officially, "but the King's action in setting free the English Church from dependency on the Papacy made easier the subsequent course of the Reformers." Cranmer's influence was so great that it is important to note his position clearly. Mr. Smithen thus sums it up: "He was originally a good Catholic, but, coming into contact with Lutheranism in Germany, especially in its modified form as held by Osiander, he became attached to Evangelical doctrines. He did not slavishly hold the tenets of any party, but was for many years more in sympathy with Lutheran than with Reformed theology. The influence of the people whom he invited to England after Henry's death led him towards Zwinglianism, though on the question of the Lord's Supper, one of the central points of controversy, he remained true to the Suvermerian or Bucerian position he had taken up on his departure from the Catholic position." He adds that the doctrine and liturgy of the Church are largely based upon Cranmer's work.

An account is given of the close association of the English refugees during Mary's reign with the foreign reformers, both in Germany and Switzerland. The differences that arose abroad are followed out, and the divergences in the Lutheran, Calvinistic and Zwinglian teachings indicated. After their return in Elizabeth's reign the influence of the Continental movements is traced in three lines, in Church Government, in theology and in liturgy. The

English Church differed from the Continental Churches in its retention of episcopacy, but this did not interfere with its close communion with them. "It was left for those who read into her standards a Romanist and sacramental doctrine to read also into her episcopacy a sacerdotal system which needed to be upheld by the principle of Apostolic Succession." The doctrine of Justification by Faith cuts the ground from under a mediatorial priesthood. "If all believers were priests of God, the necessity of a mediatorial priesthood, through which alone could flow the grace essential to salvation, was gone, and such a priesthood as the Roman Church claimed to possess was a dangerous superfluity." A comparison of the XXXIX Articles with the Augsburg Confession and other Continental formulæ shows the intimate connection between them. This and other facts justify the statement that "the Anglican divines of the Reformation period, i.e., those responsible for drawing up the standards of the Church, were fundamentally evangelical."

The term *Suvermerianism* recently appeared in Mr. C. H. Smyth's *Cranmer and the Reformation under Edward VI.* A correspondence in *The Times Literary Supplement* discussed the origin and significance of the term. Mr. Smithen introduces the word to indicate Martin Bucer's view of the consecrated elements "as *signa exhibitiva*, their nature and substance remaining unchanged, but exhibiting Christ as present. Bucer later rejected this view, and Cranmer similarly, after 1548, "maintained that Christ's body is present, not in the sacraments, not in the elements, but in the administration of the sacraments."

Mr. Smithen's purpose is to show that the English Reformers "came into close contact with Continental Protestants, and that they borrowed even the very language of Protestant Liturgies and Confessions." This he has done, and is justly entitled to infer that "the Anglican Church became 'evangelical' as opposed to 'sacramental,' and though she retained her organization, except in so far as the transference of the Supremacy from the Pope to the Sovereign was concerned, her whole conception of the Church and Ministry had to be changed."

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## THE CHURCH AND THE SACRAMENTS.

THE SACRAMENTAL SOCIETY. By C. Ryder Smith, B.A., D.D., Tutor in Theology, Richmond College, Surrey. *The Epworth Press.* 5s. net.

It is interesting to find a Professor of one of the Wesleyan Theological Colleges dealing with a subject that does not usually receive much attention from scholars of the non-Episcopal Churches. In dealing with the nature of the Church and the Sacraments, he adopts lines somewhat unfamiliar to members of our own Church, and his phraseology has sometimes an unusual tone for our ears, although we do not belong to the hyperphilosophical school in our midst which professes not to be able to think out clearly the distinc-

tion between the material and the spiritual, the inward and the outward.

The broad lines of the volume as laid down by the author are first, a discussion of the use of Christian symbols, with a special treatment of Ordination. Secondly, an examination of the Bible teaching on the relation of the inward and the outward. Two chapters deal with the Sacraments of Baptism and the Lord's Supper, and the last shows the bearing of the previous discussion and its conclusions on Church-membership, Inter-Communion and Christian Reunion. In treating of symbols he reaches the conclusion that "it is spiritual experience that gives validity to symbols, and not symbols that give validity to experience." The term Sacramental Society is arrived at on the ground that the Church's symbols are symbols of a fellowship to which Christ is a party, an experience in which He shares, and the distinguishing quality of these symbols is best described as "Sacramental." He contrasts this with "Sacerdotal," which requires a necessary material *instrumentum* as the only essential. Grace is, in the latter view, a kind of power infused. With the Evangelical it is a quality of God-like love. It is "the name for Christ's activity, not a something separate from His personality that He bestows as men bestow food or clothing or other things." The question in regard to Ordination is: Can any particular symbol, such as the laying on of hands, be regarded as essential to the historic continuity of the Church? Apart from the lack of historical evidence to prove the universal use of the symbol, the principle is "the inward is primary, the outward is derivative, and among outward things there is nothing essential but the Christian manner of life." The sacerdotal view can rightly be called both magical and superstitious. The chief curse of Christianity lies in the error that some outward thing opens or shuts the door to God. His comprehensive examination of the Bible teaching leads to the strengthening of the view that the real order in the three elements of religion is the spiritual, the moral, and the ritual.

The treatment of Baptism follows on the basis of this view, but Infant Baptism is defended on the ground that fellowship, rather than confession, is the fundamental, and a child may partake of fellowship long before it chooses for itself. It is a vow and pledge of ministry on the part of the Church and the parents.

In dealing with the Sacrament of Holy Communion he lays himself open to an objection on the part of the Sacerdotalists, when he says that they claim that our Lord is present in a physical or material way. Even the Romanist apologists explain that Transubstantiation was adopted in order to preserve the spiritual character of the Presence, and to avoid crude materialistic views. But this does not affect the force of the argument. From many sides he draws to his main conclusion. The Institution shows that "Jesus drew attention away from the distinctively sacrificial thing, the lamb, to something else." He deliberately departed from the sacrificial ritual in the command, "Drink ye," for to drink blood was an abomination

to the Jew. The Sacerdotalist "miracle" in the Eucharist contradicts the New Testament account of miracle. It contradicts the true relation of the spiritual and the material. It is inconsistent with the Incarnation. His conclusion is, "For the Sacramentalist the Lord's Supper is the climax of symbolism, both psychologically and historically. When he partakes of the bread and wine, he believes that Christ is present—really, objectively, though only spiritually. He believes further that he has fellowship with his Risen Lord in the Sacrament. He finds that the symbols not only express this experience, but nourish it, indeed."

This exposition of Sacramental teaching by a Wesleyan divine suggests many important lines of thought and opens up useful methods of interpretation, leading to a true appreciation of our Lord's purpose in the institution of the two great symbolic rites to which the name of Sacraments is best limited.

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### A COMMUNICANT'S MANUAL.

AT THE LORD'S TABLE. A Manual for Communicants, by H. A. Wilson, Rector of Cheltenham and Hon. Canon of Gloucester. *Longmans, Green & Co., Ltd.* 1s. cloth; 1s. 6d. cloth gilt.

Gifted with a special sympathy with young people and a power of understanding their outlook, Canon Wilson is ideally qualified to write a manual for young communicants. His parochial work in one of the great educational centres of England brings him into close contact with young life and gives him an almost unique opportunity of understanding and meeting the religious needs of the younger generation. This manual has several features of a special character, and does not follow stale or worn-out methods. The first section is on the "Need for Preparation," and places the emphasis on the right relation between the individual and our Lord. The second section is "The Preparation." While self-examination receives its due recognition, it is not overdone, as in so many manuals. The lines of preparation are original, and are based on the fruit of the Spirit, the Beatitudes, and the Shorter Exhortation. These are followed by useful meditations on the example of our Lord, and the Comfortable Words. The Communion Service is given with appropriate comments on its various parts. The correct balance of doctrine is maintained, as well as the true Prayer Book teaching. Practical help is given to those coming to Communion for the first time; appropriate hymns for meditation are suggested. The manual is one which the clergy will be glad to place in the hands of the newly confirmed, and they can do so with confidence.

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*Every Day all the Way* (Oliphants, Ltd., 2s. 6d. net) is a series of Devotional Readings for the Year—with numerous incidents of Christian experience, compiled by Thomas C. Muir. The selection contains many excellent extracts bearing on conversion and spiritual experiences from well-known Christian writers.

## AN ADVENTUROUS JOURNEY.

THROUGH JADE GATE AND CENTRAL ASIA. By Mildred Cable and Francesca French, with an Introduction by the Rev. J. Stuart Holden. *Constable & Co., Ltd.* 10s. net.

This fascinating account of an adventurous journey has a double appeal. The travellers were three lady workers of the China Inland Mission. In response to "Secret Orders" which they believed were given them by God, they left the educational work in the province of Shansi in which they had been engaged for over twenty years and ventured out into the great North-West, not knowing what their ultimate destination would be, but confident that there was a special work for them to do. They found the work, and that their coming was a response to the earnest prayers of a body of Christians in Kanchow, who had been asking God for four years to send them two ladies qualified by their experiences in missionary work to give them the guidance they needed in Scripture teaching and spiritual upbuilding. They also wished to penetrate into a darker region beyond, and the account tells of the way in which God opened their path and gave them a band of helpers from Kanchow, without whom their efforts would not have been effective. There are many instances of God's care of them on their journeys, and the narrative will appeal to all who are interested in any trustworthy account of God's response to faithful prayer and service.

The book has an additional appeal. It tells of little known places and people, of quaint customs and curious religions. The writers from their knowledge of the East and their powers of observation have given a record of travel in strange places that will interest all who are curious about the unfamiliar parts of the world. The journey was full of adventures, and at times of considerable peril. To undertake it showed remarkable courage on the part of three women. As Dr. Stuart Holden says in his Introduction: "This story is unique in that the authoresses are the only Western women who have ever accomplished it," and he adds that it is of profound interest and of no small importance alike to the geographer, the philologist, and the student of the human race.

The journey led them through Kansu, Turkestan and across the Gobi Desert, thence across the Russian frontier through Siberia to Moscow, and on to "London! 'Bed and Breakfast.'" It would be impossible to do justice to the variety of scenes, incidents and peoples described. We can only recommend our readers to share the pleasure of accompanying the voyagers through the adventures so graphically yet modestly described. They will agree with us in feeling proud of our fellow-countrywomen who could accomplish a feat so daring. Their resourcefulness, tact and ingenuity will be appreciated as fully as their patience, faith, courage and perseverance.

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## A VOLUME OF SERMONS.

**BRITISH PREACHERS.** Third Series, edited by Sir James Marchant, K.B.E., LL.D. *G. P. Putnam's Sons, Ltd.* 6s. net.

*British Preachers*, as an Editorial Note reminds us, has entered upon its third year, and is now an established annual volume. The previous volumes have had to be reprinted. This volume contains a representative selection of preachers and subjects. The Archbishop of York opens with the sermon on "The Eternal Spirit in Humanity and in the Church," which he preached at the Southport Church Congress. The Very Rev. C. L. Warr, of St. Giles' Cathedral, Edinburgh, follows on "Spiritual Poverty." The Bishop of Aberdeen and Orkney deals with "God's Followers." Dr. W. T. G. Grenfell draws on his Labrador experiences for some telling illustrations of what following Christ means. The Bishop of Chester takes men as trees walking as the basis for his sermon on "The Responsibilities of Uncertainty." The Dean of Canterbury enforces the importance of Reunion in "The Kingship of Christ and Christian Unity." The Dean of Wells deals with "The Holy Eucharist and its Interpretation To-day," and repudiates the innovation of extra-sacramental devotions. Among the other preachers are Bishop Wakefield, Canon Quick, the Revs. F. R. Barry, Thomas Yates, H. L. Simpson, Dr. J. C. Forbes, Dr. R. F. Horton, W. Major Scott, J. M. C. Crum, Dr. George Jackson, and Dr. Lauchlan W. Watt. The claim may well be made that "there is observable a revival of the prophetic note in preaching," and that "there is arising a generation of preachers who may restore some of the leadership of the past great ages of Faith."

## BIOGRAPHIES.

**DAVID SIMPSON AND THE EVANGELICAL REVIVAL.** By the Rev. Alfred Leedes Hunt, M.A. *Thynne & Jarvis, Ltd.* 7s. 6d. net.

Some time ago we reviewed an interesting account of some phases of the Evangelical Revival issued by Mr. Hunt under the title *Evangelical By-Paths*. We were then promised the present volume, for which the *By-Paths* was a preliminary study based on the records which had come into the author's hands. In giving an account of David Simpson's life and work, Mr. Hunt has collected a vast amount of material from many sources, giving information about many people connected with the Evangelical Revival, with the universities of Oxford and Cambridge in the eighteenth century, and with the scenes of Simpson's labours, especially in Macclesfield. The volume is supplied with an excellent index and is therefore a useful storehouse of facts bearing in many ways upon the religious life of the period. Special attention is given to the condition of the University of Cambridge at the time of Simpson's residence there. The picture reveals the low religious level of the time, and the opposition there was to the Methodist revival. There



was strong objection to extempore prayer, but the objection, as a contemporary observed, was not so strong to extempore swearing. As we pointed out in regard to Mr. Hunt's previous book, the help of an experienced hand in the arrangement of the material would have added greatly to the lucidity of the treatment of the subject.

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**EDITH WARNER OF THE NIGER.** By G. T. Basden, M.A., D.Litt., F.R.G.S., Archdeacon of the Niger. With a Foreword by the Rt. Rev. Bishop Tugwell, D.D. *Seeley, Service & Co., Ltd.* 3s. 6d. net.

This story of thirty-three years of zealous and courageous work among Ibo girls and women is a tribute to the remarkable life of Edith Warner. She was born in London in 1867. She was educated at Maidstone, and while there heard the Missionary call. After a period of training at The Willows she went out under C.M.S. to the Niger in 1892. She soon found her place as a teacher, and established the Girls' Boarding School at Onitsha. Some years later the School was moved to a better site, and ultimately it became "St. Monica's" School, which in 1923 received warm commendation from the Phelps-Stokes Commission. In addition to this work Miss Warner made several pioneer journeys, and exerted a wide influence until compelled to retire in 1924. After a serious illness she died on December 18, 1925. Testimony is borne to the beauty of her life, the simplicity of her character and the effectiveness of her work. An appeal is made for the erection of a School Chapel at St. Monica's as a fitting memorial of her life and devoted service to the women and girls of West Africa.

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**A BONDMAN OF THE LORD: THE LIFE AND LETTERS OF ST. PAUL.**  
By H. S. C. E. *London: S.P.C.K.* 4s. 6d. net.

Who H. S. C. E. may be we have not the least idea. The preface, however, reveals the sex of the writer, and we have to thank her for a very readable story of the life and times of the Apostle of the Gentiles—"the outcome of years of loving study of one who has been my hero from girlhood." It begins with a chapter on St. Paul's environment and then runs on in narrative form, each of his letters being introduced in its proper place. The volume is enriched by the inclusion of some eighteen illustrations, several of which give us traditional portraits of St. Paul, together with maps of the several missionary journeys. An index has not been forgotten, and there is a useful chronological table (pages 206-7). On the whole this study will be found quite worthy to take its place alongside many of the standard works on the life of him whose name is writ large across many pages of the New Testament. It is much to be preferred to some recent critiques, in which St. Paul is accused of having invented a hybrid scheme of theology, largely based upon Greek philosophic thought, and at variance with the revelation of the synoptic narratives.

S. R. C.

## DEVOTIONAL BOOKS.

**PRAYERS AND MEDITATIONS.** By Samuel Johnson, LL.D. *London* : H. R. Allenson, Ltd., Racquet Court, Fleet Street, E.C. 3s. 6d. net.

These devotional exercises will be welcomed by many. The meditations are extracts, seemingly, from a diary kept by the good old Doctor of Fleet Street, between the years 1736 and 1784, from his twenty-seventh birthday right on to old age. Many of the entries are quaint and, incidentally, throw interesting light on the times in which he lived, so that they are worth reading for more reasons than one. The prayers, too, enable us to look into the heart of the man himself. We get, then, a portrait of a great Englishman who was also a great Christian, whose greatness was displayed by his modesty and humility, and whose sense of need was as great as his intense earnestness and devotion. Like Daniel of old, Samuel Johnson "lasted." The passing of the years neither dimmed his faith nor quenched his hope in God. This reprint is attractively got up, bound in purple cloth, bevelled boards with silk marker; a very suitable gift book.

S. R. C.

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**HOW TO MAKE YOUR MEDITATION.** By the Rev. H. Congreve Horne, Vicar of Barton-le-Street, Malton. *London* : Longmans, Green & Co., Ltd. 1s. 6d. net.

We have regretfully to confess that we often take up books of this character almost with fear and trembling, for they frequently contain teaching to which we take exception. This little manual, however, can be commended as a practical aid to devotion. There is a great deal of sensible advice, as, for instance, "Do not rely on books, rely on the Holy Spirit." "However helpful you find a book, use it only for preparation. Make it a rule never to refer to any book during the actual time of meditation . . . rely on the Holy Spirit." There are also many helpful suggestions on Bible Reading, Prayer and other subjects, which add to the usefulness of this little book. Canon C. C. Bell, of York, contributes a preface, and Mr. Horne asks to be regarded "rather as compiler than as author," who has "arranged and paraphrased familiar maxims from the writings of great masters of the spiritual life."

S. R. C.

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**THE GREAT PHYSICIAN.** A Manual of Devotion for those who care for the Sick. Selected and Arranged by the Rev. A. J. Gayner Banks, M.A., S.T.D., and W. Sinclair Bowen, M.D., F.A.C.S. *London* : S.P.C.K. 5s. net.

The compilers of this manual are to be congratulated upon the care and Catholicity with which they accomplished their task. Dr. Gayner-Banks, who is "Mission Preacher to Washington Cathedral"—that is what we call "Diocesan Missioner," has been

for some years actively engaged in bringing the subject of Divine Healing before Christian people in the States, while Dr. Bowen is described by the Bishop of Washington (Dr. James E. Freeman) in his commendatory preface, as an "outstanding physician." The contents are very varied and there is a great deal that will be found most useful by those whose pastoral work must include the responsibility of ministering to sick folk. There are, of course, special prayers—for the sick, for doctors and nurses, monthly prayers for expectant mothers, prayers for use before and after an operation, etc. Then a section of the book is devoted to special Offices—as for The Anointing of the Sick, The Laying on of Hands, and short forms for "The Third Hour" and "Compline." Another section consists of Family Prayers—taken, by the way, from the Canadian Prayer Book. We cannot say we like the "Office for the Ministry of Absolution." It is significant that our Church has not given us any such form in the Book of Common Prayer. In this form the penitent is taught to address the Confessor as "my father" ("of you, my father, I ask for penance, counsel and absolution," etc.) and the Absolution contains these words—"The Passion of our Lord Jesus Christ and His infinite merits, the prayers of the saints and holy angels and the whole Church be to thee for the remission of sins, the increase of grace and the reward of eternal life." We may be accused of "heresy hunting" but loyalty to Bible truth and Prayer Book teaching compels us to add that some of the language used in directions to communicants seems to imply views we cannot possibly endorse and the frequent use of the word "altar" we very much dislike. The Bible Readings are excellent and the hymns at the end of the book are well chosen. We want to get the best out of everything and there is much that is useful in this manual, but it will have to be used by the Evangelical with discrimination. We put it down with the feeling—amounting, indeed, to a conviction—that the type of Churchmanship behind it is not our own.

S. R. C.

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#### MISCELLANEOUS.

**THE STUMBLING BLOCK.** By Ambrose J. Williams, M.A., Vicar of Crowfield, Suffolk. *London: H. R. Allenson, Ltd.* 3s. 6d.

Truth is foremost among the things that matter most. This treatise is in the nature of an inquiry into the character of truth and its relation to faith, freedom, suffering, education, etc. The author has taken a wide field in which to plough, but he has proved himself equal to the task he set himself. He gives us abundant food for thought, pleasantly served up. Few modern writers have the courage to suggest that physical fire may have part in Hell. "Is this," Mr. Williams asks, "altogether improbable?" He points out that such a conflagration as is described in 2 Peter iii. 5 would be nothing new in the stellar universe. He points out the fact that the theory of re-incarnation—a belief which is more

generally held than some people seem to realize—presents more difficulties than it solves. And so we might go on—a great many subjects come into this inquiry, and the writer is always interesting, even when, in our opinion, he is not convincing.

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VISIONS IN FAIRYLAND. By a Pilgrim there: Daisy Sewell. London: H. R. Allenson, Ltd. 3s. 6d. net.

Miss Sewell, by her previous story book, *A Pilgrimage in Fairyland*, has proved herself an adept in the fine art of telling stories that enshrine truth. This new collection of fairyland parables will assuredly enhance her reputation, and to those who will presently be looking for a suitable Christmas gift-book for the children we commend this attractive volume. The stories tell of the Love of God and the tender ministry of Jesus Christ. They are written not merely to interest or amuse but to *teach*. S. R. C.

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SAINT JOHN THE BAPTIST. By Frederic W. H. Myers. London: H. R. Allenson, Ltd. 1s. net.

A new volume in the publishers' "Heart and Life" series. Few poems in the English language are better known than F. W. H. Myers' *St. Paul*, but comparatively few know his *St. John the Baptist*—a fine soliloquy in blank verse. It is now for the first time issued by itself. It is understood that Mr. Myers took more interest in his *St. Paul* than in any other work he produced, and he was constantly, up to the time of his death, polishing and re-polishing its elegant stanzas. But this much shorter and very different composition is quite worthy to take its place alongside the better-known *St. Paul*.

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EDUCATE YOUR CHILD. By Hubert McKay. *Humphrey Milford*, Oxford University Press. 2s. 6d. net.

Mr. McKay has many valuable hints to give to parents on the first steps in the education of their children. He is eminently practical, and his advice follows lines which commend themselves to common sense. Love is the first qualification of a teacher. The second is to understand the child's level. From these he goes on to show the best method of cultivating interest, observation and expression. The uses of books, paper and pencil, and toys are explained. The daily walk is made a source of pleasure, lessons become a joy, reading and writing are acquired with ease. The senses are trained and science is made to yield up some of its treasures. Useful diagrams explain many of the points. The errors into which parents are apt to fall will be corrected by the reading of this interesting and useful book.

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*Plain Rules for Churchpeople*, by the Rev. W. H. Heaton-Renshaw (S.P.C.K., 6d.), contains nine rules with comments and forms for subjects for prayer. It is intended for those newly confirmed and will be found a useful guide for them. The Bishop of Chelmsford contributes a commendatory foreword.

THE CHRISTIAN FAITH AND INDUSTRY. Christianity's Appeal to our Common Sense. By Sir Charles Marston. London: S.P.C.K., Northumberland Avenue, W.C.2. 2s. 6d. net.

In this very readable and important manual, Sir Charles Marston (a well-known business man and an active and forceful member of the House of Laity) refutes the theory that the Christian Gospel contains any sanction for the tenets of Socialism, and he fairly "wipes the floor" with those who assert that all men are equal. A considerable employer of labour, Sir Charles is scrupulously impartial, and boldly stresses the fact that employers have duties to their "hands" as well as to their customers. It is too common to hear the would-be social reformer maintain that an industrial system is at the back of all our troubles. Sir Charles, however, maintains that *individual sin* rather than a defective industrialism is responsible for the present disorder. To those who are inclined to suspect that perhaps Christianity is Socialism, we commend this illuminating treatise. Christian teachers and preachers will find it an invaluable compendium of facts versus fancies.

S. R. C.

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#### SHORT NOTICES.

*Lectures in Hyde Park*, by Clement F. Rogers, M.A. (S.P.C.K., 2s. 6d. net), is a useful sequence to the same author's *Question Time in Hyde Park*. The experience gained in addressing the audiences in the Park is here applied to some of the subjects most frequently brought forward. They include Free Will and Determinism, in which the author is scarcely fair to the full teaching of Calvin, the Problem of Pain, Theism and Ethics. Many useful suggestions for addresses on the whole subject "If we believe in God" will be found in these lectures. Some of the most useful points are given in the full and interesting notes to each lecture.

The Degrees and Hoods of the World's Universities and Colleges is a subject which interests many of the clergy. The variegated hoods which appear in any procession of them are increasingly puzzling. Mr. Frank W. Haycroft, F.S.A.Scot., has issued the third edition, brought up to date, of his description of these hoods, and a hundred pages are filled with most instructive and illuminating information on the degrees conferred by universities throughout the World and on the ingenuity which has been exercised in providing hoods to indicate them. The price is 4s. 6d., and the proceeds of the sale are given to the London over the Border Church Fund.

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*Tractate Sabbath*, translated from the Hebrew, with explanatory notes by W. O. E. Oesterley, D.D., is one of the S.P.C.K. series of Translations of Early Documents (6s. net). The Tractate contains the regulations for the observance of the Sabbath given in the Mishnah. In his excellent notes Dr. Oesterley explains the purpose of the Tractate—to enforce rest on the Sabbath and to emphasize

the sanctity of the day, and gives an interesting account of some of the special observances and rules laid down with the elaborate explanation of them that was required. The bearing of the Tractate on New Testament teaching is also explained. The minute details of the rules gives scope for the elaborate system of evasion that was practised.

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*Christianity as Bhakti Marga* is A Study in the Mysticism of the Johannine Writings by A. J. Appasmay, M.A., D.Phil. (Macmillan & Co., 4s. 6d. net). It is a development of the author's thesis for the Doctor of Philosophy degree at Oxford on "The Mysticism of Hindu Bhakti Literature, especially in its relation to the Mysticism of the Fourth Gospel." Mysticism forms so large an element in Indian religious life that the mystical elements in Christianity make a special appeal to the Indian mind. There are obvious dangers, especially when mysticism tends to pantheism, but this book brings out many of the affinities between the mysticism of St. John and the teaching of some of the Hindu Bakhtas. For those interested in the development of Christianity in India the aspects of thought presented in this volume will have special value.

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The Rev. Chancellor Kerr has written a short biography of his friend, *The Rev. Andrew Boyd* (Dublin Church of Ireland Printing and Publishing Co., 4s. 6d.), which gives a picture of good work nobly done in the North of Ireland. Boyd was highly gifted and his knowledge of history served him well. He was independent in his thought and fearless in his action. He loved his Master and devoted himself without stint to the service of God among His people. And Canon Kerr has given us an impression that lives, for we see Boyd not as a lay figure but as a living man speaking his mind and spending himself without stint in order to win men to Christ. We hope that the book will find many English readers, for they will learn to understand something of the outlook and activities of the Church of Ireland. It will surprise them to know that Boyd had the largest men's Bible class in the United Kingdom, and that to the end of his life he kept in contact with the men of that class. Boyd was a man's man, who owed much of what was best in him to his saintly mother—a Mother in Israel and a woman of a thousand.

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*The Two Recruits*, by D. S. Batley (S.P.C.K., 1s. 6d. net) is a well-written account of the Christian warfare in the form of an Allegory in which are described the adventures of two youths who, though friends, enlist in the opposing camps of King Phaos (Light) and King Melas (Black). The story is brightly told and is sure to interest boys. A glossary of the Greek and Latin names used is given, and makes clear the various designations.

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*From the Log of an Old Physician*, by X.Y.Z. (Selwyn & Blount, Ltd., 2s. 6d.), contains fourteen short stories and sketches from the

experiences of a retired doctor. They bear mainly on subjects connected with the medical profession, but some of them deal with religion. They are simply told and several of them are touched with the pathos of human sorrow. The author formed a high opinion of the Jesuits from his association with a learned member of the Order. The last story, "The Fall of a Professor," is a touching narrative of sin and its consequences.

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#### BOOKLETS, PAMPHLETS, ETC.

*The English Reformation*, by the Rev. C. Sydney Carter (Thynne & Jarvis, 3d.), is an answer to the questions "Why it was needed, What it was and what it did," and deals with the present-day attempts to undo it. The author's larger book on the Reformation showed that he had full knowledge of the subject. His brief treatment of it in this booklet of twenty-four pages is an excellent summary of the most important points in the change in English religion effected by the Reformers. It amply justifies the claim that "The Protestant is the True Catholic." A short notice of the Deposited Book with its alternative Communion Service shows that it will bring us back to the false and unscriptural teaching and worship of the Medieval Church.

A pamphlet by Lt.-Col. Seton Churchill entitled "Can we Trust the Bishops?" (3d.) is a reprint of an article in *The Life of Faith*. In it he examines "the plausible plea of the ultra-clerical party" in the light of history. As a layman he regards the placing of the extensive powers given to them in the Prayer Book measure as a retrograde step. It is going back on the grand traditions of our National Church. He draws striking evidence from many sources to justify his contention. In Part II he examines the plea in the light of present-day facts.

*The Case against the New Prayer Book*, by the Rev. F. J. Hamilton, D.D., T.C.D. (Thynne & Jarvis, 6d. net), is a "Scriptural and Constitutional Appeal for its Rejection." The thirteen chapters are a reprint of leading articles which appeared in *The English Churchman*. The arguments used by advocates of the New Book are carefully examined, and the weakness of many of them is exposed with clear and convincing reasons. Among the points dealt with are: the Epiclesis, Reservation, the Power of the Bishops, the Constitutional Aspect and the Episcopal Guarantees. Dr. Hamilton brings the light of the Bible and history to bear on the whole case, and shows that consistency and loyalty to truth demand the rejection of the doctrines represented in the new Communion Service.

The Ven. J. H. Thorpe, M.A., B.D., Archdeacon of Macclesfield, in *The Deposited Book, Why I voted against it*, shows that the Book does not carry out the intentions of the Bishops as expressed in the new preface. It also contains a number of weighty arguments against the teaching of the Book. He is convinced that it will not enable the Bishops to restore discipline, and he develops the

important point that it is the pulpit that has really to be dealt with if order is to be restored. The leaflet is a reprint of an article in *The Church of England Newspaper*.

The Rev. J. Russell Howden, B.D., in *The Proposed New Prayer Book, The Evangelical Standpoint and Objections* (Church Book Room, 2d.), examines point by point the significant changes in the new Book, especially those in the Communion Service where the doctrinal implications are most clearly marked. Mr. Howden's criticisms deserve special attention as they so clearly present the grounds on which Evangelical Churchpeople are justified in taking exception to the provisions of the Bishops' Book.

Mr. Henry J. Guest's *A Layman to Laymen on Prayer Book Revision* (Church Book Room, 1d.) has reached a fourth edition. As Representative of the Diocese of Birmingham in the Church Assembly his examination of the facts of the situation is recognized as having special value.

Mr. H. H. Hall, a member of the Church Assembly has brought together a number of useful statements by Bishops and others showing the true character of some of the proposals in the Deposited Book in his *The Proposed New Prayer Book* (1d.). These statements will be found specially useful by those who are called upon to give reasons for their opposition to the new practices put forward by the Bishops.

The Rev. Frank J. Taylor has printed a sermon preached at St. Giles, Hartington, on *The Alternative Communion Service*. It is a reasoned examination of the changes adopted and a statement of his conclusion that they mean the undoing of much of the good work wrought at the Reformation (Church Book Room, 1d.).

Sir James D. Legard, K.C.B., gives a brief statement of his objections to some of the revision proposals in *A Layman's Views of the New Prayer Book* (Church Book Room, 1d.). He shows that the changes now proposed have pushed moderate Churchmen farther than was necessary and that they will not commend themselves to the nation.

"Why the Deposited Book is still opposed" is the title of a leaflet by the Rev. W. F. Pelton, Vicar of Ullenhall, Henley-in-Arden (3d.).

We have in previous numbers of *The Churchman* referred to the pamphlets of Bishop Knox, the Bishop of Norwich, the Rev. C. M. Chavasse. Several of these have already been reprinted, and have reached their third and fourth editions. Among them are *The Unscriptural Character of the Alternative Consecration Prayer*, by Bishop Knox (Longmans, Green & Co., Ltd., 6d.).

*The Prayer Book, A National Guide*, and *Prayer Book Revision, An Alternative Policy* (2d. each), by the Bishop of Norwich.

Other booklets received, *Religious Education*, by the Bishop of Gloucester (S.P.C.K., 6d.), *Notes on Christianity and Christian Service*, by J. O. Nash, D.D. (S.P.C.K., 2d.), *Charles Simeon* (S.P.C.K., 2d.).



## CHURCH BOOK ROOM NOTES.

### DEAN WACE HOUSE, WINE OFFICE COURT, E.C.4.

**Catalogues.**—A new and larger list of books suitable for Sunday School prizes has been compiled as a guide to those who are unable to call at the Book Room and select from the shelves. Care has been taken only to include books which have some merit, and to ensure that the minimum amount of trouble shall be given to intending purchasers. It is often impossible for Clergy and Sunday School Superintendents to spend the necessary time over a careful selection from the ordinary publishers' lists and booksellers' stocks, and it is hoped that the fact that all the books have been carefully read before they are included in our list will obviate this difficulty. Customers may leave the selection of prizes to the Book Room, if they will kindly state the price, the age and class of the recipient, and whether the books are for boys or girls. A new General List of Publications by the Church Book Room has also been prepared. Both these lists will be gladly sent on application.

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**Electoral Rolls.**—It will be remembered that in every parish the Electoral Roll must be revised before the Annual Parochial Church Meeting, and that any claims must be made at least fourteen days before the meeting. Forms for enrolment are prepared by the Church Book Room, with a special invitation emphasizing the importance of enrolment, and can be obtained for resident and non-resident electors at 1s. 6d. and 2s. per 100. Forms of the notice for the Revision of the Roll are also obtainable, price 1d. each, or 9d. per dozen. A leaflet on Parochial Church Councils and their work and scope has been prepared by Mr. Albert Mitchell and is on sale at 3s. per 100. A special packet of literature will be sent for 6d. post free.

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**Sunday School Lessons.**—The Sunday School Lessons on the Collects, illustrated from the Epistles and Gospels, by the Revs. Dr. Flecker and L. E. Roberts, have now been completed with the fourth quarter, and the four quarters can be obtained at 1s. 6d. per set for Intermediates or Seniors. Arrangements have also been made for the immediate re-publication at 2s. of the Rev. G. R. Balleine's two lesson-books, *The Acts of the Apostles and Boys and Girls of the Bible*. Unfortunately, they will not be ready much before the New Year, but orders can now be booked. Other lesson-books by Mr. Balleine which are now obtainable are: *God and Ourselves* (the new book for this year); *Lessons from the Hymn Book*; *The Life of Our Lord Jesus Christ*. These are published at 2s. each. *The Children of the Church*, also by Mr. Balleine, which contains lessons on the Church Catechism, is still obtainable at 1s. 6d. net. We are glad to say that *The Complete Christian*, by the Rev. Cuthbert Cooper, consisting of full notes for a year's Bible Class, is in considerable demand and is much appreciated (2s. 3d. post free).

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**Confirmation.**—To those who are making preparations for Confirmation Classes, we would recommend the sample packet of pamphlets obtainable from the Church Book Room at 1s. post free. This contains five courses of instruction for the use of candidates: (1) *The Faith of a Churchman*; (2) *The Christian Disciple*; (3) *A Soldier in Christ's Army*; (4) *Class Notes*; and (5) *Strength for Life's Battle*; also a series of leaflets by Canon Grose

Hodge, the Bishop of Leicester, the Rev. B. C. Jackson, the Rev. Canon H. A. Wilson, the Rev. G. P. Bassett Kerry, Canon Allen and others. In addition to the leaflets, *Confirming and Being Confirmed*, by the Rev. T. W. Gilbert, is recommended. Bishop Chavasse writes of it that it contains "clear, forcible and Scriptural teaching—an invaluable help." It is published at 1s. in paper cover.

The Church Book Room has also reprinted *The Choice*, five lectures on Confirmation, by the Rev. E. Bayley, B.D.—at one time Rector of St. George's, Bloomsbury—at 1s. net. This little book is written in a very clear and simple way, and will be found of considerable service for distribution at the time of Confirmation, or as a Confirmation gift. It is divided into five chapters, dealing with the Nature of the Choice, its Hindrances, its Helps, its Blessedness and its Witness.

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**Litton's Dogmatic Theology.**—A remainder of the third edition of the Rev. E. A. Litton's *Introduction to Dogmatic Theology* has been purchased by the Book Room and is on sale at 3s. per copy (postage 9d.). This edition was originally published at 10s. 6d. net. It has an introduction by Dean Wace and was edited by the late Rev. H. G. Grey, Principal of Wycliffe Hall. At the present moment the circulation of this book would be a great service. It contains sections on Christian Theism; Man Before and After the Fall; The Person and Work of Christ; The Order of Salvation; The Communion of Saints; The Intermediate State and The Second Advent. Canon A. J. Tait, late Principal of Ridley Hall, states in a short introduction that it would sound impertinent in the ears of those who know anything about Litton and his writings to say that the book is the product of ripe scholarship; but there is another merit, and that is, that the work is true to its name; it is a treatise on dogmatic theology; it is free from the limitations to which commentaries on the Thirty-nine Articles are necessarily subject; it is a comprehensive, balanced, thorough treatment of dogmatic theology from the standpoint of a loyal son of the Church of England.

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**Anglican Church Handbooks.**—The following volumes in the Anglican Church Handbook Series have been re-issued at 1s. net (postage 2d.): *Christian Ethics and Modern Thought*, by the Archbishop of Armagh; *New Testament Theology*, by the Bishop of Chelmsford; *Old Testament History*, by the Rev. F. E. Spencer; *The Incarnation*, by the Rev. G. S. Streatfield; *The English Church in the Seventeenth Century*, by the Rev. C. Sydney Carter; and *The English Church in the Nineteenth Century*, by Dr. Eugene Stock.

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**Devotional Books.**—A number of copies of the following little books by Bishop H. C. G. Moule have been secured by the Church Book Room, and are on sale at 1s. each (postage 2d.): *Thoughts on the Spiritual Life*; *Temptation and Escape*, *Short Chapters for Beginners in the Christian Life*; *Prayers and Promises*, *Messages from the Holy Scriptures*; *Our Prayer Book*, *Short Chapters on the History and Contents of the Book of Common Prayer*.