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REVIEWS OF BOOKS.

TWO VIEWS OF CHRISTIANITY.

CATHOLICISM AND CHRISTIANITY: A VINDICATION OF PROGRESSIVE PROTESTANTISM. By C. J. Cadoux, D.D. *George Allen & Unwin.* 21s.

A book called "very remarkable" by Dean Inge must command attention. Having read its crowded pages we agree with the Dean of St. Paul's, for the book covers a great tract of history, deals philosophically with outstanding problems, and is at home in theological discussions. And the book is long overdue, for we have drifted into the comfortable delusion that Romanism is no longer considered to be any more than a very old traditional type of Christianity that has a great hold upon many millions of minds. In the struggle between Christianity and Secularism the support of the Roman Church seems to be so necessary that those who reprobate her system are ready to refrain from criticism lest by criticizing they will be found fighting against much they hold true. Life is always difficult and complex. If, as Whately long ago said, Romanism is the religion of corrupt human nature, and superstition is as great an enemy of truth as materialism, then it is our duty to avoid the Scylla as much as the Charybdis, for experience has shown that the rebound from superstition is in the direction of crass materialism, and only by walking in the way of truth can we be sure of reaching the truth.

Is Romanism increasing? Certainly Rome to-day is represented by more Nuncios in capital cities than ever before, and this recognition of the political side of Rome is a warning and a menace, for it proves that the Curia is the political side of the Roman Church. In Germany alone, Rome seems to be making headway among the people, but even there it is hard to judge, for the multiplication of ecclesiastics is not necessarily a test of increasing vitality. In the Latin- and English-speaking world no advance can be chronicled, and the chains of Rome lie very light on many millions of her professed adherents. The drift from Rome is not towards Protestantism but towards unbelief, and anti-Clericalism is synonymous with unbelief in Roman Catholic countries. The rejection of the Medievalized Prayer Book in England and the defeat of Mr. Al Smith in the United States show that the latent Protestantism in the minds of millions is still strong. It has been said that such Protestantism means hereditary prejudice—nothing more. Now Dr. Cadoux comes forward and in a crushing indictment of Rome proves that the system is founded upon perversions of history and Scripture, and demands from its adherents the sacrifice of truth and reason. No one can say that he is a prejudiced and ignorant Protestant, and those who read his book will find it a veritable armoury of weapons of defence against the onslaught of Rome.

There will be no room for half-hearted Protestantism in face of his arguments and undoubted facts.

Dr. Vernon Bartlet emphasizes in his preface that the tribunal of history will ultimately pronounce on the truth or falsehood of Romanism. Now History is laid on one side by Rome in favour of the living voice of the Church, and Cardinal Manning said the appeal to antiquity is both treason and heresy. And from his point of view he was right, for the certain failure of the appeal whenever specific Roman teaching is challenged, has taught Roman Catholics that the developing voice of the Church can alone impose its authority in the face of the most awkward facts. Dr. Bartlet sums up in a few words the outlook of this book. "A broad Evangelicalism, which rests all directly on Christ as self-authenticating in His historic personality, is the most genuine form of Christianity, and the only one ultimately tenable by Christians who think in terms of modern knowledge and methods—scientific, historical, and philosophical."

This leads us to say that there are some criticisms and statements made by Dr. Cadoux which to our mind are not justified, for the contentions of those who place more weight than he does on Scriptural authority are not so antiquated as he imagines. In an appeal to history the only first-hand documents we have are those contained in the New Testament, and their writers were honest men who followed the learning of the Divine Spirit. Here and there Dr. Cadoux writes with almost violence against some views held by the Reformers, but we can ignore these pages without discounting the enormous value of his historical dissection of the Roman assertions on such a question as Infallibility, which is a key position to-day, and on her demand that her exclusiveness as a Church must be admitted. This is not to say that he is blind to the errors that lie behind such words as Transubstantiation, the Mass, Purgatory, and Image Worship—sources of gross superstitions—but for Roman Catholics they rest for their acceptance on Infallibility, whereas the evidence for their antiquity and truth is so slender that it is inevitable that Catholics who accept them cannot feel happy unless they have behind them authority which overrides Scripture and History. And this is the reason why the converts to Rome come mainly from extreme Anglo-Catholicism.

We cannot enter into a detailed account of a book—the most fertile in argument that has been published since Salmon's Lectures appeared forty years ago. Suffice it to say that it covers the entire ground and is well documented. Here and there we have noted a few minor errors which will be corrected in a second edition, but for a book of its size and scope it is remarkably free from slips. One of the most important sections of the work is the part which deals with Reunion problems. He shows how Reunion with Rome, except at the price of absorption, is unthinkable unless Rome changes to an extent that would be miraculous. He turns to the Church of England as represented by Anglo-Catholicism, which has really cramped the freedom of our Church, and finds the door barred.

“ The contention that the bishops are indispensable means that their office is of the ‘esse’ of the Church, not simply of the ‘bene esse.’ ” This does in fact involve a definite theory as to the nature and basis of episcopacy, whatever sincere and broad-minded Anglicans may suggest about leaving the theory an open question. The theory involved is simply this, that through Divine appointment episcopal ordination is the only means whereby the Christian minister can receive that “ grace of holy order ” which authorizes him to preach, and enables him to administer valid Sacraments, in the Christian Church. The authorities he quotes for this are all Anglo-Catholic. May we suggest to him the Evangelical view held by many loyal sons of the Church of England? Episcopacy is the historic form of Church government and has been preserved by the undivided Church for nearly eighteen centuries. It developed naturally as we believe under divine direction as the system best adapted for the maintenance of the unity of the Church. It is based on history, but while in no way essential for men receiving the “ Commission of Christ ” to preach and administer valid Sacraments, it is advisable that it should be retained in the Church. There is no exclusive theory associated with its existence in primitive Christianity. Such exclusiveness has attached itself to the office by the arrogant assertions of men. We who possess episcopal ordination do not claim any superiority to our “ commission of Christ ” than that possessed by our non-Episcopal brethren, but we contend that a constitutional Episcopate is the best form of Church government, and if it can be accepted by those who do not possess it and are not one bit behind us in all that fits them for doing the work of the Church, it will make for the well-being of the whole and will be a long step towards the blessing of union making external to men the spiritual unity of all who are united to Christ by living faith. We do not believe that this view, truly Scriptural, historical, and held by many of our greatest historians, places any real obstacle to the reunion, which is essential for meeting and overcoming the massed forces of superstition and materialism that oppose the Church of Christ. Only on such a basis can Union be achieved, and one of the virtues of this book is the plain way in which the awful consequences of Rome’s exclusiveness are made plain.

BUNYAN—HIS PLACE IN ENGLISH LIFE.

JOHN BUNYAN IN RELATION TO HIS TIMES. By E. A. Knox, D.D.
(Bishop). *Longmans.* 3s. 6d.

Among the many volumes published this year on Bunyan and the *Pilgrim’s Progress* there is room for one dealing not so much with the man and the book, but with his place in his own times and his unique position in English literature. Bunyan was something more than a great writer and an earnest man. He was one of the creative influences of English religious life, and as Bishop Knox truly says, “ we are heirs to-day of the conflict between

authority for the sake of efficiency and liberty for the sake of truth." "Efficiency" is the blessed word that means so much to Church organizers and it has gradually come to mean good finance. But with our fathers, who were ranged on the side of truth, liberty was thought to be of the first importance, and conscience, not the pragmatic test, was the guide. Dr. Knox strives successfully in this volume to show us the roots out of which the germ-thoughts of the outlook of Bunyan sprang, and he gives us a picture that has direct bearing on our own times. We can hardly in these Laodicean days envisage the thought and activities of the seventeenth century, when religion was the warp and woof of the web of life. We have to find a reproduction of the spirit in minor movements where the narrowness of the outlook and the smallness of the body make every member an enthusiastic advocate and, it must be said, a bore to friends. But in Bunyan's day the struggle was not between the holders of cranky notions, but between the upholders of a rigid uniformity and the men who were unable to fit themselves into the mould of the system that represented the ecclesiasticism of exclusivism.

It is startling to read in words written by a distinguished twentieth-century Bishop: "England's deliverance from the catastrophe of a servile Church in a servile nation is largely due, under God, to the influence and work of Calvin." This means the Calvin of history, not the distorted Calvin of controversy. What was amiss with Calvin's theology he inherited from Augustine, and this has been caricatured until the real man is forgotten. And we may add that his conception of the Church is also derived from, or if not derived from is very similar to, that of the great African Father. Dr. Knox gives us a clear sketch of the influence and work of Hooker, who controverted Calvin not on his predestination views but on his assumption that the Church must find express warrant for all it has in its government and constitution in the Bible. We need not follow Dr. Knox in his discussion of the rise of the many sectaries during the seventeenth century or the attitude of the Puritans to a State Church. He points out that the Church of Rome plotted against the National Church. He tells us, and it is indisputable, "The worship of the Church of England, and inferentially to some extent her doctrine, had been determined by the English Government in defiance of the will of the clergy. Resistance to this settlement was a crime, and which might in extreme cases amount to treason." The Stuart Kings were in a different situation to Elizabeth, and the story of their action towards religious minorities must be read in the pages of Dr. Knox.

Bunyan comes upon the scene as a young man brought up in the Church of England, whose life was evidently not quite so bad as he himself pictures it. But he was one of the "twice born" who draw a clear line between their unconverted and their converted lives. The marks of his struggles with himself, and with the authorities, are upon all he wrote. We are surprised when we find him in conflict with Fox and his teaching, for the lapse of years has some-

how identified the sufferings of both as on the same platform. They were not, for Bunyan was in the modern sense of the word as "objective" in his belief in authority as Fox was "subjective." It is characteristic of him that he wrote, "Huss, Bilney, Hooper, Cranmer with their brethren, if they were now in the world would cry, 'Our light and knowledge of the Word of the Testament of Christ was much inferior to the light that is this day broken forth, and that will yet daily, in despite of men and devils, display its rays and beams among the children of men.'" He saw the light and that light led him forward.

It is impossible to review this book in a short space, for every chapter deals with a large tract of history and thought. For ourselves we found it instructive and illuminating reading, and after laying it down were able to see what Bunyan had done, why he did it and the reasons why he holds so unique a place in the history of English Religion. We believe that it will send many back to the writings of the man who used his mother-tongue with such matchless skill, and dwelt in a realm of thought and experience which fitted him to be a help to millions who seek the City of God and are trying to fight a good fight against the powers of darkness. Dr. Knox has shown us how Bunyan thought in his environment, and his last chapter is a masterly contrast between Bunyan the living religious force, Milton the classical poet, and Dryden the forgotten Court poet. The book deserves well the attention of all who wish to understand Bunyan.

A NEW COMMENTARY.

A NEW COMMENTARY ON HOLY SCRIPTURE INCLUDING THE APOCRYPHA). Edited by Charles Gore, Henry Leighton Gouge, and Alfred Guillaume. *S.P.C.K.* 16s. and 25s.

This is a wonderfully cheap book, and one that is bound to have a marked influence on all future discussions on Church doctrine and Bible truth. It is fuller than either of its predecessors, and has been written by men who are recognized as authorities in their several departments. While the whole doctrinal basis of the essays is avowedly Anglo-Catholic, there are some portions of the commentary written by scholars who are not attached to that school; and it would be wrong to say that doctrinal bias everywhere gets the better of sound exegesis. The dominant spirit in the work is Bishop Gore, whose hand is seen throughout the book. And much that he has written is excellent and of permanent value, as far as anything can be called permanent in an age when all things are in flux. From what we have said the book will be seen to be more than a commentary, for the essays on doctrine and text, history and geography, are small books in themselves and add considerably to the importance of a work that is admirably printed and well bound. May we say that we hope before long the three divisions will be published separately, for the one-volume edition is hard to handle—an inevitable accompaniment of a book of this size.

The critical outlook of the Old Testament Commentary is that of modern historical critics. The composite character of the Hexateuch is accepted, as well as the general attribution of its component parts to the customary sources. The Rev. L. E. P. Erith, of Jamaica, writes the Introduction to the Pentateuch, which contains the usual contention that Deuteronomy teaches "Monotheism, a conception unknown in the days of Jephthah, David or Elisha." "Monotheism does not appear to have been fully apprehended in Israel till it was taught by Amos." The priestly code was promulgated by Ezra, who brought it with him from Babylon. These and similar statements show the critical standpoint of the Essays and Commentary. Dr. Gore, in his essay on "The Bible in the Church," contrasts the Roman Catholic rigidity on inspiration with the Anglican liberty as to the views that may be held, and in support of his opinion quotes from the Deposited Book the modification of the question put to deacons. "The action on the part of one communion may be of value for others."

The plan of the Commentary is to provide a brief introduction to each book and notes on the interpretation of the chief passages. We have had occasion to refer to these notes on a large number of passages; whether we accepted the interpretation or not, we found a note exactly where we sought it. In fact, the size of the book and the character of its editors made it certain that nothing of first-class importance should be omitted and there is a devotional as well as an intellectual tone running through the pages. The Rev. A. Guillaume is responsible for the general editorship of the Old Testament and the Apocrypha. Six hundred and ninety-seven pages are devoted to the Old Testament and one hundred and fifty-eight to the Apocrypha.

When we turn to the New Testament we find seven hundred and forty-two pages of text, and the commentary based on the same lines. May we say that it is a pity that all the writers do not adopt the practice of some by adding the dates to the authoritative books they quote? In Biblical studies dates are a most useful guide to the reading of students. The essays on the New Testament deal with all the great questions discussed in Bible dictionaries and special Commentaries. They are well written by acknowledged experts and it is here that we expect to find the doctrinal views expressed on Church and Sacraments. Dr. Goudge, the general editor of the New Testament, is an Anglo-Catholic who knows how to commend his opinions to his readers and we naturally come across the dogmatic assertions we meet in his other writings. Dr. Gore is profoundly interesting and helpful in his paper on "The Teaching of our Lord Jesus Christ, with an Outline of His life," and on "The Virgin Birth." Dr. Selwyn modifies his views, which attracted so much attention in *Essays Catholic and Critical*, on the Resurrection. He concludes that "the claim of faith is that our Lord passed at the resurrection into a more glorious mode of being, involving every essential element of His manhood." And Bishop Gore urges "that Christianity showed itself from the first

resolutely opposed to any depreciation of matter or the body or nature as evil in itself, and resolutely insistent on the doctrine of the resurrection of the body as distinguished from the Greek idea of the immortality of the bare soul, and found the grounds of its belief and action in the corporal resurrection of Christ."

We have found the most striking contribution to the Commentary in the careful and original work of Professor C. B. Turner, who writes on the Second Gospel. His introduction is a masterpiece of lucid condensation and will long be referred to as a standard document on Gospel sources. He tells us: "Peter was not creative like Paul or John. He was the Rock on which the Church was built, just because he was the prototype of tradition." Here we definitely part company with the Professor, for we have learned that the majority of the Ancient Fathers, no less than modern exegetes, interpret the Rock saying as applicable to Peter's confession, not to Peter himself. And this is not the only criticism we would make of the contribution, had we space to do so. Our disagreement on details does not blind our eyes to the enormous value of the Introduction and Commentary, which is as fine a piece of New Testament work as we have seen. All sons of the Church of England will be bound to study this great book. It will of necessity be used in our theological colleges, and it is the duty of all who hold the historic attitude of the Church of England to make themselves familiar with the so-called scriptural support of Anglo-Catholicism, in order to be able to refute the contentions of the men who have set forth their views in these pages. The seeming moderation of exposition demands full reply to what is set forth dogmatically. We believe that these excrescences will be shown at their true value by those who hold the Reformation position and cannot accept the neo-catholicity contained in the New Commentary. This cannot be overcome by denunciation, but by equal scholarship working in a more Scriptural direction.

THE OLD TESTAMENT.

OLD TESTAMENT ESSAYS. By R. H. Kennett, D.D., Regius Professor of Hebrew in the University of Cambridge. *Cambridge University Press*, 1928. (Pp. 270.) 12s. 6d.

"There is, unfortunately, at the present time in many quarters a disposition to regard systematic study of the Old Testament as a matter with which Christians in general have little concern, which may therefore be left to archæological and literary experts" (p. 59). That these words represent the truth is, surely, a loss no less to the Church as a whole than to the individual Christian. The study of the Old Testament is indeed difficult and complex, a science in itself—even as natural science or philosophy—but that fact cannot imply that none but creative minds are under any obligation to engage, or take interest, in it. Professor Kennett is one who would have all men read the Old Testament intelligently.

The first duty of a teacher in any department of learning is

to make his pupils face the facts and think. In this Professor Kennett himself is a past master. Here are a few subjects, small and great, selected almost at random, which are dealt with in the course of this volume. What religious ideas lie behind such a statement as this, contained in the Sacred Book which is concerned above all things with making men good: "When they [the priests] go forth they shall put off their garments wherein they minister . . . that they sanctify not the people with their garments" (p. 57)? Why does Ezekiel class "eating with the blood" with such serious offences as adultery, robbery, violence (pp. 46, 57)? In what circumstances could a document be composed which states that for participating in idolatry 3,000 worshippers were destroyed, apparently with Jehovah's approval, whereas the arch-offender got off scot-free (pp. 67-9, 73-5)? What, according to Genesis itself, was the site of Eden (p. 11)? How long, does the narrative imply, was the curse upon the ground to last (p. 16)? How did the rite of infant circumcision originate, as far as the Hebrews are concerned (p. 51)? To such points, which the present writer has put in the form of questions, and a hundred others, Canon Kennett's book attempts an answer. But, as the author himself is frequently not satisfied with the solutions of critical orthodoxy, so the reader may not find himself always able to accept the answers which the teacher gives; but of this later.

The first Essay is entitled *THE EARLY NARRATIVES OF THE JAHVISTIC DOCUMENT OF THE PENTATEUCH*. A fundamental theory with Professor Kennett is that the compilers of the various stories in the Pentateuch were always governed by a *reason* in making their selection. Applying this principle, he suggests dates for 'J'—and indeed for 'E' also—slightly later than those usually accepted. Perhaps it may be well to state here points which emerge from Essays II and III. The combination of 'J' and 'E' is to be explained as embodying the accepting of the one sanctuary by the Samaritans in the Captivity Period. The compiling of 'D' and 'P' went on more or less simultaneously in Palestine and Babylon respectively during the age of the Captivity.¹ In all this the author refuses to deal with facts in isolation, but endeavours rather to relate them together and to seek a tentative explanation of them in Israel's history.

The second Essay concerns certain elements in *EZEKIEL'S* work. The part assigned by the writer to Ezekiel "and men like-minded with him" is familiar; but the graphic way in which the events of religious significance in the Prophet's own lifetime are presented is a contribution to the strength of the argument—which here would seem to be inevitable. Incidentally, this chapter has an intimate bearing on the rise of *THE JEWISH PRIESTHOOD*—a subject which the third Essay treats by itself.

Essay IV is upon *THE ALTAR FIRE*, and is a most interesting

¹ Upon the question of Pentateuchal criticism, Dr. Kennett summarizes his position on p. 64. For writings by him upon this subject see *Deuteronomy and the Decalogue*, 1920, and *Journal of Theol. Studies*, Jan., 1905.

piece of research by which the author would associate the story of the "strange fire" of Nadab and Abihu (Lev. x. 1-5) with the custom of using for kindling sacrifice and incense ordinary fire as distinct from *naphtha* fire. According to 2 Maccabees i. 18-36, this matter was among the reforms with which Nehemiah concerned himself.

Essay V deals at considerable length with many points concerning THE DAY OF ATONEMENT. Who, or what, was Azazel (Lev. xvi. 8, R.V.)? Except for its occurrence in this passage, the term is unknown till the second-century B.C. Book of Enoch, a passage which hardly helps. Canon Kennett ventures the explanation that there was a pagan or semi-pagan named Azazel, who gave his name to a place. The transference of the national sin to Azazel would thus be explainable on the principle of Zech. v. 5-11, in which passage "the iniquity," that is, the punishment, of Judah is to pass into the land of Judah's enemy Babylonia or Shinar.

Essay VI consists of a hundred pages upon THE HISTORICAL BACKGROUND OF THE PSALMS. The writer sets out notes upon each Psalm *seriatim*. His general contention is that the Psalms as a whole are singularly suitable to the age of the Maccabees, and that they were used in synagogue worship before their temple use. Naturally, Dr. Kennett leaves his readers to make their own selection of what they may judge to belong necessarily or with particular appropriateness to this period of Israel's long history. Taken as it stands, his argument would seem to go in the direction of proving too much; but, on the other hand, the Professor himself allows for a certain pre-Maccabæan element (p. 142, footnote), and in the last resort all that the writer claims is that the year 130 B.C., *more or less*, may be taken as the date of the compilation of the Psalter: "the Psalter, as we have it, is a hymn-book, or rather a collection of hymn-books, belonging to the Maccabæan age" (p. 218). The entire chapter is a mine of information interestingly written. To mention two points, note how the writer shows that Psalms xxii, xl, l, li, lxix, as they stand, cannot have been provided for use in the Temple.¹ His criticism (pp. 122-4) of the accepted rendering of *m'nasṣēah* as "director" is pointed: "a choir with 14 choirmasters would be a bear-garden indeed" (1 Chron. xv. 21, R.V. "to lead").

To the last Essay attaches a peculiar interest—THE ORIGIN AND DEVELOPMENT OF THE MESSIANIC HOPE. The problem is stated very clearly. Though many, like the present writer, may trace the rise of some sort of Messianic hope as far back as the eighth century B.C., yet Dr. Kennett, in assigning importance to the

¹ Psalm lxxiv, at the very centre of the Psalter, with its reference to the enemy's religious emblems (verse 4), and especially to the "synagogues of God" (*mō'dāhē 'ēl*, verse 8), is widely attributed to this age, *cf.* pp. 178, 179. The frequently recurring expression "holy one" (*ḥāsīdāh*, e.g. Psalms xxxi. 23, cxlv. 10) may, at least at times, represent the "Hasidæan" of 1 Macc. ii. 42 R.V. The ever-puzzling "Selah" of the Psalter may be the Greek *πάλλε* put into Hebrew letters; but a difficulty is that this fact should have been forgotten so early as the making of the Septuagint Version (*διάψαλμα*).

influence of the post-Maccabæan Psalms of Solomon rather than to the story of Eden, will carry most people with him.

It is difficult to suppose that anyone with a basis of true religion, attending at any time the Professor's lectures or addresses, could come away and believe less in the gift of the Holy Spirit in men's hearts to-day and in the Prophets of old; but we can well understand that an intelligent man of extreme Anglo-Catholic persuasion might experience the sensation that some of his ground was shaking under him. No one would deny that a system of legality can, and did, have its good effect. Not only, however, is the sacerdotal system and theory of the Old Testament superseded by the religion of the New, but, to quote the words of this writer (pp. 89, 90), "we may conclude that the traditional view of a sacrosanct ministry of three orders, high priest, priests and Levites, to whose own initiative nothing is left, everything being prescribed for them by Divine authority, is absolutely devoid of any historical foundation whatsoever. . . . Is it not a significant fact that our Saviour came into the world not as a Levite, priest, or high priest, but as an ordinary layman, and that ignoring all the ghastly ceremonies connected with the blood of bulls and goats, burnt fat and burnt flesh, He says, 'Come unto Me, and I will give you rest'?" Canon Kennett was one of the four Divinity professors whose names appeared on the Cambridge Memorial against the Deposited Book.

The printing of the book is excellent, and two indexes are provided.

INFORMATION ON THE RENUNCIATION OF WAR (1927-1928). By J. R. Wheeler-Bennett. With an Introduction by H. Philip Kerr, C.H., M.A., Secretary of the Rhodes Trust, Secretary to the Prime Minister 1916-1921. *George Allen and Unwin, Ltd.* 8s. 6d. net.

Everyone is interested in the epoch-making agreement for the Outlawry of War, which has generally become known as the Kellogg Pact. In this volume Mr. Wheeler-Bennett gives a history of the Pact from its inception on April 6, 1927, until its signing in Paris on August 27, 1928. The four phases of its progress are briefly outlined, and its terms clearly indicated. A list of the principal dates is given. This is followed by all the documents relative to the conclusion of the Pact. The historical value of this collection is obvious. It provides a handbook of indispensable information for all who are interested in the development of the peace movement, and provides a record invaluable for historical and political writers.

CHURCH BOOK ROOM NOTES.

DEAN WACE HOUSE, WINE OFFICE COURT,
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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, Canon H. A. Wilson, the Rev. G. P. Bassett Kerry, Canon Allen and others. In addition to the leaflets, a little book called *Confirming and Being Confirmed*, by the Rev. T. W. Gilbert, D.D., is recommended. Bishop Chavasse wrote 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 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.

For presentation to Confirmees we again recommend the following books: *Helps to the Christian Life* (3rd edition), by the Rev. T. W. Gilbert, D.D. (cloth gilt, 1s. 6d.; cloth, 1s.; paper 6d.). This manual, containing advice and suggestions on Prayer and Bible Study, and also instructions and devotions before, at the time of, and after Holy Communion, has been found a real help to the young and to the adult communicant; *My First Communion*, by the Rev. A. R. Runnels-Moss, M.A. (price, cloth gilt, 1s. 3d.; cloth, 1s.), has already reached a third edition and is a simple explanation of the Sacrament and Office, together with the Service. A devotional section has been added to the third edition, which has greatly enhanced the value of the book. A third edition of Canon Barnes-Lawrence's valuable manual, *The Holy Communion: Its Institution, Purpose, Privilege*, has been issued in three forms (cloth gilt, 2s.; cloth limp, 1s.; paper, 9d.). The body of the book is largely devotional and some instruction on difficult points is given in an appendix. It is particularly useful for presentation to Public School boys and girls. *At the Lord's Table*, by Canon H. A. Wilson (cloth gilt, 1s. 6d.; cloth, 1s.). The "preparation" is very practical and shows a true appreciation of the life and thought of the younger generation. The Self-Examination portion is not overdone and is on original lines. It has three lines of thought—one based on the Fruit of the Spirit in Galatians v.; one on the Beatitudes; and one on the shorter Exhortation.

Parish Magazines.—In response to many requests, the following five leaflets by the Ven. J. H. Thorpe, B.D., Archdeacon of Macclesfield, have been printed for insertion in Parish Magazines and can be supplied at 2s. per 100, post free: 1. *Are You Protestant?*; 2. *Ceremonial Bowing in Worship*; 3. *Are Christian Ministers Sacrificing Priests?*; 4. *Mass or Communion—What is the Difference?*; 5. *What does It Mean?* St. Luke xxii., 19:

"*This do in remembrance of Me.*" The leaflets are arranged so that they may be either inserted loosely or stitched into the magazine. Each consists of four pages.

Women's Services.—A special service entitled *Short Liturgies for Women's Services*, by the Rev. W. E. Daniels, Vicar of St. George's, Deal, has just been published, price 2d. net, or 12s. per 100. The services are compiled, with few exceptions, from existing material, and an appendix is added as useful for mothers to teach their children.

Children's Services.—In order to encourage attendance at Children's Services a specially designed card in colours has been issued by the Church Book Room. The picture depicts children entering church, space being left for printing the name of the particular church in which services are to be held, and on the back of the card special notices can be printed. The text "Jesus called a little child" appears at the bottom of the picture. In order to make it possible for clergy to make a wide use of these cards, they are issued at the very low price of 5s. per 100. We feel that the cards will be of special use for recruiting. A sample will be sent on receipt of 1½d. stamp.

The following forms of service are published by the Church Book Room : *Young People's Services : Three Forms with Prayers for Special Occasions*, by the Rev. R. Bren, Vicar of Leyton. The aim is to help children to pray and not merely to hear prayers read. Each form is capable of considerable variation by the use of Litanies or Thanksgivings or Prayers, as may seem most desirable. The price is 2d. net or 12s. per 100 in paper cover ; 3d. net or 15s. per 100 in duceen. *A Form of Service for use in Sunday Schools, Children's Churches, Mission Services, etc., compiled from the Book of Common Prayer*, by Mr. Lawrence C. Head. This Form has reached its third edition and the price is 2d. net or 14s. per 100. It contains a selection from the Psalms pointed for singing and also a number of specially selected hymns. *Prayers for Children at Church Services, in Sunday Schools and In Their Homes*, by the Rev. Henry Edwards, Vicar of Watford, price 3d. This book contains a Children's Service, Occasional Prayers which can be incorporated in the service, and Special Services for opening and closing Sunday Schools.

Bible Reading.—A very useful little book by the Rev. A. W. Parsons, Vicar of Holy Trinity, Leicester, entitled *The Purpose of God for the People of God*, has just been issued by the Church Missions to Jews, price 1s. net. The book is the outcome of a series of Bible Readings at the Summer School in connection with the London Society for Promoting Christianity amongst the Jews, 1927. The book is divided into nine chapters dealing with the following subjects : *The Primeval Age ; The Patriarchal Age ; Theocracy and Monarchy ; The Captivity and Restoration ; Between the Testaments ; The Preparation for Christ ; The Gospels ; The Church Age ; God's Final Purpose*. It is very helpful and full of suggestions.