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for their young people. It originated over twenty years ago in America, and has rapidly spread over the world. It is intended to band together the young people of the congregation in loyalty to, and service for, their own Church. Its motto is, "For Christ and the Church," and the methods consist of various kinds of meetings and ways of active working in the parish. The special value of the movement is its spiritual character and the absence of all secular and merely entertaining elements. Its interdenominational (not undenominational) character has probably made Churchmen look askance at it; but there is no ground for fear, and no reason why the most pronounced Churchman should not have a society in his parish. The movement certainly stands for interdenominational goodwill in the same sense that the Bible Society and the Religious Tract Society do, but there is nothing prejudicial or contrary to the most devoted loyalty to our Church in adherence to the movement. Quite recently the Bishops of Durham and Liverpool have become associated with the Church of England Union of Christian Endeavour by becoming patrons, and the number of societies is increasing month by month. If any of our readers would like to become better acquainted with this remarkable and valuable movement, they should write to the Rev. F. J. Horsefield, St. Silas's Vicarage, Bristol, for information. For the development of young people's work, and for binding them to the Church, we know of nothing more effective than a Christian Endeavour Society.

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### Notices of Books.

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*The Holy Communion.* By REV. A. E. BARNES-LAWRENCE. London: Bemrose and Sons, Ltd. Price, paper 1s. net.

We give a very hearty welcome to this most valuable little book. With one exception, to be mentioned presently, we have nothing but the warmest commendation and praise for it as a clear, definite, earnest, devotional statement of the doctrine of Holy Scripture and the Prayer-Book on the Holy Communion. Mr. Barnes-Lawrence walks with a sure tread over the ground, and we know of no manual that is so likely to be of use to thoughtful and educated people both old and young. The style is clear, the illustrations are apt and fresh, and the spiritual tone is truly delightful. The theological notes, which are wisely put at the end of the book, are models of clearness, balance, and

accuracy. Our one regret is that Mr. Barnes-Lawrence has allowed himself to favour (although in very guarded language) a restoration of the Invocation of the Holy Spirit on the Elements which our Reformers deliberately rejected in 1552 (not in 1549 as stated in this book). Mr. Barnes-Lawrence speaks first of all this prayer as characteristic of the Church when "unreformed," and says that it had been removed because it had been perverted to support the doctrine of transubstantiation. Yet he goes on to suggest that "there is room for question whether in its proper and spiritual use it was not a safeguard rather than a provocation to error" (p. 116). We wonder what is meant by "its proper and spiritual use." For our part we venture to believe that our Reformers were guided by an unerring spiritual insight in removing the Invocation, for we believe that, so far from tending to a spiritual use of the Elements, it really tended to a carnal one, for the simple reason that the Invocation naturally led people to concentrate attention unduly on the Elements. It suggests a "conjunction" of grace with the Elements such as Alexander Knox teaches in a book reviewed in these pages this month, a doctrine from which Lutheranism has never been able to get free. Even the Invocation in the American Prayer-Book is significantly different in its wording and is far less liable to misconception and objection. Another reason why we would deprecate the restoration of the Invocation is that it is one of the things that the Extreme Anglican Party are constantly urging as an addition to our Prayer-Book. This, in itself, is surely significant. We are therefore sorry that Mr. Barnes-Lawrence has allowed himself to take the position he does, though we notice with satisfaction that, by a happy inconsistency, the teaching of the rest of the book is entirely foreign to an approval of the Invocation of the Holy Spirit on the Elements. We venture to hope that in the future editions of the book these references will be omitted. The spiritual efficacy of Holy Communion and its certainty of blessing as a means of grace are already adequately expressed and safeguarded by the teaching of our Prayer-Book. In the Catechism, in the Consecration Prayer, and in the Words of Administration the sign is clearly kept apart from the thing signified, while at the same time they are shown to have a concurrent relationship. Concurrence, not conjunction, surely best expresses the Scriptural and Prayer-Book truth as to the relationship between the outward sign and the inward grace. The price and get-up of this book do not seem to us altogether likely to help forward the wide circulation which the book richly deserves. The shilling edition in paper covers is very slight and easily broken and worn. The cloth edition is by no means worthy of its contents. A book of this kind, which is so greatly needed for wide circulation among confirmees, should have been produced in cloth at one shilling net, for at its present price in cloth the book will be prohibitive to very many clergymen who would welcome such a book for their young people.

*Moral Discipline in the Christian Church.* By H. HENSLEY HENSON, D.D.  
London: Longmans, Green and Co. Price 5s. net.

This volume of Westminster Abbey Lent Lectures contains all the elements of strength and weakness which we have learned to expect in Canon Henson's works. There are six lectures, preceded by a long Preface and followed by sixteen Appendices. The Preface is at once the most interesting and perhaps the most valuable part of the work. It deals with the true view of confession as distinct from the Roman doctrine of the confessional, and discusses among other points of importance Pascal's exposure of the Jesuits. Canon Henson cannot resist smiting his friends as well as his foes, and his bitter and, as we think, unwarranted words about the attitude of certain Protestants to the confessional might well have been omitted. There are more dangers and abuses in the confessional than are dreamt of in Canon Henson's philosophy. He himself expresses the opinion that there is a "change for the worse in the methods of English confessors" (p. xi). Canon Henson very rightly emphasizes the sacerdotal character of the ministry as the root and explanation of the confessional in the Church of Rome and among extreme Anglicans; but, as he truly and effectually proves, there is no necessary or proper connection between the hearing of confession and the sacerdotal office (p. xxxvi). The unburdening of one soul to another is as natural and normal as it is often healthy and helpful; but this is vastly different from confession to a priest. We heartily commend Canon Henson's clear, able, and convincing discussion of this important point. In order to meet the need felt by a desire for the confessional, and yet to avoid the errors and dangers of the Roman system, he urges that we should do our utmost to separate confession from the ministry, and insist upon it as part of the work of the whole body of the Church, laity as well as clergy, women as well as men (p. xlii). This were a consummation devoutly to be wished. Canon Henson considers, however, that the Office for the Visitation of the Sick and the words at the Ordination of Priests are great obstacles in the way, and consequently advises their excision. To us, however, the more excellent way would be to discover why our Protestant Reformers deliberately left these statements in our Prayer-Book, and when this is done under the guidance of such a book as Mr. Drury's "Confession and Absolution," it will soon be seen that Canon Henson's interpretation is unwarranted, and that the passages in question are truly Scriptural and useful, however liable to misunderstanding and error. We are especially astonished that Canon Henson is unable to see how impossible and illogical was Dr. Pusey's interpretation of this part of our Prayer-Book. To use, as Dr. Pusey urged, the Visitation Service for all other confessions is to do, not merely what the Church has not ordered, but the very opposite of what the revision of 1552 clearly teaches. The sixteen appendices give in a convenient form a number of valuable documents, and it is a great boon to have these authorities made so easily available. In spite of its characteristic weaknesses and extreme statements, we

welcome this book as a useful contribution to an important and difficult subject.

*Church and State in England.* By W. H. ABRAHAM, D.D. London : Longmans, Green and Co. Price 5s.

This newest volume of the Oxford Library of Practical Theology is an account of the relations of Church and State in England from the earliest days. It is virtually a sketch of English Church history, with special reference to the question of Church and State. Its historical survey is distinctly interesting and on the whole well done, but the author's very pronounced attitude on certain modern controversies prevents him from giving that impartial guidance that younger students at any rate need. His attitude may be seen in the expression of his opinion that the death of Edward was providential for the English Church (p. 131), and also in the statement that the Elizabethan Prayer-Book directed the use of the ancient Eucharistic vestments (p. 148). He also repeats the favourite statement of many extreme Anglicans that the Uniformity Act of 1662 "may fairly be called the completion of the Reformation" (p. 208), though the Prayer-Book of 1662, in its Preface by Bishop Sanderson, shows that the Reformation was regarded as complete long before that time. Dr. Abraham's use of Mr. Wakeman's history as an authority is another indication of his very pronounced leanings. In the chapter dealing with the growth of Erastian ideas the author refers to St. Paul's discussion in 1 Cor. vi., forbidding Christians to go to the civil courts, and directing them to submit to the rule of the Church. The curious thing about this reference to St. Paul is that while the Apostle refers to the spiritual rule of the whole Church, Dr. Abraham's interpretation of "spiritual persons" and "spiritual courts" is limited entirely to the Episcopate, a very different thing from the Apostolic direction. The last chapter is in many respects most interesting and suggestive, for it deals with what the author calls "The Next Step." He discusses the alternatives of Disestablishment and Reform, and in the course of his treatment he complains bitterly of the lack of interest in Church life and work which characterizes the great body of the laity of the present day. There is often good reason for this lack of interest through the high-handed action of the clergy in forcing upon unwilling parishioners doctrine and ritual which are alien from the true ideas of the Church of England. The author gives a very powerful description of the effects that would accrue from Disestablishment, and he therefore concludes by pleading for Church reform. The goal, however, is that of the Episcopate as the final authority (p. 288), a position which we venture to say is utterly impossible and intolerable, and one that has never been known or accepted in the English Church from the time of the Reformation. The idea is essentially Roman, and we may be perfectly certain that no National Synod or Council of the Church of England will ever be formed which does not allow a full representation to the laity, and give them their due rights in the government of the Church.

*The Grace of Sacraments.* By ALEXANDER KNOX. Edited, with a Preface by WILLIAM DALRYMPLE MACLAGAN, Archbishop of York. London: Longmans, Green and Co. Price 5s. net.

Alexander Knox was an Irish Churchman of the latter part of the eighteenth century, a friend of Wesley, and a great writer on classical and theological subjects. His writings are well known to scholars, and have called forth the praises of men like the late Dean Church and Mr. Gladstone. The Archbishop of York considers that the republication of these treatises on Baptism and the Eucharist will do a public service, and it is this introduction by Dr. Maclagan that compels us to give attention to Knox's teaching. His main position may, perhaps, be summed up by saying that the Eucharistic symbols are the "vehicles" of Sacramental grace, and, according to the Archbishop, they are "invested with new functions and purposes, that they may convey to the worthy communicant the spiritual grace" (p. xxvii). Yet even Dr. Maclagan has to utter a word of caution about the metaphor of the "vehicle," which he considers does not suggest any "local position of the Divine Presence in the Holy Sacrament" (p. xxxiii). And yet a vehicle *is* a vehicle, and if it is to "convey" it must surely first of all *contain* that which it is to convey. It is a favourite expression with those who hold Knox's view that *efficacia signa* in Article XXV. means signs which effect, or convey, what they exhibit; but there is an ambiguity in the word "convey" which is frequently overlooked. The Sacraments are efficacious as "signs," and, as everyone knows, a "sign" in theological language is not a channel or conduit, but a seal, a pledge, a guarantee. The idea of "conveyance," therefore, in connection with the Sacraments is not that of a channel, but that of a deed of gift or pledge. Holding his peculiar view of the relation of the sign to the thing signified, we are not surprised to learn that Knox holds the *opus operatum* theory of Baptism as it concerns infants, and he urges this on the grounds that they cannot place any bar to the reception of grace. This view, however, entirely ignores and sets aside the statements of the Article about worthy and unworthy reception, and totally forgets that the keynote of the Church teaching at the time of the Reformation was the conditional efficacy of the Sacraments. The Prayer-Book will be searched in vain for any warrant for the *non ponere obicem* theory of grace, while the Catechism gives us an entirely different reason for the baptism of infants. On the question of the Lord's Supper Knox takes an equally erroneous and dangerous view. He considers that "a peculiar effluence of supernatural grace is mysteriously united with the consecrated symbols" (p. 155). If this does not involve what the Archbishop deprecates as "local position," surely language has no meaning. Knox strongly opposes those who separate the Sacramental blessing from the Sacramental symbols (p. 156)—a statement which at once shows how opposed the author's view is to the plain teaching of the Catechism. Elsewhere he speaks of the "conjunction" of the spiritual blessings with the visible signs (p. 162), a conjunction which he attributes to the act of

consecration (p. 190). From these passages it will readily be seen that Knox's view of the Lord's Supper is far removed, not merely from the simplicity of the New Testament, but from the plain statements of the Prayer-Book. And with all respect for the great position and influence of His Grace the Archbishop of York, we cannot help expressing our strong conviction that Alexander Knox's views on the Sacraments make him a very unsafe and dangerous guide.

*Travels Round our Village.* By ELEANOR G. HAYDEN. London: Archibald Constable and Co. Price 3s. 6d.

This pleasant work is written by one intimately acquainted with village life. Miss Hayden has eyes to see and pen to paint. The book has here and there its pathos, and is instinct with kindly humour. The illustrations are well drawn by L. Leslie Brooke.

## BOOKS OF THE MONTH.

(To be reviewed later.)

*The Soul of London.* By FORD MADOX HUEFFER. London: Alston Rivers. Pp. 176. Price 5s. net.

*The Foundation of a Happy Life.* By Very Rev. CHARLES T. OVENDEN, D.D. London: Society for Promoting Christian Knowledge. Pp. 224.

*Sermons at Southwark.* By EDWARD STUART TALBOT, D.D. London: James Nisbet and Co., Ltd. Pp. 148. Price 3s. 6d. net.

*The Great Problem and its Solution.* By S. J. London: Elliot Stock. Pp. 175. Price 3s. 6d. net.

*Critical Times in Turkey, and England's Responsibility.* By GEORGINA KING LEWIS. With a Preface by Rev. F. B. MEYER. London: Hodder and Stoughton. Pp. 210. Price 3s. 6d.

*Bible Character Sketches.* By JOHN BRINTON. London: A. Siegle. Pp. 107. Price 1s. 6d. net.

*Village Life in Palestine.* By Rev. G. ROBINSON LEES. London: Longmans, Green and Co. Pp. 236. New and Revised Edition. Price 3s. 6d. net.

*Saints and Savages.* By ROBERT LAMB. London: William Blackwood and Sons. Pp. 332.

### RECEIVED.

*Blackwood's Magazine, The Leisure Hour, Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, Bible Society Gleanings, The Bible in the World, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, The Protestant Observer, Orient and Occident.*