

regular meetings of the Convocations of clergy, and the establishment beside them of consultative houses of laymen, and by the informal discussion of Church Congresses, we have been gradually educated towards a comprehension of corporate Church life.

But such corporate life is surely impossible so long as each individual priest makes it a point of conscience to regulate his practice by his own interpretation of an obscure rubric, and by his conception of what is consistent with the claims of Catholicity. There remains the hope that if it be found possible to construct an assembly representative of the whole national Church, both lay and clerical, the voice of such a body may by all, except extreme Churchmen, be accepted as conclusive.

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## Notices of Books.

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*A Soul's Emancipation: a Record of Personal Experiences.* By FRANÇOIS F. GRANJON. Translated from the French by ROBERT COLQUHOUN FAITHFULL, M.A. With an Introduction by the Rev. J. J. LIAS, M.A., Chancellor of Llandaff Cathedral. London: Elliot Stock. Pp. xiii + 207. 5s.

The author of this volume, M. Granjon, formerly a Roman Catholic priest, is now pastor in the Reformed Church of France at Puys S. Martin. His narrative, originally published under the title of "Le Roman d'une Conscience," is understood to represent in all essential respects his own history. It describes the education for the priesthood of the son of a factory overlooker in a provincial town, begun when the boy was eleven years of age, and systematically carried on through its successive stages till the time of his ordination. An interesting account is given of the young priest's life in various spheres of work, and of the circumstances under which, at the end of nine years, he finally resolved to declare himself a Protestant. Chancellor Lias, in a vigorously written introduction, emphasizes the moral of the story as showing the evil effects of the seminary system on those subjected to it, reducing the individual into a part of a vast machine, with neither a will nor a motive power of his own. He points out the danger of the attempts made in some quarters at home to copy in a certain measure Roman methods, with a view to filling up deficiencies in the ranks of our clergy, by the selection of youths from national schools, and their isolation at an early age for a purely professional (or even semi-monastic) training. We would add that M. Granjon's story discloses two other crying evils, one of them being the mischief done by garbled text-books in which the true history of Christian doctrines and institutions is suppressed. The other is the immense loss that France

has sustained in having no independent National Church, for the Roman Church in that country is to all intents and purposes a foreign tyranny, and those who would break with the Papacy are without a centre of unity round which they can rally. We agree with Chancellor Lias that there is a sad want of sympathy in England with Reform movements on the Continent, due partly to ignorance of the religious situation. The publication of this work should help to make the state of things better known.

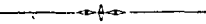
*John Knox: his Ideas and Ideals.* By the Rev. JAMES STALKER, D.D., Professor of Church History, United Free College, Aberdeen. London: Hodder and Stoughton. Pp. viii + 250. Price 6s.

The four hundredth anniversary of John Knox's birth, to be celebrated this year, cannot but reawaken interest in his life and work. Let us hope that the ecclesiastical disputes at present running high in Scotland will not interfere to mar the commemoration. Professor Stalker, in view of the event, has provided in the present volume a good popular account of the Reformer, based chiefly upon his own writings, a standard edition of which was published some fifty years ago by Dr. David Lang. Those who would really learn what manner of man he was must study him there. It is not generally known that Knox, who was in priest's Orders, refused the offer of an English bishopric made by Edward VI. His name appears with those of Grindal, Thomas Lever, and the martyr Bradford on the list of the King's chaplains in 1551. The earlier part of his life is shrouded in obscurity. He had already reached middle age when he came under the influence of George Wishart, his sympathy with the avengers of Wishart's death involving him in the fate of transportation to France and consignment to the galleys. After his escape he found shelter in England, then in Germany and Switzerland, and he was only able to settle down again in his native country in 1559, when he at once began to take a leading part in the settlement of the Reformation. Of the nobility and gentry belonging to the Protestant party, who were known as the lords of the congregation, few had ever been outside Scotland. The ministers of the Kirk were essentially parochial, and Knox's influence was largely due to the knowledge of the world he had acquired during his exile, as well as to his acquaintance with leading English and Continental Reformers. These advantages, added to his natural gifts and indomitable courage, rendered him a welcome ally. But in England he would have been a much smaller person, overshadowed by others; neither would a Tudor Sovereign have endured to be addressed in the language he used to Mary Stuart. For the mission amongst his countrymen to which God called him he was eminently fitted, and it is remarkable that his real life-work extended over no more than fourteen years. Dr. Stalker gives copious extracts from his writings, which are largely autobiographical, and these show him to have been no visionary, but a man full of faith and practical wisdom. Scotchmen of all classes may well do honour to his memory, for they owe him an immense debt, and others besides Scotch people may

learn a lesson from his history. Knox's own description of the scene when he was put on his defence before the Council ought to have been given, for it was a striking episode, and Knox relates it inimitably in his own quaint fashion.

*Some Difficulties in the Life of Our Lord.* By REV. G. S. COCKIN, M.A.  
London: Elliot Stock. Pp. vi+185. 4s. 6d.

Mr. Cockin's idea is an exceedingly good one, and his plan is well executed on the whole, though several paragraphs in his book stand in need of a careful revision, and a chapter on the Ascension contains inaccuracies which are due to the fact that it has been insufficiently thought out. On page 169, in a quotation from Prebendary Row, an accidental omission of the negative destroys the sense, and Mr. Cockin should not have placed the incident related in St. John viii. 1-11 among the events of the last week in our Lord's life without explaining why he does so. The work consists of short readings upon passages in the Gospels that present real or apparent difficulty, and the different explanations which have been given of them are discussed. People to whom large commentaries may be inaccessible will find these studies a help, for they summarize the views of many leading expositors, and are fuller and less technical than ordinary notes. Mr. Cockin does not profess to be more than a compiler, drawing his materials from various sources, and disclaims in his preface credit for originality; but his chapters are certainly the fruit of much painstaking labour. Revision of a portion of the contents and the addition of an index would render his book still more useful.



### CORRECTION.

IN the article on "Science and Revelation" in last month's number, owing to delay in verifying the citations from Sir Oliver Lodge's writings, a correction of one of these was unfortunately too late for insertion. The sentence on p. 137, "It may be that science sees only one half because it is blind to the other half," does not occur in Sir Oliver Lodge's article, but the sense of it is contained in the following passage:

"Let us take this question of *guidance*. We must see it in action now or never. Do we see it now? Orthodox theology vaguely assumes it; orthodox science sees it not at all. What is the truth? Is the blindness of science subjective or objective? Is the vision absent because there is nothing to see, or because we have shut our eyes, and have declined to contemplate a region of dim and misty fact?"

The title of the article cited should read "The Reconciliation between Science and Faith," *Hibbert Journal*, vol. i., pp. 218, 219, 227.

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