

dorsed by the highest authority, that "Christianity is not in possession in South London," and though matters have undoubtedly improved during the last twenty years, it is the simplest truth to say that the Church and all other Christian bodies combined are only touching the fringe of things. The great lesson of the consecration of St. Saviour's, Southwark, to its new work as the centre of a South London diocese was aptly taught by the leading article in the *Times* :

St. Saviour's may stand for a thousand years of ecclesiastical history. It may count its stages in nuns and priests and chaplains and canons. It may point to its memorials of the noblest names in theology and in letters. But the thousands who pass it daily in the train as they leave the City stations know it as the first prominent building seen on a journey that leads them by miles of unlovely streets and overcrowded tenements. They can only endure the contrast between St. Saviour's and the rest if they see proof that the activities of the Church and the efforts to improve the conditions of life go hand in hand.

This witness is true. Cathedrals only justify their existence when they are the centre of definite, practical, spiritual influence upon the lives of those around. All the elaborate services will but make the contrast more intense if the condition of the people in the neighbourhood is not morally and spiritually improved and uplifted.

Notices of Books.

Christian and Catholic. By Right Rev. CHARLES C. GRAFTON, S.T.D.
London: Longmans, Green and Co.

The first words of the Preface are, "This book is not controversial." This statement disarms us at once, and yet, to our surprise, we have soon to buckle on our armour again, for indeed the book is highly controversial. The first part, dealing with the purely Christian aspect of things, is mainly evidential, and contains much that is useful and suggestive, though it is startling to be told that the only way to secure union with Christ is by the Sacraments (p. 96). The author's view of the future of the English Church is that she can only "recover her Catholic heritage by a revival of the spirit of the martyrs, the confessors, the religious"; and we are further informed that "Christ and the Spirit are working, the blessed angels are with intense interest co-operating, the blessed saints and England's confessors are pleading for it" (p. 123). We cannot forbear inquiring for the grounds of these novel statements. Parts II. and III. deal respectively with the thought of Christianity as "Catholic," and "Catholic not Roman," and in the course of the author's discussion we are brought face to face with some of the most remarkable incidents of special pleading it has ever been our province to read. The Rule of Faith, we are told, is

not the Bible (according to Article VI.), but the Church, and the four points of this Rule of Faith are these: "Christ reveals, the Spirit guards, the Church utters, the soul comes to know it" (p. 142). When we inquire what the Church is, we are told that it is "the common consent of Christendom" (p. 144), though we are not informed where this common consent is found embodied. The ministry is said to be as much a spiritual priesthood as the Levitical was a natural priesthood, and a new form of sacrifice was established by our Lord (p. 158). The teaching on the Holy Communion is accordingly very pronounced in its Romeward direction, though, as with other works of the extreme Anglo-Catholic School, the exact meaning of the Eucharistic sacrifice is very vague and indefinite. In attempting to meet the simple and well-known fact that in the New Testament the word "priest" is never given to the Christian minister, we are taken to Isaiah's prophecy that "In the day that God will gather all nations He will take of them for priests." This single instance will show the truth of our remark about special pleading. It is evident that exegesis of Holy Scripture is not the author's strong point; indeed, it is astonishing how small a part Scripture plays in this book, and how really unworthy is the place given to it. Its accuracy as to Prayer-Book teaching may be gauged by the statement that "presbyter" is synonymous with "priest" (p. 195), and the Latin title of Article XXXII. is adduced as the sole proof, quite unmindful of the fact that in the Article itself deacons are referred to as well. The Bishop tells us that the Sacraments are "seven," and the Sacramental character of absolution is strongly urged, the writer adding that "the reason why frequent Communion often do not advance the soul more is that persons venture into the King's presence uncleansed and unabsolved" (p. 229). A form of Purgatory is taught (p. 252), and the invocation of saints is advocated (p. 255). After all this undiluted Roman doctrine, the third part of the book is somewhat unnecessarily concerned with the author's objections to the Papacy and the Roman claims. The author's high position in the Protestant Episcopal Church has seemed to warrant our giving more attention to the book than its own intrinsic value and importance demand. The Bishop's ecclesiastical and theological standpoint is wholly illogical and impossible. He has a theory of a Church which has never existed, never can exist, and his view of Christianity is as narrow and as unfair as it is unworthy and untrue to Scripture. And yet we are told that this book is "not controversial." We cannot help regretting that the Protestant Episcopal Church of America has men within its borders who are teaching the essential doctrines of the Roman Catholic Church, apart from Papal infallibility and supremacy. Such a state of affairs bodes no good to our sister communion.

Devotional Life in the Nineteenth Century. By Rev. CHARLES BODINGTON. London: S.P.C.K. Price 2s. 6d.

Like the author's former volume in the Oxford Library of Practical Theology, to which the present work is a sequel, this strikes us as a

disappointing book. It only very partially fulfils the expectations of the title, for the devotional life discussed is only that which is concerned with a very narrow sphere. There is no reference whatever to the Keswick movement, which has in any case played a large part in the devotional life of the past century. The standpoint of the writer is that of a very pronounced High Churchman, as may especially be seen from the chapters devoted to Simeon, Henry Martyn, and Bishop Wilson of Calcutta. The writer's tone when speaking of Evangelicals is most amusingly patronizing. He speaks of Simeon, Martyn, and others of their school, as "unable to rise above the level" of the teaching they had received, but we are glad that he is able to speak of them as "admirable men" (p. 57). No less than three chapters are devoted to the work of Mr. Twigg of Wednesbury, though this is probably due, not merely to the fact that Mr. Twigg was a remarkable man, but also to the author having followed him in the incumbency of the church. We are surprised to find that in writing of that other remarkable man, John Knott of Leeds, a pupil and follower of Dr. Pusey, Canon Bodington only refers to the change in Knott's views from extreme ritualism to Evangelical Churchmanship as his having "passed through various phases of opinion." The change was much more definite and significant than anything suggested by this book, and if the author does not know the story he should read the account of Knott in Mr. Eugene Stock's "History of the Church Missionary Society." The last chapter of the book, entitled "Lost Sheep," is a peculiar combination of subjects, including "Gospel Preaching," "The Life of Father Dolling," "The Woodard Schools," "Who are Catholics?" "The Wrong Principle of Private Judgment," and "The Rule of Catholic Consent," though what connection some of these, as well as other topics included in the chapter, have with devotional life it is difficult to understand. We are sorry, too, that the notorious Society of the Holy Cross receives such prominence in these pages. Altogether we feel, as in the case of the former book, that a great opportunity has been lost in dealing with one of the most important and useful subjects of the present day. We fear, however, that it would require fuller knowledge and a much more large-hearted sympathy to make a book on the devotional life of the last century what it ought to be. From his own standpoint the author is truly earnest and spiritual, and has much to say that is useful, but the book as a whole is spoilt by its narrow type of Churchmanship.

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, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, The Dawn of Day, Golden Sunbeams, Grievances from Ireland, Climate, Review of Theology and Philosophy (No. 1), The London City Mission, Open Doors, Orient and Occident, Annual Report of the Trinitarian Bible Society, Church of Ireland Gazette.

PAMPHLETS.

An Appeal to the First Six Centuries. Edited by HENRY WACE, D.D., Dean of Canterbury. S.P.C.K. Price 6d. (Containing an address on "Variations in Doctrine and Practice," a report of a deputation to the Archbishop of Canterbury, and a treatise by Bishop Cosin on the "Catholic Religion of the Realm of England.")

The Case against the Proposed Appeal to the First Six Centuries. A series of letters to the *Record* and *English Churchman*, and reproduced by permission, together with a statement of protest, etc. London: C. J. Thynne. Price 6d. net. (These two pamphlets provide all the material required for coming to a decision on the important question brought forward by the Dean of Canterbury.)

The Bishop of London's Lenten Mission. By the LORD BISHOP OF LONDON. S.P.C.K. Price 6d. (A series of addresses delivered in various London churches during Lent, 1905, together with addresses on the Seven Last Words.)

Religion in Relation to Social Duties and Pleasures. An address given to girls at Bridgewater House on March 23, 1905. By the LORD BISHOP OF LONDON. S.P.C.K. (Reprints from the *Guardian*. Many will be glad of the addresses in these convenient forms.)

The Conscience. By JOSEPH GOWAN and GEORGE GOWAN. London: Elliot Stock. Price 3d. (A new discussion of an old subject, maintaining the position that the conscience is emotional rather than judicial. Well worth consideration.)

Education and Crime. A Sermon preached in the Parish Church of Rochdale in January, 1905, on Denominational Schools, and subsequently enlarged. By the Rev. J. M. WILSON, D.D., Canon of Worcester, late Archdeacon of Manchester. S.P.C.K. Price 1d. (A striking and conclusive plea for religious education in the elementary schools of our land. This pamphlet should be circulated everywhere.)

This Church and Realm. Being some instruction about the Church of England. With preface by the LORD BISHOP OF LONDON. S.P.C.K. Price 6d. (Contains a good deal of useful information, but it does not always accurately represent the mind of the Prayer-Book on some essential topics.)

Why Church? Or, the principles of the Church of England. By Rev. R. T. LOVE. New and Revised Edition. S.P.C.K. Price 1d. (This does not in our judgment at all rightly represent the principles of the Church of England.)

God's Knights. An address to the newly-confirmed. By Rev. B. W. RUGGARD, Vicar of Wellesbourne, Warwick. S.P.C.K. Price 4s. per 100. (The practical teaching is true and useful. The doctrinal statements about Confirmation find no warrant in the Prayer-Book.)

The Life after Death. Being the substance of a Sermon preached in the Parish Church, Haddlesey, on Sunday morning, February 19, 1905, by the Rev. J. N. WORSFOLD, Rector. Published by request. London: Elliot Stock. Price 2d. (A useful sermon on a very solemn subject.)

Livingstone College Year-Book, 1905. Livingstone College, Leyton, E. Price 6d. (An interesting record of the year's work, together with some most valuable hints to travellers in matters of health, outfit, etc. A worthy record of Dr. Harford's valuable work.)