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REVIEWS OF BOOKS.

THE PSYCHOLOGY OF RELIGION.

THE PSYCHOLOGY OF RELIGION. By W. B. Selbie, D.D. Oxford :
Humphry Milford. 12s. 6d.

On no theological subject has so much been unwisely written in these latter days as on the Psychology of Religion. It may be true that we shall have to appeal more and more to psychology for guidance as to the best means of bringing religion home to the whole man, but no student of Christian origins or Christian history can be satisfied with a merely psychological apologetic. We may be able through increased knowledge of the working of the human life to interpret more faithfully man's interpretation of facts in so far as what is recorded agrees with actual occurrences, but when once psychology declares that the most vital facts of faith are self-projections and the historical basis of our faith is the fruit of excited discipleship, then we need no such help from psychology. Its approach becomes that of the abnormal man to the discussion of unusual experiences, not the attitude of the healthy mind to the calm consideration of things as they are. The New Psychology is very often a label for the old rationalism, and as far as we have been able to observe the coming of psychology into the forefront of theological or religious interest has had very little influence on the acceptance or non-acceptance of the root facts of Christianity by men anxious to discover truth.

We welcome Dr. Selbie's noble presentation of "The Psychology of Religion," for he knows what psychology is and what religion is in the life of collective and individual humanity. He is fearless in his approach to new knowledge, but he requires to be satisfied that pretence to the possession of truth is equivalent to the possession of truth. He draws the line between extravagant claims and justifiable assumption. He knows that there are many psychologies claiming to be the one and only explanation of the working of the human mind, and he also knows that they are mutually exclusive and contradictory. We need guidance and Dr. Selbie gives us what we require. He is never unduly dogmatic and he has the great recommendation of recognising that the abnormal is no real test of the truth of the contentions of the writers who are accustomed to argue from abnormal mental conditions to normal states of mind.

The material for the study of the psychology of religion comes from many sources. The biographies of religious men and women, the results of the described experiences of those who reply to definite questions on the subject and the history of religions throughout the world, all supply matter that must be analysed and synthesised. But introspection is seldom a safe guide and the interpretation of the recorded experiences of the Saints and religious leaders is coloured by their environment and upbringing. Religion is the

expression of the whole self and every aspect of consciousness has its contribution to make. The more we know of mankind the more we discover that in all ages and in all lands he has been religious, and it is hardly too much to say that the differentia between man and the rest of the animal world may be given in the word religious. But mankind has had many religions, and the adherents of all religions in so far as they are sincere believe in their truth. We investigate the manifestations of religion and are at once presented by a certain unity and at the same time a diversity. It is certainly true to say that the element of awe and wonder enters into all religious experience and Christianity has to be judged by its capacity to satisfy the entire nature of man, and to give a true explanation of God and His relation to man.

Dr. Selbie discusses the religious consciousness and the unconscious in religious experience. We wish that this chapter had been read before many recent dogmatic assertions had been made. We entirely agree with him when he says, "It would seem that the unconscious presents us with a mass of raw material with which will and intelligence have to deal, and which they can make either 'a savour of life unto life, or of death unto death.' To relegate religious experience to the subconscious realm exclusively is to deprive religion both of rationality and of motive power. If man is to respond to the voice of God with any effect he must do so as a conscious, free and intelligent being." The influence of the unconscious in religious experience, and we, for our part, believe in normal life, has been greatly exaggerated. In the last resort man is regulated by his conscious conation, not by his unconscious memories and stored-up experiences. The latter are driven out by fresh experiences that revolutionise life, and these experiences are the result of conscious communion with God.

We must pass over the informing chapters on "Cult and Worship" and "Belief in God." He maintains "to believe in God is not merely to accept the fact of His existence as we would accept the truth of a mathematical proposition. It means that we are prepared to act on such belief. In other words religious belief involves practice. Faith is known by works, and there is no radical opposition between the two." The relation of Religion to the individual and society are discussed and the important problems of children and adolescents under religious influences, and the psychology of Conversion are treated with balanced judgment. There is no doubt that the great number of conversions in adolescence have a definite bearing on all Christian work. In adolescence resolutions are made that affect all subsequent life and the need of definite instruction to confirm faith is imperative. "It is because man's nature is inherently religious, and because religion is so closely bound up with the normal functioning of his instincts, that his nature is so profoundly moved when his religion becomes conscious and articulate. To further this process and to ensure that it shall be carried out in a sane and normal fashion, and without undue emotional disturbance should be one of the great objects

of religious education." The neglect of heeding this warning accounts for the sad falling off of converts during Missions.

"Prayer," "Sin and Repentance" and "Mysticism" as well as the "Hope of Immortality" are all discussed, and the treatment of Mysticism is one of the best descriptions we have read of what mysticism is, and how far it is to be cultivated. He says, "It is a good rule that we should trust our faculties, and the issue in this case certainly seems to show that some deeper explanation of the mystic consciousness is to be found than simply education and auto-suggestion. These may condition but do not create the experiences in question." Every Christian who loves God and prays to Him is a mystic, but that is different to asserting that the special experiences of mysticism are the test of ultimate reality.

We read with pleasure and profit the dissection of the claims of the New Psychology and its stress on the abnormal. The mad-house is not the place for educationists to learn the working of the normal mind. Psychologists are in grave danger of being so obsessed by the abnormal, that they overlook the working of the normal mind and attribute to this, that, and the other complex what is as natural to man as to think logically when he thinks rightly. We have simply touched on a few points in one of the most instructive and practically helpful books that we have recently read. Here and there we do not agree with Dr. Selbie, but taken as a whole the book is pre-eminently sane, well-balanced and calculated to steady the mind perplexed by the many claimants to the acceptance of partial and very often perverse interpretations of the religious consciousness. We recommend it most heartily to all who are interested in the problems it discusses.

CHRISTIAN UNITY.

PROBLEMS OF CHURCH UNITY. By Walter Lowrie, M.A. London: Longmans, Green & Co. 9s.

DU BOSE AS A PROPHET OF UNITY. By the Rev. J. O. F. Murray, D.D. London: S.P.C.K. 4s. 6d.

These two volumes deal with Christian Unity. The writer of one is an American and the other is the exposition of the views of an American Theologian by the Master of Selwyn. Both books have a freshness and frankness that make them acceptable to the reader. Mr. Lowrie is at times perplexing in his use and spelling of words, but he is suggestive. He holds that "our faith is not great enough, not hot enough, to unite us, even within the limits of a single denomination. We have not enough faith, not enough love, not enough of the spirit of prayer. It seems to me no more than hypocritical civility to affirm, as many do, that each denomination has its own precious gift to contribute to the united Church. In reality we are each too poor to enrich one another. Yet faint embers glow when they are brought together. They glow and finally blaze because of the draught which their union makes possible." We cannot exactly follow his metaphor, but we see his meaning

and believe that a great deal of loose thinking is prevalent on this enrichment idea. The spirit that unites is of much more importance than the particular gift which appears to be emphasised in the individual denomination, and as a matter of fact that gift would fail to live itself out in the environment of a Church such as many believe to be the culmination of the idea of unity. A religious revival in the best sense, a common attitude to Christ as Lord and Master, as God and Saviour, and surrender to Him would do more to solve our difficulties than any amount of word splitting on the character of organisation and the precise interpretation of the orders we possess or do not possess. It is one of the great signs of weakening grip on central truth that men are quarrelling upon the secondary to the forgetfulness of what really matters. Mr. Lowrie has said much that needs saying. We hope that his frank views on primitive Church organisation will be widely read.

Dr. Du Bose was not an easy writer. He had a great spirit, but at times we felt when reading his works that he was in danger of forgetting the essential Deity of our Lord. Dr. Murray quotes him, "I myself have no hesitation in denying any presence or operation of real deity in Jesus Christ as manifested otherwise than in the fact of His accomplished and perfected human divinity." Our Lord's Divinity, as Dr. Murray says, "can only be apprehended through the mirror of His Humanity," but the Incarnation was the taking of the manhood into God. Dr. Murray says, "The manhood that He assumed was not perfected before the Ascension." The Incarnation so regarded is clearly an act extending over the whole of our Lord's earthly life, and even beyond it. For St. Paul has familiarised us with the thought of the Church as the Body of Christ in which He is still even now "being fulfilled" (Eph. i. 19). We have always thought that the Sacraments are an "extension of the Incarnation." So we can grant further that the Incarnation of our Lord is "part of the universal process" which is "still in progress." From one point of view this is true, for when a man becomes a new creation in Christ Jesus, our Lord dwells in Him, but the historic Incarnation of the Son of God is not identical with this. We run the risk of losing our sense of "God manifest in the flesh" when we parallel this with the universal process now in progress. Dr. Du Bose has much to teach us and he has a sympathetic expositor in Dr. Murray. It is by no means necessary to agree with all the positions taken by a man who has a real message to his age.

ENGLISH THEOLOGIANs.

RICHARD HOOKER. By L. S. Thornton. London: S.P.C.K. 4s.
 THE LADY JULIAN: A PSYCHOLOGICAL STUDY. By R. H. Thouless.
 London: S.P.C.K. 4s. 6d.

As we laid down Mr. Thornton's book on the Theology of Hooker, we were reminded of Dr. Frere's re-written "Procter on the Book of Common Prayer." Had Procter been alive when the Mirfield Liturgist had published his work, he would have found himself in

striking opposition to many of his conclusions. Another member of the Mirfield Community has expounded Hooker and we venture to say that Hooker would disown his teaching on the Ministry and the Holy Communion. Mr. Thornton pays tribute to Hooker's ability and orthodoxy on Christological questions, he is deeply impressed by his conception of Law and he rejects his doctrine on Church and State. Hooker made one great mistake. He accepted the main positions of the Reformation, and it is the part of his expositor to show that if he had only been better informed he would be to-day an Anglo-Catholic authority. We have lately been told that the Church of England has no idea of abandoning the position it took in the sixteenth and seventeenth centuries. If Mr. Thornton be a true interpreter of present day opinion, its chief object will be to turn its back upon all that the most representative of English Theologians taught on the great questions that divided Rome and England in the sixteenth century. A few quotations will prove that we do not exaggerate. "Two questions of vital importance have always divided Christians since the Reformation, the questions respectively of eucharistic *presence* and eucharistic *sacrifice*." "In adopting a version of the Reformed doctrine Hooker necessarily accepted the Protestant view as against the Catholic on both these latter points. As to sacrifice there is little to say. Hooker does not mention it in his discussion of the Eucharist. On that point there was no issue between him and the Puritans; both alike rejected all notion of sacrifice in the Eucharist. In a later chapter, on the Ministry, he says that, 'sacrifice is now no part of the Church Ministry' and that the Eucharist is, 'that which the Gospel hath *proportionable* to ancient sacrifices . . . although it have now no sacrifice'" (p. 84). He quotes Hooker's well-known passages on the presence in the Eucharist that has to be sought for in the worthy receiver of the Sacrament. He tells us that on the doctrine of the Church and the Eucharist, Hooker failed to draw the natural conclusions which his doctrine of the Incarnation demanded. We venture to say that Hooker's doctrine on both these points is New Testament, and excludes rather than involves the conclusions which Mr. Thornton and his friends draw. Hooker knew what and why he wrote. His critics have followed a tradition that is not primitive, or truly Catholic.

Dr. Thouless writes as a psychologist, and if Hooker would have been surprised to find himself "logically bound" to conclude what he believed he had definitely excluded, the Lady Julian would have been amazed to find herself included among English Theologians. She was a religious woman—a child of her age who lived very close to God. Her little book, "Revelations of Divine Love," is prized by many who reject much of what she accepted as true in the fourteenth century. But her heart was centred upon her Saviour, and her experiences have a positive value for all who know the secret of Divine Love. All Christ lovers who have entered into her spirit claim her as one of themselves, and Dr. Thouless has quoted so largely from her pages that a reader of this book will be familiar

with her thought. It is debatable whether Dr. Thouless is accurate in his discussion of the place the Virgin Mother has in the religion of the Lady Julian, but he is quite right when he says, "While Julian's sentiment for the Blessed Virgin is strong and deep, as one loved singularly by Jesus Christ, above all creatures, this sentiment does not take the central place that it came to take later in devotional literature." But we can afford to overlook controversial questions in dealing with the Norwich mystic, and we are grateful to Dr. Thouless for an exposition that is at once sympathetic and penetrating.

SHORTER NOTICES.

Messrs. Longmans publish a five-shilling edition of Mrs. S. B. Macy's well-known *The Master Builders*, which is the story of the Acts told in simple form for children. Boys and girls cannot fail to be interested in the narrative, which has the merit of being accurately set forth. The historical and local background is based on wide and well assimilated reading.

Messrs. H. R. Allenson, Ltd., issue some interesting books of Talks to Children. The Rev. H. S. Seekings has an exceptional gift of winning the attention of the young people, and telling them fascinating stories with useful lessons. *Frozen Butterflies* (2s. 6d. net) is a title that in itself suggests much. The Rev. A. Stanley Parker, in *The Dragon at the Last Bridge* (2s. 6d. net), has brought together twenty-four interesting talks, all of them full of interest and good teaching.

The Naughty Comet, by Mrs. Laura E. Richards, is a series of stories and fables in which there is much of the fascination of the old German fairy tales, and at the same time unobtrusive lessons of the first importance.

Messrs. Seeley Service & Co. issue a series of Missionary Lives for Children at 1s. net. *Bishop Bompas of the Frozen North*, by Nigel B. M. Grahame, B.A., tells "The adventurous life story of a brave and self-denying missionary amongst the Red Indians and Eskimos of the great North-West." It is an alluring narrative of a pioneer of the Church in Canada. *Livingstone of Africa*, by C. T. Bedford, gives a vivid picture of this "Heroic Missionary, Intrepid Explorer and the Black Man's Friend." This is a popular account of the most popular of all missionaries. *John Williams of the South Sea Islands*, by Norman J. Davidson, B.A. (Oxon.), narrates the life of "a Fearless Pioneer and a Missionary Martyr" in a Mission field of many tragedies and romances. These books are well illustrated and produced in good type with attractive covers.

In "Christian Faith and Practice Papers" S.P.C.K. issues at ½d. each or 4s. a 100 a number of leaflets, mainly by Evangelical Churchmen. They ought to be found useful for general circulation. Those already on sale are: (1) The Church, by E. H. Pearce, D.D., Bishop of Worcester. (2) The Holy Communion, by A. J. Tait, D.D. (3) Conversion, by H. C. G. Moule, D.D. (4) Sin, by Preb. Eardley-Wilmot. (5) Fasting and Self-Discipline, by G. B. Durrant, M.A. (6) The Place of the Holy Communion in the Life and Worship of the Church, by Canon Devereux. (7) The Ministry, by F. S. Guy Warman, D.D., Bishop of Chelmsford. (8) Worship, by Ven. J. R. Darbyshire, M.A. (9) Justification by Faith, by E. A. Knox, D.D.

(10) *Future Life*, by C. F. D'Arcy, D.D., Archbishop of Armagh. (11) *The Place of the Bible in the Life of the Church*, by A. J. Tait, D.D. (12) *The Death of Christ*, by H. G. Grey, D.D. (13) *Confirmation*, by A. A. David, D.D., Bishop of Liverpool. (14) *Forgiveness of Sins*, by E. S. Woods, M.A. (15) *The Manhood of God*, by E. A. Burroughs, D.D. (16) *Repentance*, by H. Gresford Jones, D.D. (17) *Authority in Religion*, by Canon George Harford. (18) *The Divine Ordinance of Preaching*, by Preb. E. Grose Hodge, and (19) *The Devotional Study of the Bible*, by Ven. R. C. Joynt.

The Anglican Movement for the Maintenance of the Doctrine of the Church of England as Catholic and Reformed is issuing a series of "Church of England Handbooks" (6d. each), dealing with some of the chief points in the teaching of our Church. The writers are well known and hold assured places in the world of scholarship. Among the latest additions to the series are *Christianity and Science*, *The Story of Creation*, by the Archbishop of Armagh. This sermon preached in Westminster Abbey is a new treatment of the text, "My Father worketh even until now, and I work." The Rev. Alfred Fawkes, M.A., gives a clear statement of the difference in spirit and teaching between our Church and the Roman Church in *Latin and English Christianity*. Canon Lancelot sets out the teaching of our Church on the Holy Communion in *Holy Communion in the New Testament*. Dr. Bethune-Baker, Lady Margaret Professor of Divinity, Cambridge, treats another aspect of the subject in *The Meaning of the Order for Holy Communion*. He deals chiefly with the doctrine of sacrifice as represented in it, but does not represent the element of Communion as clearly as our Service makes it. He rightly emphasises one essential, viz., that the Sacraments depend "on the moral or spiritual conditions under which alone they can have their proper values and effects." Archbishop Lowther Clarke has made a useful selection of *Extracts from Bishop Jewel's Apology*, and the Rev. Benedict Kennet has performed a similar task in his *Extracts from Laud's Controversy with Fisher*.

Short Chapters on Ancient History, by H. T. C. Weatherhead, O.B.E., M.A., late Head Master, King's School, Budo, Uganda, is one of the "African Readers in English" published by the Sheldon Press (1s. 6d. net). The selection of subjects is well made. The narratives are clearly and simply given, and are well calculated to give a vivid impression of events and personages ranging from ancient Egypt and Babylon to the Beginnings of the Christian Era. A summary of the chief lessons taught is added. It is a well illustrated guide for older boys and girls.

The Bishop of Southwark's Charges at his Primary Visitation are issued by S.P.C.K. under the title, *After the War* (1s. net). They deal effectively with the Witness of the Church on Present-Day Problems of Faith, Morals and Society.

Where Light Dwells, by Catherine B. MacLean (S.P.C.K., 2s. 6d. net), is a reprint of "mental photographs" from *Greatheart*, the Scottish magazine for boys and girls. They are brief reflections on texts illustrating natural objects such as Light, Water, Flowers, Seed, Stars, etc. Simple and attractive.

Of literary interest is the translation from the Liégeois of the sixteenth century of portions of one of the old mystery plays—*The Mystery of the*

Nativity. Mr. Richard Aldington contributes an explanatory Foreword to the verses. It is tastefully produced with a reproduction of the Nativity after Botticelli (George Allen & Unwin, Ltd., 1s. 6d. net).

A series of imaginative sketches based on St. Luke's Gospel is given in *Men Who Met Jesus*, by F. Chenalls Williams. They will appeal to many who read New Testament stories in a modern setting with pleasure (Longmans, Green & Co., 2s. 6d. and 3s. 6d. net).

What of the Bible, by A. R. W. (Skeffington & Sons, Ltd., 1s. 6d. net), is a modernist's plea for his interpretation of the Bible.

Messrs. Chas. Thynne & Jarvis send *The Divine Mystery*, or *The Babe that lay in the Manger*, by J. Reader, of Punnichy, Saskatchewan, Canada (1s. net). It is an answer to modern criticism on the Deity of our Lord Jesus Christ, also a second edition of the Rev. D. H. C. Bartlett's *The Mormons or Latter-Day Saints* (3d.), *The Order of Holy Communion*, *The Real Presence*, *Memorial and Sacrifice*, by the Rev. George Henry Hewitt (2d.), and *Rock of Ages*, A Song of the Soul, by the Rev. R. L. Lacy, 1d.

The late S. Baring-Gould's last addresses to his congregation at Lew Trenchard, where he was Rector for forty years, are issued by Skeffington & Son under the title *My Few Last Words* (3s.). They are models of the popular exposition of the faith he held.

MAGAZINES.

The *East and the West* for October, 1924, contains an interesting article by Colonel Seton Churchill on "The Abolition of Slavery, Widow Burning and Infanticide in the British Empire." He gives a number of facts regarding these practices which have not been brought together before, and pays a well merited tribute to those missionaries and legislators who helped in the abolition of them.

Theology, edited by E. G. Selwyn, B.D., and published by S.P.C.K., 1s. monthly, is devoted to the interests of Anglo-Catholicism. Needless to say we do not agree with the views expressed, nor can we appreciate the attention given to the opinions and writings of members of the Church of Rome. Recently it contained a favourable review of Dr. Coulton's *Five Centuries of Religion*, Vol. I, St. Bernard, His Predecessors and Successors A.D. 1000-1200, which called forth a series of notes as a rejoinder from the Editor. Praise for such a recognised authority as Dr. Coulton could not go unchallenged, though some special pleading was required to make a case against him.

The Moslem World, edited by Samuel M. Zwemer, D.D., continues its excellent work of reviewing quarterly current events, literature and thought among Mohammedans and the progress of Christian Missions in Moslem Lands.

The Dawn is an Evangelical Magazine recently started under the Editorship of Mr. D. M. Pantou (Chas. J. Thynne & Jarvis, Ltd., 6d. net). Its contents are of varied interest, including Scriptural interpretation, missionary work, and Sunday School teaching.

CHURCH BOOK ROOM NOTES.

82 VICTORIA STREET, S.W.1.

House of Laity Representation.—The issue by the Standing Committee of the House of Laity on the Returns made under the House of Laity Representation Regulations, and the fact that only 3,537,020 parishioners are entered on the Electoral Rolls of *all* the parishes of England, emphasise the importance of every Parish Council, Incumbent and parishioner taking pains to secure the proper number of signatures of every earnest and serious Churchman and Churchwoman. It will be remembered that in every parish the Electoral Roll must be revised not less than twenty-eight days before the Annual Parochial Church Meeting, and that notice of such revision must be given fourteen days at least before the elections to the Parochial Church Council take place. Forms for enrolment are prepared by the Church Book Room with a special invitation emphasising the importance of enrolment, and can be obtained for resident and non-resident electors at 2s. per 100, post free. Forms of the notice for the Revision of the Roll are also obtainable, price 1d. each, or 9d. per dozen, post free. A sample packet of forms suitable for use by Parochial Church Councils will be sent for 6d. post free.

Sunday School Prizes.—A list of books suitable for Sunday School prizes for this year has been compiled as a guide to those who are unable to call at the Church Book Room and select from the shelves. This will be sent on receipt of a post-card. 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 and enable customers who are unable to choose for themselves to leave the selection to the Book Room, simply stating the price, the age and class of the recipient, and whether the books are for boys or girls.

Confirmation Leaflets and Pamphlets.—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. 9d. 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 Peterborough, the Rev. B. C. Jackson, the Rev. Canon H. A. Wilson, the Rev. G. P. Bassett-Kerry, Canon Allen, and others. In addition to these, Dr. Gilbert's manual, *Confirming and Being Confirmed*, is recommended, and is published at 1s. in paper cover and 2s. net in cloth. Bishop Chavasse writes of it that it contains "clear, forcible and Scriptural teaching—an invaluable help."

Manuals for Communicants.—For presentation to Confirmees we again recommend the following books—*Helps to the Christian Life* (2nd edition), by the Rev. T. W. Gilbert, D.D. (cloth 1s. 3d., cloth gilt 1s. 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 1s. 6d. cloth gilt, 1s. 3d. cloth), 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. Bishop Knox says of it, "I cannot doubt that this manual will find an extensive circulation, since it is both instructive and inspiring, and I have much pleasure in commending it to the notice of Evangelical clergy for the use of their communicants." 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. 3d.; paper cover 1s.). 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.

Fundamentals of the Faith.—The Rev. J. W. Hayes, lately Vicar of West Thurrock, has written a little book entitled *Five Fundamentals of the Faith* (1s. net), particularly for use in his work of instructing young men in their preparation for Holy Orders and especially for the Mission Field. So many of those who have come under his notice show such woeful ignorance of the case for the Church of England and many of the leading facts connected with the Reformation, that Mr. Hayes has compiled this manual, which we are sure will do much to enable students to retain these facts in their memories. He has gone to original sources for his information and gives many useful quotations. The "Five Fundamentals" with which Mr. Hayes deals are: (1) Justification; (2) Sanctification; (3) Regeneration; (4) The True Conception of the Holy Communion; (5) The All-Sufficiency of Christ as Mediator. A foreword is contributed by the Bishop of Barking.

Book Racks.—At the time of the publication of the series of pamphlets entitled English Church Manuals, a special book-rack was designed and sold by the Church Book Room for the sale of these and other pamphlets in the Church porch or Parish Hall. Over 500 were quickly disposed of, but unfortunately owing to the large increase of prices in 1914 we were unable to continue the supply. Many inquiries have been made for similar book-racks of late, and in compliance with many requests we are glad to state that arrangements have now been made for their supply at a reasonable price, strongly made in unpolished walnut with oak finish. In order to meet the requirements of all our members, two designs have been approved of. The original rack, which also contains space for the Parish Magazine, is of a convenient size, 22 in. by 12 in. by 7½ in. The second rack is slightly larger, and is more suitable for placing on a wall, not being so wide. Its size is 19 in. by 22 in. by 2½ in. It is designed to show more manuals, but fewer of each kind. Each rack is fitted with a strong money-box, with a lock and key, in which purchasers of the pamphlets can place the amount of their purchase. A neat label is affixed to the front of the box with the words "Please take one and place money in the box." Both racks can be supplied at the same price, 16s. net each, or with 100 1d. manuals, or 50 2d. manuals, 20s., carriage extra, which varies according to distance, but might be taken on an average at 2s. 6d. The racks are sent packed in strong wooden cases. Over fifty have been sold during the last six months, and in one case over £10 worth of manuals have been sold.