

CHURCH BOOK ROOM NOTES.

82 VICTORIA STREET, S.W.1.

Why should I be Confirmed? Can I be a Christian without being Confirmed? What is the meaning of Confirmation? These are questions often asked, and many books and pamphlets have been written in answer. One of the latest, *Confirming and Being Confirmed*, 1s. 6d. net, by the Rev. T. W. Gilbert, B.D., Rector of Bradfield, is admirable in its clear, forcible and scriptural teaching. As the Bishop of Liverpool says in a preface, it will help three classes of people: (1) the young clergyman in the preparation of his candidates. It will give him the right tone, useful matter, and telling illustrations; (2) adult candidates for Confirmation who need some full and arresting account of the nature of the promises they are about to make; and (3) if it fail entirely to convince those who are not members of the Church of England of the meaning, nature, object, and value of Confirmation, it will at least remove prejudices and give occasion for serious thought.

The practice of Confession is being very energetically spread by a number of clergymen, and it is being introduced into many parishes practically without protest. It is by no means uncommon for us to receive particulars of newly appointed Vicars insisting on all workers in the Church confessing to him, and making it obligatory to go to the Confessional before Confirmation and marriage. Before yielding to this practice all who wish to be true to the Church of England should inquire whether it can claim the authority of Scripture, or the example of the early Church. They should also make themselves acquainted with the light thrown upon the practice by history, and the practical consequences of the system. It cannot be too strongly urged upon Church people to educate themselves in this way. If they do they cannot but be convinced that few greater injuries can be done to the English Church, and the English people, than the re-introduction of a practice so condemned in the past. We urge the circulation of *The Confessional*, by Canon F. Meyrick, a new edition of which has been published with a preface by the Dean of Canterbury at 3d. The method adopted by the author in dealing with the questions arising from this subject is historical, and, as he says, this in the present case proves that the finest and noblest ages of the Church were entirely free from the benumbing influence of auricular confession and absolution which was laid as a yoke on the neck of Christians in the thirteenth century by the most arrogant of the Popes of Rome. Two smaller manuals may also be recommended: *Confession—As Taught by the Church of England*, by the Rev. T. W. Gilbert, B.D. (1d. net), especially written to show what the teaching of the Church of England actually is in distinction to the teaching of the advocates of Confession in the Church; and *Confession in the Church* Leaflet series ($\frac{1}{2}$ d. or 3s. per 100), which gives quotations from the various revisions of the Prayer Book indicating the importance of the changes, and the real meaning of the instruction as it appears in the Communion Service and the Visitation of the Sick in our present Prayer Book.

In view of the recent introduction of Eucharistic Vestments into Winchester Cathedral, and the activity shown by advocates to introduce them into

parish churches, it may be useful to name the following pamphlets on this subject, and to recommend them for distribution—*What Vestments. Vestments are Legal in the Church of England?* by Sir Edward Clarke, recently revised, and a third edition issued at 2d. net, or 14s. per 100, giving particularly and forcibly a statement of the historical position of the law as it at present stands in regard to the matter; and *Eucharistic Vestments*, by the Rev. The O'Shea, and *Shall the Vestments of the Roman Mass be used in the National Church?* by Mr. W. Guy Johnson, at ¾d. each, or 3s. per 100, both of which are suitable for more general distribution.

The Parochial Church Councils (Powers) Measure recently passed by the Assembly will probably receive the Royal Assent next month and become law. Immediately this is the case it is proposed to publish **The National Assembly.** the Measure with an Introduction and Notes by Mr. Albert Mitchell, who so ably did a similar service in connection with the Enabling Act. The pamphlet is now being prepared and will be published at 6d. net, 8d. post free. Orders can now be booked in order to secure delivery immediately on publication.

Three pamphlets have recently been published of particular importance in view of recent controversies. One published by the Bible League is by the Rev. A. H. Finn on *The True Value of the Old Testament* (6d. net) and is a report of a lecture recently given at Caxton Hall. It is printed with the introductory address of the Dean of Canterbury who presided. The second pamphlet is called *Satanic Counterfeits of the Second Advent*, by D. M. Panter, and is also published at 6d. net. It contains five chapters on *Christadelphianism, Millennial Dawnism, Christian Science, Mormonism, and The Order of the Star in the East*. All these schisms have active propagandists working throughout the country, and the five papers included in this pamphlet contain a forcible warning. They are written by one who has made it his aim to know that he may warn. The third pamphlet is of a rather different nature, and is by the Rev. James Holroyde, Vicar of Patcham, Brighton. It is entitled *Two Lessons Well Learnt* (9d. net), and the author aptly and interestingly answers the questions which he asks—"What is the test? What are the marks by which a living faith and a real obedience should be tried? Are there marks intended always to 'accompany salvation,' the absence of which indicates a deficiency, and possibly an unreality, in the professor of Christianity?"

A report of the papers read at the eighth London Meeting of Lay Churchmen held at the Church House on February 12 has been issued, price 1s. net, post free. The subject chosen for this year's Conference, **The Spirit of Unrest.** *The Spirit of Unrest: its Origin, Meaning and Remedy*, was most timely. It is the one subject uppermost in the minds of all, and the papers read were courageous, wise and effective. Professor Beresford Pite opened the Conference with a general survey, and he was followed by Mr. Martin H. F. Sutton on the Spirit of Unrest in the World; Sir William Joynson-Hicks, Bart., M.P., followed with a paper on the Spirit of Unrest in the Nation; Mr. G. A. King, M.A., on the Spirit of Unrest in the Church, and Mr. J. Gurney Barclay, M.A., on the Spirit of Unrest in the Mission Field. The following papers read in former years are still obtainable at 9d. post free, *The Layman and Common Prayer*, papers of particular importance, and useful at the present time when the question of Prayer Book Revision will shortly be before the National Assembly, *The Word of God*, and *The Second Advent of our Lord*.