

One incident which passed without comment at the Synod requires a brief notice here. A circular, apparently emanating from the Book Depository Committee of the D. C. S., was distributed to the delegates, and placed on the seats of the synod-room. Written in extraordinary English, in the style of an advertisement of a patent medicine, this peculiar manifesto bore no signature except that of the Missionary of Fairville. We presume that no other member of the Committee would be responsible for the following:—"Just the thing. Order a copy for your Teachers and see—you will then order for your Scholars. - - - Does your library require replenishing? well, we can do it. Our books are the cheapest and best in the market; cannot be beaten either for price and get up. - - - Another supply of Lane's Church History Notes. Especially useful to those who either from ignorance or prejudice, imagine and fondly believe, that the Church began with Henry VIII."

It will hardly be credited that, in a list purporting to represent books published by the S. P. C. K. and as such, commanding the respect of all churchmen, several are included for which the venerable society has no responsibility at all. Among others, Mr. Sadler's unfortunate treatise is actually given, a book which the majority of the S. P. C. K. committee would repudiate with indignation. We trust that the attention of the committee has already been drawn to this extraordinary production, and that they will take efficient steps to prevent the perpetration in future of what is not creditable to the Diocese. There is something to be said for the supply of a "*Catalogue raisonné*," giving the purport of books; but while Lane's little outline may be a specific for one sort of ignorance about English Church history, surely some literary cure might be found for those who "imagine and fondly believe" that the reigns of Henry VIII and his successors left the church unaffected. Above all, if a circular of this sort is to be printed, it might with advantage be entrusted to somebody competent to write English.

#### A LAST WORD ON MR. SADLER AND "CHURCH DOCTRINE."

Since the publication of our review of Mr. Sadler's work, much notice has been taken of the book both in England and in Canada. It is a matter for astonishment that fallacies so extraordinary should have passed so long without criticism, and the foolish policy of the Church Association in prosecuting ritual, while infinitely more harmful writings were being circulated broadcast, is now sufficiently manifest. In the recent diocesan synod of Nova Scotia, the matter was brought up by Mr. Almon, who elicited from Bishop Courtney the following somewhat singular defence, as reported by a Halifax paper:

"Bishop Courtney said that having High Church books was not a proof that such principles were taught. How could young men repudiate what they thought to be error unless they had a very clear and definite idea of the nature of that error? and they must become thoroughly conversant with the doctrines taught by these books if they would combat them."

Whether Mr. Sadler would be well pleased by this exceed-

ingly candid championship is a matter we cannot pretend to decide. But assuming that it is wise to put erroneous teaching into the hands of candidates for ordination, in order that they might gain "a very clear and definite idea of the error," why is only one class of "errors" selected? Why are not books of materialism to be found in the *curriculum*, surely a too prevalent form of error at the present day? And why are not antidotes provided for the sake of minds less capable of private refutation of these errors? There is an excellent manual of Christian Doctrine by the Rev. H. G. Moule, a Cambridge scholar of repute, formerly fellow of Trinity, and now principal of Ridley Hall. It is in no sense a party manual, and there are no innuendoes against the orthodoxy or sincerity of those with whose opinions he differs. If the authorities of King's College, Windsor are sincere in their declarations, let us find a manual of this sort inserted in the next list of "text books and books of reference."

The distinction raised by Professor Vroom and others, namely, that because an objectionable volume is not a "text-book," it can be quoted without responsibility as a "book of reference," will hardly bear examination. What is a "book of reference"? It means, according to the usual acceptance, a work of such extent and scope that it is too large for continuous perusal, or covers too much ground. An encyclopædia, a biographical dictionary, the history of a science, are works of the class in question. Now it is obvious that accuracy is the very first qualification requisite in such books. The lecturer can point out errors or exaggerations in a "text-book," but the "book of reference" is left for a student's private consultation, and he is at the mercy of its fallacies and blunders, if they exist. Accordingly, the distinction, if it has force at all, is unfavorable to the wisdom of the authorities.

With regard to our own diocese, and the unfortunate fact that the book for several years has been recommended to candidates for ordination, nothing further will be said. The Metropolitan was appealed to at the beginning of the Synod, and admitted that he was not familiar with the contents of the book. In deference to him, the intended reference to the matter during the meeting of the Synod was relinquished. Subsequently he wrote to the effect that Sadler's treatise "had not usually been made a test-book for Holy Orders." Our readers will readily understand and appreciate the present reasons for urging this matter no further. Everybody is aware that Bishop Medley's accurate scholarship would revolt at the modern fallacy about the translation of St. Luke xxii. 19; and he would hardly have appointed our revered predecessor the Rev. G. M. Armstrong as his commissary during absence, if he believed with Mr. Sadler that evangelical views tend to Socinianism.

We will conclude by quoting from one of the many letters received from England, in reference to our review.

The Rev. W. Wayne, formerly fellow of King's College, Cambridge, and Professor of Greek at University College, London, writes as follows: "I must tell you how greatly I am delighted with your exposure of the Rev. M. F. Sadler in your Parish Magazine. I most cordially agree with you that the reticence of High Churchmen who condemn him in private, but say nothing openly, is very reprehensible."