

all, "a wonderful ability to give expression to strong feeling and true thought, to be a *seer* and a *speaker*, to persuade by the written and spoken word, as the prophet must do."

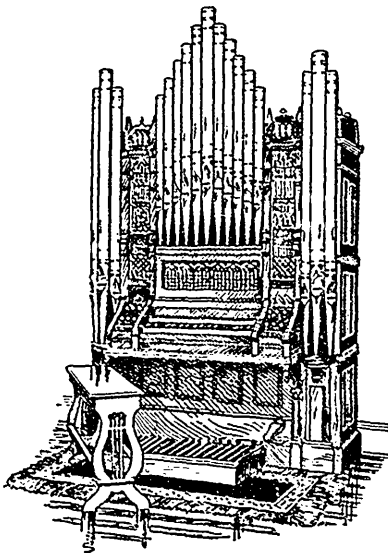
The Reformation in England was after a different fashion. It was a revival of heart religion, too; but, paradoxically enough, the chief figure in it, King Henry VIII., is as distant as the poles from anything like spiritual discernment. Cranmer, although evidently a man of sincere piety, was possessed of an extraordinary fascination of the king's person, and he had fully persuaded himself that the church should be subordinate to the state, that the king, in fact, should be the Pope for England. The task of portraying such a man and the Reformation as wrought out under such influences, leads, perhaps necessarily, to a political and ecclesiastical treatise, rather than to a biographical sketch. The book is a clear, adequate statement, from the point of view of one who apparently quite sympathizes with Cranmer's doctrine of the headship of the Church, of how the old Catholic Church, looking to Rome for its authority and leadership, passed, by stages, into the Church of England, professing to be comprehensive enough to embrace all views, to be the Church of the state, of the whole people.

This volume reminds us afresh, although the author seems largely oblivious of the fact, that the mould into which the new currents of life in England were poured at the Reformation time is

answerable for the want of integration which the Church of England has ever shown. The Reformation in England was a series of compromises. The Prayer Book, eminently beautiful and devout as it is, is a piece of patch work. It is at once evangelical and sacerdotal. There is standing ground within its borders for both parties, indeed for all parties, apparently. In consequence, internal strife has been perennial. High and Low and Broad have each appealed to the world as the true Church, and vast as the good works of that great Church have been and are, its divisions have always been an element of weakness. They may yet bring about its disintegration.

Mr. Innes lacks the spiritual tone of Professor Lindsay, but he does full justice to the gentle, scholarly, devout Cranmer—a wood pigeon amidst the hawks—and to the priceless service Cranmer rendered in shaping the liturgy of his Church, and, with others, in providing it and the English race with a Bible in their own tongue.

Luther gave Germany not only a Bible, but a language. "Luther, a Hungarian born, was brought up on the boundary between the two German languages, and used neither High German nor Low German, but a third, which united the two. His Bible in this way gave Germans a common language. This new intellectual possession preserved the unity of the German people through times of political and ecclesiastical division in a way that no emperor ever did or could have done."



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