

THE REV. MORGAN DIX, S.T.D., D.C.L., rector of Trinity Church, New York, is a High Churchman of the extreme type. When therefore he announced as the theme of his Bishop Paddock Lectures for 1892 "The Sacramental System Considered as the Extension of the Incarnation," he also told how he would treat it. The lectures will be a delight to all "Catholics"—*i. e.*, those in the Mother Church of Great Britain and the daughter churches of her colonies and of the United States, who hold what are called Anglican views, which they claim to inherit from the Fathers of the Undivided Church and the English Church of Edward VI. and Elizabeth. The rest of the Protestant world rather contemptuously reject these views. It is not evident that Dr. Dix was justified in giving the title he chose to his lectures. He uses the term "sacramental" in a very loose way. But he quotes Jeremy Taylor and Hooker on his side. If indeed "anything in or under which divine power" is veiled be a sacrament, then there is sense in talking about the sacramental system including Christ, man, the earth, the universe, religion—in fact nearly everything. But such use of language treads upon abuse. Accepting Dr. Dix's definition, his lectures are pleasant reading. To the general theory that God is everywhere, the groves His temples and nature His voice, the Christian offers no objection. But Dr. Dix sees much more than this in Nature. It appealed to God to rid it of its fallen state, and in the Incarnation of the Son of God it shares and will share in His ultimate triumph. Dr. Dix pleads for the "lesser sacraments." He does not venture to put them (*viz.*, confirmation, holy matrimony, holy orders, absolution and unction) on a level with the two great sacraments, still he thinks that they are too much ignored, and he brings good proof from the Prayer-Book in support of his plea. Lecture IV. is upon Holy Baptism. He defends the Oxford doctrine of the three gifts in Baptism—forgiveness of sins, regeneration and illumination. Lecture V. upon Holy Communion is the best in the course. He writes with conviction and fervor. He pleads earnestly for the doctrine of the Real Presence (*i. e.*, the Body and Blood of the Lord are really present in the Eucharist, but the bread and the wine, as to their natural substance, continue unchanged after consecration) as opposed to transubstantiation, "which denies the permanence of the sign"; Zwinglianism, "which denies the presence of the thing signified"; Virtualism, "which separates the sign and the thing signified, so that the thing is really absent, and only present in virtue and effects"; and Consubstantiation, "which so confounds the two that neither retains its reality." In regard to the

last he seems to doubt whether it really ever was held by Lutherans as alleged, but for Zwingli's alleged view, that "there is in the Lord's Supper a sign only, used to refresh the memory and stimulate the sympathetic nature: it is a memorial feast, and nothing else," he has the greatest abhorrence. Nor is this feeling unshared by non-Catholics. He quotes from the late Rev. Dr. Henry J. Van Dyke [not "Henry I." as he misprints it], the Presbyterian theologian, a passage in the same strain. The sixth and closing lecture is upon "The Outward Glory and the Inward Grace," and is a plea for symbolism and cathedral worship. On page 206 is a curious piece of bad taste. He quotes Isaiah lxi. 4 in Latin, and talks about the cadence of the prophet's words. But did Isaiah write in Latin? In fine, Dr. Dix has given us a suggestive and thoroughly good book, reverent, fervent and earnest, although not specially profound or scholarly. He should have increased its usefulness by an index. We thank him for reprinting in full the Rev. Dr. Milo Mahan's Introduction to the American edition of the Rev. C. M. Gray's tract, entitled "A Statement on Confession," as No. 3 of the Appended Notes. (\$1.50. Longmans, Green & Co.)